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# ROCHESTER OBSERVER.

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**AGENTS FOR THE OBSERVER.**

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|---|---|
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*For the Observer.*

*Messrs. Editors:*—There has been considerable exertion of late, to induce the members of this Presbytery to forsake the Home Missionary Society, with which they have formerly associated, and to unite with the Board of Missions of the General Assembly. I have been led to inquire for the advantages of such a change. Are they such as demand the dissolution of those ties which have bound us to that society? It is said that duty demands of the Presbyterian church, that it should act in its distinctive character, under its own peculiar banner. If this be correct, how strangely have former Missionary Societies departed from duty! The Presbyterian church in this region of country, is probably, to say the least, quite as much indebted to New England for its existence and prosperity as to the Gen. Assembly itself. Did they adopt this narrow policy? Many of our Missionaries have been instructed or advised to organize Presbyterian churches, altho' they were of a different denomination. But is not the H. M. S. substantially Presbyterian, and has it not had the confidence of the Presbyteries, and even of the Rochester Presbytery? It is not pretended that they have done any thing to impair this confidence. Where has the Board of Missions of the General Assembly been while the H. M. S. has been rearing up and nursing our churches? With indefatigable industry and benevolence the H. M. S. has traversed our section of country, surveying its desolations, and weeping over them; while it has done more than to say, *Be ye warmed and be ye filled.* And since it has begun to care for our souls, where is a parallel to its prosperity and success? The churches in this section of the state have confided to it as the almoner of their bounty, more than nineteen thousand dollars, which has been returned into their own bosom with an abundant increase. And now when they have become familiar with all our concerns, and wants, shall we take the business out of their hands and inform them that we have no further need of their services? A change like this ought to be attended with more than ordinary advantages to render its adoption desirable.

But what are these advantages? It brings the Missionary work into the hands of the Presbytery. How does it accomplish this better than it has been done? Has not the H. M. S. desired the same thing? Whatever may have been done in this Presbytery, we know the plan has gone into operation as far as practicable in other Presbyteries. Committees have been appointed to visit vacant and feeble churches, to direct their attention to a supply, and to commend their case to the H. M. S., and they have not done it in vain. But still experience has shown that the duties of Pastors are so many and arduous that it is impossible for them to give the necessary attention to the subject.—Presbyteries too, when they meet, find their business so increased upon their hands, that unless they have a special meeting for the purpose they cannot give it sufficient consideration. It is said that this plan will cause the churches to look to Presbytery as their fostering mother If Presbyteries fulfil the duties to the churches, which are required by the directory, they will not need this additional aid to acquire their confidence.

We are told that all the expenses of our agent might be saved. This would certainly be desirable, but how is it to be accomplished? By the missionaries themselves devoting each a week to this service. Saying nothing of the peculiar qualifications necessary for this service, and the improbability that these brethren could generally be expected to possess them, would it well comport with their character and situation, to be soliciting charities in which they have so apparent, intimate, and personal an interest? But what does experience teach on this subject? What missionary enterprize has ever prospered without its agent. They have often been tried, and the result has uniformly been a strong conviction of the necessity of an agent. Where a judicious agent has been employed, the success has far exceeded the expenses of his agency. With an agent, the H. M. S. has raised six thousand dollars in a year in this section of the state, where we are confident they would not have raised one thousand without an agent. So fully has experience confirmed this opinion, that a benevolent individual defrays the whole expense of this agency, rather than forego the advantages derived from it. The same practical conviction was wrought in this county, after an experience of two years in the independent prosecution of our missionary work. The Society formed in 1826, was dissolved in 1828, because it was found, as it always will be found, too burdensome for those who have pastoral and other duties to perform; and the agent of the H. M. S. was requested to take the business into his own hands.

Let it be remembered that the General Assembly allows Synods and Presbyteries to take their choice in the conduct of their missionary operations. These Synods have chosen to make the H. M. S. their agents. This society has entered upon the work, become intimately acquainted with the field, cultivated it extensively, and never, so far as my knowledge extends, refused aid to a congregation whose circumstances rendered it necessary and proper. The whole business, in their hands, has system and energy, which, if they can remain undisturbed, give the highest promise of success. One Board and one agent can do the whole work, and not a congregation, that needs aid, will, I presume, be neglected. But if we are to be divided, collisions will ensue, and every part of the business will be embarrassed. The expense of cultivating the field will be greatly increased. Economical appropriations will be embarrassed.—The whole concern will assume at least the appearance of rivalry, such things have already in some measure taken place. Persons have been appointed, as we are informed, without suitable recommendations who had been rejected by the H. M. S., & churches have been induced to apply for aid to the Assembly's Board, and have received it, on the expectation of obtaining from one quarter to one third more than the H. M S. had found necessary to encourage and sustain them.

We are persuaded the evils are more than many have supposed, and that while the proposed change will break up the whole of our present organization, it will soon leave us without any. If there be no agent, the funds will decrease, and the same embarrassments attend the operations which attended them in 1828. If the Assembly's Board send an agent, it will be a needless expense, and will be the source of the most unhappy collisions. We should certainly deprecate any thing like this, and unless advantages of a far higher character, and to much greater extent than any we are able to perceive, are to grow out of it, we hope no such change will take place. Yours,

CALVIN.

## MISSIONARY INTELLIGENCE.

*A letter from four natives of Papara, Deacons of the Church of Christ there, addressed to the Directors of the London Missionary Society, Dated Feb.* 1828.

*Translation.*

*Papara. Feb.* 1828.

Friends, Brethren, and Fathers, the Office Bearers of the Missionary Society in Britain, may it be well with you.

Your letter by the hands of Mr. Nott is come to us, and we understand its contents, the good words which you have sent to us. You say the people in Beretane (Britain) rejoice because the gospel has been received, and has taken root in these islands; truly it was of the mercy of God that it has done so, it was God himself that planted it, and caused it to grow; we were sitting in darkness, and had not sought him, but he sought us, he found means of sending his word to these islands.

We were heathen, without Christ, being aliens from the politeia (commonwealth) of Israel, and strangers from the covenant of promise, having no hope, and without a true God in the world: but now, we have some thoughts, that we who were afar off, are now made nigh by the blood of Christ. As for us, we have no boasting. God looked upon us in our low estate and pitied us, his mercy was free, nothing in us to deserve it; out of mercy he sent us promeduas (teachers) and made us acquainted with his good word, and caused some of us to reurn to himself, to forsake our idols, and to serve him, the living, the true God. Yet we have not regarded the goodness of God, and his mercy towards us, as we ought to have done; we have not set that value upon our teachers, upon the preaching, the catechising and school instruction, the privileges of the Sabbath, and our different meetings, which these things demand from us; we have been too careless and thoughtless.

Brethren and Fathers, you have pitied us, and sent us our teachers, that we might know the way of life; continue to pray for us, that we may regard with steadfastness the instructions of our teachers.

Our promedua (teacher) is diligently cautioning us to stand fast, and not turn to another gospel, for it is true that some strange doctrines have been of late propagated at Tahiti. but we have not received these strange things, neither will we countenance them.

We have also beside, heard a report, that some false teachers are coming to these islands, and that they are come to Oahu, but we pray that God may cause those propagators of another gospel, to return, that the true work of God in these islands may not be disturbed by them.

You do well in stirring us up to diligence and watchfulness; we are seeking for diligence, and for watchfulness, and that the evil may be cast away, and that what is good may grow and increase in us, and that our conversation may be such as becometh the gospel of Christ, but still there is much coldness and carelessness in us, it is well to stir us up and excite us to vigilance.

We are not without some thought of our brethren that are gone to teach the heathen, we are collecting a little property for their use. Friends and brethren, we entreat you also to continue your efforts that this gospel may be know in all lands.

May it be well with you, and may all be saved by the Lord Jesus Christ.

TAPUHOE,
RAIMAE,
TAHUTINI,
PAPEVI,

Deacons of the church of Papara, in behalf of all the brethren.

SINGAPORE.

Encouraging proofs of the less distinguished but real introduction and advancement of the pure and undefiled religion of Jesus Christ among the Siamese.

*Singular Fact.*

*April 1st.* A young man, mentioned a little before in the Journal, as it is said, came again this evening and joined in worship. He seems to be making some progress towards truth, and my companion Gutzlaff spent a good deal of time with him in Christian conversation. He related to us a singular fact:—In his neigobourhood, remote from Bangkok, there was an old sage, 80 years of age, who told his neighbours some time back, that within 6 years a Redeemer or Saviour of his nation should appear. For the present, because their sins were lying upon them there was no salvation. On hearing of our arrival at Bangkok, and seeing the books he said, "*these* are the forerunners of him that I spoke of." This may perhaps afford some explanation of the reason why the question has been so often put to us "is Jesus come hither?" Probably with some glimmerings of truth much of the darkness of error is mingled, and the old man and others, of his country, may, like the Jews of old, be waiting for a temporal, rather than a spiritual deliverer. The young man himself also put the same question to night.

*An interesting case.*

While writing the above, Gutzlaff came into my room to tell me some more cheering news! A man who has been a frequent visitor and constant reader came in just now, and said, he continued reading our books, and when he had done with them, dispersed them among his neighbours, and had frequent conversations with them about their contents. Several approved, but others made objections, saying, the books cannot be good, because they allow of the worship of only one God, and say that the gods of wood and stone &c. are not gods! He, however remains unshaken, and boldly maintains the truth of these new doctrines, and is not ashamed to avow himself a worshipper of the one true God, the maker of heaven and earth, to whom he bends the knee, and makes his supplication thrice a day. While relating these things in his usual frank energetic manner, half a dozen Haiman men were in the room and heard the whole, which may, through the Lord's blessing, prove a useful sermon to them. He has often interested us by his open, cheerful, and bold spirit, and has spent many hours, either in sitting solitary in our room, reading the books, or explaining and commenting upon them to any who might happen to be present.

*From George Bennet, Esq. to the Home Secretary.*

I have the pleasure of handing you a sovereign, the dying bequest of a little girl in Sheffield, who had, during several years of her short life, delighted to contribute the amount of her little savings to the missionary cause.

When it was announced to the dear child that she must soon depart, she said, "You know, Ma, how happy the Missionary Society has made me. I gave all I had, you know, when the collectors called a few days ago; but I have been thinking whether there is not something more *of my own* that I could leave. You know, Ma, I have taken many bottles of medicine, and surely the bottles are mine. So you must let them be sold, and give the amount to the Missionary Society, you can give something else to the servant. After the child's death the bottles were accordingly sold, and the mother (Mrs. M.) with whom I happened accidentally to travel in the coach from Sheffield to York, put into my hand a *sovereign* as the proceeds of the sale of the bottles, with a request that I would let it be noticed in the Missionary Chronicle as a stimulus to others.

## LETTER FROM GREECE.

*Extract of a Letter from the Rev. Josiah Brewer to the Editor of the Religious Intelligencer, dated Smyrna, March,* 13, 1830.

DEAR SIR,—To day is the Sabbath of the Jews, and I have been this morning where I never fail of going with increased interest—to one of their synagogues. It was a late hour when I reached the door, and several of another congregation were passing by on their return home. I enquired of one "*Lasciano entrare?*" Do they permit to enter? "*Perche non lasciano?*" Why do they not permit! he replied as if expressive of surprise. We then approached the stair-way, when one invited us to ascend, another conducted us to a seat near the *sanctum sanctorum* or holy place, and a third on seeing us standing with the congregation, begged us to sit down. There were about 200 worshippers present, chiefly men and boys, though I also discovered in the gallery behind the lattice-work, a dozen or more women. The heads of all were covered with the sacred shawl, which is here of white worsted, with a border of blue stripes. Perhaps there has been a change for the better in the synagogues of Smyrna; at any rate, a greater degree of good order prevailed in this, than I have ever witnessed here or elsewhere on a similar occasion. It was evident, however, that like a school-master, when strangers are present, the elders took especial pains to exhibit their ceremonies with advantage. Apparently at the direction of one of them, the voices of all the congregation were hushed, and for some time the service was conducted in a whisper; after which they resumed their ordinary low tone.—Frequently all eyes were closed, and their faces covered with the shawl, and though they often changed their position, it was done without violent movements.

I love to observe the marks of respect which this people always render to age. Few children, I am persuaded, could now be found in Israel, who would say to the old man, "Go up thou bald head go." During the services, a youth was standing in the way where one of the elders was approaching him unobserved when another hastened to give him notice, and withdrew him from the place. A third eagerly pressed to his lips and his forehead, the hand of an old man which was extended towards him with a smile, quite unlike the care-worn and furrowed brow of nearly 70 years of oppression.

Shortly after our arrival, the copy of the law, attended by two men bearing silver censers, with small chains suspended, making a monotonous sort of music, was replaced in its sacred seat: the closing prayers were offered, amen and amen resounded from every quarter; one after another folded his shawl and returned it to the satchel, which he carried away with him, after he had first saluted the door of the holy place, and two covered tablets by its side. While passing along with the crowd, one of the most aged bade us good morning, and we hastened away, musing on the lot of Israel, and more and more impressed with the idea, that it is by kindness we are to win the heart of the Jew to consider the error of his ways. *March* 25.

P. S. We are greatly prospered in our schools. More than 20 Greek girls have entered, and a Jew said he should be glad to send his children if he was not too far distant. Yours, with Christian salutations. JOSIAH BREWER.

*From the Missionary Herald.*

## CHOCTAWS.

EXTRACTS FROM THE JOURNAL OF MR. WILLIAMS AT AI-IK-HUN-NA.

*Christian Character exhibited by the Converts.*

The characters of some of the converts in the neighborhood of Ai-ik-hun-na were described at p. 321 of the last volume. Some of those persons are referred to in the extracts to be inserted here. In no manner can the friends of missions better acquire a knowledge of the character, extent, and results of the religious awakening in the Choctaw nation, than by such descriptions as these, of the appearance of individuals and neighborhoods.

*July* 7, 1829. At a late meeting in the Chickasaw nation, Tahoka, from this place, was present, and took a part in public exhortation and prayer, as he was called upon. He appeared to be very spiritual, and all took knowledge of him that he had been with Jesus. He told the people that he came not to them as a learned man, or as a good man, or as an angry man; nor in pride, or for money; no, not for a penny: but he came to hunt for poor lost souls. He felt, and made others feel too, that Christ, and heaven, and hell, were not terms without signification.

21. Tahoka called this evening "to beg," as he said. "I am a beggar at any rate, and am now upon that business. I want some instruction upon these words which I have heard, from this good book, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' I know what it is to be born of the Spirit, yet as I do not know what it is to be born of water, I came to ask you. I trust that I was enabled to give him the sense of the passage, and the "beggar" went away rejoicing to his work again.

27. Received a letter from A. H. one of our neighbors, who was in Elliot school, but dismissed for improper conduct. He has been much hardened in sin, and stoutly resisted conviction until of late. This letter is written in Choctaw, and expresses his full determination no longer to neglect the great salvation. Accompanying the letter was a request for me to call upon him, if possible. I accordingly did so, and found him under a peach tree, with his little stools, his Bible and writing implements, employed in copying some Choctaw hymns. He appeared to be an earnest inquirer.

Several cases have occurred within the last two years, in which young men who had formerly been trained in the mission schools, and faithfully taught in the truths of the Bible, but who subsequently became hardened and immoral, and appeared likely to do hurt rather than good, with their knowledge—have apparently been savingly wrought upon by the truth, and promise, by their example and influence, to be of great use to their people.

*Aug.* 13.—On my way to the six towns, I spent the last night at an Indian house, where were present 10 or 12 adult Choctaws, who have been very recently awakened to some sense of their lost condition as sinners. I had intended to ride several miles further, but was so urged to stay and preach to this little company, who were entire strangers to me, and who appeared so to hunger for the word, that I concluded to do so. I never witnessed a more interesting scene. The deepest feeling was manifested, the most solemn attention to the word was given, and much gratitude expressed for the privilege enjoyed. They had never heard the Gospel more than once or twice before last night.

*Oct.* 19. Had a pleasant interview with the wife of our captain. She converses like one who has been taught by the spirit. She said, "It is indeed good to me to pray, and to think of God. I do so constantly. I have no wish to cease, but rather to be more and more earnest and faithful." She gave me also an interesting account of her children, who, though small, speak, and seem to think much of their Heavenly Father. One little son, about four years old, is often engaged in prayer and praise. An elder brother once began to mock him, when this little Indian child solemnly reproved him: saying, "you should not do so: our Heavenly Father sees us." Verily "Out of the mouths of babes and sucklings thou hast perfected praise." A. told me to-day that his wife prays much. "When she goes after wood and water I hear her. I tell her that is right; you ought to do so more and more."

31. Have conversed with a number of the awakened people this week, and find much reason to hope that there are indeed many who call upon the name of the Lord Jesus. Family prayer is generally observed in this part of the country. Even children sometimes take their turn in prayer meetings of their own. Indeed it is astonishing to observe the change; how miraculous; how glorious; how worthy of its Author. To Him be the glory forever.

Two years ago there was but one Choctaw in all the neighborhoods around Ai-ik-hunna, who prayed to God. So great a change in the feelings and habits of individuals and of families, is the result of religious instruction, accompanied by the divine blessing.

*Nov.* 3.—Tahoka called upon us, apparently full of faith and the Holy Ghost. The following are some of his remarks, made with every appearance of sincerity and deep feeling. "I think much about what is called the new birth. Though I formerly heard about it, yet what I seemed to hear was soon gone from me. But now I think of it while I am at work and wherever I am. Have I been born again? or have I not? I do not certainly know? But oh that I might know. If I am born of the Spirit I am but a very little child indeed,—not one year old. Oh that I might become a man in Christ. But ah! I am indeed a very poor, ignorant, sinful creature, a worm and no man." Alluding to an appointment which he had received, as one of a committee for examining candidates, he remarked; "Did they think I had any learning which qualified me for that office? As to learning, I know nothing only to spell Chi-ho-wa, Chihowa." (Jehovah.) Again he remarked, "When I am troubled about any thing, as children, business, and the like, my heart falls down, and I am obliged to pray frequently and earnestly, before I can get relief; so that my affections may rise and hold on things above. When Sabbath comes, my thoughts are much upon my Father above, and upon his Son, Jesus Christ, who died for me upon the cross; and my heart cries after him so much, that though I be in the midst of an assembly, I do not imagine that any one sees me. I am, as it were, alone. Oh that all my poor fellow Choctaws might feel the same!" He has of late said much about the works of nature, the things that are made; and notices, evidently with a contemplative mind, the great variety of objects which meet his eye; and the use he makes of all is to lead him to nature's God, whom he beholds with increasing delight in the workmanship of his hands; having with an eye of faith seen his glory, as revealed in the Gospel of his Son.

*Sab.* S. Spent a part of the afternoon in inquiring into the minds of some individuals. Tahoka assisted me. He asked one man if the remembrance of his former sins was loathsome to him. The man not fully understanding the application of that word to his feelings, replied, that when his sins came into his mind, it was as though some person came and told or showed them to him, which made him much ashamed and very sorry. "That is it," said T, "that is what I meant by *louthsome.*"

There were but very few who professed to have found *great* joy in believing. But all declared their determination to seek till they die, and never to cease calling for mercy and trying to serve God.

17. Went to a settlement to the west of this place, where about twenty adults came together, with whom I spent an evening in social prayer and praise. Great is the apparent change in that settlement, which, until very recently, has really been the most heathenish of all in this region. Every family but one has erected the family altar.

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18. Went with Mr. Wood to the Pigeon Roost, where our neighbors were mostly assembled, expecting to meet a certain chief by his appointment; who, however, did not come. Very soon after we arrived, we were told, something as was Paul and Barnabas by the rulers of the synagogue in Antioch, "Ye men and brethren, if ye have any word of exhortation for the people, say on." The whole afternoon was spent in religious exercise and conversation, until sunset, when they quietly dispersed—disappointed, indeed, as to the particular object of the meeting, but well pleased with the religious privileges they had enjoyed. I have ascertained to-day, that family prayer is almost universal in this settlement, and that it is observed in some places where I did not in the least expect it.

*Jan.* 1, 1830. Through abounding grace we are permitted to commence a new year, under circumstances that demand the most devout gratitude of our hearts. In want of nothing so much as more of the Spirit of Jesus Christ, which constitutes vital godliness. In the review of the year past, we behold with astonishment the progress of the good work of the Holy Spirit, which became specially noticeable about the close of the year 1828. We are permitted to hope that the work still continues; though in some places there is less public excitement than formerly. Indeed, in many individuals, there is a manifest want of seriousness, where once we hoped there was a considerable anxiety about their souls. We would still hope in God, and pray for more and richer blessings on this dear people.

12. After an absence of some days, on my return to-day I met a woman and her son belonging to my people, as I call them. The son is a lad about twelve years old, whom I had offered to hire boarded in a family living near the station, in order that he might attend the school, his parents living too far distant to permit him to board at home. When I inquired if he had entered the school, the mother replied "No; his father and myself have hesitated, only because the boy is seriously trying to seek and serve the his Heavenly Father; and we fear that should he go to board in the proposed family, where there is no family worship, and where the people do not love God, it would hurt his soul. We wish him to attend school if he could board in a Christian family." These parents belong to the lowest class of Choctaws, in point of knowledge and manner of living; but who can doubt that they have been visited by the King of Kings, who has hid the things of his grace from the wise and prudent, and revealed them unto babes. It is worthy of remark, that the two families were of kin to each other; but the objection was too strong to be removed.

*Sabbath*, 21. A kind of court or council for business of a secular nature was held yesterday by two chiefs or captains, and their people.—The principal officer called upon me to open the council with religious worship. After their business was settled some of the company continued to sing and pray literally all night. A full and pleasant meeting to-day. Seven adults appeared as inquirers. I learn that during my long absence to the south part of the nation, the meetings here have been kept up; and seriously and fully attended by the people; and that their unworthy minister has been the subject of much fervent prayer.

*March* 3. Taholka, in conversation, expressed an ardent wish that every one of the praying Choctaws would discontinue the use of ornaments. He then added, "These *tully hattah* [silver ornaments] put me in mind of the *tully hattah tushahle* [pieces of silver] with which my Lord Jesus was betrayed; and I fear that they are still a temptation to some professing the Christian name.

25. Lumantubbi, a church member, informed us that he had recently lost his little all, as it were, by the burning of his house and all its contents. He related the circumstances with a cheerful countenance, until he came to speak of his Choctaw book, (worth nine pence perhaps,) when sorrow was deeply depicted in his countenance and tears stood in his eyes. "That book" said he, "which contained some of the word of life, was dearer to me than any other property I had. Indeed nothing would have tempted me to part with it. But now it is burned, and my heart weeps for sorrow." This is the man who was formerly mentioned as an extraordinary example of perseverance in learning to read. Do all professing Christians thus value the "word of life." Another church member once lost his little book, and in stating the fact to me, his tears flowed plenteously. "Because," said he "it contains some of my Heavenly Father's words."

*Admissions to the Church.*

*April* 2. We have just closed a very interesting meeting at this place. It was on the occasion of the meeting of the presbytery. On Saturday was an ordination service, and on the Sabbath a communion season, which was enjoyed for the first time by 17 of my dear Choctaw neighbours, who that day entered into a solemn covenant with God and his people. At night 27 of their offspring were dedicated to God in baptism. "And it shall come to pass, that in the place where it is said Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." The Lord is indeed still among this dear people. Good news very recently from all the stations.

Since the date of the communications from which the survey of this mission, contained in the January number of this work, was composed 51 Choctaws have been received to the church at the several stations; making the whole number, connected with the mission churches in that nation, 153; of whom 135 are Choctaws.

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*From the Religious Intelligencer.*

## TO THE FRIENDS OF GREECE.

Near the close of the year 1828, several Ladies of New-Haven having received information from Rev. Josiah Brewer, and from various other sources, of the destitute situation of the children of Greece, particularly the female part of them, as it respects the knowledge of reading and writing, and the common school education; and of their earnest desire to acquire instruction, resolved, that something ought to be done for their benefit. They had entire confidence in Mr. Brewer's representations, from his well established reputation as a minister of the Gospel, from a personal acquaintance and knowledge of his character; and from the peculiar opportunities which he had enjoyed of gaining accurate information relative to Greece; in visting that people, not only on the Continent, but on the numerous Islands of the Archipelago. With a view of imparting instruction in useful knowledge to these helpless, and in many respects miserable and neglected outcasts, many of the Ladies of this city, formed a Society which they called the "NEW-HAVEN GREEK ASSOCIATION." Funds were raised to a sufficient amount last autumn, to send out Rev. Mr. Brewer and his wife and Miss Reynolds. They sailed in Dec. last, and arrived Feb. 5th, at Smyrna. They have commenced their labors in that city, under very favorable circumstances. The most prominent object of their labors, will be to prepare young women by their instructions, to become *school teachers*; and in this way to extend elementary schools all over Greece. What object can be more benevolent? what labors can be more directly preparatory to the introduction of the Gospel of Christ? The agents for establishing schools, in Greece, are now on their field of labor; and they must be supported. To accomplish this object, the Ladies "New-Haven Greek Association," call now, on the friends of Greece, and particularly on the ladies throughout our country, who feel good will to this benevolent enterprise, to step forward promptly, and assist in this labor of love. Need it be added, that humanity to the people of Greece; kindness and good faith to our friends who have gone on this errand of mercy; the precepts and the spirit of Christianity, all say, that our agents must be supported. A remittance must soon be made. Money, writing paper, slates, and quills, are wanted; and it is believed, that it is necessary only that these wants should be known, in order to have an abundance pour into the treasury.

The persons who are willing to contribute for the establishment of Schools in Greece, are informed, that donations may be sent to Mr. Leonard A. Daggett, the Treasurer, or to

TIMOTHY DWIGHT, *Cor. Secr'y.*

P. S. Those publishers of newspapers, who feel the importance of imparting useful knowledge to the Greeks, are requested to insert the above communication.

New-Haven, June 15, 1830.

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## WESTERN AGENCY

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

The "Western Agency," which is a board of inquiry and reference, for the district embracing the seventeen western counties in the state of New-York, has been reappointed for the year commencing May, 1830, and is composed of the following gentlemen, viz.:

REV. HENRY DWIGHT, Geneva, Chairman.
REV. M. P. SQUIER, Geneva, Cor. Sec. and Ag't
REV. ELIAKIM PHELPS, Geneva.
MR. ABRAHAM B. HALL, Geneva.
REV. JAMES RICHARDS, D. D., Auburn.
REV. HENRY P. STRONG, Phelps.
REV. ANSEL D. EDDY, Canandaigua.
WALTER HUBBELL, Esq. Canandaigua.
REV. JOSEPH PENNY, Rochester.
REV. JOEL PARKER, Rochester.

*From the Fourth Annual Report.*

At no previous period has our work shown itself to be more vitally associated with the temporal or spiritual good of men than now, or shared more unequivocal tokens of the fostering care of the great Head of the church.

The field assigned to this board is one of continually growing interest. Its population is rapidly increasing, while its physical, intellectual, and moral resources are developing themselves in all that enterprise and strength, which are characteristic of young communities, possessing the local and relative advantages of this.

Within this field, containing now a population of 500,000 souls, are located 220 churches and congregations, in the Presbyterian and Congregational connexions, enjoying the stated labors of 150 pastors or ministers of Christ. Of those congregations whose pulpits are now supplied, 106 have received missionary aid through the Board; and about 75 of them are yet, to some extent, pensioners upon its bounty, and sharing this year the labors of 67 missionaries.

During this year, a number of congregations, heretofore aided by us, have assumed the entire responsibility of supporting the gospel among themselves; and about thirty new congregations and missionary districts have been taken up and placed under gospel instruction; and, with aid derived to the cause of truth and piety from the labors of other denominations of Christians, we may report that our most considerable centres of population and influence are in a good degree, supplied with the administration of the word and ordinances of Christ's house.

But while this may be said, for the encouragement of those who are workers together with God, and our fellow helpers in this enterprise of love, it must not be forgotten that much benevolent exertion is necessary to sustain the congregations, yet in their minority, and to gather into the fold of truth that mass of population, which is crowding onward into all the remaining waste places of Zion within the Agency.

Upwards of fifty of our congregations are yet vacant, while there is room for fifty more, on those portions of this field, where, here and there, the scattered disciples of the Lord Jesus may be found, and where the Christian standard is not yet erected. These vacancies, many of which are peculiarly feeble and dependent, need an early attention; and as fast as laborers can be furnished, should be placed under the culture of the preached word.

The missionaries employed the year now past, under the care of this Board, have been located within the several counties, as follows, having charge of one, two, and, in some cases, three congregations each, and deriving aid from our funds to the average amount of from $75 to $100.

| | | | |
|---|---|---|---|
| Chatauque Co. | 7 | Monroe Co. | 6 |
| Erie, | 7 | Ontario, | 7 |
| Niagara, | 4 | Steuben, | 3 |
| Orleans, | 4 | Tioga, | 4 |
| Genesee, | 6 | Tompkins, | 4 |
| Cattaraugus, | 1 | Seneca, | 1 |
| Alleghany, | 4 | Wayne, | 4 |
| Livingston, | 3 | Cayuga, | 5 |
| | | | 67 |

These appointments have with few exceptions been for one year each, thus making an aggregate amount of more than fifty years of missionary service within the Agency; and from the quarterly reports of our brethren thus commissioned, as well as from actual observation of the ground on which they are located, we can assure the friends of missions that their labor has not been in vain in the Lord. The cause of science and of general education has derived extensive benefit from the instructions which have thus been thrown out upon the public mind, and the influences which have been brought to bear upon its intellectual training. The great principles of morality, also, are vitally sustained by the work of the Christian preacher. The gospel reasons from the first to the second table of the law, and teaches, that "he who loveth God should love his brother also."

The cause of temperance has very evidently advanced through the missionary labors of the year past, as has that of Sabbath school and bible class instruction.

The heralds of the gospel, who have been sent out through our borders, have been efficient coadjutors of the Bible Society in prosecuting the objects of its "extra effort." They have aided the cause of tracts, by bringing these winged messengers of mercy in contact with thousands of minds, in those retreats of ignorance, privation, and sorrow, where they will exert so benign an influence.

Nor in contemplating the direct results of our work in the conversion of sinners, and the edifying of the people of God, need we feel discouraged. Showers of grace have gladdened some portions of the missionary field under review. Most of the churches and congregations have received no small accession of numbers and strength, and several have signified their ability to dispense with further aid.

The conflict between light and darkness yet shows itself on this ground, and many of our missionaries have unequivocal evidence that they wrestle not against flesh and blood merely, but against principalities—against powers—against the rulers of the darkness of this world—against spiritual wickedness in high places;—yet the empire of light and love advances, and we have every encouragement which the gracious providence of God can furnish, to go forward in our work, knowing that "in due season we shall reap, if we faint not."

The pecuniary embarrassments of this section of country have somewhat diminished our receipts this year. The peculiarly urgent claims of the Bible and Education societies, which have been extensively pleaded in our congregations, may have contributed to this result, as have the efforts of the Assembly's Board of Missions within our bounds. The receipts at the Agency this year have been $4392 03. Some money has been transmitted directly to the parent Society, without passing through our treasury, and some is yet in the hands of receiving agents, and will soon be forwarded.

The receipts at this agency for the four years that have elapsed since its organization, have been rising of $19,000, and more than sufficient to balance the appropriations which have been made within our bounds during that period; and from the point at which we have now arrived, we witness in the friends of Christ no diminution of attachment to the Home Missionary work. They view it as the cause of their country, and the cause of God—as closely identifying itself with every interest of this life, and the life to come; and though temporary hinderances may be in its way, and depress its resources, yet the intelligence of its wants will awaken their solicitude, and incite them to new engagedness and self-denial in its behalf. To this we would urge them in the close of our report.

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*From the N. Y. Journal of Commerce.*

*Meeting at the Masonic Hall.*—A second meeting was held last evening, to consider the question of establishing Sunday schools throughout the valley of the Mississippi. The Hall was again crowded to overflowing, the Hon. Judge Platt in the chair. In addition to brief addresses from several other speakers, among them the Rev. Messrs. Cone, Peters, M'Clay, Spring, M'Carty and Baird, the audience had the satisfaction of listening to the Hon. Theodore Frelinghuysen, who in a strain of unaffected eloquence held them in profound attention for ten or fifteen minutes, and ceased when perhaps every individual in the house was anxious he should proceed. He sat down amidst general applause.—We shall not attempt even a general outline of his speech, which however possessed in an eminent degree the qualities of simplicity, purity, and force, combined with an easy and graceful action, and an entire manner which showed that his heart felt what his lips expressed. There is a kindness, sincerity, and unostentatiousness, in his language, features, and tones of voice, which is fascinating; and we know of no man who is better fitted to create a deep impression of the reality and excellence of religion, and to disarm even malice of its sting. In the course of the evening a letter was read from the Hon. Richard Varick, to the Agent of the Society, enclosing $500 for the object of the meeting. The whole subscription and collection for the evening including the above sum, was $2,429; which added to $11,600 subscribed at the former meeting, and $1200 between the two meetings, gives an aggregate of $15,229. Among other donations was a $50 bill from a stranger, who signed himself "A Mississippian." There was also a donation the value of which we do not precisely know, but presume it was considerable, by a lady, who wrote on the subscription card, "has no money but subscribes herself, when called for to go as a teacher." On the whole, the meeting went off remarkably well. It was stated by one of the speakers, that the amount subscribed in Philadelphia for the object in question, was about $25,000.

*To the Rev. Michael McNamara, Roman Catholic Pastor, Rochester.*

In my last, I continued some remarks, showing how the principles of your church tended to keep your people degraded and ignorant—dependent on others for knowing their duty—and really disqualified for true American citizenship. I hinted at some historical facts which ought to be a warning to your people, and set them about inquiring whether something has not been greatly wrong in the management of their church—something to account for the singular circumstance, that Catholics all over the world are less enlightened, as a body, and have less liberty and civilization, than Protestants. The reason, I think, they may easily find out—viz. that while there is neither want of learning among the clergy, nor talents among the people, the cultivation of mind is not encouraged among the latter.—The key of knowledge is taken away, and human authority, often under the direction of very doubtful motives instead of the authority of God, is made to act upon their consciences under pretence of a divine commission.

The priest teaches the people, that the traditions and teachings of the church are equal to the scriptures, the word of God—that the Pope is the Vicar of Jesus Christ—and has authority to open and shut the kingdom of heaven,—that it is not safe for the people to read and make up their minds on religious doctrine for themselves—that their pastors can forgive their sins, and make them sure of heaven. Now, all this is a most cunning, yet most cruel artifice. Why should your church prevent the reading of the scriptures? Is it not for fear the people should find out that they are cheated? You all admit, that the scriptures are the word of God,—and your people will expect, at least, to find no contradiction between the scriptures and the teachings of the church, for the simplest of them know, that God would not have one thing written in his word, and another opposite to that given to be taught in the way of tradition. But if your people will read the scriptures—I mean their *own catholic scriptures*—they will find out many very important things, in which your church contradicts them. They will find out that in your catechisms, you have stolen away the second commandment, because it speaks against worshipping images or any *likeness*. And this, because your church chooses to divert people in worship with pictures—amusing their eyes instead of enlightening their minds with knowledge. Now, sir, what must these people think of your church, when they find that it cheats God and them too, in so important a matter as this.

Again, what right has the Pope to pretend to be the Vicar of Christ, or any of you to hold authority over the people, without proving to the people that it is as you say? Show them in the first place the commission you bear from God or Christ, & let them be satisfied on this, and then it will be reasonable to ask them to believe whatever you teach. But no, they must not inquire into this either—they are not fit to read and judge of such things. It would not be safe. They might not be satisfied. They might discover that no such authority as your clergy claim *is* or *can* be given to any *man*, if the scriptures be true. But it is very convenient for the church to keep this authority in their own hand. It can be turned to good account. It makes the people submissive; willing to pay, and ready to obey whatever it may be agreeable to the church to require. If, indeed, the people are so ignorant as not to be fit to judge even of the warrant on which your clergy demand the keeping of their souls,—why should they not be enlightened so much at least as would be sufficient for this? How strange, that after so many centuries, the laity should have made so very little advance in knowledge, and still be so far below the clergy, that even now they cannot be trusted to see their priests' commission, but must take his word for it?

I close at this time with a few more questions for your people to find out answers to. They concern them nearly.

*Quest.* 1. Why has our church kept out the second commandment, and divided the tenth into two, to make up the number?

*Q.* 2. Is there any authority in the word of God for the forms of worship established in the Catholic church, or did the Apostles, of whom we read in the scriptures, worship in this way? Was there any thing like the sacrifice of the Mass, or wearing robes, or kneeling to pictures, or lighting candles in day-light, or prayers in an unknown tongue, or confessing to a priest, or giving money for absolution? If nothing of this is to be found in the scriptures, does it even appear there that our church was authorised to appoint these things so?

*Q.* 3. Why might not our priests let us read the Catholic Bible, and if there be danger of our misunderstanding it, explain it to us himself?—This is surely the key of knowledge which the Apostle Paul says is able to make us wise unto salvation? 2d Tim. iii. 15. Why should it be kept from us?

*Q.* 4. If, as our church admits, the scriptures be the word of God, surely it is good as far as it goes, even if tradition is to be added. Are not our clergy willing we should see how agreeable their worship & doctrines are to the word of God?

REPUBLICUS.

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(The following we publish verbatim et literatim, with the exception of a few words the orthography of which we have corrected.)

*To the Editor of the Rochester Observer.*

*Sir:*—Since you was pleased to publish in your paper of last week an article pretending to be written by a Roman Catholick in very abusive terms against many things in the doings of New York and many of your people is pleased to say it is just like as we Catholics keep the Sabbath in Dublin. I send you the sentiments of one of the clergy of the Roman Catholic Church in Ireland which you are pleased to abuse in your paper to show you that it is not so and hopes your eyes will be enlightened to know better the sermon is printed for R. Coyre Dublin Ireland these are his words.

"The Sabbath affords ample opportunities for reading and reflection yet the sacred day is impatiently expected through the week not for the purposes intended by its divine institor of repairing by rest and religious exercises, the injuries which labor, solicitude, temptation and infirmity may have done to soul and body. No, it is desired by the greatest number on account of the opportunities it in particular brings of indulging in idleness, in drunkenness, in rioting, in turbulent sports, such as foot ball, hand ball, hunting, in dancing, in gossiping, yes, and in ribaldry, seduction and intrigue, which to the great scandal of our religion, the reproach of our people and the shame of our country, are the pursuits by which the day of God is peculiarly distinguished. Though it is true that the Irish peasantry are affectionate, humane, hospitable, brave, generous and intelligent, it is equally true that these noble qualities are disgraced by a lamentable degree of ignorance and vice. If you examine the inhabitants of any parish how few comparatively speaking will you find able to give a tolerable account of the faith that is in them or who properly understand those moral and religious duties which saving faith obliges them to fulfil? Very few indeed. And if you examine into their conduct you will perceive at once the fatal consequences of ignorance in flagrant habits of cursing swearing blasphemy detraction lewdness drunkenness rioting theft the most scandalous *violation of the Sabbath* together with numerous instances of more outrageous crimes."

This Sir will show you whether our clergy despise the Sabbath and if our people break it if is not their fault I hope you will be as willing to publish this as the other and do justice to

THE INJURED.

We would just remark on the above, that the picture drawn by a Catholic clergyman of the manner in which the Sabbath is regarded in Ireland by Catholics themselves, we are quite willing to take as drawn from real *life*. If we should have occasion hereafter to advert to it, we hope it will be received as good authority, and that it will not be thought necessary to caution the public against the "representations of the Rochester Observer."

We might perhaps even adduce the above as evidence of the influence of the Catholic religion on the morals of the community—and if we are not mistaken it will show us that where the command as to the observance of the Sabbath is disregarded, the other commands of God are not likely to be very strictly observed. We thank the writer for this extract and should be pleased to have him furnish us occasionally with others as directly to the point—that is as to the morals of Catholics where the people are wholly under the influence of their priests as they are in Ireland.

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ROCHESTER:

FRIDAY, JULY 2, 1830.

*Destructive Hail Storm.*—On Sunday last, between 3 and 4 o'clock P. M. a hail storm, accompanied by a heavy wind, passed through the towns of Murray, Sweden, and Ogden, carrying desolation in its course. We learn from gentlemen residing in those towns the following facts: The width of the storm was from 3 to 4 miles—its direction from west to east—fields of winter grain are in many instances entirely destroyed—in all nearly so. Great damage was done to windows. In the village of Holley 1000 lights of glass were broken, and most of the glass in that side of houses exposed to the storm in all the places from which we have heard. In Ogden, the hail came with such violence that some of the hail stones which came in at the west windows passed through, and out at the east end. Some damage was done in the town of Henrietta, but we have not learned particulars. The damage done in the town of Ogden is estimated at $25,000. In all the western towns through which it passed, the crops that before were promising, are nearly destroyed and the flattering prospects of the farmer are blighted.

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We invite the attention of our readers to the article on our first page over the signature of "*Calvin*," in which the writer assigns reasons why the friends of Domestic Missions ought to give their support to the Home Missionary Society, as it is now organized, instead of transferring it to that of the General Assembly's Board, as has been urged by a writer in the Observer, over the signature of "*Presbuteros*." We have no doubt that the advocates of both Societies are actuated by good motives, and are desirous to adopt and give efficacy to measures which they believe best calculated to extend the blessings of a preached gospel to our destitute settlements, and to the feeble congregations scattered through all parts of our country—but while we may concede to them good motives in advocating these different plans, we cannot agree that these plans for effecting this very desirable object are equally feasible and equally deserving the support and patronage of our churches, and are therefore to be viewed by them with indifference—neither do we feel that we are bound to withhold our own sentiments on this subject, while we admit a free discussion of their comparative claims into our columns. We know what the Home Missionary Society has done. We are satisfied with its organization and system of operations, and believe there is not, among all our religious societies, one which is more deservedly popular with the people, or one which has effected more with the same amount of means: and although we are Presbyterian in sentiment, we cannot imagine that there is any peculiar charm in the name that would add to the usefulness of our Domestic Missionary Society, especially as it is now conducted by Presbyterians (wherever they ask for aid,) and is aided and Patronized by Presbyterians. We hope that the reasons assigned by Calvin will be attentively examined and that the collisions which have occurred in some parts of the western states, by having the same ground occupied by the Assembly's Board and the H. M. Society will not occur among us, and that union and increased activity and zeal may be manifested in supporting the operations of that Society which has already given to our feeble churches so many preachers of the gospel of Christ. In saying this we do not wish to be understood as expressing any feelings of hostility to the Assembly's Board—where they have a preoccupancy of the ground, we most cordially wish them success—but as we see no good reasons for a change where the H. M. Society is in operation; we hope that the apple of discord may not be thrown among us by a part of our churches withdrawing their support from the one which is in successful operation, & transferring it to the other which can show at least no better claim of preference than a bare *name* present.

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The Milledgeville Recorder says, that all the Southern States will follow the example of Ohio and Louisiana in expelling the free blacks—and suggests that the Northern States will have an opportunity of showing the sincerity of their professions and their sympathy for their sufferers. It appears to us that if the Southern States adopt this course, and throw upon us all the free colored people, we shall have an accession to our population of no very desirable character, and it will be an act of reckless injustice, calculated to increase that alienation of feeling which already exists. The writer, too, talks about testing the sincerity of our professions by the reception we shall give to these emigrants. We would say

Central Library of Rochester and Monroe County
Historic Newspapers Collection



say to this editor who thus vaunts about consistency, that there is one way in which it is not difficult to maintain it—profess to disregard every principle of humanity and common honesty, and act in accordance with this profession, and the dreaded charge of inconsistency will be effectually guarded against.

*The Indians.*—The Governor of Georgia has issued his proclamation announcing that the laws of the state of Georgia are now extended over the Cherokees. For a brief statement of what is contained in the proclamation, we refer our readers to the article we have copied on the subject from the Boston Recorder.

It is evident that the situation of the Indians is extremely critical, and time only can show to us with certainty, the full effect of the high-handed measures now in progress to remove them from their place and nation. We are not so certain, as some appear to be, that the Indians will be exterminated. Even if the faith of this nation should be violated, by refusing to interpose at the call of the Cherokees, to save them from the aggressions of Georgia, they may yet appeal to a power which can grant them the aid they need, and against which it will be in vain for flesh and blood to contend. Certain we are that thousands of Christians in our land will intercede at the throne of grace, in behalf of this persecuted people.

## MORGAN TRIALS.

The special court convened at Lockport for the trial of persons indicted in Niagara county, adjourned on Saturday last. Ezekiel Jewett, Solomon C. Wright, and Jeremiah Brown, the only persons who were tried, were acquitted.—Counsel for the defendants, Gen. Mathews, Col. D. D. Barnard, E. Griffin, and J. F. Mason.—Mr. Birdseye, the special counsel, was assisted in the prosecution by Bowen Whiting, District Attorney of Ontario county.

In addition to the penalties inflicted on Turner, Bruce and Whitney, for refusing to testify as witnesses, it is said they are liable to be further punished under the revised statutes by 1 year's imprisonment and a fine of $250. Several cases yet remain to be tried. The court have adjourned to the first Monday in Jan. next.

*Rochester Daily Advertiser.*—Mr. Henry O'Reilly, has relinquished the editorial department of this paper, and it is hereafter to be conducted by Messrs. Luther Tucker and Hester L. Stevens, who are joint proprietors. No party politics is hereafter to be introduced into its columns. Such a paper, if well conducted, is a great public accommodation, and we most cordially wish success to the gentlemen who have engaged in it.

*Church and State United.*—We noticed a week or two since that this much talked of and much dreaded union had actually been consummated in the marriage of Mr. *Geo. Sayt* to Miss *Eveline Church*.

The Rev. Dr. Ely, in publishing this marriage expresses his regret that the name of the clergyman who solemnized the nuptials had not been given, that henceforth wicked wags might not award to *himself* the honor of having performed the marriage ceremony.

☞The great breach in the canal is so far repaired that boats passed yesterday.

*Temperance Statistics.*—From the Report of the Connecticut Temperance Society, we learn that there is a County Temperance Society in every county in the state, each having numerous auxiliaries—in all 172. Members, who joined in about a year past 22,532. The practice of treating visiters with spirits is generally abolished. At stone quarries where several hundred men are employed, no ardent spirits are used. Fishing companies have discontinued their use. Several vessels have been built without the use of spirits—as well as several bridges and mill-dams. In New-Haven, 100 master builders, mechanics and artizans use none. In Meriden, 300 mechanics do their work without spirits—two ivory establishments, three extensive tin establishments and one where augurs are manufactured have discontinued the use of them.

The above are but a few of the great mass of facts of a similar character, embraced in this report.

The following are a few of the facts it embraces, showing the diminution in the sale and use of ardent spirits. One hundred hogsheads were sold in Lyme last year—this year thirty-five. In other towns generally the sales have diminished from one half to two-thirds.—One wholesale merchant has sold the past year only one-fifth, another one sixth, and another one-eighth the quantity sold in 1825. At the custom-house in Middletown in 1828, 186,845 galls. were entered; in 1829, 74,944—and the present year only 3,337 have been entered, and very little more is expected. More than 30 distilleries have been discontinued the past year, and others have done but very little business. In almost every town licensed dealers have discontinued the sale of ardent spirits from principle. One man has abandoned it because his two sons, the one 14 and the other 16 years of age had become intemperate—$1000 less has been received into the state treasury for licenses to retail foreign spirits, this year, than last, and 200 less licenses have been granted. From data which may be relied on, it is believed that the temperance reformation has reduced the consumption of ardent spirits in the state one half, making a saving of more than $390,000.

*Another Mail Robbery.*—The northern mail was robbed last evening, between Albany and Troy. The mail was inside the coach. It was cut open and rifled of the Whitehall package. When it was discovered that the mail was robbed, the driver informed that a passenger got out in the Colonie, who said he lived near the two-steeple church. About ten o'clock last evening, a suspicious looking chap was lurking about Messrs. Thorps' western stage, who talked of going west, and very kindly assisted the driver to secure the mail. Information was sent to the Post Office, and the fellow was recognized as the one who got out of the northern stage in the Colonie. He was immediately arrested, and upon examining him, letters from Whitehall, and $100 in money, were found. He confessed that he cut open and rifled the northern mail, and stated, we understand, that he had confederates. His arrest undoubtedly prevented an attack upon the western mail last night.—*Alb. Eve. Journal.*

*Still Another.*—We have been favored with the reading of a letter from the postmaster at Springfield, Mass. to the postmaster in this city, under date of June 20, from which it appears that the post office at that place was broken open in the night; the mail bag cut, and the package containing the letters for the Albany post office for distribution taken out and a part of them opened: it is believed that none of the letters are gone. The villians probably got alarmed before they could open more, and went off no doubt in a hurry, as the tools which were used in breaking in, were left behind them.

The said letters have been received at our post office: some of them are much torn, but there appears to have been no money in them. *Albany D. Adv.*

*From the Boston Recorder.*

THE CHEROKEES' TROUBLE COME.

It will be recollected that the law of Georgia, extending the jurisdiction of that state over the Cherokee territory and subjecting the Indians to their laws, was to go into effect on the 1st June. The Georgia Journal contains a proclamation of Gov. Gilmer, dated June 3d, in which he recites the said act and declares it to be in force, calling upon all officers and citizens of the state to see that it is obeyed and executed, and warning the Indians not to violate its enactments. The act repeals all the laws the Cherokees have made for themselves, dissolves their constitutional government, and removes all their civil officers; and the proclamation demands every necessary aid to inflict its penalties upon chief, headman or other Indian, who shall attempt to exercise any authority in said territory. Also, to punish any who may even *attempt* to prevent any Indian from emigrating or from selling or ceding any land to Georgia. In short, while the whole proceeding attempts to bring the Cherokees under severe laws with heavy penalties, it does not allow them the right of being witnesses or suitors against white men, or confer upon them the rights and privileges of white citizens. The proclamation accuses them of appealing to the U. S. government for protection since the passage of the act; and "of various other acts evincing a spirit of determined hostility against the government [usurped authority] of Georgia."—It is apparent that the executive is determined on pursuing the old measures with the utmost rigor.

The New York Observer "knows no parallel to this cruel proclamation except that of King Ahasueras," an account of which is contained in Esther iii. 8—15; and adds:

"The oppressors of the Indians may sit down to drink, but all good citizens will be perplexed. It is not time, however, to despair yet.—The same God who turned the heart of King Ahasueras, and rescued the Jews from the malice of Haman, after the decree had been issued and sealed with the king's seal, and after the proclamation had gone forth, may still rescue the Cherokees from their subtle and cruel enemy. Let those who possess the confidence of Gen. Jackson do their duty as faithfully as Queen Esther did hers, and every Haman who passes the Cherokee's boundary will be made to swing on the gallows which he has erected for his Indian neighbor.

Gov. Gilmer, in a second proclamation, asserts the right of Georgia "to the fee simple of the lands of the Cherokees, and the entire exclusive property in the gold and silver therein." This is an early comment on the law of Congress which is proclaimed as authorising no compulsion. "We had thought," says the Boston Daily Advertiser, "it was conceded on all hands that the poor Cherokees are entitled to their lands if they choose to remain and submit to the oppression to which the laws of Georgia subject them. But it appears that the Governor is not willing to suffer even this appearance, evasive as it is, of doing them justice. He not only takes it for granted that they will not submit, as in truth they cannot, but anticipates their decision, and seizes upon their possessions before they can have an opportunity to resign them."—*Ib.*

## THE INDIANS.

The following is an extract from an order of the President, through the Secretary at War, to Generals Carroll and Coffee, dated May 30, 1830.

"A crisis in our Indian affairs has arrived. Strong indications are seen of this in the circumstance of the Legislatures of Georgia and Alabama extending their laws over the Indians within their respective limits. These acts, it is reasonable to presume, will be followed by other states, interested in those portions of their soil now in the occupancy of the Indians. In the right to exercise such jurisdiction, the Executive of the United States fully concurs; and this has been announced to the Cherokee Indians. The President is of opinion, that the only mode left for the Indians *to escape the effects of such enactments, and consequences* YET MORE DESTRUCTIVE, which are consequent on their contiguity with the whites, is to emigrate."

"The President views the Indians as the children of government. He sees what is best for them; and that a perseverance in their refusal to *fly from the dangers that surround them, must result in their misery and final destruction.*"

The gratuitous *concurrence of the Executive of the United States* in the legislation of sovereign states over soil which they claim, is truly valuable. But as the opinions of people are volunteered and cited on the subject, we may take the liberty of subscribing to that of Mr. Jefferson, who talked about as good sense, when he chose to, as any of the present cabinet. In 1793, when he was Secretary of State, and one George Washington was President, and one Alexander Hamilton was Secretary of the Treasury, and such sort of people as Knox and Pickering were advisers of the Executive, a Cabinet Council was held on the Indian question. Of its merits Mr. Jefferson said:

"I considered our right of pre-emption of the Indian lands not as amounting to any dominion, or jurisdiction, or paramountship whatever, but in the nature of a remainder, after the extinguishment of a present right, which gave us no present right whatever, but of preventing other nations from taking possession, and so defeating our expectancy; that the INDIANS HAD THE FULL, UNDIVIDED, AND INDEPENDENT SOVEREIGNTY, AS LONG AS THEY CHOSE TO KEEP IT, AND THAT THIS MIGHT BE FOREVER; that as fast as we extend our rights by purchase from them, so fast we extend the limits of our society, and as soon as a new portion became encircled within our line, it became a fixed limit of our society."

Once again we pray our readers to weigh the meaning of the President's order, above cited, and calculate the value, not of the union, but of the *protection* which the government offers to the Indians. If the Cherokees do not fly the dangers of Georgia constables and gold hunters, and pretend to resist and obey the common instinct of self defence, the troops of the United States will be ordered to teach them better manners. We cannot support the administration in this.—*N. Y. Com. Adv.*

*Fatal Accident.*—As a party of men were engaged in fishing with a seine in the Genesee River, about a mile below the Mount Morris dam, several of them in wading down the stream came suddenly to a deep place in the water, when one of them, Mr. Samuel Bowman who could not swim appeared to be drowning, upon which Mr. Asa Wright who was on shore immediately sprang to his assistance, but instead of being able to save Bowman, he is supposed to have been caught by him in such a manner as to be unable to extricate himself, and both were drowned. Each of them has left a family.

*Suicide.*—Mrs. Post, wife of John Post of Mount Morris, committed suicide, on Sunday last, by hanging herself.

*Small Pox.*—The British ship Brunswick, Blake, master, from London, arrived at quarantine on Saturday, with 209 passengers; 112 of whom were then or had been sick of the small pox. Three others have sickened since. Five of the cases terminated fatally on the passage. Of the whole number who have sickened, *not one* had been inoculated for either the kine or small-pox—although there were on board 68 persons, men, women and children, who had been vaccinated, and twenty nine who had been inoculated, for the small-pox, or who had taken it by contagion. Not even a case of varioloid, occurred among all these. The physician at quarantine thinks all those now on the sick list likely to recover, although some of the cases are now bad.—*N. Y. Journal of Commerce.*

A gentleman from Canada has communicated the following facts, which will illustrate the character of Popery in 1830.

*Bells receiving the Mark of the Beast.*—"The mass-house at Point Levi was lately burnt down; and last month, March, another bell was "christened," as they profanely call their idolatrous mummery; that is, "*made a Christian.*" Mr. and Mrs.——stood sponsors for the bell, that it should drive away the devil, &c.; and the bell, to honour the silly woman, was called by her name, "Catharine;" for which dignity conferred upon her, she paid the massman a large sum of money." Indubitably, the mummer, the befooled devotees and the bell, are equally Christianized. Point Levi is only one mile from Quebec and this is "the march of intellect" in the nineteeth century.—*N. Y. Evangelist.*

*An Indian Candidate for Congress.*—Mushalatubba, an Indian Chief of the Choctaw nation, has offered himself as a candidate for a seat in congress from a district in Mississippi, and as that state, by extending its jurisdiction over the Indian tribes, and by conferring upon them the rights of citizenship has rendered the Indians eligible to office, and as the Indians in that district probably outnumber the whites, it is thought Mushalatubba will obtain his election.

Among a number of passengers who took passage in the brig Eliza, from Rotterdam, were three sisters, with their husbands and families. Each of these sisters gave birth to a child on the passage, and all of them, together with two of the infants, died, and were committed to the deep.

The Secretary of War has issued an order that all soldiers of the army, now under confinement for desertion shall be set at liberty. This direction is made in consequence of a late act of Congress, repealing the law which affixed the penalty of death to deserters in time of peace.

A Northern editor asks—who are the laboring classes. The answer to this question is—all who toil with either the head or the hand for subsistence, or for the good of the public. The industrious members of the learned professions, the merchants, the shop-keepers, are as much *operatives* as any description of mechanics or common workmen.—*Roch. Daily Advertiser.*

*The lovely wife of a murderer.*—It is said in the Salem papers that the chief offender, the originator of the diabolical plot, has been admitted as a witness on the part of the State. From a private letter it appears that both of the Knapps were willing to screen themselves from legal punishment, by becoming witnesses for the government, and that a committee waited on the father of them to know which should be accepted. The thoughts of sealing the doom of one of his own children, was more than nature could support, and the feelings of the father for a season conqured those of the man. Pointing to the chamber in which the wife of his eldest son lay, he said, on account of that young creature, save my oldest. The scene is described as agonizing beyond human endurance.

The wife of J. J. Knapp, Jr. now about 20 years old, is one of the most beautiful and accomplished ladies in Salem, and the entire devotion of her husband had become proverbial in that town. She has not yet been permitted to visit him in his prison. Her grief and mental agony are beyond description, and she mourns as those 'without hope.'. Although not permitted to visit her husband, she insisted on going to the jail, where she was carried in a carriage; but she was unable to look up when she got there. Knapp went to the window of the prison to see her, and it is said he did not discover any extraordinary emotion.

It is lamentable in the highest degree, that the fate of two such beings should be so intimately and inseparably united. Yet so it is; an innocent, and a virtuous, young, and an amiable female, made to adorn her sex, is united with a guilty wretch, whose crimes render him an outlaw from the favor and protection of society.—*Independent Inquirer.*

*A Shoal of Sharks.*—The following is an extract from the logbook of an emigrant, proceeding to the Swan River, dated Cape of Good Hope, Dec. 10, 1829.

"Oct. 14, in 19 deg. fell in with a shoal of sharks which played round the vessel, to the annoyance of the sailors who are rather superstitious, and consider such visiters as ominous of evil, and this indeed proved too true. At midday, all the gentlemen were busily employed, (it being a dead calm), in baiting hooks to catch sharks, and one of them soon took the bait.—The fish was full 18 feet in length, and floundering to disengage himself, caused so much sport, that several passengers crowded into the Captain's boat, which hung suspended over the stern of the ship. Suddenly they all got to the head of the boat to see the shark hauled under the stern of the vessel, struggling with the line. In a moment the quarter davit on the starboard side of the vessel broke off, and let one end of the boat down, precipitating every soul in it into the sea among the sharks.

Here was a scene of horror. The Captain was in the midships when it happened. I was busily employed at my tents under the tuition of the boatswain, but, like the rest, when the shark was caught, left my occupation to witness the sport, but Providence guided me to a place of safety. The boatswain had slung himself by a rope, and lowered himself down to the surface of the water, with the harpoon in his hand, ready to strike the fish, at the very instant the accident happened. Young Williams followed me, but not satisfied with the view, he hastily climbed up the side of the poop cabin, and was the last that jumped into the unlucky boat, and made up the number of twelve persons struggling in the sea among the sharks. Our Captain was almost beside himself—all hands commenced throwing out ropes, loose spars, oars, and every buoyant article we could lay hands on for them to cling to. Fortunately it was a dead calm, or every soul must have perished—our vessel only drifted by the little current of the sea. I saved one lad by throwing over a knife-board which the cabin boy had been using; my man Hibbard threw over an Indian mat; Master Shaw, a young gentleman about thirteen, got upon it, and was three miles astern of us before we could reach him with the boat, which was instantly manned and launched. I saved Mr. Earl's footman, who could swim, but was so exhausted from fear of the sharks, that he was sinking, when I dragged the line the shark was attached to across him, and he had the presence of mind to put the cord within his teeth, when I hauled him safe up! Mr. Peter Shadwell, was also actively employed; he is in the East India Company's service, and is a brother of the Vice Councellor; after half an hour's exertion all were saved but two. I lament to say, Williams was one of the unfortunates. I saw him sink to rise no more. He had hold of an oar, but lost his balance—he slipped it, and actually flung his arms around the captured shark, (which was now pulled up to the surface of the water,) to save himself, but when he found out what he had hold of, he was so horror struck that he called me by name. "Oh! my God! witness my end!" and down he sank to rise no more. The other sufferer was a fine healthy country boy. Thus two lives were lost to answer the confirmation of the sailor's omen, that sharks always prognosticate signs of death or some evil to the ship—thus it proved. This indeed was a tragic day. The fish, line and all, drifted away, and we all returned thanks to God for allowing us to save the ten.—*Litchfield Mercury.*

*A Warning!*—On Friday last, a son of Mr. Isaac M'Millan, of Rotterdam, Schenectady co., being left alone in a room where there was a bottle of spirituous liquor, took and drank at least a half pint of the poison. When his mother returned he appeared delirious, and vomited a little. From this she learned the nature of his complaint. She took him into her arms, and he instantly expired, within ten minutes from the time he took the fatal draught.—*Jour. of Humanity.*

## INSTALLATION.

On the 24th of June, by the Ontario Presbytery, the Rev. Silas C. Brown was installed Pastor of the Presbyterian church and congregation of West Bloomfield. The Rev. A. C. Campbell, of Palmyra, offered the introductory prayer; the Rev. H. P. Strong, of Vienna, preached the sermon, from Titus ii: 15: *Let no man despise thee.* The Rev. C. Ten Eyck, of Owasco, offered the installing prayer; the Rev. N. Bull, of Geneseo, gave the charge to the Pastor; the Rev. J. B. Whittlesey, of York, gave the charge to the people; and the Rev. R. W. Hill, of East Bloomfield, offered the concludiug prayer. The services were interesting and appropriate; and, with the attendant circumstances, left a deep impression upon the assembly.

*Letters received since our last.*

Skinners & Hoskins; C. Loomis; Wm. Antis, jun.; A. G. Hinman; A. Hewitt; A. Herrick; H. Couch; G. B. Rich; R. Clapp; W. Wright.

Ashley Samson, Esq. of this village, will deliver an Address before the Riga Temperance Society, on the 5th of July inst.

## MARRIED.

In this village, Mr. *E. Webster*, of Seneca Falls, to Miss *Susan C. Pratt*. On the 10th ult. *Moses Nash*, Esq. of Clarkson, to Mrs. *Feare Goodrich*; Mr. George H. Evans, to Miss Letitia Clark.

## DIED,

In W. Bloomfield, on the 14th of June, Melancthon S. Hogan, aged 14 years, son of Deac. B. Hogan. On the 13, Mrs. Lurana Hurlburt. In this village last week, Mrs. Abigail L. Billings. On Thursday the 17th ult. Louis Warren, son of L. T. Lincoln, aged 1 year 9 months and 2 days. In Greece, on the evening of the 25th ult. Mrs. Harty Stillson, wife of David Stillson, aged 28. In Riga, on the 28th, Charlotte, infant daughter of Deac. Abel Hubbard. In Rushville, William, son of Wm. Holmes. At the poor house in Erie county, Jane Castine, a colored woman, aged 119 years.

CONTENTS

*Of the Christian Spectator for June*, 1830.

Review of the Fourth Annual Report of the Prison Discipline Society. Review of Letters on Revivals of Religion. Review of James' Church Member's Guide. Review of Grahame's History of Early Settlements in America. Review of the Lives of Mather and Henry. Review on Missions to China. Review on the Early History of the Congregational Churches of New-England. Inquiries respecting the doctrine of Imputation. Review of Cox's Sermon on Regeneration. On the System of Instruction in the Fellenberg Institution at Hofwyl. Review on Religious Liberty in Switzerland. Brief Notice of Dr. Tyler's Vindication. E. PECK, & Co. are agents for the above work.

*ROCHESTER SULPHUR WATERS.*

*May*, 1830.

K. H. VAN RENSSELAER, begs leave respectfully to inform the Ladies and Gentlemen of Rochester, and the travelling world, that he has leased for a number of years the Rochester Bathing House, and made the necessary arrangements to accommodate visiters with *sulphur* and *fresh water* baths. He flatters himself that the cleanliness of the establishment, together with the convenience of separate sitting rooms and proper attention, will ensure him the confidence and patronage of all persons desirous of indulging in the healthy luxury of a bath.

The properties and value of the waters are so well known, that he deems it unnecessary to offer any remarks on the subject of their usefulness.

He will establish a *Showering Bath*, and afford the waters to patrons for drinking, fresh from the spring.

Visiters can be accommodated with Lodging Rooms, when they deem it imprudent to venture in the air after bathing.

Open at all hours. 27 3w

DYSPEPSIA.—Extract of a letter from a gentleman in New York, to his friend in Canandaigua, dated June 5th.—"As much has been said in this city and elsewhere about the new process in the cure of that distressing complaint, Dyspepsia, or Indigestion, permit me, to call your attention to it.—Dr. Talmadge Southerland has practised it from the commencement with great success, in connection with Mr. Halsted; and he has since effected many cures in long standing cases, on males and females. One of my workmen received important benefit when he appeared hastening to the grave: and he is now and has been for some months able to work constantly. I have conversed with several gentlemen who have experienced effectual cures. Yesterday a well informed person, the son-in-law of one of our first physicians, and has been under his care for five years without benefit, who has been to the West Indies, and to the South, without avail, but had wasted in the last year from 150 to 118 lbs. weight: he has been under Dr. Southerland's care for ten weeks, during which time he has gained 25lbs. in weight, and has no doubt the process will cure his or any other case, however bad—though no medicine (or very little) is used. It is evident that the *nature, cause*, and *cure*, of the Dyspepsia, have been wholly misunderstood by the physicians—a fact no less true than strange. Patients, far and near come to and correspond with the Doctor, and many of our first citizens have been entirely restored to health, after suffering much and long. I have every reason to believe that there has not been one failure under Dr. S's management. It may appear to you, Sir, while unexplained (and I am not competent to explain it) to possess much mysticism, and perhaps some quackery—but you may be assured there is nothing of either the process is perfectly consonant with the science of the healing art, and the structure and mechanism of the human frame, which every sensible patient is made clearly to comprehend." ☞Dr. T. Sutherland resides N. E. corner of Graud and Elm street, New York.

June, 1830. 27 3w

WANTED, a business man who has some capital, as a partner in this office. June, 1830.

A HOUSE TO RENT, near Montgomery place, by 16 June, 1830. J. BISSELL, Jun.

HARMAN JONES, *House and Sign Painter, Glazier, &c.*, No. 42, Main-st. keeps constantly on hand an assortment of Paints, Oils, Sp'ts Turpentine, Sash, Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color, ground and mixed fit for use. He will also do country jobs and furnish all materials for the same. Windows furnished of any size in good style, very cheap. May 24, 1830. 22 6m

*"EAST ROCHESTER CASH STORE."*

O. N. BUSH & BURNELL are *selling* Goods at the corner of Main and St. Paul Streets, East Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*.—May, 1830. 20tf

THE NEW-YORK MIRROR, A Repository of Polite Literature and the Arts, embellished quarterly, with a Splendid Copperplate Engraving, and weekly, with a popular piece of Music, arranged with accompaniments for the Piano.

EDITED BY GEORGE P. MORRIS.

**CONDITIONS.**

The Mirror is published every Saturday, at the corner of Nassau and Ann-streets. It is elegantly printed in the royal quarto form, on fine paper, with brevier and nonpariel type. Fifty two numbers complete a volume of four hundred and sixteen royal quarto pages, for which a beautiful ENGRAVED VIGNETTE TITLE-PAGE, and a copious index, are furnished. The terms are $1 per annum, payable in advance. It is forwarded by the earliest mails to subscribers residing out of the city of New-York. Communications, post paid must be addressed to the Editor. No subscriptions received for a less period than one year.—June 1830.

The eighth volume commences on the tenth of July next. Persons wishing to become subscribers, will please call, previous to that date, at the Bookstore of MARSHALL, DEAN, & Co.

APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing, and Woollen Manufacture*. The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known. Inquire at this office.—June 4. 23 tf

**CLINTON HOUSE,**

EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House, Utica, has become the lessee of this splendid establishment. Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS; and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited.

June, 1830.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



*From the Evangelist.*

## THE STRUGGLE.

We hear much about a *struggle* or conflict that is expected soon to assume a critical form, between the friends of Christ and his enemies. There are certain circumstances, however, which do not seem to be satisfactorily explained under this view of the subject.

1. We find a certain portion of the professed disciples of Christ maintaining, that it is the duty of all who wish to be considered Christians to obey his commands, and especially to cause the Gospel to be speedily preached to every creature; and that Christians are bound to *do all they can* for this object, by giving their money, their labor, their study, and their prayers.—We find another large portion strenuously insisting that it is not necessary to do so much for missions, and that their time must be employed in making money, and their money must be laid up for their families. Here then is a *struggle*, one party endeavouring to get *all* the money for the spread of religion, and the other endeavouring to keep it *all* for the aggrandizement of their families. Is this a struggle between the friends of Christ and his enemies?

2. We find a certain portion of professors holding the doctrine, that it is the duty of every Christian to abandon the use of ardent spirit, and insisting that the temperate drinkers, by their example and influence, beguile the weak into a snare, and bind the chains of appetite upon the intemperate. And they are forming societies, and holding meetings, and circulating tracts, and offering premiums for essays, and obtaining resolutions of public bodies, and employing every fair means, to array not only conscience but public sentiment, against the indulgence and the traffic in ardent spirits. We find another large portion strenuously insisting, that ardent spirit is one of the good creatures of God, for which they ought to feel thankful, and that they are in duty bound to drink a little to render due homage to the Almighty. At any rate, they love it, and drink it they will, right or wrong. These "rum drinking Christians" are exceedingly uneasy because they cannot make the cold water people drink their stuff; and they call it persecution that it cannot be any longer reputable to be a drinker. Many of them also deal in the article, and have a large capital invested in distilleries and stores. They say it is their living, and a living they must have, and their consciences do not reproach them. All this does not seem to make any impression on the other side, but they go right on, and are determined, if they can, to *persuade* all the people not to buy the liquor out of which their brethren are endeavouring to make a living.—If they succeed, all the liquor sellers and distillers, who depend on this business for a livelihood, (and no others pretend to apologize for it) must become bankrupts and come upon the town for support. This struggle is therefore for life. It is vital. It admits of no compromise. Are both parties on one side, and that the side of the Lord Jesus Christ?

3. There is another bone of contention which I will mention. It is respecting the observance of the Sabbath day. There is a pretty formidable and zealous party among the professors, who insist upon it that the Sabbath ought to be kept holy, and that attention to secular concerns on that day by working, writing, reading secular news, going or sending to the post office, journeying in boats, stages, or the like, are all wrong. And they have formed a "General Union to promote the observance of the Sabbath" and are employing books, pamphlets, newspapers, and sermons, to produce in the public mind a sense of their obligation to obey the commandment of God, and remember the Sabbath day to keep it holy. A large party, on the other hand, occupy different ground. They say, by their practice, at least, that the Sabbath day is not so much different from other days; that when they want to be at home with their families, it is proper for them to ride 10 or 15 miles after meeting, that if they are on board a stage, or a steamboat, or a canal boat, which runs on the Sabbath, it is right for them to go on, rather than lose their passage; and that if they are travelling it will cost them two dollars to put up till after the Sabbath, they ought to go on, especially as they mean to put 25 cents instead of 6 into the missionary box at the next monthly concert, if they should be there, showing conclusively that a sabbath day is not worth so much as two dollars in their estimation, and that they would sell a whole year's Sabbaths for a hundred dollars; and if they were concerned in a ship or a ferry boat, or a public garden, or a stage, or a corporation having no soul, which breaks the Sabbath, it answers every purpose of saving their consciences to have a partner who cares nothing about the Sabbath. And they will struggle desperately to maintain that they are as good Christians as those who keep the Sabbath. I could mention several other struggles, but these may serve as a specimen. Is this a struggle in which Christ is neutral, and as willing one side should be established as the other, and as well pleased with one as the other?

I confess I feel a great deal more interest in this struggle, than in the conflict with infidelity; first, because it comes so much nearer home, and secondly, because I think it is going to be much sooner decided. It is plain, from both prophecy and the signs of the times that God is about to prepare his church for a successful effort for the conversion of the world. And it is equally plain that this cannot be, until this struggle is ended. It is impossible that these two classes of professors can go together in such times. God knows perfectly well, which sort of professors are the most fit instruments for the conversion of the world. And I have no doubt that he will soon take such measures, that there shall be but one sort in the church. What these measures shall be is a secret, which human weakness ought never to conjecture.—They will be such as are becoming infinite Wisdom and Goodness. And they will be effectual. This great struggle *among professors of religion*, about giving money for the extension of the gospel, and about renouncing rum, and about keeping the Sabbath day holy, will come to a crisis, and be settled for ever, and one sort will either become merged in the other, or go off to the world, or be removed. And there will remain only that description of Christian professors, whom God will think suitable to employ in the conversion of the world. Which will it be, the money-giving, or the money-hoarding, the rum-abhorring or the rum-drinking, the Sabbath-keeping or the Sabbath-breaking? Which will it be.

EARNEST.

## ORIENTAL MARRIAGE PROCESSION.

THE BRIDE WALKING.

In the procession the bride appears with her attendants or bride-maids under a canopy. One man throws sweet-scented waters upon her, and another displays his dexterity, by balancing on his nose a pot of burning perfumes: which still is, as it ever has been, a mark of honor in the East. In this procession there are more women than men: the former are all veiled. The face and person of the bride are entirely enveloped, and only the eyes of her female attendants and friends are uncovered. One woman holds in her hand what appears to be an olive branch, probably as an emblem of fruitfulness, and two others are playing on tambourines; while behind, in the distance, there is a person sounding the trumpet on horseback, at which the foremost female on the right, accompanied by her child, raised her left hand, and makes the sign of attention with uplifted fingers. Perhaps this personage is intended to represent the mother, or, at least, some near relative of the bride. The prominent male figure, whose back is towards the spectators, as if employed merely to precede the procession, carrying a pole ornamented with garlands of flowers.

It is hardly possible to illustrate the principal references and allusions made to this interesting subject in Scripture, better than by the following account of Persian and Hindoo marriage ceremonies, extracted from undoubted authorities. In Persia, on the day appointed for the marriage about five o'clock in the evening, (see Matthew 25: 1—13,) the bridegroom comes to the house of the bride, where the priest for the first time pronounces the nuptial benediction. He then brings her to his own house, gives her some refreshment, and afterwards the assembly of her relatives and friends re-conduct her to her father's house. When she arrives, the priest repeats the nuptial benediction, which is generally done about *midnight*; immediately after, the bride, accompanied with a part of her attending troop, the rest having returned to their own homes, is re-conducted to the house of her husband, where she generally arrives about three o'clock in the morning. In the marriages of the rich Hindoos, great preparation of music, fireworks, illuminations, &c. are made, and vast multitudes are invited to the wedding. Some persons spend more than 100,000 rupees, on the marriage of a son or daughter. At what the Hindoos call a fortunate hour, in the night, the bridegroom, dressed in silk, and wearing many gold and silver ornaments, a gold chain round his neck, and a gilt crown upon his head, prepares to go to the house of the bride; he is seated in a gilt palanqueen, or another kind of carriage, in which there is room for four servants to stand at the four corners, in the inside, to fan him, or rather to wave over him a brush made of the tail of the cow of Tartary. The procession at a magnificent wedding is very long; before the bridegroom's palanqueen, the servants of the father walk, carrying silver staves; open carriages proceed slowly, containing dancing women and singers; a flag is also carried, and a metal instrument like a dish is placed on an elephant, and beat at intervals. The streets are illuminated by the flambeaux and lights which the attendants carry in their hands; and fireworks, placed on both sides of the streets, are discharged as the procession moves along. Horses, camels, and elephants, richly caparisoned, are placed in convenient situations in the procession; and musicians, playing on various instruments, are stationed before and behind the bridegroom. Lately, many of the rich natives have called in the assistance of English music at their weddings, and at intervals guns are fired. All things for the procession being prepared beforehand, the whole waits for the coming of the bridegroom. At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived in Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold the bridegroom cometh; go ye out to meet him!" All the persons employed now lighted their lamps, and ran with them in their hands, to fill up their stations in the procession; some of them had lost their lights, and were unprepared; but it was then too late to seek them, and the cavalcade, something like the above, moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats.

The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain: never was I so struck with our Lord's beautiful parable, as at this moment: "*And the door was shut!*" I was exceedingly anxious to be present while the marriage formalities were repeated, but was obliged to depart in disappointment.—*Ward's Hindoo Customs.*

EXTRACT FROM DR. DWIGHT'S SERMONS.

"There is but a small distance in the scale of being between a *mite* & *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 the 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 thonghts; 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, of 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 matter of 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."

RELIGIOUS LIBERTY.

It is not a little singular that preceding every violent attack upon Christianity and the church, a mighty outcry has been raised by opposers and infidels, respecting *religious liberty*. Our Lord himself was boldly accused of treasonable designs, "thou art not Cæsar's friend," was then the popular cry. During the prevalence of the persecutions of the four first centuries, of what crime against the state, were not Christians accused, and accused falsely? Was not the same course, in substance, pursued against many of the reformers of the 16th century? And who has forgotten the loud professions of friendship for religious as well as civil liberty, that came forth from the leading infidels of revolutionary France! Now, as Christians are beginning to awake to their duty to their Master and their fellow men, and revivals are multiplied, and the benevolent operations of the day carried forward with vigor, the same outcry is again raised. Let all the friends of religion and good government mark this coincidence, and then draw their own inference as to the source the outcry comes from, & the design with which it is made.—*Christian Jour.*

*From the Evangelist.*

Mr. Editor,—If you or some of your correspondents will answer the following question they will oblige a tollgatherer.

Is it right for a professor of religion, under any circumstances whatever, to tend a turnpike gate where toll is taken on the Sabbath?

In order that the question may be fairly discussed I will state a few of the reasons that were assigned by the directors of a certain turnpike company, why they would not comply with the request of their tollgatherer to hoist the gate on the Sabbath.

1st. It would cause a greater amount of evil by inducing people to travel on the Sabbath.

2d. That there is some travelling that is necessary which is not exempt by law, for instance, it is necessary for a physician to visit his patients, and it is no more than right that he should pay toll when a road is provided for him to travel on.

W. K.

ANSWER. "*And he said unto them, verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.*" Luke xviii. 29,30.

A Christian, anxious for his own salvation, and much divided between *hope* and *fear* relative to his own state, and who had prayed much upon the subject,—remarked, how happy he should be, if he could get his interesting question decided. The thought forcibly struck his mind: well, if you should get the question decided, how then would you conduct? Oh, I would persevere and do all the good in my power.—The good man rejoined: Go on then, and conduct now, as you think in that case you would do; leave the state of your soul with God.—This thought settled his mind, and he immediately set himself to learn his duty, and diligently to perform it; leaving it with God to save or cast him off, as he might see fit.

Duty is ours; and events are God's. The former, man must perform; the latter leave with his Maker. "Trust in the Lord, and do good. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

LOTTERY RICHES HAVE WINGS.—Mr. Bodine, of this County, says the Newburg Gazette, of the 5th inst. was robbed of his pocket book, containing $575, while he was asleep, on board the steam-boat Albany, on her passage up yesterday. "Mr. B. who was the lucky holder of a prize ticket in one of the lotteries lately drawn, had been to New-York to receive his prize money, and was taking a comfortable snooze, when some luckier fellow (so far) took the liberty to cut open his pocket, and draw the money over again without the ceremony of bying a ticket."—*N. Y. Observer.*

*Good Example.*—An agreement has been entered into between the tavern keepers of New Bedford that all the bars shall be closed on Sunday, and the sale of ardent spirits peremptorily refused on the Sabbath.

The 'NewportMercury' completed its 72 year, on Saturday. It was first published June 12th 1758, by James Franklin, Dr. Franklin's brother.

A law of Louisana imposes the penalty of imprisonment or death, at the discretion of the Court, on persons using language, from the bar, bench, stage, pulpit, or elsewhere, tending to produce discontent among free blacks, or introducing papers &c. of a similar tendency. Teaching slaves to read is made punishable by imprisonment.


**FARM FOR SALE.**

88 ACRES—40 improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Enquire of JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

WOODBRIDGE'S GEOGRAPHICAL WORKS.—For sale, in large or small quantities,
*Woodbridge's School Geography*,
The Eleventh edition, with an improved Atlas, including an enlarged Map of the United States, with New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.
*Woodbridge and Willard's Universal Geography*,
Third Edition, with Modern Atlas, for the higher classes.
*Willard's Ancient Atlas*,
Upon an improved plan.
*Willard's Geography for Beginners*,
In the style of familiar conversation, Second edition, with Atlas.
By the Report of the Superintendent of Schools in the state of New York, just published, it appears that Woodbridge's School Geography has been adopted and is in use in 309 towns in that state. The introduction of this work is rapidly extending throughout the United States. Two editions have already been published in England. A full supply of the above popular works for sale at the publishers prices, by E. PECK & Co.
19 eow6

*A FARM FOR SALE.*

THE subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed house, and a commodious barn. *Terms.*—$1000 will be required down—the remainder upon a reasonable credit.
For further particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber upon the premises.
HOSEA PRATT.
Brighton, April 16, 1830. 16 2m

**MAY 1830.**
**ROCHESTER CASH STORE.**
**HILL & PRET,**

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

*ROCHESTER HOUSE.*
**James C. Henry,**

BEGS leave to inform his friends and the public, that he has become the lessee of that spacious establishment in the village of Rochester, designated the **ROCHESTER HOUSE**, and recently kept by Mr. *Thomas Noyes.*
The great comfort of this house is attributable to the many commodious suits of rooms, and other apartments, where parties, travelling, have the option of enjoying a private, or a pleasant public table.
Strict attention is paid to the numerous lodging rooms throughout the establishment. The whole interior economy is such, the proprietor deems it superfluous to add any remark as regards his table, bar, etcetera. His attention will be devoted to the convenience and pleasure of visiters who may honor him with their company. Every exertion will be made to sustain the reputation the house has heretofore enjoyed.—June 12, 1829 24tf

**SIX DAYS ONLY**
*PIONEER STAGES.*

THESE excellent lines of Post Coaches, running between Albany, Buffalo, Lewiston & Niagara Falls, & passing through Utica, Syracuse, Auburn, Canandaigua Batavia, Rochester and Lockport.
LEAVE Albany daily, except the Sabbath.—Office at No. 507, South Market-St. near the Steam-Boat Landing;—the Eagle Tavern;—the National and Columbian Hotels.
LEAVE Buffalo daily, except the Sabbath;—Office at the Buffalo House;
LEAVE Lewiston daily, at 4 oclock in the morning except the Sabbath;—Office at Colt's, Lewiston Hotel.
Nov. 27, 1829.
☞ The editors of those papers to whom this notice is sent for publication, are requested to insert it during the months of December and January and July and August next, & send their bills to this Office for payment

**Canal Transportation.**
HUDSON & ERIE LINE.
**ALLEN, TIBBITS, & CO.**

WISH to inform their friends and the public, that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running
NIGHT AND DAY—SUNDAYS EXCEPTED,
in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.
E. F. NORTON, *Buffalo*,
E. FOLSOME, *Lockport*,
ALLEN, TIBBITS, & Co. *Rochester*,
JAMES MOORE, JR. *Syracuse*,
JOHN T. TROWBRIDGE & Co. *Oswego*,
BUTLER, M'DONOUGH, & Co. *Utica*,
J. H. HOOKER, } *Troy*,
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany*,
THO'S. M. SOUTHWICK, } *Coenties Slip*,
P. HART, JR. } *New-York*.
April 9th, 1830. 15tf

**WM. H. WARD & CO.,**
(MARBLE BUILDING,—*Carroll-Srteet*,)
HAVE just received a *full supply* of
**GOODS.**
Rochester, June 2, 1829.

*HARTFORD FIRE INSURANCE CO.*
**& ÆTNA INSURANCE COMPANY,** HARTFORD.

THE subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street. LEVI WARD Jr.
January 9, 1829.

**FURNITURE,**
OF ALL KINDS, MADE AND SOLD AT THE
**Cabinet Warehouse**
Near the East end of the Bridge Main-st., Rochester.
F. STARR.

*VILLAGE LOTS.*

AS the spring opens I offer to sell VILLAGE LOTS—some that are under mortgage and some that are not, and all customers can have their choice.
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830.

MISS C. W. BLACHARD'S *SCHOOL* for Young Ladies, Batavia, Genesee County, N. Y.—This School is prosperous and flourishing. The Summer Quarter commences 17th inst. (May.) Young ladies from abroad can be boarded with the Instructress, on as reasonable terms as at any Seminary of the kind in this region. Terms of Tuition per Quarter—Reading, Writing, Spelling, Punctuation, &c. $2,00. English Grammar, Arithmetic, Geography, antient and modern History, do. do. Drawing Maps, Composition, $3 to $4. Ornamental Needle Work, Velvet Miniature and Landscape Painting, Rhetoric, Epistolary and Journal Composition, $6,00. The French Language, Philosophy, Chemistry and Botany taught at the usual prices.
Batavia, May 1, 1830.

**ANTI-ANETUS:**
*A Safe and Speedy Remedy for Fever-and-Ague*
PREPARED BY J. S. WARE, CHEMIST,
**Rochester, New-York.**

IN a community like ours, nothing can be more perplexing and discouraging than the prevalence and relapses of ague and fever. The farmer more particularly feels the paralyzing influence of this perpetual *Incubus*. Not only the sufferings of perhaps his whole family at once nor yet the medical bills accruing therefrom, constitute the sum of his perplexities; but to these must be added the loss of their whole time, and that too at a season when time to him is the most valuable. It is when he first begins his settlement in the "New Country," when his woods must be felled, his lands cleared; and in the Spring when his fields must be ploughed, sowed or planted, that this inveterate foe arrests his progress, consumes his money, time, and constitution, and blights his prospects. Believing that pain, expense, and loss of time may be prevented by a timely and persevering use of very simple medicine, the Subscriber offers to the public the abovenamed remedy, being a new and safe compound, warranted to cure, if not so speedily, more permanently than any other now in use. This article is not offered as a universal remedy, that is, to cure every malady that may, or can attack human nature, but as a remedy for ague and fevers only, which, from considerable experience, and the testimony of several medical gentlemen, the subscriber hesitates not to declare his belief that it will generally cure.
*N. B.* In all cases where the directions are strictly observed and a cure is not effected, the money will be refunded,
*For Sale* by Webster & Reynolds, Batavia, Almy & Wilcox, Le Roy, Clark & Dean, Lima, J. B. Elliot, Brockport, Robinson & Loomis, Palmyra, Dean & Crosby, Lyons, also by the subscriber, Exchange St. Rochester, N. Y. J. S. WARE.

*RECOMMENDATIONS.*

I hereby certify that my son, twelve years old, has been cured of the *Ague and Fever*, in a few days, by the use of *J. S. Ware's "Anti-Anetus."* He has been afflicted with the above disease for two years past, which has resisted all medical aid. *AARON HAZEN.*
Hanford's Landing.

This is to certify that I have been cured of a severe attack of the *Ague and Fever*, by the use of *J. S. Ware's "Anti-Anetus."* *THOMAS LEWIN.*
Greece.

*Mr J. S. Ware, Sir:*—Having made use of one Box of your "*Anti-Anetus*," I am perfectly cured of the *Ague and Fever.* *M. ACELTON.*
Greece.

*Mr. J. S. Ware, Sir:*—Having been persuaded to make use of your "*Anti-Anetus*," for the cure of the *Ague and Fever*, I would inform you, for the benefit of those who may be afflicted with this most appalling disease, that I perfectly cured by taking one Box. You are at liberty to give this to the public. *A. EASTMAN.*
Rochester, N. Y. 1y 47

DR W. W. Reid's Address lately delivered before the Monroe co. Temperance Society at Brockport is published and for sale at E. Peck & co's Book Store.

LODGINGS IN NEW YORK.—The subscriber's house, No. 57 John-st. is open for the accommodation of individuals or families visiting the city. The situation is quiet, though central, being midway between the Park, Merchants' Exchange, Pearl-st. and all the principal places of resort for Merchants.
3w DAVID HALE

*To Exonerate from Imprisonment.*

Elisha Ely, of Rochester, Monroe county, Insolvent. Notice first published April 9th, 1830—Creditors to appear before Hon. Moses Chapin, first Judge of said county at his office in Gates, on the third day of July next, at ten o'clock in the forenoon. 10w

*To Exonerate from Imprisonment.*

Creditors of Ira Wyman, of Brighton, Monroe County, Insolvent Notice first published June fourth, 1830, creditors to appear before Hon. Addison Gardiner, Circuit Judge, of the 8th judicial circuit of the state of New York, at his office in Rochester, on the twentieth day of August next, at 10 o clock in the forenoon. 10w

*To Exonerate from Imprisonment.*

Robert Fulton, of Chili, Monroe County Insolvent—time to show cause, September 5 1830, at 10 o'clock, A. M. before Moses Chapin, Esq. First Judge of the county courts, of Monroe county at his office in Gates. Notice first published June 25, 1830. 10w

*To Exonerate from Imprisonment.*

Jefferson Haywood of Rochester, Monroe county insolvent. Notice first published June 18, 1830. Creditors to appear before Hon. Moses Chapin first Judge of said county, at his office in Gates, on the 28th day of July, 1830, at 10 o'clock, A. M. 2w10

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Morigage, bearing date July 22d in the year eighteen hundred and twenty-five (and recorded in the Clerk's Office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber, the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date... Notice is hereby given that by virtue of a power of sale contained in the said Mortgage the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8,) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830.
NATHANIEL HALL
Whittlesey & Mumford, Att'ys. Assignee.

OHIO LAND—**1,500** Acres, for sale—Enquire of A. & C. Carpenter, or
May 25, 1830. JOSIAH BISSELL Jr.

JOURNAL OF HEALTH.

PERSONS desirous of receiving this deserved popular work, can be supplied with the numbers from the commencement, by the subscriber, who is agent for this place and vicinity. E. LOOMIS.
Rochester, May 11, 1830.

**O. HASTINGS,**

ATTORNEY & COUNSELLOR at law, and *Solicitor & Counsellor in Chancery.* Office over the store of B. Campbell & Co., Carroll Street, Rochester.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

# ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY, JULY 9, 1830. VOLUME IV. NO. 28.

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY
**ELISHA LOOMIS.**
*Office in the Globe Buildings, Main-street near the Bridge.*

TERMS.

*A single subscriber, $2.50 per ann. in advance.*
*Village subscribers, $2.50 in advance.*
*Companies of five or more, who pay in advance, or within one month from the time of subscribing, $2 dollars.*
*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

The following article we view, not merely as containing much sound sense, but as containing doctrines of the highest practical character. We consider it as settled, that the stability of our institutions in a great measure depends upon the general diffusion of knowledge among the people, and this can only be done by placing within the reach of the most humble member of society the means of acquiring a good education.—Wherever there is a great disparity between the rich and the poor, as to intelligence, jealousies, unfavorable to public tranquility and civil liberty, will be produced, and the *levelling* principle will exhibit itself.—And the only way, and the only desirable way, to avoid this, is by preventing such disparity, and preventing it by diffusing education among all classes. In short, if the rich and influential would defeat the efforts of the poor and ignorant to level them *down*, they must do it by levelling *up* the lower orders of society, and we will not only say, with the writer of the article below, that "this is the view which this nation will take of it," but the view they *must* take of it, if it would maintain and hand down its free institutions unimpaired to posterity.

*From the New York Daily Sentinel.*

PUBLIC EDUCATION.

*What sort of Education is good enough for the Common People?*—If the answer be, "a plain English education, that is, reading, writing, accounts; and by way of a finish, a little grammar and geography"—if this be the answer, then public education is no such great thing, after all. It is all very well and very proper in its way, and the public attention ought to be called to it, as one of fifty other things to be attended to. But to talk of education regenerating a nation; to speak of it as the most important of earthly concerns; to call on the present generation, as they value the freedom and happiness of the next, to unite, heart and hand, for the establishment of public education,—all this we think is to make a moutain of a mole hill. A large proportion can read and write and cast up an account; and if all they are to gain for their children beyond that, is a little grammar and geography (which many of them probably have already picked up at home) no wonder that they sit with their hands across, and yawn, and wonder that people should make such a fuss about public education.

We, for our parts, have a very different conception of the matter.

If we are asked, "*What sort of education is good enough for the Common People?*" we ask in reply, "What sort of education is good enough for the richest and most favored classes in the land?" The answer to the one question is, with us, the answer to the other.

"Do we propose," we shall be asked, "that every poor man's son should study Hebrew and his daughters learn painting on velvet?" No; but not because Hebrew, and velvet paintings are only good for the rich and the privileged; but only because we think them useless for any one.*

We do not inquire, then, "what is good enough for the common people?" we enquire, "what is good enough for *human beings*?" What makes a man better, wiser, a more enlightened citizen, a more useful member of society? If we are asked whether we propose mathematics, astronomy, history, the modern languages, chemistry, physiology, comparative anatomy, drawing, music, as branches which should be taught to every child in the republic; we reply, if any one, or if several, or if all these branches are essentially useful to human beings—if they contribute to mental cultivation, to moral improvement, and if they do not occupy time which might be more importantly employed—we do most assuredly propose them as proper to be taught in all state schools, to every child rich or poor, patrician or plebian. We may chance to consider some branches of study which now occupy much time, unfit for public schools. But if we do, it will be, not because they are too good for the people, but too useless for them; not because they are fit only for the rich, but because they are fit for nobody.

We ought to reflect and reason on this subject, as we may suppose an enlightened parent to do, who, possessing ample means, sets down to consider how he shall train his favorite child.—Does he ever inquire what is good enough for it? No, he inquires what will benefit it. He inquires how he can best and most usefully employ its time; what studies will cultivate its intellect and develope its capabilities.—He inquires what situation will best mould its dispositions to virtue and habits of wisdom. And governed by such considerations, he decides. So ought a republic to reason, and so to decide, for all her children.

When we propose a system of republican education for the people, therefore, we propose that it should be *the best*—not the most brilliant, not the most extravagantly expensive, not the most fashionable—but *the best* that the nation, in its wisdom, may be able to devise. We need not be told that it will be imperfect. Every thing human is. But if it be only as scientific, as wise, and as judicious as modern experience can make it, it will regenerate America in one generation. It will make but one class out of the many that now envy and despise each other; it will make American citizens what they once declared themselves, *free and equal*.

Such a view of the subject may be set down as Utopian, or ridiculed as extravagant. We cannot help that. It is the republican—and the *only* truly republican view of the subject. And, unless we greatly mistake the signs of the times, it is the view which *this nation* will soon take of it.

P. S. In the foregoing we have not spoken of *professional* education, but only of that first general education which prepares for any profession. Every one knows that an engineer requires to know more of the mathematics, and a physician of physiology, than the general student: and so of other professions. But a certain degree of acquaintance with the arts and sciences in general, though not a minute detail, goes to make the character and acquirements of every cultivated and accomplished man.

*From the Philadelphian.*

THE ASSEMBLY'S SHORTER CATECHISM,
*Illustrated by appropriate Anecdotes.*

Mr. Jonathan Leavitt, No. 182 Broadway, N. York, has lately published the above work, by John Whitecross, Teacher, Edinburgh. It is one of the most charming little books which has lately made its appearance. A few extracts from it will make all pious young people, and especially Sabbath School Teachers, who may read them, desirous of possessing the work. We begin with the

FIRST QUESTION.

1. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him forever.

The late lady Glenorchy, in her diary, relates her being seized with a fever, which threatened her life, "During the course of which," she says, "the first question of the Assembly's Catechism was brought to my mind—What is the chief end of man?" as if some one had asked it. When I considered the answer to it, "To glorify God, and to enjoy him forever," I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had any idea what was meant by enjoying him forever. Death and judgment were set before me; my past sins came to my remembrance; I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another." From this unhappy state she was shortly after delivered, by believing on the Lord Jesus as the only Saviour of the guilty.

Such was Mr. Hervey's strict piety, that he suffered no moment to go unimproved: when he was called down to tea, he used to bring his Hebrew Bible or Greek Testament with him; and would either speak upon one verse or upon several verses, as occasion offered. "This," says Mr. Romaine, "was generally an improving season. The glory of God is very seldom promoted at the tea table; but it was at Mr. Hervey's. Drinking tea with him, was like being at an ordinance; for it was sanctified by the word of God, and prayer."

An eminent minister, after having been silent in company for a considerable time, and being asked the reason, signified that the powers of his mind had been solemnly absorbed with the thought of eternal happiness. "O my friends," said he, with an energy that surprised all present, "consider what it is to be for ever with the Lord—for ever, for ever, for ever!"

A French officer, who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so struck with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My motive," said the Christian officer, "is the same, we only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in heaven."

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule o direct us how we may glorify and enjoy him.

A gentleman, travelling in a stage coach, attempted to divert the company by ridiculing the Scriptures: "As to the prophecies," said he, "in particular, they were written after the events took place. A minister in the coach, who had hitherto been silent, replied, "Sir, I beg leave to mention one particular prophecy as an exception, 2 Pet. iii. 2. 'Knowing this first, that there shall come in the latter days, *Scoffers*.' Now, Sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scorner was stopped.

The learned Salmasius said on his death-bed, "O! I have lost a world of time! If one year more were added to my life, it should be spent in reading David's Psalms, and Paul's Epistles."

Mr. Locke, a little before his death, being asked what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion, made this reply: "Let him study the holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

It was customary in Cromwell's time for his soldiers to carry, each a Bible in his pocket.—Among others, a profligate young man, who was ordered to attack some fortress. During the engagement a bullet had perforated his Bible, and gone so far as to rest opposite these words in Ecclesiastes: "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." The words, so appropriate to his case, powerfully affected his mind and proved, by the blessing of God the means of his conversion. He used to observe, that the Bible had been the happy means of saving both his soul and his body.

A person in Birmingham who lived in the neglect of the worship of God and of reading the Bible, was, on the Lord's day sitting at the fire, with his family; he said that he tho't he would read a chapter in the Bible, not having read one for a long time: But alas! he was disappointed, it was too late, for, in the very act of reaching it from the shelf, he sunk down, and immediately expired.

Q. 3. What do the scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Dr. Elliot was well acquainted with Colonel Allen a celebrated infidel in America, and made him a visit at a time when his daughter was sick and near death. He was introduced to the library, where the Colonel read to him some of his writings with much self-complacency and asked "Is not that well done?" While they were thus employed, a messenger entered, and informed Col. Allen that his daughter was dying, and desired to speak with him. He immediately went to her chamber, accompanied by Dr. Elliott, who was desirous of witnessing the interview. The wife of Col. Allen was a pious woman, and had instructed her daughter in the principles of christianity. As soon as her father appeared at the bedside, she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" He became extremely agitated; his chin quivered, his whole frame shook, and after waiting a few moments, he replied, "Believe what your mother has taught you."

A worthy officer, during the war assembled all his men in the cabin, and stating the critical situation of his country, proposed to them the contribution of ten days' pay, as a free will offering to the necessities of the country. This being cheerfully agreed to, he presented each of them with a Bible, desiring them to peruse it carefully, adding, "it will instruct you to fear God, honor the king, and love your country."

A poor boy, going to a Sabbath School, was met by a companion, who invited him to play the truant; but he absolutely refused and went to school. When this came to be known, the boy was asked what it was that kept him from complying with the temptation? He answered, "because I read in my Bible, *My son, if sinners entice thee, consent thou not.*"

*From the Evangelist.*

WHAT LABOR IS THE MOST IMPORTANT?

I observe, that the pulpit and the press are teeming with discussions respecting regeneration and the manner of it; the means of regeneration, and the nature of sin. The opinion has been advanced, that these discussions are useful; that light will be elicited on these important subjects. Permit me to request those who have adopted this opinion, carefully to review it. It is of infinite importance, that the gospel ministry should be brought to act with direct efficiency upon the minds and hearts of men, in respect to the salvation of their souls, and that men should be brought to attend directly to the salvation of their souls. Are not sinners perishing? Is there any power in the church, that can be dispensed with? Is there any leisure for idle speculation? I have read some of these things in hopes to profit. Each has brought forcibly before my mind a solemn inquiry, proposed on a solemn occasion.

"Who is this that darkeneth council by words without knowledge?" (*Job* xxxviii, 2.

Regeneration and the manner of it: Why indulge curiosity on this subject? Is there no rashness in this? Do we expect more or better information than is contained in this short sentence? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth."

But there is great difficulty upon the subject of sin. What is the character or sinfulness of infants before they arrive to the knowledge of good and evil? Let those, who intend to preach to such infants, carefully study this subject; others may certainly be better employed. In what way the sin of Adam affects us, is also matter of grave debate. This may be of great importance for those who have no other sin. Those preachers therefore, who mean to exercise this ministry among people liable to condemnation only because Adam fell, should be well read on this very interesting topic. But with all those, who have come to the knowledge of good and evil and have transgressed, let it be seriously considered, that if they are diverted from a view of their true state and real duties by assuming speculations, they *may*, and probably *will*, trifle away salvation. A LAYMAN.

PERSEVERANCE OF THE SAINTS.

The following anecdote was told to me a few days since, by a pious lady, and illustrates most forcibly the doctrine of the final perseverance of the saints. In the city of M., in Connecticut, there lived an aged pair of colored people. The wife was a holy, praying woman, and the husband a very wicked and prayerless man. In conversing with my informant, one day, the good woman said that she did not know but she must cease praying for her husband, because he appeared to be utterly reprobate. She was however advised not to despair, but to persevere in supplicating a throne of grace, and still making known her wants to a prayer hearing God. She did so, and after a while her husband became a decidedly pious man—and as eminent for his piety as he had before been for his iniquity. Being asked one day if he was not afraid that he should fall away and perish eternally, he answered, "No, I am not afraid, for if the *devil* is stronger than *Christ*, why did he not *keep* me when he *had* me?"—*Ib.*

*From the Home Missionary.*

HOW FAR A PERSON MAY GO, AND BE UNCONVERTED.

Furnished by a Clergyman.

A young woman of my acquaintance, the daughter of a pious and praying mother, became powerfully impressed in a season of revival, and for many days seemed on the point of yielding her heart to the Redeemer. Her deliverance was hourly expected. She appeared to have thought as much as any; and more than many, to be steadfastly serious; nay deeply anxious. She prayed much and fervently; yea, "in an agony." For the space of one hour she was overheard, not merely praying, but crying, "*I must be born again, I must be born again*"—as if the necessity of regeneration and salvation from sin and hell, pressed upon her soul like a mountain. Her conversion was thought to be almost certain, but she never gave any evidence of having submitted to Christ.

*Reflection.*

1. How merciful God is in filling the mind and heart of sinners with the fullest conviction of their sin and their duty; thus pressing them with the most powerful motives to renounce the one and perform the other.

2. How just God will be in punishing a sinner, who, in spite of conviction, will not repent and believe!

4. The insufficiency of mere conviction and distress.

"If tears of sorrow would suffice
To pay the debt I owe,
Tears should from both my weeping eyes
In ceaseless currents flow.

"But no such sacrifice I plead
To expiate my guilt:
No tears but those which thou hast shed,
No blood but thou hast spilt."

EXAMPLES.

The following proofs of the injurious effects of temperate drinking, are from the annual report of the Temperance Society at Fork Union, Fluvanna county, Va.—*Jour. of Hum.*

A gentleman, of the age of about 60, joined this Society about eighteen months since; until then he had lived in the habitual use of spirituous liquors from his childhood, and considered the taking of a little, as it is called, so necessary to his health, and that when people lived to his age, they ought to be privileged to enjoy themselves in this way the balance of their days.—"Let the young people," said he, "join Temperance Societies, to whom habit has not made a little absolutely necessary." Being, however, of an honest mind, and inquisitive to know his duty in regard to the matter, and having so many unquestionable evidences stated of the good effected through the instrumentality of Temperance Societies, he at lenght joined. He reflected that *every* one possesses a share of influence which should be put into exercise in doing good, and that this influence becomes more effectual when combined with that of others. He has repeatedly said since joining, that his health, his feelings and his appetite are all better than formerly, and he now expresses the greatest satisfaction at having joined. He felt some little inconvenience from abstaining for a short time, for which he has since been repaid an hundred fold. He now says he has no sort of inclination to drink ardent spirits.

Another striking instance, showing the propriety of temperate drinkers (so called) joining Temperance Societies, is a gentleman who is now a member of a neighboring Society, than whom a more sober and steady man, in the common acceptation of the terms, it is believed, did not live. For a long time after Temperance Societies were formed, he saw no need of his joining; he thought *a little* was serviceable to him; and if the intemperate would join, he thought it would be an excellent thing for them to do so. But on hearing a very able appeal on the subject of temperate people's joining and of the use of even a little being worse than useless, except in cases of necessity, he resolved to make the trial himself, and see if what he had heard were really so. He did so, and soon became so thoroughly convinced that entire abstinence is best, from the improved state of his feelings, that he determined to practice it. He turned his attention to the subject generally, to the efforts now making for the promotion of temperance—saw that they signally prospered—had his attention awakened up to the evils growing out of temperate drinking—became anxious to do something by his example so far as it would go, and his influence to check the ravages of this worst of plagues, intemperance, around him, and has since been instrumental in establishing a respectable Society for the promotion of temperance in his own neighborhood.

*From the Cincinnati Chr. Journal.*

OPPOSITION TO REVIVALS.

Revivals of Religion as they exist at this time in the United States, are often chosen as the theme of vituperation and irreverent wit, by those publications in our country, whose whole course has been one of continued opposition to vital godliness. But the press is not the only medium through which the public mind has been poisoned. Revivals have been assailed with equal bitterness and scorn from the pulpit. Since Mr. Orville Dewey published *his* letters of an English traveller, many a theatre-going and fashionable audience, has been regaled of a *Sabbath morning*, with a detailed account of revivals of religion, interspersed with taunt and sneer, and vulgar jest, drawn from the aforesaid book, and purporting to be the production of the preacher's own genius. After listening to an edifying account of "whispering meetings," and caricatured representations of the operation of the Spirit of God, they have gone away highly delighted with their own, and the preacher's sagacity, which has enabled them to discover with the pharisees of old, that "he casteth out Devils through Beelzebub the prince of the Devils." To persons of this description we would recommend the following extract taken from a review of an article by Dr. Channing, in which the Dr. sets the example to some of his humble imitators of railing against revivals. The writer says:

"Now we cannot find it in our hearts to return railing for railing upon such an awful subject. We believe that revivals are the work of the Holy Spirit. Therefore, when we hear one of our fellow beings railing at them, our heart dies within us. There is a sin unto death: we may not say particularly, in what it consists, or who has committed it—but we know that it has reference to the Holy Spirit, and he who commits it, Christ has said, "hath never forgiveness." On that the secret curse of the Almighty has fallen: it has sinned against the last effort which God makes for the salvation of man: no strivings of the spirit shall call it to repentance: it remains this side of eternity only to treasure up wrath. Therefore we always tremble when we hear a man speaking against revivals, lest it lead him insensibly to the commission of a sin for the forgiveness of which the great Intercessor will refuse to plead!"

The cause of this opposition and its hopelessness is thus happily introduced by Dr. Beecher in his Missionary Sermon before the American Board of Commissioners for Foreign Missons. Speaking of Revivals the Dr. says: They pour day light upon darkness, and destroy, with a touch, the power of sophistry. Hence nothing is so terrible to the enemies of evangelical truth as revivals of religion, because nothing is so irresistible. If they oppose them by violence, they move on. If they misrepresent them, they move on. If they ridicule them, they move on. If they imitate them, the imitation fails, and they move on. While, often, the chosen vessels of opposition fall under their power—sending panic and rage through the ranks of the enemy. It is owing to this power of revivals, that they are every where, by the wicked, so much spoken against: and all the infirmities of humanity, which attend them, gathered up with such exultation, and urged as confirmation strong, that they are the work of man, and not the work of God."

RELIGION IN PARIS.

The New Haven Advertiser contains letters from a gentleman recently travelling in Europe. We extract the following appaling view of the state of religion and morals in Paris. It is cheering to peruse the evidence which follows, that there are a few who have not defiled their garments who sigh and cry for the abominations which prevail.—*Boston Recorder.*

"On Sunday we attended worship at the Church of the Oratoire, where the Rev. Mark Wilkes preached. The place where the congregation met is a sort of a dome at the top of the end of a large French Protestant Church, in which preaching in French is going on at the same time. Thinking to escape some of the bustle and noise of a more public dining place, on Sunday, we took our dinner at the Hotel; what was our surprise to find a band of music introduced to entertain the company just as we were nearly finishing. You may suppose that I got out of the sound of it as soon as possible. I find that it is the usual daily accompaniment at this house. However it is all of a piece with the rest. The shops and theaters are open here on Sunday, and every thing is done to make it a day of pleasure. A young Englishman told me the next day that he dined with an acquaintance, and that after dinner cards were introduced and played, by which he lost $20, his *friend* of course being the richer by that amount. An Englishman has lately been ruined here entirely, having lost 40,000 pounds sterling by gambling, which was his whole fortune.

On Monday evening we attended the Monthly Concert of prayer at Mr. Wilkes' place of worship. The exercises were entirely in French; the place was crowded with hearers almost all of whom were probably French. It did my heart good to see with what attention they listened to accounts which were read to them of the progress of missions in China, India, the Sandwich Islands, and the United States.—These accounts were long, and evidently prepared with great care. With our slender knowledge of French we could not understand what was read, and in their prayers we understood enough to make it a matter of devotion to ourselves.—Of this meeting I may say that it was an occasion of great delight to us.

MISSIONARY INTELLIGENCE.

*From Rev. M. Kimball, Meigs Co. Ohio*

During this quarter I have continued to preach usually four or five times a week to attentive and solemn congregations. The gospel we hope is taking root. Our Sabbath School which continued through the winter doing much good, has revived with the spring, and is still more interesting. Schools will be maintained in several other places this summer. Another circumstance of interest, is the formation of a Bible Society, which has taken measures to ascertain the wants of the county, and supply them.—This business has occupied considerable of my attention, and I trust it has been some of the most profitable part of my employment. The cause of temperance has gained much ground. I have put in circulation a great number of tracts and addresses,—Beecher, Kittredge, Humphrey, Beman, &c. which have shed much light. At one of my stations, a Temperance Society has been formed, and is prospering. Drunkenness at this place (Chester) has almost disappeared, since all our merchants have discontinued the practice of retailing, which is now more than a year. On the whole, the appearances are encouraging. But we need more of the reviving influences of the Holy Ghost, and it is no small encouragement to us that the supplications of the thousands who patronize Home Missons, will daily ascend to God for us. We came here aware of the nature of the service, and have been happy in our work.

*The study of Hebrew is doubtless important to clergymen, and to some literary men.—[Eds. Observer.]

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*From the Vermont Chronicle.*

## FROM OUR LONDON JOURNALS FOR MAY.

RUSSIA.—*Elementary Schools.*—Mr. James Heard writes from St. Petersburgh to the British and Foreign School Society;—"His Imperial Majesty, whose time and unremitted exertions, since he ascended the throne, have been entirely devoted to the means of meliorating the condition of his subjects, directed his attention in a peculiar manner to Public Instruction, as an object of vital importance to the happiness and prosperity of his Empire; and on the 8th December last, an Ukase was issued, containing Regulations for the Re-organization of all the Schools in the Empire—the introduction of the Lancasterian Plan into all the Elementary Schools where the number of scholars will allow of it—and the establishment of schools in all towns and villages where the inhabitants are sufficiently numerous to support them. Since that time eleven Schoolmasters from as many different Governments have studied the plan at my School; and have returned to their respective Governments, to establish in the principal town of each a central school, from which the system may be spread to the district towns and villages."

*Turkey.*—Dr. Korck, who is laboring successfully to promote schools in Greece, writes to the B. & F. School Society;—"Even in the Turkish Dominions they are about to establish Schools. On the request of Mr. Barker, in Smyrna, I sent Scripture and other Lessons to a Lancasterian School, about to be established in Melamen, a city containing 10,000 inhabitants, about five hours' journey from Smyrna. In Mytilene, I hear, three Lancasterian schools are established; and they have lately sent to me from Cyprus for a Schoolmaster."

This, we suspect, relates to the Greeks in the Turkish Dominions, and not to the Turks, though Dr. K. does not inform us distinctly.

*Jewish Converts.*—Rev. Mr. Lewis writes from Smyrna, in December last;—"My first concern on coming here was to make inquiries respecting John Baptist and his brethren, who have embraced Christianity. I learned that they were still in Kaiserich, (the ancient Cæsarea of Cappadocia,) or the neighborhood, in exile, to the number of eighteen or twenty; some say three and twenty. It is said by the Armenians, that they are all good Christians, and spend their hours in studying the New Testament."

Under date of Jan. 4, he says;—"I have been assured that there are about 150 more Jews at Constantinople known to be ready to embrace the Faith, as soon as those who are in exile at Cæsarea are given their freedom; and it is supposed, that, when the spirit of persecution ceases, many others will immediately apply for baptism, who are for the present keeping their intentions concealed. It is gratifying to think that even several (as I have been informed is the case,) unwilling to delay so long as others, obtained baptism of the Armenians privately, and fled from Constantinople before it was discovered that they had done so; it is said that they have come down toward Smyrna, but keep themselves concealed."

Mr. B. Barber, dated Smyrna, Dec. 17, says; It appears, that, at the time of baptism of the sixteen Jews at Constantinople, forty more were on the point of being admitted into Christ's Church; but were prevented by the Jews, who got intimation of their intention."

*The Bible in India.*—W. Bannister, Esq. Secretary of the Madras Bible Society, says;—"We began our present edition of the Tamul Scriptures on what we considered a large scale, when we adverted to our own means, namely, 5500 copies; before we had finished the Gospels, we found that such had been the demand for Matthew, that it had been entirely issued; 5000 copies more of it were therefore ordered to be printed; and now we find, again, that all the other Gospels are reduced to about the number of three hundred each, while in printing the remaining portion, we have not advanced further, in the Epistles, than Collossians. The consequence of all this is, that we must begin another edition, and this on a scale of at least 10,000 or 12,000 copies, or we shall never be enabled to give the inhabitants even the New Testament in one volume."

*Church Missionary Society. Madras.*—On the 7th of February, five converts from heathenism and two from Popery were baptised on profession of their faith.—Some others have expressed a desire to have the same privilege.—Rev. Mr. Kindlinger left this world in triumph on the fourteenth of February.

*Tinnevelly.*—The Missionaries give the following Summary View of the Mission;—"Near the close of our last statement, we mentioned our apprehension of an increase of persecution. This was the case in several parts; and, in the course of the following year, the number of those who had enlisted as candidates for Baptism decreased. The persecution was, in one instance, attended with murder. Hypocritical Professors had also begun to multiply so much, that a check was highly requisite. The decrease of the Congregations was, however, only temporary; those who stood firm were more and more edified; and the Word of God and the nature of Christianity became better understood among Christians and Heathens. Various Providential circumstances aided the spread of knowledge, or rather the increase of desire to know the Truth; such as, the Cholera—deaths by it, notwithstanding the people's sacrifices to their Idols—the flood in 1827—difficulties attending the processions of the Idol Cars at their Feasts—temples being robbed of their Idols by the Heathen themselves—Tracts published on those occasions—success attending our labors in the town of Tinnevelly itself, by the rise of a Congregation, and the building of a Church in the midst of it—the steadfastness of those Congregations which had been most persecuted—the daily more apparent impotency of the Idol gods to do any thing in their defence; these and similar circumstances operated most powerfully on all classes, and the Congregations began again to increase. Thus there were, at the end of

| | | | *Families.* | *Souls.* |
|---|---|---|---|---|
| June 1827, | in 106 | villages, | 756 or | 2557 |
| Dec. 1827, | 109 | | 954 | 3505 |
| July 1828, | 146 | | 1250 | 4305 |
| Dec. 1828, | 167 | | 1408 | 5225 |
| June 1829, | 205 | | 1855 | 6243 |

The Schools also increased, nearly in the same way; there were at the end of 1827, 15 Schools, with 380 Scholars; at the end of September, 1828, 30 Schools, with 631 Scholars; December 1828, 43 Schools, with 859 Scholars; June 1829, 46 Schools, with 970 Scholars; and several more Schools, applied for by Heathen Inhabitants, remain still to be established.

We may, therefore, fairly conclude that the views and feelings of the people in general, with regard to Missionary Operations, are decidedly in favor of them."

*Calcutta and vicinity.*—Eight more natives have been received to the Baptist communion, six of whom reside in the villages to the South and East of Calcutta, and some of whom come 30 miles to hear the gospel on the Sabbath.

*Persecution.*—In the last mentioned villages, Christianity is gaining ground, and excites the violent opposition of the Jumeendars, or landholders. By them, or through their influence, Ram-Kishore, a native preacher in connexion with Serampore, who has been a Christian for 24 years, has been murdered at Sulkea, and Mr. Robeholm, also in the employ of Serampore, attacked by about 100 men, armed with clubs. He escaped, much injured. The authorities are said to take little notice of these crimes.—Other Baptist missions in India enjoy about the usual degree of prosperity.

*Ireland.*—The Irish Society, (Baptist,) continues to labor for the conversion of Papists with encouraging success. Mr. W. Moore, an itinerant scripture reader, relates several instances of conversion.

*Professor Tholuck.*—A few weeks since, an article appeared in many of the papers, representing this eminent scholar and Christian as the criminal instigator of riots in the University of Halle, in Prussia. To those acquainted with his character, no refutation was necessary.

The Berlin Evangelical Church Journal has at last given an account of the whole affair, which is given, in a condensed form, in the New York Observer.

"The theological department of the University at Halle has at present 12 professors, 2 private teachers, and 881 students. Two of the professors (Drs. Gesanius and Wegscheider,) are avowed rationalists, or, as we should term them, infidels, and a large majority of the students are their adherents. The chief of the evangelical professors is Prof. Tholuck. As the theological professors in the German universities are supported in part by the state, and are paid for training young men to fill offices in the church, such of these professors as are really infidels have been unwilling to have their true character publicly exposed, and until very recently, it would seem, none of the German editors have been bold enough to undertake it. At length, however, the editor of the Berlin Evangelical Church Journal, in his paper of January 16th and 20th, under the head of "Rationalism at Halle," ventured to publish a simple statement of facts respecting the mode of teaching adopted by Drs. Gesenius and Wegschielder, accompanied with specimens of their interpretations of the Bible, and concluding with a call upon all evangelical Christians to remember the schools of theology in their prayers. This article, which was erroneously attributed to Professor Tholuck, irritated Dr. Gesenius, and occasioned some remarks from him, which awakened a violent and riotous spirit among those students who adhere to him and Dr. Wegschieder."

On the third of February, it was found necessary to call out the police to restrain these students of "liberal" theology from breaking windows. Dr. Tholuck was advised to suspend his lectures, and stay at home; but he resolved to proceed. The Protector, therefore, before the commencement of the lecture, betook himself, attended by beadles,(peace officers,") to the lecture room, which was crowded to excess, in order to prevent a riot.

"This disturbance," says the Berlin Editor, "was chiefly excited by the article on rationalism in our Journal; but that the representation there made is incorrect, either generally, or in any important particulars, is not maintained by any one. Dr. Gesenius has indeed publicly declared that he will go on fearlessly with his lectures, although some of his hearers have remarked that since this article was published, he has treated the holy word of God with more respect, and has left out of his lectures the jests which he used to utter upon various passages of the Old Testament. But he has again held up to the laughter of his hearers the story of Jacob's wrestling with the Lord, (Gen. xxxii.) as a "ghost story, in which the ghost, as in Burger's Lenore, vanished at break of day."

We think these events worthy of notice, not only because they relate to an institution which is exerting a mighty influence on Germany, Europe, and the world, but because they show the true spirit of modern "liberalism." It is a spirit of denunciation and vengeance against all who dare whisper a doubt, whether these "liberal" men are correct. Such it shows itself to be in Switzerland; and such, more and more clearly every day, it is showing itself to be in this country.

Should Dr. Tholuck be driven from Halle, there is not an University in Protestant Europe which would not be proud to receive him. But Halle, cannot spare him. He is, probably, the most growing man they have, and possesses more entirely the confidence of the king, who has the offices of that institution at his disposal.

*The Gospel needed.*—At the late meeting of the Wesleyan Missionary Society in London, the Rev. Mr. Hammett from America observed, that he lately visited Italy and France, and in both those countries so degraded were the inhabitants, that he had actually seen a woman and a donkey harnessed together at the plough. He entreated the audience to exert themselves in the missionary cause, and endeavor to rescue the female character from the degradation to which it was subjected, where the power and the influence of the Gospel was not felt. In conclusion, he furnished an interesting account of the success of the Wesleyan missions in some parts of France.

*The World.*

*From the Evangelist.*

ONE OF A THOUSAND.

While it is a subject of regret, that many professors of religion are so much conformed to the world, as exceedingly to limit their usefulness, it is very refreshing to the spirits of holy ones, to meet with here and there a disciple living above the world, and at the same time shedding a holy influence on all around. Of this latter and better sort of Christians, I knew a man who departed this life a short time since, at the advanced age of 94 years. His WHOLE BUSINESS while I knew him, and as I have been told for about 80 of the last years of his life, had been to serve God and enlarge the kingdom of Christ on earth. His conversation was spiritual beyond that of any other man I ever knew. It was exceedingly difficult to interest him in any other subject than that of religion. The cause of his high spiritual attainments consisted in the fact, that he was more than any other person of my knowedge, a man of prayer.

On the day of his burial, when friends were assembled to commit his remains to the tomb, the subject of his spirituality and holy living became a topic of conversation. Said one, who was more intimately acquainted with the deceased than the rest, "if you will take a short walk, I will let you into the great secret of our departed friend's holy life, and triumphant death." To this proposition a number of the relatives conceded. They were conducted along a narrow beaten foot-path, into a grove some 50 rods from the house. This grove was the chosen place for many years of this holy man for prayer and meditation. Soon after entering the grove they came to the devoted spot, the sanctuary where the holy man had carried on his intercourse with the upper world. The very impress of his knees, as he bowed before the Mighty One of Israel, was distinctly visible. He supported himself in this attitude by two saplins, one on either side, which, by long and frequent use, were worn smooth like polished steel. The place was often visited by the curious, and was ever regarded as one of the best mementos of the worth of this departed saint. This foot-path, and the prints of the knees and hands were visible for some two or three years after the good man entered his REST; but are now overgrown and forgotten.

With this interesting fact before us, is it not proper that the inquiry should be made by the Christian reader, "can my closet or place of retirement bear testimony that I am pursuing the footsteps of that holy man, and of his Master whose example he so closely imitated?" if not, it is not surprising that leanness should cover the soul, and that great darkness should be round about.

How loudly do examples like the one before us, reprove those professed disciples of Christ, who spend but little time, where no eye witnesseth, but that which seeth in secret.

A WITNESS.

*Sessions of the Presbytery of Rochester, July 1st, 1830.*

Whereas, the Board of Missions of the General Assembly of the Presbyterian Church, having requested the appointment of a Corresponding Executive Committee of the several Presbyteries under the care of the Assembly, and whereas it appears that several congregations within our bounds are receiving aid from the Board of Missions in the support of their ministers, and that the appointment of such committee would be a matter of accommodation both to the Board and to our churches, Therefore

*Resolved*, That a Corresponding Executive Committee be appointed, agreeably to the request of the Board of Missions, with the following powers:

1. To receive, generally, applications for aid, from feeble congregations, (within the bounds of the Presbytery) which have pastors or stated supplies, and to recommend the same to the Executive Committee of the Board of Missions.

2. To devise and execute plans for raising funds in the several congregations within our bounds which choose to co-operate with the Board, which funds shall be reported to the Treasurer of the Assembly's Board, and be held subject to the orders of said Board.

3. To select and recommend to the Executive Committee of the Board of Missions, missionary fields, and missionary laborers, and also to locate such missionaries as may be sent to them by the Board for specific instructions.

4. To suggest the *amount* of aid which they may deem indispensably necessary to be afforded to each congregation, which they shall recommend to the attention of the Board.

*Resolved*, That the said committee for the ensuing year consist of the Revs. Joseph Penney, Chauncy Cook, Abner Benedict, and George G. Sill, and Messrs. H. B. Pierpont and Enos Pomeroy.

*Resolved*, That the stated Clerk be and hereby is requested to transmit to the Corresponding Secretary of the Board of Missions the foregoing preamble and resolutions.

*Resolved*, That agreeably to the request of the Corresponding Secretary of the Western Agency of the American Home Missionary Society, the above committee be invested with the same powers and perform the same duties in relation to the A. H. M. S. that they do in relation to the Assembly's Board of Missions.

A true extract from the minutes.

GEORGE. G. SILL, *Clerk.*

The members of the Committee are requested to meet on Monday the 12th inst. at 2 o'clock P. M. at the house of the Rev. J. Penney.

MEETING OF THE PRESBYTERY OF ROCHESTER.

The semi-annual meeting of this body was held at Scottsville on the 29th ult., and the two following days. Religious exercises were more numerously attended than usual on such occasions. A sermon was preached on the first day of the session by the Rev. Jacob Burbank, of Wayne county. On the morning of each of the following days a prayer meeting was attended at 5 o'clock. On the second day a sermon was preached, and Mr. George P. King ordained an Evangelist. During the session much important ecclesiastical business was transacted, and a great degree of unanimity pervaded the Presbytery in every important measure adopted.

The free conversation on the state of religion, together with the communications from the agent of the General Assembly's Board of Missions, and the Secretary of the Western Agency of the A. H. M. S. relative to the opperation of their respective Missionary Boards, was both important and interesting, and calculated to gladden the heart of the christian.

An Executive Committee of Correspondence both with the General Assembly's Board of Missions & the American H. Missionary Society was, after much discussion and mature deliberation, appointed. This measure is of great importance to our churches, and we trust will be a means of giving the cause of Domestic Missions a new impulse.

The ordination services were conducted as follows—Introductory Prayer by Rev. Mr. Burbank; Sermon by Rev. Joshua T. Russel, General Agent of the Assembly's Board of Missions; Ordaining Prayer by Rev. Mr. Myers; Charge by Rev. M. P. Squier, Secretary of the Western Agency of the A. H. M. S.; and Concluding Prayer by Rev. Mr. Mahan.

*Monkish Imposture.*—About the dawn of the reformation in Scotland, pretended relics were in great repute, & a Roman pedlar, who had a large stock of them, opened his pack near Haddington. Among other varieties, he had a bell which had a rent in it, said to have been occasioned by a false oath; & he pretended that such was its sacred sensibility, that if any person with his hand on it dared to swear a falsehood, it would rend, and the swearer's hand cleave to it. Fermor, to expose this pretence, laid his hand on it, and solemnly swore, "*That the Pope was Anti-Christ, and his Cardinals, Priests and Monks, locusts from hell to delude men from God, and they would return to hell.*" Lifting his hand freely from the bell, he held it up to the multitude, that they might see that no change had been made upon it; and that according to its owner, he had sworn nothing but the truth. The pedlar slipped off ashamed, nor did any more of those impostors trouble the nation.

BULL FIGHT FOR THE VIRGIN MARY.—In this Protestant republic, we have lotteries for building churches, and theatre-exhibitions for the benefit of charitable institutions, but Popish Portugal exhibits a still greater abomination—a *Bull-fight* on *Sunday*, to defray the expence of the *feast of the Virgin Mary.*

LISBON ADVERTISEMENT.—His Most Faithful Majesty the King, by his most august magnanimity and munificence, has granted his Royal approbation to the devout brother-hood of the blessed lady of Nazareth, to exhibit on Sunday next a most brilliant and pompous bull-fight. The benefit derived from the sum, to be applied toward defraying the expense of the solemn and devout feast of the Most Holy Mary.

The feastus, ever grateful to such a beneficent and pious monarch have determined to exhibit this evening, a most brilliant spectacle, 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 Portuguese nation.

Sixteen chosen bulls will be exhibited by his most magnanimous Sovereign mandate, in the square of Salitre. Their equals for size, strength, and ferocity, have never been seen before. The entertainment to commence precisely at half past four in the evening; and as soon as the inspector makes his appearance, there will be a grand display of fire-works, after which the celebrated Neto, will enter with his dancers, and having paid his devoirs by various equilibria, will introduce that renowned and intrepid cavalier Joze Vecente Tinoco. The bulls will be equipped with firebrands; and any person who has bull-dogs may loose them at the cattle that are to die.

The produce of this evening's entertainment is dedicated to so just an end, that it requires no recommendation. The religious Portuguese are well acquainted that the blessed Virgin, Mother of God, has always protected this happy nation, and has co-operated towards aggrandizing it, that therefore we owe a sacred debt that we can never repay.

A looking glass for professors of religion who cannot deny themselves the use of ardent spirits for sake of benefiting the community. The article is from the Observer & Telegraph published at Hudson, Ohio.

In a short excursion not long since, I fell in company with a man of intemperate habits, but possessed of strong natural powers of mind, who inquired what the prospect was of the formation of a Temp rance Society in the Township. On my informing him that I thought in the course of the season there would be one formed, he anxiously inquired, why not now? On my asking him if he would join it, he replied, 'Yes: I will be the first to sign the constitution.' 'Will you abstain from drink?' 'Yes, I hope that I should. I have lain awake many a night, reflecting on my wretched situation, and have formed many resolutions of amendment—but alas, I have always broken them; but if I publicly signed the articles of such a Society, there is a principle of honor here,' (putting his hand to his breast,) 'I hope would prevent my drinking again—and then when I am tempted to drink by others, this answer, "I belong to the Cold-Water Society," will forbid any man's urging me farther.' 'Well, do you know of any other who will join such a Society?' 'Yes, here is Mr.——says if such a Society is formed he will, but he does not like to come out as the first;' and then he mentioned the names of several persons who would doubtless join it. I then named a certain individual, a professor of religion, who lived in the neighborhood, as one who would be likely to join likewise. 'No,' he replies; 'he is a professor of religion I know; but he will never unite with us.' On leaving him on my way home, I had a variety of reflections on this singular interview. Here is one degraded by intemperance, and in the broad road to ruin both temporal and eternal, sensible, during the intervals of reason, of his wretchedness, and of his inability to withstand temptation when liquor is offered to him by the hospitality of neighbors, who it is feared, seldom reflect that it is written, "Cursed is he that putteth the bottle to his neighbor's lips"—appealing to the temperate part of community to form a Temperance Society, as the only hope of escaping from ruin. Though the Temperance Society may be the object of ridicule to that class of temperate drinkers who are already entering the vortex of ruin; though fools may affect to despise it,—yet here is an intemperate man, whose only hope of escape is, that when his temperate neighbors surround him and tempt him to partake of the accursed draught, the firm and temperate reply, I belong to the Cold-Water Society, may put them to shame, and deliver him from temptation. But the neighbor who professes religion, *'he will never join us!'* Is this a solemn truth, that a professor of religion can be found, who will not join us? Where is his religion, and what does it consist in? His Saviour, he tells us, came from the realms of Glory, and bled on Calvary that he might live; his tongue is lavish in his praise, because he has redeemed his soul from death: Yes, purchased his salvation at a no less expense than his blood:—and the grand object of his own life, he claims, is the advancement of his Saviour's Glory. He tells us of the agony in the garden of Gethsemane, and of the woes reserved for the ungodly, urges us to secure this salvation however great the sacrifice; speaks of the love of God shed abroad in his soul—of the happiness there is in the enjoyment of Religion, one hour of which exceeds a life of earthly joys; and his prayer daily ascend that the whole human family may partake of his happiness. Yes when, encouraged by the expression of these benevolent feelings of his heart, some one presents to his view the lamentable state of the drunkard, and the wretchedness of his family, and implore his aid in saving them from misery, how is the very blood chilled in our veins, to find that, to accomplish this great object, this professed disciple of the compassionate Saviour, is unwilling to deny himself the daily *temperate* use of a *gill* or two of whiskey!!

Z.

*Another Drunkard gone!*—We learn from the Brockport Recorder, that a man by the name of Robert M'Coy, about 40 years old, a tailor by trade, and who has a family living near St. Albans, Vt. was lately found on the tow-path of the canal, near that village, in an epileptic fit. He was removed and taken care of, but his constitution had become so impaired by intemperance, and from having lain a number of nights in barns and exposed to the weather, that after lingering a few days he expired, affording another warning to habitual drinkers.

## ROCHESTER:

### FRIDAY, JULY 9, 1830.

*American Independence.*—The anniversary of our National Independence was celebrated in the usual way in this village, on Monday last. An Oration was delivered in the 2d Presbyterian Church, at 11 o'clock, A. M by D. D. Barnard, Esq which is highly spoken of. At 8 o'clock in the morning, a sermon was delivered in the same place by Rev. Mr. Russell, of Philadelphia, agent of the General Assembly's Board of Missions, in which he pleaded in a strain of eloquence seldom surpassed, the cause of the Colonization Society, and at the close of the exercises a collection was taken up in aid of its funds.

An accident, such as is common where powder and fire arms are used in celebrating our national anniversary, occurred just at evening. A large number of young men and boys procured a swivel, which they were engaged in firing, near the falls, when by some accident, fire was communicated to their ammunition, which exploded, and burned a number of persons—two severely if not dangerously. Three or four others were considerably injured.

It has been estimated, (and from inquiry and examination we believe that the estimate is a low one,) that the celebration of the 4th July has annually, since the declation of American Independence, cost the nation the sacrifice of twenty lives. Whether we are led to prize more highly the value of our civil institutions—whether the fire of patriotism is caused to burn with a brighter and purer flame in consequence of this yearly sacrifice, admits at least of a doubt—and until it can be clearly demonstrated that it does, we must raise our voice against such celebrations, and shall feel ourselves in duty bound to withhold from them our countenance and support. Any manner in which this day can be noticed, without destroying the lives of our fellow citizens—in which the zeal of patriotic feeling can be raised, without depressing the moral sense of the community—and the memory of the patriots who achieved our Independence, be honored, without dishonoring Him by whose blessing upon their councils and arms, our freedom was secured, we would most cordially approve; but until this can be done, we had rather see this great and glorious national event pass unnoticed.

That there has been much less of riot and intemperance of late years than formerly, on the fourth of July, is very apparent; and as improvement has commenced, we flatter ourselves that the same causes which have contributed to it, will continue to operate, until on the return of this national jubilee, such exercises shall be had—such a recognition of the providence of God in enabling our fathers to achieve, and their posterity to preserve their liberties—as shall tend to perpetuate them, instead of striking a blow at their very root, by throwing the reins upon the neck of licentiousness, and thus loosening the restraints of moral obligation, the only sure foundation of a republican government.

*"Dry Valley."*—This is a name given to a section of country which includes the congregations of Buffalo and Cross Roads, Pa. the former under the pastoral care of Rev. Mr. Anderson, and the latter under that of Rev. Mr. M'Curdy. The following interesting facts we have obtained from a gentleman residing in that district, relative to the name by which it has long been designated in that section of country:

About 20 years since, the Ministers and Elders of these two churches resolved to abstain wholly from the use of ardent spirits, and to recommend the same course to their respective churches and congregations. Quite a large number adopted the principle of entire abstinence, and resolved to gather their hay and grain without the use of

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Historic Newspapers Collection



spirits. They were looked upon as mad men and enthusiasts—were told that they could not procure laborers, and that their crops could not be secured. Not however in the least discouraged, they adhered to their pledge, and uniformly found abundance of laborers, and even many drunkards would beg for employment from them, that they might not be exposed to the temptation of seeing ardent spirits, which they had found from experience they could not resist; and the result was, that those who banished spirits from their fields uniformly gathered in their hay and grain a week earlier than those who used it. These societies were found in existence when the late general temperance reformation commenced, and now, in a section of country embracing those ancient societies, where twenty years ago were 40 distilleries, manufacturing vast quantities of the famous Monongahela whiskey, very few indeed are in operation, and *not one* is owned or carried on by Presbyterians. Another fact worthy of notice is, that these two congregations have for years past given more for missionary purposes than all the other eight or ten churches in that Presbytery, and their contributions for all other benevolent objects, are about in the same ratio.

Their neighbors who were opposed to innovations (for in that day they had not discovered the danger of a union of church and state now apprehended from the efforts to promote temperance,) ridiculed this project as the combined result of folly and fanaticism, and having not then thought of the modern appellation of "Cold Water Societies," by way of derision gave the region where these daring innovators lived, the name of "Dry Valley"—a name which, though originally used as a term of reproach, is now recorded as an honor to those early temperance reformers; one which they will not be anxious should now be changed—one which they will doubtless be quite as willing to retain and to hear repeated, as those will who twenty years ago invented and applied it by way of derision. Thus the times change, and men change with the times.

*King of England.*—There are contradictory reports with respect to the King's health, but from what we can gather, we are inclined to believe that he was at the last dates from England, in the last stages of dropsy, and is probably now dead.

*Sylvester S. Southworth.*—The Anti-Universalist, in speaking of this personage, says, that this same man, who, as the editor of the Literary Cadet, made many violent attacks upon the Anti-Universalist, and a bodily attack upon its printer—who as a champion of the stage, in reply to some exposure of the Boston Theatre, by the National Philanthropist, declared that if he had a wife or daughter residing in Boston, he would pull the noses of the editors of that paper—that this same disciple of Fanny Wright—this same Southworth, for having been engaged in some riot, has thought prudence the better part of valor, and has taken himself off to Maine. Who will the good people of Providence now have to oppose Temperance Societies—to revile Missionaries—to declaim against Sabbath Schools—to defend their religious liberties and expose priestcraft?

*Miss Allen's School, at Pittsford.*—We insert to-day the notice of the commencement of the second term of this lady's School, at Pittsford. The highest recommendation of this School which we can give, is to say, that Miss Allen is the same lady who, some time since taught in Lima, Liv. co. and the last year had charge of the Female Department of the Henrietta High School, in this county. Her qualifications are so generally known and appreciated in this section of the country, that we deem it unnecessary to say more than that she is engaged in teaching an interesting School in the village of Pittsford.

Rev. John Elliott acknowledges the receipt of $2,38 from two individuals in Niagara co. in aid of Foreign Missions.

He also wishes to correct the acknowledgement of a former receipt in our paper of the 18th ult. It should have read—"Rec'd $6,00 in aid of foreign Missions, from the 1st Presbyterian church and society in Lockport; and $9,00 from the 1st Presbyterian chh. and soc. in Willson, Niagara co."

Signs of the Times.

The following remarks are copied from the last Report of the American Education Society.

"A conflict is spproaching, and is even now begun, which will compel the friends of Christ, to forget all their minor differences, and to rally in defence of their common cause. The signs of the times are full of interest, and in some respects of ominous import. They are such as precede a struggle of the prince of darkness to regain territory lost, and to prevent further inroads upon his usurped dominions. The character of our institutions, and the extent of our country, render it certain that the combat is here to rage with peculiar violence. Such is the rapid growth of the population, such are our resources, and such our spiritual desolations, that the land is sure to become an object of intense interest to good, and to bad beings. This great nation is to be Christian or Infidel; virtuous or wicked; free or enslaved. The question is, which shall be its character in future ages? Look where we will, and the enemy may be seen organizing and concentrating his forces. Infidelity is sowing its poison; superstition is weaving another winding sheet for the souls of men, and vice is binding in adamantine chains, its countless victims. And is such a crisis the time for dividing the councils, and scattering the forces of the armies of Israel? Where is the heart that does not bleed in view of such a catastrophe, as possible? No, it must not be. The agony, and blood, and dying groans of a crucified Saviour, exclaim against it. Blessed Jesus, by thy grace snd help, it shall not be! Baptized afresh with thy spirit, thy disciples shall be united, and thy Church shall rise in her strength and beauty and become the joy of the whole earth."

London dates of the 19th have been received. The French Chamber of Deputies was dissolved on the 16th ult. On the same day, the whole army of the expedition to Algiers was embarked.

An order of the day by Count Bourmont is published, which exhorts the troops to valor, obedience, and good discipline.

The electoral colleges are convoked throughout the kingdom; in those departments where there is but one college for 23d June, and the departmental colleges for 3d July. Both houses are convened for the 3d August.

The French Court Calendar omits the name of Don Miguel as sovereign of Portugal.

London.—The King's health was continuing to improve up to 4 o'clock of 19th May, and was spoken of more decidedly than heretofore, as being in a fair way of recovery.

Owing to the improvement in the king's health different branches of the Royal Family will no longer refrain from seeing company.

*N. Y. Spectator.*

*From the Missionary Herald.*

## LETTERS FROM GIRLS IN THE SCHOOL AT MACKINAW.

These letters are inserted for the inspection of those who patronize that school. They tend to show how far the minds of the youth in that school are cultivated, what is their manner of thinking, on what subjects they think, and how well they can express their thoughts in writing. The penmanship of the originals is truly respectable, superior to that of females generally, having only a common education. The letters were addressed to one of the Assistant Secretaries of the Board, who visited the station last summer. As to the matter and manner of the letters, the girls received no assistance.

*Letter from C. S.*

Mackinaw, Feb. 11, 1830.

Sir,—My teacher reminded me, that when you was here, you requested the girls to write to you; and I will with pleasure. I hope a revival has commenced on this island. Seven profess to be christians. One of them is a young Indian who was found lying in the street, the day after new year's, drunk. He was ignorant, he did not know the word of God but very little. We hope now that he has given himself to Jesus, that dear friend. His name is Me-squa-da-se, or Turtle. How true that verse is, "The last shall be first, and the first shall be last." I cannot but hope the Lord will continue to have mercy on our people, and will bring many to the knowledge of the truth as it is in Jesus. But how cold and stupid my heart is; how little I feel for the salvation of souls.

Oh for a closer walk with God,
A calm and heavenly frame;
And light to shine upon the road,
That leads me to the Lamb.

I have been in this mission six years. I have not attended school much, on account of my health; there was a time when my teachers tho't that I should not live long. And I was not prepared to die. O how I used to wish to get better. I thought if I might get better, I would prepare to die. After I got better, I would be serious a little while. Sometimes it was because I saw others under conviction. And then I would think there is plenty more time to prepare for death. So last winter when there was a great revival, and when I saw my companions giving themselves to Jesus Christ, I felt I had to think that my b st friends were leaving me behind. I thought I would arise and go to my Father which is in heaven. About one week I felt tired. I thought I would try no longer. And so I heard my teacher say that perhaps it was the last time that the Spirit was striving with us. So I thought I would not rest until I had found peace with God. I felt so distressed that I tho't I was sick, and I thought I was the chiefest of all sinners. On the 12th of April, [1829,] I hope I chose that good part which Mary chose. My parents are Catholics, and they are displeased, because I was received into the church.—We have reason to fear that our boys are still travelling in the broad road of destruction.—Mr. G. will please pray for them, that they may be brought from darkness to light. It is expected that the church will be completed in about three or four weeks.

I am respectfully yours,

C. S.

*Letter from J. B.*

Dear Sir,—Hearing that the express is going, so I thought I would write to you. I am very happy to tell you what the Lord has done for my soul. I think I can say with all my heart that Jesus is precious to me. I feel as if I could say to sinners, "What a dear Saviour I have found." I feel, when I look round, as if I could take them by their hands, and carry them to the foot of the cross. But I cannot do any thing for them only to pray for their precious souls. I think if I could do any thing for them, I would be very willing to do it. I can now say that it is good to be in the hands of Christ and a good thing to be a christian. On the 2d day of Feb. I was willing to leave myself in the hands of God, and just where I left my sins, I found my peace. I was about four weeks under conviction and was not willing to give up all for Christ's sake. I tho't I could do something for myself and did not believe that he would save me. I was afraid to trust in him. Although I was often told that he would save me, if I let every thing go and believe in him. But I wanted to see some great thing before I gave up all my sins. And when I was brought to see where I was and what I was doing, I then thought I would give up all and not try to save myself any more, as I have done too long. I have been trying three years and a half, to save myself, but it was all in vain. My teachers would often tell me that every moment I stayed away from him the more danger I was in. I could not eat nor drink: I wanted to pray all the time. I was afraid that this was the last call that I would ever have, for I had slighted the kind Saviour too often. And now I felt that I would never be weary to serve him as long as I live. Sometimes I used to give up myself for lost. I thought I was too wicked to be saved. But now I hope that God has shown me that the vilest sinners can be saved, if they are willing to trust in him. I think now that he is a merciful Saviour and will not let sinners perish, but rather to come to him and live. He is just the very friend we need, the friend of sinners.—I feel now as if I could go and compel sinners to come to God, that the house of the Lord might be full. I think this is my sincere desire to go back where I came from and tell the poor heathens what a dear Saviour he is, and that God sent his Son into this world to die on the cross for us poor creatures, that we through him might be saved. I know that some of them feel anxious to have a mission there. I do sincerely hope that you will send some missionaries to them. I feel very anxious when I think of them, especially when I think of my parents; for my mother has said that she would rather have a mission there than to have all the goods of this world. I had nothing then to tell my poor mother about God. I did not know the preciousness of Jesus. I only used to read the Bible to her, but never hardly said any thing to her about her immortal never dying soul. But now I think I could take her hand and say to her, Mother, come with us, and, perhaps, by the help of God, we might do you good. She has some serious feelings since we lost my little sister. My parents live a great way distant from lake Superior.—They come here every summer to visit us and stay here about four weeks. I feel thankful that God has brought me to this family. But I never could thank him enough for his kind mercies to me. O what shall I render unto the Lord for all his goodness towards me. I never can praise him enough.

I feel sometimes I would weep day and night if I think it would do any good. But tears wont save lost sinners. But to pray for those that are running in the broad road that leadeth to destruction. May you pray without ceasing, that they may be brought to see their dangerous state. I often think I could go round and gather the followers of king Jesus to meet and pray that the Gospel of eternal life might be preached to all the world. O when shall that happy time come, when every one shall know him from the least to the greatest. O when shall sinners come to the foot of the cross and have their sins forgiven.

I am very happy to say that the Spirit of God is still striving with us in this place. There are eight indulge hopes since this year began. Two of my classmates. There are some inquiring the way of salvation. And we hope that you and other christian friends will pray that this blessed work may be carried on. J. B.

*Roman Catholic Heathen among the Wyandot Indians.*

"The old members, with few exceptions, are steadfast and engaged in religion, and there are some accessions. In company with the missionary and Francis A. Hicks for an interpreter, I visited a small neighbourhood of Roman Catholic heathens, who have as yet refused to embrace the Gospel, and seldom attend our meetings. We found the most of them (men and women) collected to assist Big Arms (one of the party) to plant about four acres of corn, and have a frolic. They had a keg of whiskey, and several of them were drunk. We proposed prayers. Big Arms consented, and a few of them kneeled with us; but a number of them were out at the end of the cabin drinking and yelling all the time. We went out and found lady Washington, who is a kind of queen among them, with the keg on her lap, pouring out the whiskey into a pan, and dipping it out with a tin cup, drinking and giving it to others. The missionary asked leave to visit and preach to them. They informed him that they had meeting every Sunday. (They have a little bark shantee where they meet and cross themselves, and then go away and get drunk.) He then asked and obtained leave to visit their meeting. May the Lord bless his undertaking." Russel Bigelow.

*The Migrating Indians.*—Two hundred and fifty Indians of the Oneda tribe passed through our village last week on their way to Green Bay, attended by Eli Savage, Esq. the Agent. Last year 220 went up. Mr. Savage put up houses for each family, and erected a saw-mill. They possess hogs and cattle and are industrious farmers. When Mr. Savage left them last year they were very contented and richer than they had ever before been.

One of those who passed through last week has *seventy-two* descendants with him.

*Rochester Daily Advertiser.*

## SUMMARY.

*The Age of Persecution has not passed.*—A correspondent of the London World, states that the revival of religion continues in the Vallies of Piedmont—and that its progress is marked with persecution inflicted by the Sardinian authorities who are represented as unrelenting persecutors.

*Rev. Henry Axtell* was ordained and installed pastor of the Presbyterian church at Lawrenceville N.J. June 16th. Sermon by the *Rev. Mr. Cooley* of Trenton. Charge to the pastor by the *Rev. Dr. Alexander*, and charge to the people by the *Rev. Dr. Miller*, of the Theological Seminary, Princeton N. J.

*Improvement.*—There has just been started *the first line of daily stages*, from Cleveland to Cincinnatti: it is called the Ohio Telegraph.—This constitutes a new *stage* in the progress of improvement.

Four persons were convicted in Yates co. lately, of a riot, and fined $5 each, for making a noise with horns, tin kettles, &c. at a wedding.

*Deaf and dumb.*—The Legislature of Connecticut have granted $2,500 a year, for 3 years, for the education of the deaf and dumb, who need partial or total aid.

John Ryley, who was sentenced between 18 or 19 years since to imprisonment for life, for the murder of his wife and sister, died in the jail at Mount Holly, N. J., on Monday morning, aged about 56 years. A coroner's inquest which was held over the body, declared in their verdict, that the deceased came to his death, "By the visitation of God."

A Chillicothe, Ohio paper, states that Mrs. Elizabeth Hicks, a young woman, who had been married but a few days previous, was bitten twice by a snake, while in bed, and died in consequence of the wounds. The first bite was upon her cheek, which awoke her, and she aroused her husband, and while he was getting a light, she was again bitten in her breast. On searching the bed a snake three feet in length ran out upon the floor—supposed to be an adder.

Receipts since my last acknowledgement for A. B. C. F. M.

1830.

| | | |
|---|---|---|
| March 4, | Riga Association, | $7,50 |
| " 5, | Niagara U. C pr E. Peck. | 4,00 |
| " 6, | LeRoy, (North part) | 7,30 |
| " 8, | 1st Pres. ch. Roch. | 37,00 |
| " 8, | 3d " " " | 25,01 |
| " 18, | Erie, Pa. Mrs. G. W. Reid, Mission'y Herald, | 1,50 |
| April 5, | 3d Pres. ch. Roch. M. C. pr. | 29,14 |
| " 9, | 1st " " " | 10,00 |
| " " | 2d Pr. ch. Geneseo, pr Rev. N. Bull, | 28,20 |
| " " | 2d do do do pr O. P. Olmsted, | 23,00 |
| " 27, | Bergen m. c. pr. | 14,00 |
| " " | Female society, | 5,00 |
| May 4, | 1st Pr. ch. Roch. 2 m. | 19,00 |
| " " | 2d " " " 4 " | 40,25 |
| " " | 3d " " " 1 " | 22,12 |
| " 8, | Bergen, John Ward, miss. h'ld. | 1,50 |
| June 7, | 1st Pr. ch. Roch. | 15,50 |
| " " | 2d " " " | 6,00 |
| " " | 3d " " " | 27,08 |
| " 18, | Bergen Association, | 9,00 |
| | | $326,10 |

JOSIAH BISSELL, Jr.

*Rochester, July* 1, 1830.

Received for American Education Society,

| | | |
|---|---|---|
| 1830, Feb. 3, | Lyme, | $7,50 |
| " March 4, | Riga, | 18,00 |
| " July 2, | " | 16,50 |
| *July* 2. | | 42,00 |

J. Bissell, jr.

For Am. Colonization Society.

| | |
|---|---|
| Brighton, | 5,00 |
| Manlius, | 10,00 |
| Rochester, 5th July col. | 54,84 |
| *July* 5, 1830. | $69,84 |

J. Bissell, jr.

## NOTICE.

*To the western section of the Presbytery of Ontario. The Circular Conference of the Churches of this section will be held at Moscow, on the 2nd Tuesday of July, at* 1 *o'clock P. M. A sermon will open the conference. It is hoped that the members of the churches, the Ministers, Elders and Deacons will generally attend.*

*Letters received since our last.*

H. Lyman, B. Colby, Jr., S. Dunham, T. Coan, W. Day, A. Blanchard 2, J. Elliott, H. C. Hickox, J. T. Benton, N. W. Wilcox, G. Williams, M. Moore, L. Clark, T. Loomis, J. P. Frisbee, S. A. Johnson, S. D. Chapin, M. H. Tucker.

### MARRIED,

In China, Gen. co. on the 1st inst., by Rev. Wm. Lyman, D. D., Mr. Elijah C. Hyde, merchant of Franklinville, to Miss Adeline C. Lyman.

### DIED,

In Albany, Nicholas F. Beck, Adjutant General of this State.

In New-York, of apoplexy, Mr. Geo. Terry, aged 35; merchant of this place, formerly of Hartford, Conn. He was on a visit to N. York on business.

*Drowned*, in this village, on Friday last, *Parker D. Coleman*, aged 17 years, brother of Dr. A. Coleman. While bathing in the river below the falls, he lost his hold and slid from a piece of timber on which he was sitting.

He was a very amiable young man, and his loss will be deeply regretted by numerous friends and connexion.

## SABBATH SCHOOL BOOKS.

*For sale at the Genesee S. S. Union Depository, No. 36, Carroll-Street, Rochester.*

(*Series arranged according to the new Catalogue of the American S. S. Union.*) ☞ 25 *per cent. discount to Schools.*

| | | | | |
|---|---|---|---|---|
| 1st | Series, | 60 c'ts pr. 100, | 3 different | Books |
| 2d | " | 72 ct's per 100, | 7 " | " |
| 3d | " | 72 c'ts per 100, | 13 " | " |
| 4th | " | $1,25 per 100, | 23 " | " |
| 5th | " | 2,50 per 100, | 18 " | " |
| 6th | " | 3,75 per 100, | 5 " | " |
| 9th | " | 3 per 100, | 2 " | " |
| 10th | " | 4 per 100 | 36 " | " |
| 11th | " | 6,25 per 100, | 11 " | " |
| 12th | " | Boards 10 c'ts each. | Bound 18 c'ts | |

each—to wit.

Shepherd of S. Plain, Early Piety, Little Henry & bearer, S.S. Boys, S. S. Girls, Jane & her teacher, Mary Grant, Happy choice, Hedge of thorns, Lucy & her Dhaye, Two friends, First of April, Robert & Louisa, Fisherman & his boy, Little Robert, Stories from scripture, and Robert Benton.

13th series, boards 12 c'ts each, bound 20 c'ts each—to wit.

Serjeant Dale, George Wilson, Harriet & her scholars, Juliana Oakley, C. F. Swartz, Scenes in Georgia, George Wishart, Father's Letters, Gardner's Daughter, Hymns for infant minds, Isle of Wight, Abraham, Eliza Cunningham, Susannah, and Wallace & Mills.

14th series, boards 14 c'ts each, bound 24 c'ts each—to wit.

First day of the week, Last day, Week completed, Friend's family, Ermina, Election day, Father's reasons for Christianity, Emma & nurse, Monument, Parting Advice.

15th series, boards 16 cents each, bound 26 cents each.

C. Buchanan, D. daughter, C. Mather, Wild Flowers, Ali Bey, John Newton, Fatal Ladder, Christian Martyrs, Clemens Romanus, Ignatius & Polycarp, Obookiah, Fire side conversations.

16th series, boards 18 cents each, bound 28 cents each.

Henry Martyn, Marten and his scholars, Lady at the farm house, Elnathan, Scottish farmer, David Brainard, Religious fashion, Clara Stevens, Natural history, James Wilson, Grant's Addresses, Helen Maurice, Truthful memoirs, Family conversations, Barbara Ewing, Thomas Spencer.

17th series, boards 20 c. each, bound 30 c'ts each—viz.

Anna Ross, Scenes in Switzerland, Martin Luther, Croly's sketch of the church, Waldenses, John Elliott, Rowe's devout exercises, Samuel Pearce.

18th series, boards 22 cents each, bound 32 c. each.—viz.

Moravian missions, Sacred poetry, Col. James Gardiner, Observations on religious instruction, Familiar dialogues, Joseph Alleine.

19th series, boards 25 cents each, bound 36 cents each.

Winter evenings' conversations, Christian researches, Ruth Lee, Infant's progress, Alleine's Alarm.

20th series, boards 27 cents each, bound 38 cents each.

Pierre & his family, Joseph, Babylon, Legh Richmond.

21st series, boards 30 c. bound 40 c. Destruction of Jerusalem.

22d series, boards 32 c. bound 42 c. Laborers in the East.

| *Last series.* | Boards. | Bound. |
|---|---|---|
| Christian Pilgrim | 25 c. | 38 c. |
| Scripture Illustrations | 32 | 44 |
| Do 2d Vol. | 32 | 44 |
| The Week | 44 | 56 |
| Life of G. Washington | 40 | 50 |
| Biblical Antiquities, sett | 1,10 to | 1,20 |
| Help to Gospels | 40 | 50 |
| Evidences Christianity, Alex. | 40 | 50 |
| Female Biography | 18 | 28 |
| Tomy Freethinker reclaimed | 18 | 28 |
| Helen & her cousin | 14 | 24 |
| Sketches from Bible | 12 | 20 |
| Sandwich Islands | 33 | 44 |
| Short Discourses | 22 | 32 |
| Story of Isaac | 14 | 24 |
| Catechism of Parables | 18 | 25 |
| S. S. Teacher's Guide | 14 | 25 |
| S. S. Teacher's Manual | 18 | 25 |
| Bible Dictionary (Alexandr's) | | 1,38 |
| Union Hymn Books | | 6 |

Larger Catechism 6 c. Shorter do 1,67 pr 100 Protestant Episcopal do 1,08 pr 100, Baptist do 1,67, Methodist do 1,67, Watts' 1st 0,80, do 2d with proofs 3 c. each, Bible Atlas 25 c. do with questions 32 c. Union Questions 16 2-3 c. each, 1st & 2d Vols. Alphabet Cards, Union Spelling Books, Minute do. Receiving do. Class do. Cards of Rules, &c. &c. Testaments 12 1 2 c'ts. 25 c. and 28 c. Bibles at 56 & 60 cents.

### MISCELLANEOUS BOOKS.

*Prices of these are not at all times the same, they are therefore not given in the catalogue.*

Arthur Monteith, Allen M'Leod, African Valley, Annot & Pupil, Awakened Teacher, Ayah & Lady, Adelaide Murray, Alfred Campbell, Advice to young Christians, Baxter's call, Buds & blossoms, Burder's sermons, Christian father's present, Choice Gems, Christian Hindoo, Catechist's Assistant, Catherine Brown, Counsels & Cautions, Choice Reading, Caroline Linsley Choice stories, Catechism Anecdotes, Cottage scenes, Clarkson's history, Decision, Dwight's Dictionary, Dodd on Death, Daily Food, Elizabeth C., Examples of piety, Elizabeth Palmer, English Mary, Easy lessons in Lord's prayer, European children, Eliza Leslie, Evils of theft, Force of truth, Familiar Dialogues, Father Clement, Helen of the glen, Harriet Newell, Humphrey on Sabbath, Hawes lectures, History of a Bible, Harriett & her cousin, Henry Milner, Harmony of Gospels, History of the Church, Jessey Allen, Janeway's tokens, Jane Taylor, Juvenile psalmody, Indian children, Indian chiefs, James Somers, Isabella Campbell, John Brown, Jewish customs, Key to shorter catechism, Lily Douglass, Lucretia & her father, Lucy Clare, Lottery ticket, Law's call, Loss of the Kent, Little Mary, Loom boy, Mother & daughter, Mason's remains, Maria's reward, Mother's Garland, Maternal Instruction, Motherless Ellen, Missionary Geography, Mother's Portrait, Melancthon's moral tales, Malan peasant, Short sermons, Nott on Intemperance, Beecher on Do., Owen, Orphans of Normandy, Opie on Lying, Oxford sketches, Pilgrim of India, Profession not Principle, Persecuted Family, Peaceful Valley, Philip Coleville, Pink tippet, Pious mother's love, Pastors tales, Philip Henry, Reciprocal duties, Religious event, Ralph Gannel, Rural rambles, Recaptured negro, Scripture natural history, S. S. Teacher, Student's walk, Scottish orphans, Sprague's letters, Stewart's journal S.S. scenes, Reward, Simple memorials, Self cultivation, Spencer, Sister's friend, Success in life, Sacred geography, Scott's memoirs, Story of Paradise lost, Slave girl, Sophia Leslie, Two wealthy farmers, Twin-sisters, Urquhart's memoirs, Village sermons, Village school, Walks of usefulness, Truth's casket, Young Jewess, Zion's pilgrim, S. S. Herald, 1st & 2d Vols. S. S. Journal, 1st 2d & 3d Vols. Juvenile Magazine 1st & 2d Vols. S. S. Treasury, 1st & 2d Vols. Teacher's offering, 1st & 2d Vols. Hindoo Traveller, Guilty Tongue

The Youth's Friend,—published by the American S. S. Union, monthly, is furnished at the Depository, or forwarded from there to any direction, at *twenty-five cents per year in advance.*

LEVI A. WARD.

**MISS ALLEN'S SCHOOL.**

THE Second Term of Miss ALLEN'S SCHOOL, in the village of Pittsford, commenced the 24th of June. Tuition, Three and Five Dollars per quarter. Young Ladies from abroad can board with the Teacher, or in good families in the village, for $1,50 per week.
July 8, 1830. 3w

**COMB PLATES,**

FOR sale at the Globe Building, at the east entrance, 3d story. July 9, 1830.

THE *thing* who stole my HAT during the religious exercises in the morning of the 5th July, from the 2d Church in this village, is requested to return it, as it is all I had. H. B. PIERPONT.
July 7, 1830. 3w

APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing, and Woollen Manufacture.* The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known. Inquire at this office.—June 4. 23tf

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

HARMAN JONES, *House and Sign Painter, Glazier, &c.*, No. 42, Main-st. keeps constantly on hand an assortment of Paints, Oils, Spts Turpentine, Sash, Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color, ground and mixed fit for use. He will also do country jobs and furnish all materials for the same. Windows furnished of any size in good style very cheap. May 24, 1830 22 6m

Central Library of Rochester and Monroe County
Historic Newspapers Collection



We have only room for the following brief extracts from a biographical sketch of a *female infidel lecturer*, who made some converts to her licentious principles, and obtained some notoriety about the time of the French Revolution.—Those who know any thing of the principles advocated by that female corrupter of the morals of the present age, Frances Wright, will not need that we should remind them of the similarity between her character and principles, and those of Mary Woolstonecraft. It is true that Miss Wright has been more *fortunate* in *one* respect than her predecessor—whether more virtuous we will not stop to enquire. It is sufficient to say that we do not charge either of them with *hypocrisy*.

MARY WOOLSTONECRAFT.

It has been said, that a lively imagination, united to a sanguine temper, if uncontrolled by a sound judgment, is a curse rather than an advantage to its possessor; and numerous are the instances in proof thereof.

Of this we have a living example, and a most striking one, in the eloquent and enthusiastic female Frances Wright, who under the name of a lecturer on knowledge, is laboring assiduously to diffuse a spirit of practical atheism; and who seems to feel herself a most philanthropic itinerant, whilst she is doing her utmost to wrest the shackle from the corrupt wills and fierce passions of the depraved; to break the bonds of social order; and to shut out from our dark and devious path the cheering and consoling light of another and a better world. That common source of infidelity—the pride which is gratified in discarding the belief of the vulgar and popular mind, and in the display of an independence which scorns the thraldom of education and authority, doubtless has its operation upon her mind; and may probably be the most powerful secret spring of her conduct.

Mary Woolstonecraft was born in or near London, on the 27th of April, 1758. Her father was a farmer, in rather indigent circumstances, and her school education did not differ materially from that of most young girls in her rank of life. Deficiences were made up, however, by a quick perception, a thirst of knowledge, and the instructions of a neighboring clergyman, by the name of Clare.

The French Revolution was an event well calculated to kindle the imagination and rouse the energies of so enthusiastic an individual as our heroine. Accordingly, when Burke published his very eloquent, very sophistical, and very intemperate "Reflections," she took the field with an ardor equal to his own, and was the first that appeared with an answer to this zealous advocate of establishments and privileged orders.

In her "Vindication" of what she is pleased to term "The Rights of Woman," whom she represents as proud of her fetters, and clinging with delight to the evidences of her degradation, she puts forth her whole strength, and exhausts her every resource. It was unquestionably a labor of love; and affords a fair specimen of her mental character and capabilities. Viewed merely as a literary production, we admit its grasp of thought, originality of sentiment, and power of expression.

If it be painful to contemplate this perversion of understanding, prostitution of ability, and waste of feeling; feeling that, properly directed and judiciously applied, would have given an irresistible charm to a better cause; it is still more so to observe the practical result of her doctrines upon a warm imagination, and passions that required all the influence of reason and religion to keep them in due subjection. Of this, poor Mary presents us with a melancholy instance. In 1792 she went to France,—"to lose," as she said, "in public happiness, the sense of private misery." Here she renewed an acquaintance with Thomas Paine and Miss Helen Maria Williams; and here the love of which she speaks in her "Vindication of the rights of Woman" in such language as this—"that romantic passion which is the concomitant of genius, who can clip its wing—not proportioned to the puny enjoyments of life, it is only true to the sentiment, and feeds on itself"—found an object, though unfortunately an unworthy one. She became acquainted with a Mr Imlay an American by birth. Captivated by the liberal sentiments and high and generous feelings of which he made profession, and considering him probably as realizing, in some degree, the *beau ideal* of her fancy, she lavished upon this man the full exuberance of her hoarded affections. Scorning the matrimonial bond, and relying solely upon the tie of mutual regard, which she fondly believed would be all enduring, this infatuated woman lived with him for some years in open defiance of the institutions of society; utterly reckless of the stain upon her reputation, and apparently unconscious of the frail tenure on which her happiness rested.

The neglects of Imlay, who began to be satiated with his acquisition, and absented himself for long spaces of time under pretence of business, roused her from her delusive dreams of security. She strove by every means in her power, to preserve the hold upon his heart she once thought herself fortunate enough to possess; and even went a voyage to Norway, to attend to some affairs of his that required an active agent; but all in vain—other faces had caught his eye, and other ears received his whispers of admiration and his vows of fidelity. She returned to her native country only to discover, that, immersed in sensuality, directed by no rule of conduct but his own inclinations, and acknowledging in his liberal creed no restraint upon his licentiousness; she and his child were now less to him than his latest wanton's smile.

The state of her mind, at the developement of his perfidy and her credulity, may be imagined, but baffles all description. It came with fearful violence, scathing the heart and affecting the brain. Life was a burthen, and she resolved to commit suicide. She went to Putney, and waiting until dark, leaped from the bridge into the Thames. She appears to have been remarkably deliberate. She walked about for half an hour in a heavy rain, that the moisture of her garments might accelerate her design; she folded them around, and made efforts to sink; she rose twice as if from a fainting fit to a full sense of her situation, and the thought of her forsaken child rushed upon her mind. But her resolution was unshaken by the yearnings of maternal tenderness. She imbibed the water in large quantities, and a feeling of suffocation came over her. She was observed floating down the stream, taken up and restored by an application of the usual means of resuscitation. Her desperate attempt made an impression upon the man who had occasioned it. He wrote her a letter, in which he urged a residence with him and his favorite female. She assented to this proposal; and he then declined—possibly out of regard for the peace of his future household; and if so, perhaps he did not act imprudently. Some of her letters to him have been published. They breathe the deep devotion of a susceptible and impassioned woman; picture some romantic scenes of anticipated happiness, and develope some amiable weaknesses. She pours out her feelings without reserve; and her partiality, intellectual as she may have thought it, is by no means destitute of a tinge of voluptuousness. But they were never intended for the public eye; their exposure was unjustifiable; and we cannot perceive how her reputation could be much improved, or how the community could be much edified, by their publication.

When Mary had finally abandoned all hopes of renewal of the connexion which had been such a source of misery to her, she removed to lodgings at no great distance from the residence of William Godwin, the author of "Political Justice," and several powerful novels; whose writings had already gained some share of public attention. They frequently met, their minds were not dissimilarly moulded, and their principles at the time, did not materially differ. An intimacy succeeded, and sufficiently obliterated what remained of her attachment to Mr. Imlay, to make room for a new passion. Experience had no doubt convinced her that in the existing state of society the marriage ceremony was at least politic, and, accordingly, it was not again rejected. They were married in 1776. She died on the tenth of September, 1797, at the age of thirty-eight.

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*From the New York Evangelist*

PHILOSOPHY.

Going into a bookstore the other day, I accidentally took up a new publication, called "The Frugal House-wife." Turning over the leaves, my attention was caught by the following story, which I thought was worth five shillings, the price of the book; accordingly I bought it, and now send the extract for the Evangelist.

"Philosophy is rarely found. The most perfect sample I ever met, was an old woman, who was apparently the poorest and most forlorn of the human species; so true is the maxim which all profess to believe, and none act upon invariably, viz. that happiness does not depend on outward circumstances. The wise woman, to whom I have alluded, walks to Boston, from a distance of twenty-five or thirty miles, to sell a bag of brown thread and stockings, and then patiently foots it back again with her little gains. Her dress, though tidy, is a grotesque collection of 'shreds and patches,' coarse in the extreme.

'Why don't you come down in a wagon?' said I, when I observed she was soon to become a mother, and was evidently wearied with her long journey.

'We han't got any horse,' replied she; 'the neighbors are very kind to me, but they can't spare their'n; and it would cost as much to hire one, as all my thread will come to.'

'You have a husband, don't he do any thing for you?'

'He is a good man, he does all he can, but he's a cripple and an invalid. He reels my yarn, and specks the children's shoes. He's as kind a husband as a woman need to have.'

'But his being a cripple is a heavy misfortune to you,' said I.

'Why ma'am I don't look upon it in that light,' replied the thread woman; 'I consider that I've great reason to be thankful he never took to any bad habits.'

'How many children have you?'

'Six sons and five darters, ma'am.'

'Six sons and five daughters? What a family for a poor woman to support!'

'It's a family, surely, ma'am; but there an't one of 'em I'd be willing to lose. They are as good children as need to be—all willing to work, and all clever to me. Even the littlest boy, when he gets a cent now and then for doing a chore, will be sure and bring it to ma'am.'

'Do your daughters spin your thread?'

'No ma'am, as soon as they are big enough, they go out to service. I don't want to keep them always delving for me; they are always willing to give me what they can; but it is right and fair they should do a little for themselves. I do all my spinning after the folks are abed.'

'Don't you think you should be better off, if you had no one but yourself to provide for?'

'Why no ma'am, I don't. If I hadn't been married I should always have had to work as hard as I could, and now I can't do no more than that. My children are a great comfort to me, and I look forward to the time when they'll do as much for me, as I have done for them.'

Here was true philosophy! I learned a lesson from that poor woman, which I shall not soon forget."

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*From the Pastor's Journal.*

"WITHOUT NATURAL AFFECTION."

U——, of V——, commenced the world a poor man; but by industry and economy, he amassed a large property, so that he spent the latter part of his life in luxury often attendant upon wealth, when not at the disposal of religious principle. In a pleasant part of his ground, and at a short distance from his house, he prepared an elegant family tomb, to which, about twenty years since, were successively committed his own and his wife's remains.—Three sons inherited his estate, and lived, for a number of years, in luxury and lordly independence. Some years since, one of these sons was called to bury his wife, whose remains were committed to the same family tomb. This large, independent estate is now wasted. These heirs to unearned wealth, have nothing which they can call their own, but are dependent on daily labor for the sustenance of their families. The door of the tomb has been thrown down, and, for 7 or 8 years, these sons have suffered the remains of their parents and of the wife of one of them, though within a stone's throw of their door, to lie exposed to the open air, and the examination of every intruder; nay, to be scattered upon the floor, and without the door of the tomb; and even to be trampled upon by sheep and other animals, that are permitted to graze in the field where the tomb lies. Monumental inscriptions have been defaced, and a mouse has built its nest among the bones of her whose husband lives near by!

And what has been the cause of this waste of property, this beastly insensibility? Habits of luxury and idleness have done much, but the grand cause of the whole has been INTEMPERANCE.—"*She hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.*"—Prov. vii. 26, 27.

B.

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AN ARGUMENT TO THE POINT.

Not long since a professed Christian was passing a grocery which he knew to be kept by one who was also a professor of religion: he stepped in and asked him if he thought it right to vend ardent spirits. He replied that it was his living, and the living of his family; that others would deal in the article, if he did not, &c. using the common round of arguments in defence of his pernicious business. Instead of entering into disputation with him, the individual who called, asked the grocer if he prayed in his family. He replied that he did. "Will you," said he, "to night when your family surround the domestic altar, thank God for prosperity in business, for enabling you to maintain your family, for directing to your door the topers and rum drinkers:—and when you call your family together for worship in the morning, will you pray that you may be enabled to glorify God in your business,—that to this end, he will send to your store dram-drinkers to buy your liquors, and thus help you to do good to the souls and bodies of men? Thus ended the conversation. This was in point, and showed the unlawfulness of his business, more than hours of argument could have done. In the course of the same day, the grocer removed his decanters and liquor casks, and abandoned the use and sale of ardent spirits altogether.—*N. Y. Evangelist.*

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*Signs of the times.*—Infidelity has become bolder, its *avowed*, and probably its real friends, are increased in numbers, and it seems destined still further to augment its devotees in this country. Active and zealous Christians are blamed by a few of their weak brethren for having stimulated the enemy to this fresh assault. How foolish! The god of this world likes nothing better than a fearful, compromising, indolent church. He has laughed to scorn the progress of Christianity for centuries, and has doubtless boasted among his leaders that the millennium would never come. And now when warm and devoted Christians are determined to *live and die for Christ*, and Satan is alarmed, calls out his troops, offers battle, and anticipates a victory, timid Christians are scared. Ah! how many will falter, and in the fiery trial pass over to the enemy's camp, only He who sitteth in the heavens does know.—*Ib.*

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*Precept* VERSUS *example.*—Not long ago a father in the church, from a western state, took passage in a steamboat from New York Saturday afternoon, and arrived at Providence, R. I Sunday morning. In the afternoon, having been invited to preach, he inveighed against the sins of the times in strong language. Among other delinquencies he spoke of *Sabbath profanation.* "Why," said he, "I myself saw this very day, hundreds of people collected on a wharf to see the steamboat arrive; how the Sabbath is profaned among you"—Inconsiderate man! Which was worse, a D. D. arriving in a steamboat on Sabbath morning, or a rabble assembled to see the arrival?—*Ib.*

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*Anonymous letter.*—Some time ago, a distinguished clergyman in a neighboring state, received a letter through the Post Office, in these words—"Dear brother: As you appear to know every thing, I am anxious to learn when the millennium will come. Your loving brother, SATAN." The following reply was written, but has not been called for. "Your Majesty: We are told in God's holy word, that previous to the millennium the god of this world will appear in wrath and great fury; and from the signs of the day, I think the time draws nigh.—*Ib.*

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*The power of Christianity.—An anecdote.*

A mechanic in London, who rented a room very near the Orphan Working School, was unhappily a determined infidel—a disciple of the notorious Carlile, and one who could confound many a thoughtless Christian with his sophistries on religion. This man said to an individual the other day, "I did this morning what I have not done for a long time before—I wept.—"Wept," said his friend, "What occasioned you to weep"? "Why" replied the infidel mechanic, "I wept on seeing the children of the Orphan Working School pass, and it occurred to me, that if religion had done nothing more for mankind, it had at least provided for the introduction of these 94 orphans into respectable and honorable situations in life."

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*Unaccountable Ignorance.*—It is stated in a late number of the [English] Literary Gazette, that "The American Protestant Missionary Society printed in 1829, 172,000 copies of the bible in the Choctaw language, an equal number in the Seneca, and 175,000 in the Cherokee!"—making 519,000 bibles printed in one year by a Society which has no existence, to be distributed among 70,000 Indians, men women and children!

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If the young neglect to seek the Lord, Satan will not neglect to seek them.


**MAY 1830.**

**ROCHESTER CASH STORE.**

**HILL & PET,**

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

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

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

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

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

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

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**WM. H. WARD & CO.,**

(MARBLE BUILDING,—*Carroll-Street,*)

HAVE just received a *full supply* of

**GOODS.**

Rochester, June 2, 1829.

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DYSPEPSIA.—Extract of a letter from a gentleman in New York, to his friend in Canandaigua, dated June 5th.—"As much has been said in this city and elsewhere about the new process in the cure of that distressing complaint, Dyspepsia, or Indigestion, permit me, to call your attention to it.—Dr. Talmadge Southerland has practised it from the commencement with great success, in connection with Mr. Halsted; and he has since effected many cures in long standing cases, on males and females. One of my workmen received important benefit when he appeared hastening to the grave: and he is now and has been for some months able to work constantly. I have conversed with several gentlemen who have experienced effectual cures. Yesterday a well informed person, the son-in-law of one of our first physicians, and has been under his care for five years without benefit, who has been to the West Indies, and to the South, without avail, but had wasted in the last year from 150 to 118 lbs. weight: he has been under Dr. Southerland's care for ten weeks, during which time he has gained 25lbs. in weight, and has no doubt the process will cure his or any other case, however bad—though no medicine (or very little) is used. It is evident that the *nature, cause,* and *cure,* of the Dyspepsia, have been wholly misunderstood by the physicians—a fact no less true than strange. Patients, far and near come to and correspond with the Doctor, and many of our first citizens have been entirely restored to health, after suffering much and long. I have every reason to believe that there has not been one failure under Dr. S's management. It may appear to you, Sir, while unexplained, (and I am not competent to explain it) to possess much mysticism, and perhaps some quackery—but you may be assured there is nothing of either: the process is perfectly consonant with the science of the healing art, and the structure and mechanism of the human frame which every sensible patient is made clearly to comprehend." ☞Dr. T. Sutherland resides N. E. corner of Grand and Elm street, New York.

June, 1830. 27 3w

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**ANTI-ANETUS:**

*A Safe and Speedy Remedy for Fever and Ague*

PREPARED BY J. S. WARE, CHEMIST,

**Rochester, New-York.**

IN a community like ours, nothing can be more perplexing and discouraging than the prevalence and relapses of ague and fever. The farmer more particularly feels the paralyzing influence of this perpetual *Incubus.* Not only the sufferings of perhaps his whole family at once nor yet the medical bills accruing therefrom, constitute the sum of his perplexities; but to these must be added the loss of their whole time, and that too at a season when time to him is the most valuable. It is when he first begins his settlement in the "New Country," when his woods must be felled, his lands cleared; and in the Spring when his fields must be ploughed, sowed or planted, that this inveterate foe arrests his progress, consumes his money, time, and constitution, and blights his prospects. Believing that pain, expense, and loss of time may be prevented by a timely and persevering use of very simple medicine, the Subscriber offers to the public the abovenamed remedy, being a new and *safe* compound, warranted to cure, if not so speedily, more permanently than any other now in use. This article is not offered as a universal remedy, that is, to cure every malady that may, or can attack human nature, but as a remedy for ague and fevers only, which, from considerable experience, and the testimony of several medical gentlemen, the subscriber hesitates not to declare his belief that it will generally cure.

*N. B.* In all cases where the directions are strictly observed and a cure is not effected, the money will be refunded.

*For Sale* by Webster & Reynolds, Batavia, Almy & Wilcox, Le Roy, Clark & Dean, Lima, J. H. Elliot, Brockport, Robinson & Loomis, Palmyra, Dean & Crosby, Lyons, also by the subscriber, Exchange st. Rochester, N. Y. J. S. WARE.

*RECOMMENDATIONS.*

I hereby certify that my son, twelve years old, has been cured of the *Ague and Fever*, in a few days, by the use of *J. S. Ware's "Anti-Anetus."* He has been afflicted with the above disease for two years past, which has resisted all medical aid. AARON HAVEN.
Hanford's Landing

This is to certify that I have been cured of a severe attack of the *Ague and Fever*, by the use of *J. S. Ware's "Anti-Anetus."* THOMAS LEWIN
Greece.

*Mr. J. S. Ware, Sir*—Having made use of one box of your *Anti-Anetus,"* I am perfectly cured of the *Ague and Fever.* M. ACKERTON.
Greece.

*Mr. J. S. Ware, Sir*—Having been persuaded to make use of your *"Anti-Anetus,"* for the cure of the *Ague and Fever,* I would inform you, for the benefit of those who may be afflicted with this most appalling disease, that I perfectly cured by taking one Box. You are at liberty to give this to the public. A. EASTMAN.
Rochester, N. Y. 1y 47

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*To Exonerate from Imprisonment*

Creditors of Ira Wyman, of Brighton, Monroe County, Insolvent. Notice first published June fourth, 1830, creditors to appear before Hon. Addison Gardiner, Circuit Judge, of the 8th judicial circuit of the state of New York, at his office in Rochester, on the twentieth day of August next, at 10 o'clock in the forenoon. 10w

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*To Exonerate from Imprisonment.*

Robert Fulton, of this, Monroe county Insolvent—ujneto show cause, September 3 1830, at 10 o'clock, A. M. before Moses, Chapin, Esq. First Judge of the county courts, of Monroe county at his office in Gates. Notice first publisher, June 25, 1830. 10w

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*To Exonerate from Imprisonment.*

Jefferson Haywood of Rochester, Monroe county insolvent. Notice first published June 12, 1830. Creditors to appear before Hon. Moses Chapin first Judge of said county, at his office in Gates, on the 28th day of July, 1830, at 10 o'clock, A. M. 24 10w

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DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four (and recorded in the Clerk's Office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8,) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830.

NATHANIEL HALL.
Assignee.

Whittlesey & Mumford, Att'ys

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**O. HASTINGS,**

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

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FARM FOR SALE.

88 ACRES—40 improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Enquire of JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

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OHIO LAND—**1,500** Acres, for sale—Enquire of A. & C. Carpenter, or
May 25, 1830. JOSIAH BISSELL Jr.

---

**FURNITURE,**

OF ALL KINDS, MADE AND SOLD AT THE

**Cabinet Warehouse**

Near the East end of the Bridge Main-st., Rochester.
F. STARR.

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*VILLAGE LOTS.*

AS the spring opens I offer to sell VILLAGE LOTS—some that are under mortgage and some that are not, and all customers can have their choice.
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830.

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*HARTFORD FIRE INSURANCE CO.*

**& ÆTNA INSURANCE COMPANY,** HARTFORD.

THE subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street. LEVI WARD Jr.
January 9, 1829.

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WANTED, a business man who has some capital, as a partner in this office. June 1880.

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**Canal Transportation.**

HUDSON & ERIE LINE.

ALLEN, TIBBITS, & CO.

WISH to inform their friends and the public, that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED,

in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care for the cities of New-York, Albany and Troy, destined to the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester.*
JAMES MOORE, Jr. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego,*
BUTLER, M'DONOUGH, & Co. *Utica.*
J. H. HOOKER, ALLEN, TIBBITS, & Co. } *Troy.*
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, P. HART, Jr. } *Coenties Slip. New-York.*
April 9th, 1830. 15tf

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*ROCHESTER HOUSE.*

**James C. Henry,**

BEGS leave to inform his friends and the public, that he has become the lessee of that spacious establishment in the village of Rochester, designated the **ROCHESTER HOUSE,** and recently kept by Mr. *Thomas Noyes.*

The great comfort of this house is attributable to the many commodious suits of rooms, and other apartments, where parties, travelling, have the option of enjoying private, or a pleasant public table.

Strict attention is paid to the numerous Lodging rooms throughout the establishment. The whole interior economy is such, the proprietor deems it superfluous to say any remark as regards his table, bar, etcetera. His attention will be devoted to the convenience and pleasure of visiters who may honor him with their company. Every exertion will be made to sustain the reputation the house has heretofore enjoyed.—June 12, 1829 24tf

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**SIX DAYS ONLY**

***PIONEER STAGES.***

THESE Excellent Mail Post Coaches, running between Albany, Buffalo, Lewiston & Niagara Falls passing through Utica, Syracuse, Auburn, Canandaigua Batavia, Rochester and Lockport.

LEAVE Albany daily except the Sabbath—Office at No. 507, South Market-st. near the Steam Boat Landing—the Eagle Tavern—the National and Columbian Hotels.

LEAVE Buffalo daily, except the Sabbath—Office at the Buffalo House.

LEAVE Lewiston daily, at 1 o'clock in the morning except the Sabbath—Office at Colt's, Lewiston Hotel.

Nov. 27, 1829.

☞ The editors of those papers to whom this notice is sent for publication, are requested to insert it during the months of December and January and July and August next, & send their bills to this Office for payment

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*ROCHESTER SULPHUR WATERS.*

*May*, 1830.

K. H. VAN RENSSELAER, begs leave respectfully to inform the Ladies and Gentlemen of Rochester, and the travelling world, that he has leased for a number of years the Rochester Bathing House, and made the necessary arrangements to accommodate visiters with *sulphur* and *fresh water* baths. He flatters himself that the cleanliness of the establishment, together with the convenience of separate sitting rooms and proper attention, will ensure him the confidence and patronage of all persons desirous of indulging in the healthy luxury of a bath.

The properties and value of the waters are so well known, that he deems it unnecessary to offer any remarks on the subject of their usefulness.

He will establish a *Showering Bath*, and afford the waters to patrons for drinking, fresh from the spring.

Visiters can be accommodated with Lodging Rooms, when they deem it imprudent to venture in the air after bathing.

Open at all hours. 27 3w

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*BIBLE COMMENTARIES.*

HENRY'S EXPOSITION of the Old and New Testament with practical remarks and observations, 6 vos. 8 vo. *Gillis' Commentary* on the O d and New Testament, complete in 9 vos. quarto.

*Scott's Family Bible* with explanatory notes, practical observations, and copious marginal references; the last and best editions, 6 vos. 8 vo. and 5 vos. quarto.

*Clarke's Commentary* on the New Testament with critical notes, 2 vos. 8 vo.

ALSO

*Cheap Family Bibles*, and an extensive assortment of *Theological Works* for sale by E. PECK &c

Central Library of Rochester and Monroe County
Historic Newspapers Collection

# ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. | FRIDAY, JULY 16, 1830. | VOLUME IV. NO. 29

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY
ELISHA LOOMIS.
*Office in the Globe Buildings, Main-street near the Bridge.*

TERMS.

*A single subscriber, $2.50 per ann. in advance.*
*Village subscribers, $2. 50 in advance.*
*Companies of five or more, who pay in advance, or within one month from the time of subscribing, $2 dollars.*
*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

## THE INQUISITION.

As "The Jesuit," a paper devoted to the interests of the Papacy in this country, has passed some handsome encomiums upon this institution, and as his articles have been copied into other papers, it may not be improper to furnish our readers with a view of this Holy Tribunal, as it is described by one of its former inmates.—*Charles. Ob.*

FROM THE ENGLISH METHODIST MAGAZINE.

*Extract from a pamphlet, entitled, "Mr. Archibald Bower's motives for leaving his office of Secretary to the Court of the Inquisition at Macerata, in Italy."*

"I never pretended, (says Mr. Bower,) that it was for the sake of religion alone, that I left Italy; but, on the contrary, have often declared, as all my friends can attest, that, had I never belonged to the Inquisition, I should have gone on as most Catholics do, without ever questioning the truth of the religion I was brought up in, or thinking of any other. But the unheard-of cruelties of that hellish tribunal shocked me beyond all expression, and rendered me, as I was obliged by my office of Counsellor, to be accessary to them, one of the most unhappy men upon earth. I therefore began to think of resigning my office; but, as I had, on several occasions, betrayed some weakness, as they termed it, that is, some compassion and humanity, and had on that account, been reprimanded by the Inquisitor, I was apprized that my resignation would be ascribed by him to my disapproving the proceedings of the holy tribunal. And, indeed to nothing else could he have ascribed it, as a place at that board was a sure way to preferment, and attended with great privileges and a considerable salary. Being therefore, sensible how dangerous a thing it would be to give the least ground to any suspicion of that nature, and no longer able to bear the sight of the many barbarities practised almost daily within those walls, nor the reproaches of my conscience, in being accessary to them, I determined, after many restless nights, and much deliberation with myself, to leave at the same time the Inquisition and Italy.—In this mind, and in the most unhappy and tormenting situation that can possibly be imagined, I continued near a twelvemonth, not able to prevail upon myself to execute the resolution I had taken, on account of the many dangers which I foresaw would attend it, and the dreadful consequences of my failing in the attempt. But, being in the mean time ordered by the Inquisitor to apprehend a person, with whom I lived in the greatest intimacy and friendship, the part I was obliged to act on that occasion, left so deep an impression in my mind as soon prevailed over all my fears, and made me determine to put in execution, at all events, and without further delay, the design I had formed. Of that remarkable transaction, therefore, I shall here give a particular account, the rather as it will show in a very strong light, the nature of the proceedings in that horrid court.

The person, whom the Inquisitor appointed me to apprehend, was Count Vincenzo della Torre, descended from an illustrious family in Germany, and possessed of a very considerable estate in the territory of Macerata. He was one of my very particular friends, and had lately married the daughter of Signor Constantini, of Fermo, a lady no less famous for her good sense than her beauty. With her family, too, I had contracted an intimate acquaintance, while professor of rhetoric in Fermo, and had often attended the Count, during his courtship, from Macerata to Fermo, but fifteen miles distant. I therefore lived with both in the greatest friendship and intimacy; and the Count was the only person that lived with me, after I was made Counsellor of the Inquisition, upon the same free footing as he had done till that time; my other friends being grown shy of me, and giving me plainly to understand that they no longer cared for my company.

As this unhappy young man was one day walking with another, he met two Capuchin friars; and turning to his companion, when they were passed, "What fools," said he, "are these, to think they shall gain heaven by wearing sackcloth and going barefoot! Fools indeed, if they think so, or that there is any merit in tormenting one's self: they might as well live as we do, and they would get to heaven quite as soon."—Who informed against him, whether the friars, his companion, or somebody else, I knew not, for the Inquisitors never tell the names of the informers to the counsellors, nor the names of the witnesses, lest they should except against them. It is to be observed, that all, who hear any proposition that appears to them repugnant to, or inconsistent with, the doctrine of the holy mother church, is bound to reveal it to the Inquisitor, and likewise to discover the person by whom it was uttered; and in this affair no regard is to be had to any ties, however sacred; the brother being bound to accuse the brother, the father to accuse the son, the son the father, the wife her husband, and the husband his wife; and all bound on pain of eternal damnation and of being deemed and treated as accomplices, if they do not denounce in a certain time; and no confessor can absolve a person who has heard any thing said, in jest or in earnest against the belief or practice of the church, till that person has informed the Inquisitor of it and given him all the intelligence he can concerning the person by whom it was said.

Whoever it was that informed against my unhappy friend, whether the friars, his companion, or somebody else who might have overheard him, the Inquisitor acquainted the board one night, (for to be less observed they commonly meet out of Rome in the night,) that the above-mentioned propositions had been advanced, and advanced gravely, at the sight of two poor Capuchins: that the evidence was unexceptionable; and that they were therefore met to determine the quality of the proposition, and proceed against the delinquent agreeably to that determination. There are in each Inquisition twelve counsellors, viz. 4 divines, 4 canonists, and 4 civilians. It is chiefly the province of the divines to determine the quality of the proposition, viz. whether it is heretical or only savours of heresy; whether it is blasphemous and injurious to God and his saints, or only erroneous, rash, schismatical, or offensive to pious ears.

That part of the proposition, "Fools, if they think that there is any merit in tormenting one's self," was judged and declared heretical, as openly contradicting the doctrine and practice of the holy mother church recommending austerities as highly meritorious. The Inquisitor observed on this occasion, that by the proposition "Fools indeed," &c. were taxed with folly not only the holy fathers, who had all to a man practised great austerities, but St. Paul himself who chastised his body," i. e. whipped himself, as the Inquisitor understood it; adding that the practice of whipping one's self so much recommended by all the founders of religious orders, was borrowed of the great apostle of the gentiles.

The proposition being declared heretical, it was unanimously agreed by the board, that the person who had uttered it, should be apprehended and proceeded against agreeably to the laws of the Inquisition. And now the person was named; for till it is determined whether the accused person should or should not be apprehended, his name is kept concealed from the counsellors, lest they should be biassed, says the Directory, in his favor or against him. For, in many instances, they keep up to an appearance of justice and equity, at the same time that, in truth, they act in direct opposition to all the known laws of justice and equity. No words can express the concern and astonishment it gave me to hear, on such an occasion, the name of a friend for whom I had the greatest esteem and regard. The Inquisitor was apprized of it; and to give me an opportunity of practising what he had often recommended to me, viz. of conquering nature by grace, he appointed me to apprehend the criminal, as he styled him, and to lodge him safe, before day light, in the prison of the holy Inquisition. I offered to excuse myself, but with great submission, from being in any way concerned in the execution of that order; an order, I said, which I entirely approved of, and only wished it might be put in execution by some other person; for your lordship knows, I said, the connection. But the Inquisitor shocked at the word, "What!" said he, with a stern look and angry tone of voice, "talk of connections where the faith is concerned! there is your Sbirri (bailiffs) in waiting, let the criminal be secured in St. Luke's cell (one of the worst) before three in the morning." He then withdrew with the rest of the counsellors, and, as he passed me, "Thus," said he, "nature is conquered." I had betrayed some weakness, or sense of humanity, not long before, in fainting away while attending the torture of one who was racked with the utmost barbarity; and I had on that occasion, been reprimanded by the Inquisitor for suffering nature to get the better of grace; it being an inexcusable weakness, as he observed, to be at all affected with the sufferings of the body, however great, when inflicted, as they ever are in the holy Inquisition, for the good of the soul. And it was, I presume, to make trial of the effect this reprimand had upon me, that the execution of this order was committed to me. As I could by no possible means decline it, I summoned all my resolution, after passing an hour by myself, I may say in the agonies of death, and set out a little after two in the morning, for my unhappy friend's house, attended by a notary of the Inquisition, and six armed Sbirri.

We arrived at the house by different ways, and knocking at the door, a maid servant looked out of the window, and inquiring who knocked, was answered, the holy Inquisition, and at the same time ordered to awake nobody, but to come down directly and open the door, on pain of excommunication. At these words the servant hastened down, half naked as she was, and having much ado, in her great fright, at last opened the door, she conducted us, as she was ordered, pale and trembling, to her master's bedchamber. She often looked very earnestly at me, as she knew me, and showed a great desire of speaking to me; but of her I durst take no kind of notice. I entered the bed-chamber with the notary, followed by the Sbirri, when the lady, awaking at the noise, and seeing the bed surrounded by armed men, screamed out aloud, and continued screaming as out of her senses, till one of the Sbirri, provoked at the noise, gave her a blow on her forehead that made the blood run down her face, and she swooned away. I rebuked the fellow very severely, and ordered him to be whipped as soon as I returned to the Inquisition.

In the mean time the husband awaking, and seeing me with my attendants, cried out "Mr. Bower!" He said then no more; nor could I for sometime utter a single word; and it was with much ado that, in the end, I mastered my grief so far as to be able to let my unfortunate friend know that he was the prisoner of the holy Inquisition. "Of the holy Inquisition!" he replied; "alas! what have I done? My dear friend, be my friend now." He said many affecting things; but, as I knew it was not in my power to befriend him, I had not the courage to look him in the face, but turning my back to him, withdrew, while he dressed, to a corner of the room, to give vent to my grief there. The notary stood by him while he dressed, and, as I observed, quite unaffected. Indeed, to be void of all humanity, to be able to behold one's fellow creatures groaning and ready to expire in the most exquisite torments, cruelty can invent, without being in the least affected with their sufferings, is one of the chief qualifications of an Inquisitor, and what all, who belong to the Inquisition must strive to attain to. It often happens at that infernal tribunal, that while an unhappy, and probably an innocent person is crying out, in their presence, on the rack, and begging by all that is sacred for one moment's relief, in a manner one would think no human heart could withstand, it often happens, I say, that the Inquisitor and the rest of that inhuman crew, quite unaffected with his complaints, and deaf to his groans, to his tears and entreaties, are entertaining one another with the news of the town; nay, sometimes they even insult, with unheard of barbarity, the unhappy wretches in the heights of their torments.

To return to the unhappy prisoner; he was no sooner dressed, than I ordered the Bargello, or head of the Sbirri, to tie his hands with a cord behind his back, as is practised on such occasions, without distinction of persons, no more regard being shown by the Inquisition to men of the first rank, when charged with heresy, than to the meanest artificers. Heresy dissolves all friendship; so that I durst no longer look upon the man, with whom I had lived in the greatest friendship and intimacy, as my friend, or show him on that account, the least regard or indulgence.

As we left the chamber, the Countess, who had been conveyed out of the room, met us, and screaming out in a most pitiful manner, upon seeing her husband with his hands tied behind his back like a thief or a robber, flew to embrace him, and, hanging on his neck, begged with a flood of tears, we would be so merciful as to put an end to her life, that she might have the satisfaction, the only satisfaction she wished for in this world, of dying in the bosom of the man whom she had vowed never to part with. The Count, overwhelmed with grief, did not utter a single word. I could not find in my heart, nor was I in a condition to interpose; and, indeed, a scene of greater distress was never beheld by human eye. However, I gave a signal to the notary to part them, which he did accordingly, quite unconcerned; but the Countess fell into a swoon, and the Count was, in the mean time, carried down stairs and out of the house, amidst the loud lamentations and sighs of dis servants on all sides; for he was a man remarkable for the sweetness of his temper, and for kindness to all about him.

Being arrived at the Inquisition, I consigned my prisoner into the hands of the gaoler, a lay brother of St. Dominic, who shut him up in a dungeon mentioned above, and delivered the key to me. I lay that night in the palace of the Inquisition, where every counsellor has a room, and returned next morning the key to the Inquisitor, telling him that his order had been punctually complied with. The Inquisitor had been already minutely informed of my whole conduct by the notary; and therefore, upon my delivering the key to him, "You have acted, (he said) like one who is desirous at least to overcome, with the assistance of grace," to metamorphose himself, from a human creature, into a brute or a devil.

In the Inquisition, every prisoner is kept the first week of his imprisonment, in a dark narrow dungeon, so low that he cannot stand upright in it, without seeing any body but the gaoler, who brings him every other day, his portion of bread and water, the only food that is allowed him.—This is done, they say, to tame him, and render him, thus weakened, more sensible of the torture, and less able to bear it. At the end of the week, he is brought in the night before the board to be examined; and on that occasion, my poor friend appeared so altered, in a week's time, that, had it not been for his dress, I should not have known him; and indeed no wonder, a change of condition so sudden and unexpected; the unworthy and barbarous treatment he had already met with; the apprehension of what he might and probably would suffer; and perhaps, more than any thing else, the distressed and forlorn condition of his once happy wife, whom he tenderly loved, and whose company he had enjoyed only six months, could be attended with no other effect. Being asked according to custom, whether he had any enemies, and desired to name them; he answered that he bore enmity to no man, and hoped that no man bore enmity to him. For as, in the Inquisition, the person accused is not told of the charge brought against him, nor of the person by whom it is brought, the Inquisitor asks him whether he has any enemies, and desires him to name them. If he names the informer, all further proceedings are stopped till the informer is examined anew; and if the information is found to proceed from ill-will, and no collateral proofs can be produced, the prisoner is discharged. Of this piece of justice they frequently boast, at the same time that they admit, both as informers and witnesses, persons of the most infamous characters, and such as are excluded by all other courts.

In the next place, the prisoner is ordered to swear that he will declare the truth, and conceal nothing from the holy tribunal, concerning himself or others, that he knows, and the holy tribunal is desirous to know. He is then interrogated for what crime he has been apprehended and imprisoned by the Holy Court of the Inquisition, of all courts the most equitable, the most cautious, the most merciful. To that interrogatory, the Count answered with a faint and trembling voice, that he was not concious to himself of any crime, cognizable by that holy court, nor, indeed, by any other; that he believed, and ever had believed, whatever holy mother church believed, or required him to believe. He had, it seems, quite forgot what he had unthinkingly said at the sight of the two friars. The Inquisitor therefore, finding he did not remember, or would not own his crime, after many deceitful interrogatories, and promises which he never intended to fulfil, ordered him back to his dungeon, and allowing him another week, as is customary in such cases, to recollect himself, told him that if he could not in that time, prevail upon himself to declare the truth, agreeably to his oath, means would be found of forcing it from him; and he must expect no mercy.

At the end of the week he was brought again before the infernal tribunal, and being asked the same questions, returned the same answers, adding, that if he had done or said any thing amiss, unwittingly or ignorantly, he was ready to own it, provided the least hint of it were given him by any there present, which he entreated them most earnestly to do. He often looked at me, and seemed to expect, which gave me such concern as no words can express, that I would say something in his favor. But I was not allowed to speak on this occasion, nor was any of the counsellors; and, had I been allowed to speak, I durst not have said any thing in his favor, the advocate appointed by the Inquisition, and commonly styled, "The Devil's Advocate," being the only person that is suffered to speak for the prisoner. This advocate belongs to the Inquisition, receives a salary from the Inquisition, and is bound by an oath to abandon the defence of the prisoner if he undertakes it, or not to undertake it, if he finds it cannot be defended agreeably to the laws of the Holy Inquisition; so that the whole is a mere sham and imposition. I have heard this advocate, on other occasions, alledge something in favor of the person accused: but on this occasion he declared that he had nothing to offer in defence of the criminal.

In the Inquisition, the person accused is always supposed guilty, unless he has named the accuser among his enemies; and he is put to the torture if he does not plead guilty, and own the crime that is laid to his charge, without being so much as told what it is; whereas in all other courts where tortures are used, the charge is declared to the party accused before he is tortured; nor are they ever inflicted without a credible evidence brought of his guilt. But in the Inquisition, a man is frequently tortured upon the deposition of a person, whose evidence would be admitted in no other court, and in all cases without hearing his charge. As my unfortunate friend continued to maintain his innocence, not recollecting what he had said, he was agreeably to the laws of the Inquisition, put to the torture.—He had scarce borne it twenty minutes, crying out the whole time, "Jesus Maria," when his voice failed him at once, and he fainted away. He was then supported, as he hung by his arms, by two of the Sbirri, whose province it is to manage the torture, till he returned to himself. He still continued to declare that he could not recollect his having said any thing contrary to the Catholic faith, and earnestly begged they would let him know with what he was charged, being ready to own it if it was true. The Inquisitor then was so gracious as to put him in mind of what he had said on seeing the two Capuchins. The reason why they so long conceal from the party accused, the crime he is charged with, is, that if he should be conscious to himself of his having ever said or done any thing contrary to the faith, which he is not charged with, he may discover that too, imagining it to be the very crime he is accused of. After a short pause, the poor gentleman owned that he had said something to that purpose, but, as he said it with no evil intention, he had never more thought of it from that time to the present. He added, but with so faint a voice as scarce could be heard, that for his rashness he was willing to undergo what punishment soever the holy tribunal should think fit to impose on him; and he again fainted away. Being eased for awhile of his torment, and returned to himself, he was interrogated by the prompter fiscal (whose business it is to accuse and prosecute, as neither the informer nor the witnesses are ever to appear) concerning his intention. For, in the Inquisition, it is not enough for the party accused to confess the fact, he must likewise declare whether his intention was heretical or not; and many, to redeem themselves from the torments they can no longer endure, own their intention was heretical, though it really was not. My poor friend often told us, he was ready to say whatever we pleased; but, as he never directly acknowledged his intention to have been heretical, as is required by the rules of that court, he was kept on the torture till, quite overcome with the violence of the anguish, he was ready to expire, and, being then taken down, he was carried quite senseless, back to his dungeon; and there, on the third day, death put an end to his sufferings. The Inquisitor wrote a note to his widow, to desire her to pray for the soul of her late husband, and warn her not to complain of the Holy Inquisition, as capable of any injustice or cruelty. The estate was confiscated to the Inquisition, and a small jointure allowed out of it to the widow. As they had only been married six months, and some part of the fortune was not yet paid, the Inquisitor sent an order to the Constantini family, at Fermo, to pay to the holy office, and without delay, what they owed to the late Count della Torre. For the effects of heretics are all ipso facto confiscated to the Inquisition, and confiscated from the very day, not of their conviction, but of their crime; so that all donations made after that time are void; and whatever they have given is claimed by the Inquisition, into what hands soever it may have passed; even the fortunes they have given to their daughters in marriage have been declared to belong to, and are claimed by the Inquisition; nor can it be doubted that the desire of those confiscations is one great cause of the injustice and cruelty of that court.

The death of the unhappy Count della Torre was soon publicly known; but no man cared to speak of it, not even his nearest relations, nor so much as mention his name, lest any thing should inadvertently escape that might be construed into disapprobation of the proceedings of the holy tribunal; so great is the awe all men live in of that jealous and merciless court.

The deep impression that the death of my unhappy friend, the most barbarous and inhuman treatment he had met with, and the part I had been obliged to act in so affecting a tragedy, made on my mind, got at once the better of my fears; so that, forgetting in a manner the dangers I had till then so much apprehended, I resolved without further delay, to put in execution the design I had formed of quitting the Inquisition, and bidding adieu forever to Italy. To execute that design with some safety, I proposed to beg leave of the Inquisitor to visit the Virgin of Loretto, but thirteen miles distant, and to pass a week there, but, in the mean time to make the best of my way to the country of the Grisons, the nearest country to the Macerata, out of the Inquisition. I advanced very slowly, travelling, generally speaking, in very bad roads, and often in places where there was no road at all, to avoid not only the cities and towns, but even the villages. In the mean time, I seldom had any other support but some coarse provisions, and a very small quantity even of them, that the poor shepherds, the countrymen, or wood cleavers, I met in those unfrequented by-places, could spare me. My horse fared not much better than myself; but, in choosing my sleeping place, consulted his convenience as much as my own; passing the night where I found most shelter for myself, and most grass for him.

I had passed two days without any kind of subsistence, meeting with nobody in the by-roads that would supply me with any, and fearing to come near any house, as I was not far from the borders of the dominions of the Pope.—I thought I should be able to hold it out till I got into the Modenese, where I believed I should be in less danger than while I remained in the Papal dominions; but finding myself, about noon of the third day, extremely weak and ready to faint away, I came into the high road that leads from Bologna to Florence, at a few miles distance from the former city, and alighted at a post-house that stood quite by itself. Having asked the woman of the house whether she had any victuals ready, and being told that she had, I went to open the door of the only room in the house (that being a place where gentlemen only stop to change horses) and saw, to my great surprise, a placard pasted on it, with a most minute description of my whole person, and the promise of a reward of 800 crowns, about £200, for delivering me up alive to the Inquisition, being a fugitive from the holy tribunal, and of 600 crowns for my head. By the same placard, all persons were forbidden, on pain of the greater excommunication, to receive, harbor, or entertain me, to conceal or to screen me, or to be any way aiding and assisting me in making my escape. This greatly alarmed me, as the reader may well imagine; but I was still more affrighted when entering the room, I saw two fellows drinking there, who, fixing their eyes on me as soon as I came in, continued looking at me very steadfastly. I strove by wiping my face by blowing my nose, by looking out of the window, to prevent their having a full view of me. But one of them saying, the gentleman seems afraid to be seen, I put up my handkerchief, and turning to the fellow, said boldly, What do you mean you rascal? Look at me, am I afraid to be seen? He said nothing, but looking again steadfastly at me and nodding his head, went out, & his companion immediately followed him. I watched them, and seeing them with 2 or 3 more in close conference, and consulting, no doubt, whether they should apprehend me or not, I walked that moment into the stable, mounted my horse unobserved by them, and while they were deliberating in an orchard behind the house, rode off full speed, and in a few hours got into the Modenese, where I refreshed both with food and with rest, as I was there in no immediate danger, my horse and myself. I was indeed surprised to find that those fellows did not pursue me; nor can I say other way account for it, than by supposing what is not improbable, that, as they were strangers as well as myself, and had all the appearance of banditti or ruffians, flying out of the dominions of the Pope, the woman of the house did not care to trust them with her horses.

[After resting a few days, he directed his course for the Canton of Bern, in Switzerland, where he would have been less liable to be retaken by the Infernals of the Inquisition, and after having lost his way and had a narrow escape from his enemies, and from the hideous precipices which he had to pass; leading his horse in the darkness of the night, he at length reached Bern, where he was hospitably entertained by a peasant. But even here, as he was told by some of the principal inhabitants, that he would be insecure, he immediately sat out for Holland, avoiding as much as possible those towns and villages where the Catholic religion most prevailed, going entirely around them, or availing himself of the darkness of the night to pass them. Having arrived in French Flanders, he found that his flight was known there, and that even his most influential friends could not assure him that he would there be secure. He found that the nuncios at all the Catholic courts had been apprised of his flight, and although the Jesuits in France, Flanders and Germany, were not subject to the Inquisition, they could not assure him of his safety, and the Rector of the order there, advised him to make his escape to England, and for that purpose he made his way to Calias, but there he felt no small apprehension of being discovered and apprehended as a deserter.] He says.—

No sooner, therefore, did I alight at the inn, than I went down to the quay; and there, as I was very little acquainted with the sea, and thought the passage much shorter than it is, I endeavored to engage some fishermen to carry me, that very night, in one of their small vessels over to England. This alarmed the guards of the harbor; and I should have been certainly apprehended, as a person guilty or suspected of some great crime, fleeing from justice, had not Lord Baltimore, whom I had the good luck to meet in the inn, informed me of my danger, and pitying my condition, attended me that moment, with all his

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company, to the port, and conveyed me immediately on board his yacht. There I lay that night leaving every thing I had, but the clothes on my back, in the inn; and the next day, his Lordship set me ashore at Dover, from whence I came in the common stage to London.

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We extract the following from an article in the N. Y. Evangelist under the singular head of

PRAYING CALVINISTICALLY.

Many years ago, before the Anti-Calvinistic ministers had come out Unitarians, a young candidate preached one Sabbath morning in the pulpit of a certain Calvinistic minister not far from Boston. The minister was pleased with the young man's general deportment and apparent sincerity; but was so little satisfied with the sermon that he did not ask him to officiate in the afternoon. Still he felt an interest and a hope concerning him, on account of his prayer, for though he preached an Arminian sermon he made a prayer that was truly humble and Calvinistic.

On Monday, at parting, the minister told his young friend the reason of his not inviting him to repeat his labors, but begged, as a favor, that he would reduce the sentiments of his sermon into a prayer, and address it to God in the closet. This he promised to do, and they parted.

Sometime after, the same young man came to the minister on Saturday, and begged permission to preach for him. The minister remembered how he had preached before, and put him off.—But he seemed so urgent that he at length consented. So on the Sabbath he again placed him in his pulpit, when, to his agreeable surprise, he heard a sound Calvinistic sermon.

Coming out of the house, the young man says, "Sir, do you not remember the request that you made to me, and my engagement? That has been the means of greatly altering my religious views, I went to work, as you requested, to turn the sentiments of my sermon into a prayer. But I found that though I could preach Arminianism to the people, I could not pray it to my Maker. I am now a Calvinist."

NOVANGLUS.

## COMMUNICATIONS.

*For the Observer..*

Messrs. Editors:—I have only time for a few brief remaks upon the article in the Observer of July 2d, signed Calvin.

He says, "there has been considerable exertion of late, to induce the members of this Presbytery, to forsake the Home Missionary Society, and unite with the Assembly's Board." Of this I would remark, that assertion is not proof; and I ask, in what way these exertions have been made. Calvin cautiously keeps out of view that principle which gives the Assembly's Board the pre-eminence over every voluntary Missionary Society; viz., "that the Board of Missions is the organ of the Presbyterian Church, acting in her distinctive character, in obedience to the command of Christ, the injunction of Paul, Acts xx. 28, and in accordance with Apostolic example." He considers the subject as if both Boards stood upon an equal footing, and as if no one had any conscientious preference for the Assembly's Board, on account of a scriptural warrant. The plans which have been submitted to your readers, in relation to this Presbytery's becoming connected with the Assembly's Board, are in my judgment, judicious and better adapted to our circumstances than the plans of the Home Missionary Society; but still, that which decides the matter, as to preference, with a conscientious Presbyterian, is the Scriptural warrant which the Church has for prosecuting the Missionary work. Calvin's remarks will of course have no influence with those who adhere to the above principle. C. predicts collision if we are divided as to our preferences between the Assembly's Board and the Home Missionary Society. Upon this I would remark that experience does not lead to such a conclusion. Some congregations in New-York city contribute to the funds of both Boards, and the same is the case in Philadelphia; yet there is no collision in those places. In the Presbytery of Rochester there are ministers and churches having a conscientious preference for the Assembly's Board of Missions; and the Presbytery, at their late meeting, with great unanimity, adopted a measure which affords them all the facilities which they need in their correspondence with that Board. This act shows that the Presbytery had no apprehension of collisions in this enlightened community.

As to the insinuations of C., that the Assembly's Board have appointed persons as Missionaries, who had been rejected by the Home Missionary Society, and that churches had obtained a greater amount of aid than their necessities required, I would remark, that this is not true as regards any minister or church in the Presbytery of Rochester.

The Assembly's Board are now aiding *eighteen* feeble congregations within the bounds of the Presbyteries of Rochester, Genesee, Niagara, and Angelica; and have fifteen Missionaries in their employmen; 13 of whom are located, and two are itinerant in the County of Cattaraugus. Within the same territory the Home Missionary Society is at this time affording aid to ten feeble congregations, (including the Congregational denominations,) and have eight Missionaries.—Now is it at all strange, that the proposal should be made, that we should become connected with that Missionary Board, which is sustaining so large a majority of the Missionaries within their Presbyteries?

Calvin says, "if the Assembly's Board send an agent, it will be a needless expense, and will be the source of of the most unhappy collisions." The Assembly's Board have had an agent within our bounds, and, as I learn, he has been received with kindness and respect by every congregation in which he has made his statements in relation to the business of his agency. As to the expenses of agency hereafter, I have no doubt but, that all the funds contributed to the Assembly's Board will be collected by volunteer agents without any expense.

Now Messrs. Eds., with a few words to yourselves, I will close. In your editorial article, you say, that "the Assembly's Board can show no better claim of preference than a bare name presents." I would refer you, gentleman, to an article on the first page, and beginning in the 1st column of the Observer of the 9th of April last, where I think you may be convinced, that the General Assembly's Board of Missions *has* "a better claim of preference than a bare *name* presents." You say also, that you see no good reason for a change where the H. Missionary Society is in operation. The Home Missionary Society is now in operation in this Presbytery.—They have two missionaries at the present time, and are aiding two congregations, and have probably received from us, funds to the amount of $1000, the last year. The Assembly's B'rd of Missions have four missionaries, and are aiding five congregations in this Presbytery, and, the year past, have rec'd funds from us, to the amount of fifty-four dollars and a half. Now from these facts, as well as from conscientious principles, the friends of the Assembly's Board think that our Presbytery ought to be connected with it. Some of these friends have as conscientious a preference for this Board of Missions as they have for the Presbyterian form of government above that of Episcopacy or Congregationalism. Now, gentlemen, would you not permit these persons to be connected with this Board of Missions? Would you not say in relation to the two Missionary Boards, after a moment's reflection, as the General Assembly have done, and as the Presbytery of Rochester have done, "let the churches be left to their own deliberate choice as to the channel thro' which their charities shall flow forth to bless the perishing." The friends of the Assembly's Board ask no more than this, and they trust that none of their brethren after a little reflection, will wish to prohibit them the exercise of their privileges.

Yours,

PRESBUTEROS.

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*For the Observer.*

ONEIDA TEMPERANCE HOUSE, UTICA.

*Messrs. Editors,*—Every thing, like improvement and reform in this age, so distinguished for both, is deserving our regard; and if it relates to the comfort of the travelling community in this season of pleasureable excursion, it is attended with additional interest. Many things of this kind, we have had the pleasure to meet within a few weeks past.

As we left the city of Philadelphia, we found there was some hope of life and safe arrival in New York, as the two lines of public conveyance, so long in strong and swift opposition were united in one. The recent death of not a few individuals, and the safety barge Lady Clinton, rendered the passage of the Hudson somewhat more safe. At Albany we met two lines of stages west, and as the proprietors of each seemed quite anxious for our company, we patronized both before we left them. At Schenectady we took the Citizen's line Packet, and for neatness and speed, we have seen nothing to equal it of the kind.

At Utica, we found ourselves comfortably lodged in a new, and one of the most elegant establishments that we have ever seen, either in the country or city. The house is called the *Oneida Temperance House*, and is kept by W. Safford, from whom we received every necessary attention, and from the hands of whose good wife we had the pleasure of receiving one of the best cups of coffee that a public house can afford. It being somewhat strange to find a public house without ardent spirits, we were rather curious to examine the prospects of success. These we found to consist in a spacious establishment, entered by one public and two private doors; furnished in neat style, with new and elegant furniture. At dinner, though we had no brandy, we had a table spread in the neatest manner and with the best table furniture we ever met with at any public house whatever, and with as great a variety of eatables as the season would allow, well prepared. We found all quiet—no stage-drivers, tavern-loungers, or brandy-drinkers to disturb the peace of travellers. We left with a desire soon to visit this establishment again, and would most cheerfully recommend it to those who are travelling for health or pleasure. If ardent spirits, when banished from public houses, will leave them so neat and quiet, we would recommend all hotel keepers to dispense with it immediately.

We passed on west with rain and mud, and many other things to give variety to our journey, of which we may perhaps trouble some other of your worthy editors. Yours, &c.

*June*, 1830. A TRAVELLER.

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*For the Observer.*

## WESTERN EDUCATION SOCIETY.

QUARTERLY REPORT.

*Donations from March 18, to June 17, 1830.*

| | |
|---|---|
| *Auburn*—Female Association, | $4,00 |
| *Bath*—Rev. D. Higgins, by Rev. J. Adams, in 1829, | 5,00 |
| *Big-Flats*—By Rev. J. Adams, in 1829, | 1,00 |
| *Batavia*—By three individuals, | 1,50 |
| *Bainbridge*—Fem. Association, | 4,50 |
| *Buffalo*—H. Pratt $25, J. Stocking 10, J. Dart 10, G. Palmer 15, Rev. S. Eaton 10, L. Johnson 5, being the first payment on the *Buffalo Associate Scholarship*, S. G. Austin 5, S. F. Pratt 3, G. Folsom, Jun. 5, J. N. Reynolds 3, L. N. Hubbard 1, By H. Pratt, t'r, | 92,00 |
| *Clinton*—Mrs. F. Taylor, on the *Widows' Scholarship*, first payment, by Dr. Seth Hastings, agent, | 37,50 |
| *Canandaigua*—Ladies' Soc'y of Industry for benevolent purposes, on the *Eddy Scholarship*, 2d an. payment in part, | 16,00 |
| *Chenango Point*—Female Association, | 14,50 |
| *Coventry*—2d ch'h Do. Do. | 1,50 |
| *Chenango Forks*— Do. Do. | 2,00 |
| *Coleville*— Do. Do. | 5,00 |
| *Conklin*— Do. Do. | 2,25 |
| *Canton*, west neigh'd, by Mrs. Shepherd, articles, $17,25; south neigh'd, by C. Billings, articles, 1. | |
| *Dansville Village*—Public collection, by Dr. Clark, | 7,00 |
| *De Kalb*, (Richville)—Orson White, | 3,00 |
| *East-Bloomfield*—J. Smith 10, S. Eggleston 10, A. Munson 5, A. Adams 5, J. Porter 10, T. Buel 5, M. Gun 1, J. Adams 75 cts: Ladies' Soc. to complete the sum of $50, to constitue Rev. R. W. Hill, a life Director, 46,75, by S. Eggleston agent, | 95,50 |
| *Geneva*—Rev. M. P. Squier 15, Fem. Ed. Soc., on the *Axtell Scholarship*, 25, by Mrs. S. Hall, treas'r, | 40,00 |
| *Geneseo*—Female Ass'n, on a scholarship, by the Ladies of Geneseo, by T. Hastings, agent, | 31,56 |
| *Groveland*—[illegible]. Roseburgh, Mrs. Roseburgh, and a friend, each 50 c. | 1,50 |
| *Groton*, east Soc.—Delivered in Feb. at Salina, by Dea. Sears, articles 31,19. | |
| *Guilford*—Dea. S. Mills 50, Fem. Ass'n, 3,62, by Rev. Mr. Wells, | 53,62 |
| *Lockport*—By E. Folsom, agent, | 40,00 |
| *Lansing*—By Rev. J. Adams, in 1829, | 1,00 |
| *Moravia*—Rev. G. Taylor 1, J. Stoyel 1, I. Cady 1, Mrs. M. Rogers 50 c. | 3,50 |
| *Norfolk*—Fem. Ass'n, by Mrs. G. Stowe, articles, 28,43. | |
| *Norwich*—Fem. Ass'n, by Mr. Wells, | 1,00 |
| *New-Hartford*—On *Ladies' Scholarship*, by T. Parmelee, | 35,00 |
| *Oxford*—Fem. Ass'n, by Mr. Wells, | 13,50 |
| *Owego Village*—Mrs. P. Armstrong 1, J. Huntington 1, Fem. Juv. Ass'n 5, by Rev J. Adams, in 1829, | 7,00 |
| *Potsdam*—Ladies, articles, 7,38. Gent. do. 1,88,—total, 9,26. | |
| *Parishville*—Fem. Ass'n, articles, 14,33, by Mrs. Flower. | |
| *Remsen*—Welch Whitfield Methodist Soc. by J. Owen, | 7,50 |
| *Rochester*—Third Presbyterian ch'h, | 28,00 |
| *Rome*—Benev. Soc., by W. Wright, t'r, | 50,00 |
| *Sherburne*, east Soc.—Fem. Ass'n, by Rev. E. D. Wells, | 9,63 |
| *Trumansburgh*—H. Camp 1, Wm. Boddles 50c. J. Jagger, 25c. in 1829. | 1,75 |
| *Utica*—A. B. Johnson 20, M. Brayton 10, S. Lightbody 10, J. C. Hastings 5, F. Young 5, C. Morris 5, J. Dana 6, A. North 5, M. M. Ellis 2, T. Parmele 2, R. B. Shepherd 2, T. B. Fitch 1, J. C. Merrell 1, S. Stanley 1, J. Greeves 1, by Truman Parmele, agent, | 76,00 |
| *Weedsport*—Fem. Ass'n, by Mrs. Booth, | 4,70 |
| Amount in cash, | $697,51 |
| Articles, as estimated by donors. | 101,46 |
| Total, - | $798,97 |

Received of Hotchkiss & Van Auden, of Auburn, for articles sold, $4,50; making the *amount of receipts* in cash, as acknowledged, on the Treasurer's book, 702,01.

In addition to the above, there has been rec'd in cash, by J. C. Smith, of Potsdam, not forwarded to the Treasurer—from Potsdam 5,47, West-Stockholm 1,50, Hopkinton 2, Parishville 1,75, De Kalb (Richville) 3, Governeur 50c.; amount $14,22.

Donations have also been left at the residence of the Corresponding Sec'y, and in Utica, from New-Hartford, Vernon, Madison, Little-Falls, Paris, Marshall, Clinton, Sangerfield, Lenox 3d church, Peterboro, Owego, Preble, Dansville, Arkport, Cooperstown, Burlington, Jamestown, and Portage; which not being forwarded to the Treasurer before the quarterly meeting on the 17th inst., cannot be acknowledged regularly before the next quarterly report.

A box has been received at Auburn, from the Female Association in Warren, Bradford Co. Pa. without any valuation of the articles. Also, $1,25 in cash, with articles from Groton, left at Salina in February last, as per the bill rec'd.

*Disbursements* of the monies received by the T'r, during the last quarter, are as follows: To Rev. E. D. Wells, for agency in Chenango and Broome Counties, 33,33. To Rev. James Adams, for agency in Tioga, Tompkins, & Steuben counties, in 1829, $45. To the Corresponding Sec'y, $50; and for postage $1,30. The remainder, $572,38, has been transmitted to the Parent Society, and appropriated for the support of beneficiaries.

Quarterly returns were presented by 59 young men, and appropriations recommended them.—Five new applications were made and recommended for patronage. The amount to be appropriated to the beneficiaries of this Society, for the present quarter, according to the recommendation of the Executive Committee, is $1250; more than twice the amount of the donations received and transmitted for this purpose to the Parent Society. Many more young men of promising qualifications, are looking forward with sanguine hopes of obtaining the patronage of this Society. The important question is now before our churches—Shall such young men be received or rejected? Shall the pledge of the Society, that every young man of promise shall be assisted; be continued or withdrawn? This question must be decided by the amount of our contributions. Each one will give his answer to this question, by the amount which he is disposed to contribute for this object.

The quarterly meetings of the Executive Committee are on the 2d Thursday (always 12 days) before the last Tuesday in March, June, September, and December, at the Theological Seminary in Auburn. All communications should be made previously to that time.

Donations should be forwarded by agents, if practicable, to J. S. Seymour, Treasurer, at Auburn, before the quarterly meetings.

The editor of the Quarterly Register and Journal of the American Education Soc. having stated in the last number, that the price of that work, commencing with the 3d vol. will be $1,50 per ann., as the work will not otherwise sustain the expense of publication; all subscribers within the limits of the Western Education Society, who do not wish the work to be sent to them at this price, are particularly requested to give information thereof to Mr. Edward Vernon, agent for the work; at Utica, by the 1st of August.—To all others the work will be continued at the advance price. The necessity of the case renders this measure unavoidable. Agents of the Society and others, whose names have been recently returned, to whom the Qr. Jour. has been sent gratuitously, are informed, that in consequence of the copies of the last number being all distributed, we shall not be able to send them this work before the August number.

By order of the Executive Committee,

J. EELLS, *Cor. Sec. W. E. Ed. Society.*

*Westmoreland, June 25, 1830.*

## RUM AND MURDER.

A gentleman at Green Bay, Mich. Ter. in a letter to the editor of the Western Recorder, dated June 11th, gives the following account of two melancholy murders committed in that vicinity, both of which it will be perceived are traced to the effects of rum. Affairs of this kind it is said are not very rare at the military posts in the northwest, and all in consequence of our government granting to soldiers one gill of whiskey per day, which in the course of four or five years almost without exception makes them drunkards.—*N. Y. Observer.*

Capt. D. B. Gorham, late commander of the schooner Aurora, of Mackinaw, being engaged with a party of soldiers, in building boats for the public, about four miles from Fort Howard, at Green Bay, was shot early on the morning of the 11th of May, by a soldier named Hempsted.

Capt. Gorham, it seems, had a short time previous reported him for drunkenness and neglect of business; in consequence of which the quarter-master stopped his extra pay; when Hempsted declared, that if Gorham had been the means of producing this result, he would stop his breath. Hempsted was intoxicated the day previous; and it is said that he was not sober when he committed the dreadful act. He immediately fled to the forest, but was apprehended the day following, and is now in safe keeping in the fort.

Capt. G. was a subject of the late revival at Mackinaw, and a member of the church at that place. During the few moments which he survived after receiving the fatal charge, he was heard to pray for the forgivness of his murderer.

P. S. Since the above was written, another murder has been committed within sight of my residence. The particulars are as follows:—

A young man, said by some to have been a half blood Frenchman, but by others to have been a full Indian, was hunting deer one night last week, according to the custom of the country, with his canoe and torch, along the banks of a small river which puts into Fox river, near its mouth. As he proceeded slowly and silently down the stream, listening with intense interest to every sound that saluted his ears, and waiting in readiness to dispatch at first sight the timid object of his search, he discovered at no great distance below him, on the shore, a Menomenee Indian, who had also been hunting; and unfortunately mistaking him for a deer, shot him instantly dead!

An Indian who had been hunting with the deceased, (but who was at the moment withdrawn from him a short distance,) on hearing the report of the gun, returned to the spot, found his friend dead, and the young man, who by this time had discovered his mistake, standing by his side.—The young man told the Indian what he had accidentally done, and expressed much regret.—The indian told him that he must take the body into his canoe, and carry it to the high chief of the Menomenees, who chanced to be then at the bay. He complied with the direction.

In all probability the scene which followed would never have been heard of, had it not been for rum. The friend of the deceased Indian went by land, and informed the chief of what had happened before the young man arrived with his boat. The chief, who, together with some of his band, had been drinking just enough to make them "feel a great deal better," determined at once, that the young man should die as soon as he should arrive. Accordingly, the moment he reached the shore, the chief siezed him with one hand, and with a knife in the other, commenced stabbing him. The young man contended earnestly for his life, and would have overpowered his antagonist, had not the chief called two of his band to his assistance, who came, and after inflicting eight deadly wounds with their knives, besides many smaller ones, cast him into the river, and held him under water until he expired.

Advocates for ardent spirits, look at this, and never again open your mouths in their defence. Makers and venders of ardent spirits, how can you any longer carry on your slaughter houses? Professing Christians, you who deal in this poison, settle the question, whether you can consistently lift your hands to heaven in supplication, while you are engaged in this horrid traffic?

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THE OLD ADVERSARY.—*Farmers*—The season of the year is approaching when the old adversary who has destroyed so much of our profits and broken our tools, and beaten our cattle, will be hovering about our farms, and offering his services. His name is *Strong Drink*. But he is strong only because he overthrows. He makes no man strong. We want none of his help.—Our hoeing, and haying and harvesting will be done better without him than with him. The times are hard, and he is an expensive companion. He will cost us more for the summer than all our taxes for the year. Let us, therefore, at the outset, all resolve that we will not employ him. Whether we belong to the Temperance Societies or not, like them or hate them, no matter, let us this year have nothing to do with rum or whiskey.—*Poulson's Daily.*

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## TRACT ANECDOTE.

Mr. W. of B———, in Pennsylvania, was an industrious mechanic, but notorious for his profane swearing. "He informs me," said the gentleman who communicates the account, "that he had for hours together, vied with a wicked neighbor in attempts each to swear more profanely than the other. A Tract Society was formed in the neighborhood, tracts obtained, and the Swearer's Prayer put into his hands. It arrested his attention, and the perusal of it led him to the house of God. All the preaching seemed to be addressed to him; his conscience and every thing around him reproved him for a life of sin. At length he unbosomed himself to a pious neighbor, and told him he believed he was forsaken of God, and given over to hardness of heart. He was directed to the Lord Jesus Christ, who at length appeared for him in mercy. He erected the family altar, joined a Church, and is living a monument of Divine mercy imparted through the instrumentality of a tract."

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*Anecdote*—The late Rev. Wm. Romaine, of London, in crossing the Black Friar's-bridge, came up with a man who, in a style of unusual and fearful impiety, called upon God "*to damn his soul, for* Christ's *sake*?" Mr. Romaine, laying his hand upon the blasphemer's shoulder, said; "*My friend, God has done many things for Christ's sake and perhaps he will do* THAT *too;*" and passed on. The reproof, quite as original as the imprecation, went to the wretch's heart and was the occasion of his "turning from the power of Satan unto God," and becoming an exemplary follower of that Redeemer whom he had been in the habit of insulting. "A word spoken in due season, how good is it!" The power of Jesus to save, how mighty! His grace, how free.

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ROCHESTER:

FRIDAY, JULY 16, 1830.

*Fourth of July.*—It is matter of high gratification to the philanthropist as well as the Christian, to learn that the late anniversary celebration has, in so many places, been distinguished by exercises of a religious character—that in so many instances ardent spirits have been excluded, and that there has generally been much less of intemperance and its invariable accompaniments, riots, assaults and batteries, accidents attended often with loss of lives. In some parts of the country, temperance societies met and had addresses, in which a proper notice was taken of the joyful and glorious national event which proclaimed us free and independent, and what is much more important in those addresses, the principles of entire abstinence were urged and doctrines inculcated which will tend more to perpetuate the liberties of our country, than ever was or ever will be done, by the burning of powder and drinking anathemas, under the name of patriotic toasts, upon those who dare in this free country, to embrace a different political creed from that of their neighbors.

Sabbath Schools met in many places, and an impulse was given in favor of this institution, which by cultivating the minds of the rising generation and instilling into them the principles of religion, is in fact doing more than any other to cultivate feelings of true patriotism, and to lay firm and deep the pillars on which a free government alone can rest. Let the children and youth of our country be trained up in these schools and imbibe the prurest truths which are there taught from Sabbath to Sabbath and the integrity of character which they will bring with them on to the stage, will afford a better security for the faithful discharge of official duties, than all the bonds and oaths and penalties that have ever been devised.

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### INFIDEL HONESTY.

The General Assembly of the Presbyterian Church at its late session in Philadelphia, with reference to the repeated charge of a design on the part of Presbytery to unite Church and State, and with a view to refute the foolish and base slander, published extracts from their Constitution as the best evidence that could be offered in the case. A part of these extracts we gave in the Observer some time since. But it seems that these proceedings have met the eye of the editor of a paper called the "MANUFACTURER," at Pittsburgh, who very modestly asserts that the Assembly appointed a "*Committee on Church and State*, in which they say that God, the Supreme Lord and King of all the earth hath armed them (the General Assembly,) with the power of the SWORD, for the *defence* and encouragement of them that are good, and for the PUNISHMENT of evil doers." Now, we suppose, the "*Manufacturer*" has managed to manufacture this contemptible falsehood, by simply omitting two or three lines in the report of the committee, which reads thus, "hath ordained *Civil Magistrates* to be under him for his own glory and the public good, and to this end,"—[here comes the other part which the Manufacturer has quoted,] "hath armed *them* with the power of the *Sword*." The simple difference is, that the General Assembly distinctly recognize the *civil authority* as possessing the right to use the Sword, (in other words, *coerce* obedience, to its requirements from all its subjects, whether christian or infidel,) instead of asserting its *own* right to do this. It is difficult to determine which ought most to excite contempt, the folly or baseness of uttering a falsehood which is so easily exposed. It is such an exhibition of impotent malice that the more honorable among the opposers of Presbyterians themselves must be ashamed of it, and so improbable that credulity itself must laugh at it.

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*It is always with reluctance that we publish an article of three or four columns in length; but that on the Inquisition, which occupies our entire first page, possesses such thrilling interest, that we could not withhold it from our readers altogether,—and as the interest of any story is greatly diminished by dividing and giving it in portions in successive numbers, we resolved to give it entire. It is not, however, the horrible cruelties of the Inquisition, or the hair-breadth escapes which are there narrated, that decided us in publishing this article, but the fact that with these it gives one of the fullest and clearest views of the principles on which this tribunal conducts its proceedings. We hope that our Catholic fellow citizens may, some of them at least, give this article an attentive perusal, and then ask themselves whether they would wish to exchange the free institutions of this country, where every investigation of a criminal character, which can jeopardize either person or property, must be public, even for a residence in the dominions of His Holiness, where they would enjoy the paternal care of the Inquisition, which has been so highly extolled, of late, by Catholic publications in this country. When they have read it, let them boast of freedom, of their republicanism, and then think of the liberty, equality, and justice and mercy which are so wonderfully blended together in this Holy Tribunal.*

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*The School of Morals.*—The Cincinnati Christian Journal says, that in the performance of the Hypocrite at the theatre in that city, the sermon which is always introduced into that shameless production, was put into the mouth of the Rev. Dr. Willson of the 3d Presbyterian church of that city.

As there has been a very extensive revival of religion in Cincinnati the last year, we are not surprised at this exhibition of impotent malice in the managers of the theatre. It is somewhere predicted, that the Devil will exhibit "great wrath, because he knoweth that he hath but a short time." Let Christians observe "the signs of the times."

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*Temperance Reform in Cincinnati.*

We notice in the Cincinnati Chris. Jour. that Mr. Thos. L. Paine, has given up the profitable office of Guager, on account of its connexion with the whiskey trade, and has commenced the grocery business, excluding ardent spirits. We hope that the Journal may have the pleasure of noticing many others in that flourishing city, who shall have followed the example of Mr. Paine. We cannot see how, at this day, the enlightened and conscientious Christian can use, or have any thing to do with the sale of ardent spirits.

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That deservedly popular periodical, the Journal of Health, has already obtained an extensive patronage, and we are glad to hear that the circulation of it is rapidly increasing. The editors lately received 109 subscribers in one day, 100 and upwards of which came thro' the mail. More than 20 copies are taken in this village. It is published semi-weekly, and makes in a year a volume of 400 pages octavo. *Price* $1,25 *per annum.*

Central Library of Rochester and Monroe County
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## DOMESTIC MISSIONS

In our remarks week before last in relation to the Home Missionary Society, and the General Assembly's Board, we thought that we were so explicit as not to be misunderstood; and if Presbuteros or any of our readers suppose us unfriendly to the Assembly's Board of Missions, we would refer them to what we then said, to remove such an impression. It was the difficulties which we apprehended might grow out of their attempting to occupy the same ground that is now occupied by the H. Missionary Society, which led us to make those remarks. We then said that the business of that Society had been well and ably, and we now say, efficiently and economically conducted; but if more good can be done by placing our Domestic Missions under the exclusive control of the General Assembly, we must wish the efforts of that Board success. It may be however, that our fears of collision will prove to be groundless—that as the Christian community are divided in their preferences, as to the two channels of benevolence, the only effect will be to provoke each other to greater exertions and greater sacrifices, and that the amount of good will be greatly increased, and the Church be more abundantly blessed by the separate flow of these two currents than it would be by one alone, or by their being united. We would just remark however, that we do not believe, that the Assembly's Board or any other Board, will ever be able to carry on Missionary operations on the extensive scale contemplated by either of these Societies, without special agents. We do not believe that they can be systematically and efficiently conducted by voluntary agencies. There is an old saying—"penny-wise and pound-foolish."

As to the plea in favor of the Assembly's Board, that the Missionary operations of the Church ought to be conducted by it in its *distinctive* character, we would just give, in reply, the following extract from the N. Y. Evangelist.

THE DISTINCTIVE PRINCIPLE.

The greatest practical question now before the church, respects the expediency and even lawfulness of carrying on the operations necessary to evangelizing the world, through the instrumentality of *voluntary associations*. The claim is made, on the part of the ecclesiastical authorities in most denominations, that all these things should be under the care & control of the church, meaning their own separate sect, and *themselves* in particular as having a prescriptive right to govern *the* church. Of course it must follow that every separate sect must conduct its own missionary operations, by its own church governors. And of course, Christian union in any evangelical enterprise, is impossible. This principle is fully adopted in the Methodist church, by the high church party in the Episcopal church, and is embraced and partially carried into effect in the Presbyterian church. It is explicitly stated in the following extract from the last report of the General Assembly's Board of Missions:

"The firm conviction of your Board has ever been, and still is, that it is the imperious duty of every *separate branch* of the church of Christ, in its *distinctive character*, and agreeably to its own *peculiar organization*, to engage with energy and zeal in the hallowed work of evangelizing the world; and we think we can clearly perceive in the very constitution and form of government of our own branch of the church, the elementary principles of one of the most simple and efficient systems of doing good, which has ever been brought during the present age, to bear upon the spiritual welfare and eternal destinies of lost men."

It would probably aid in settling the minds of some Presbyterians if some friend of the Board would refer to two or three plain scriptural authorities in support of this "distinctive principle." This "firm conviction of the Board" is very good authority so far as it goes. But there are those who would think it strengthened a little, if they could see a few words from the Lord Jesus Christ. The most distinct authority now recollected, is Mark ix. 38, 39. "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; & we forbade him because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

Here we find a "separate branch," in its "distinctive character, and according to its own peculiar organization," carrying on operations against the kingdom of darkness. The reasons why this man disliked union, and chose to adhere to the "distinctive character," are not given.—Whether it was that the union party were not orthodox enough, or that he had a natural dislike to co-operating in any thing not entirely under his own control, or whatever was the motive, history does not inform us. All we know is, that our Saviour ordered his disciples *not to hinder* the man from "managing his own concerns in his own way," and doing all the good he could as a "separate branch." The most that can be said, is, that Christ TOLERATES the *distinctive principle*, out of regard to the remains of human corruption in his church.

But it is thought no person can read attentively the remainder of the chapter quoted, without feeling that Christ is far from approving of that principle, by which the efforts of his friends become divided. For he immediately proceeds to show the awful guilt of grieving his people by divisions and offences, the obligation of sacrificing our own inclinations and feelings to the brethren, and the terrible danger of hell-fire if we persist in that course which causes offence to the church. And he closes by giving all the weight of his authority to the injunction, "have salt in yourselves, and *have* PEACE *one with another*.—See also Rom. xvi. 17.

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The body of a two-story dwelling house, belonging to Mr. Charles E. Thompson, was raised in North Penfield on the 1st inst. without the use of ardent spirits. After the body of the house was raised, the master-workman, without the knowledge of the owner, obtained a jug of whiskey, and in violation of his orders, distributed it to such as would drink, with the declared object of preventing its being published that the building was raised without whiskey. Every friend of temperance however, retired, and left the whiskey drinkers to raise the roof alone. Fortunately it was completed without accident; tho' the appearance of some when they came down from the frame, sufficiently indicated the cause of their hostility to the principle of entire abstinence. *Communicated.*

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RATIONAL CELEBRATIONS.—At Brooklyn, on Monday, we understand there was an exhibition of the Infant School in the Presbyterian church, which was witnessed with delight by a large number of spectators. At Albany, as a part of the ceremonies of Independence, upwards of 1,300 pupils of Sunday schools assembled, and marched through several streets to the second Presbyterian church, where appropriate exercises took place. At Catskill, 700 pupils of the Sunday schools walked in procession. In the afternoon a new house erected for infant schools was opened. At Hudson, the Temperance Society assembled in the Court House, and were addressed by B. F. Butler, Esq. of Albany.—*N. Y. Obs.*

*Celebration of Independence.*—We are informed that there was evidently much less intoxication and fighting in the Park, on Monday, than is usual on the fourth of July. The improvement is attributed, and we presume justly, to the influence of temperance societies. We are pleased also to learn that the regulations of the Common Council were so faithfully executed, that there was very little open violation of the Sabbath in the preparations for the celebration. *Ib.*

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CELEBRATION OF INDEPENDENCE IN BOSTON.

At 8 o'clock on Monday morning nearly 1200 children of the Boston Sabbath School Union, with their teachers, and a large concourse of spectators, assembled in Park-st. church; and after the appropriate exercises of reading the Scriptures, singing and prayer, an address was delivered by the Rev. G. W. Blagden of Brighton. It was a mode of celebrating the day that would have gladdened the hearts of the Old Puritans, could they have been present to witness it; for by such celebrations, children in their earliest years are taught to associate the ideas of national Independence with the most solemn and delightful subjects of religion, and to praise God for their own release from spiritual bondage, while they thank Him for the deliverance of their country from political oppression. Freedom thus commemorated may be preserved.—Mr. Blagden's address was happily calculated to interest children; he talked to them with that affection and familiarity, which will always secure their attention.

At 12 o'clock the magistrates of the city, and other distinguished citizens, attended by a military escort, marched in procession to the Old South Church, where an oration was pronounced by the Hon. A. H. Everett.

At 4 o'clock P. M. an address was delivered in Park-street church, by Mr. B. B. Edwards of Andover, on Slavery, and a collection taken in behalf of the American Colonization Society.

There was also, in the morning, a celebration by the Baptist Sunday Schools, in the Rev. Dr. Sharp's meeting-house. Address by Mr. Law, of Newton Theol. Seminary.—*Recorder.*

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*The Work of Oppression goes on.*—The Cherokee Phœnix of the 12th ult. says:

We are told, three Georgia officers were, the other day about Hightower, hunting some negroes, belonging to Shoe Boot's estate, but they were obliged to return without booty. *A forged deed of gift is the foundation of the claim.*

The same paper contains a letter stated to be from a gentleman of veracity, dated Creek Path, April 11th, of which the following is an extract:

Some days since a Mr. Lathom, with some others, went to the residence of Hungry, and compelled his wife to leave the place, (Hungry not being at home.) But previous to this some or other of them had completely divested her of the means of support, had taken her potatoes and beans, killed her hogs, and before she was fairly out of the house, they threw it down, and now have it in possession. The loss of Hungry must be considerable, for he had a large stock of cattle. I saw some of his hogs snugly penned up by one of the intruders. And I have this day seen some four or five men of the same cast returning from ordering off Mrs. Baldridge of this place, (wife of George Baldridge, who was robbed not long since,) who, I am told, is now moving what little she has left to Mr. E. Gunter's. The intruders are to take possession of the place on Tuesday next.

In conclusion, the writer says, "I think there are above 100 families of intruders in this vicinity."

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We learn from a private source, which we think entitled to credit, that Mr. Wirt has *not* commenced a suit in behalf of the Cherokees, before the U. S. Supreme Court; but has notified the Governor of Georgia that he shall do it, if there shall be any acts of encroachment by that State, and shall bring it to trial next winter. *Vt. Chronicle.*

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*Public Meeting in Lexington, Ky.*—A meeting, said in the Kentucky Reporter to have been a very large one, was held in Lexington on the 21st of June, at which, after a discussion that lasted six hours, a series of resolutions were passed, strongly disapproving of the bill for removing the Indians in the state of Georgia, which the resolution says, if carried into execution, "will involve a wasteful and extravagant expenditure of public treasure—a gross violation of the faith of the nation, repeatedly and solemnly pledged—and a foul and indellible stain upon the honor, character, and faith of the nation"—and expressing their disapprobation of the conduct of their senators, Messrs. Rowan and Bibb.—*N. Y. Dai. Advertiser.*

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A revival has existed in Boston from the commencement of the year 1830. To Old South Ch. 20 have been added, and about 60 attend the inquiry meetings. In Hanover and Salem street churches, now united in worship, there have been from 80 to 100 cases of hope. In Charlestown there have been about 25 hopeful conversions, and nearly 60 attend the inquiry meeting. The church in Cambridge is in an interesting state, and in that society are about 12 cases of hope.

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*Afflicting Casulty.*—On Thursday last, the mother of a German family of emigrants was sitting on the deck of a canal boat, nursing her child, just as the boat was passing under the bridge a mile and a half west of this village, when (the bridge being one of the first construction and lower than those which have been rebuilt) she was caught between the deck and bridge with such force as to stop the boat. There was a great number of emigrants on board, and she was extricated with all possible despatch and taken to the house of Deacon SPEAR, but died before the arrival of the physician, leaving a husband and five children. A man and a child were badly hurt at the same time.

A bare recital of such a disaster is enough to harrow up the soul of the most unfeeling, and we should think must lead to the adoption of effectual measures to prevent its recurrence. We are told that trunks and other property are frequently destroyed by that bridge, and that it is difficult passing with empty boats when the water is high.—*West. Spec. & Wayne Advertiser.*

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*Canal Steam Boats.*—Two small boats, constructed so as to run eight miles an hour, have been built at Albany, and are to ply between Utica and Syracuse. They have seats similar to post coaches, passengers are to dine on shore at a half-way house.

We are informed that the steam boat "Novelty of Rochester," is now in successful operation between Utica and Rochester. Late alterations in her engine have increased her speed at least one mile the hour.—*Ib.*

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REV. C. P. M'ILVAINE.

*Mr. Editor*—By a short letter from this gentleman, dated Peckham, near London, May 20th, I learn that he arrived in London too late for the principal meetings, and had been prevented by a complaint in his head from attending most of the others. He had made no speech any where, but a few brief remarks in two or three meetings. He had been surprised and delighted with the bold, decided, zealous, and laborious religion of many naval and military men whom he met at the Port of London, and Bethel Union, and Naval, and Military Bible Societies. Dr. Milnor has been received with the greatest openness of heart, heard with universal pleasure often, and treated with marked respect.—*N. Y. Ob.*

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LONDON, May 22, 1830.

The accounts of the King's health are more favorable. It is generally believed that he has submitted to some sort of surgical operation calculated to afford temporary relief in cases of dropsy, and that his strength of constitution is such that the cicatrices instead of becoming gangrenous have, contrary to the usual course, assumed a healthy character. Both the medical attendants, however, still remain at the Palace, and it is not likely that they will soon quit it, whatever may be said to the contrary. The bulletin of to-day says, the symptoms are the same, but the King passed a tranquil night.

*Jour. of Commerce.*

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The following are the particulars of the capture of a piratical vessel off Cape Haytien, by the U. S. schr. Grampus, Capt. Mayo. The Grampus sailed from Cape Haytien June 4th.—Same night, spoke brig Cremlia, of Boston, fr'm Antwerp, bound to St. Jago, who informed Capt. Mayo that a suspicious looking schooner had run along side and ordered him to get out his boats and come on board—but the brig being armed kept the pirate off. The Grampus immediately went in pursuit of him, and on coming up fired a gun to windward to bring him to, but the pirate returned it with a shot at the Grampus and kept firing to get away. The Grampus soon bro't her guns to bear, and gave her a broadside, the schr. still continued firing and endeavoring to escape; when a second broadside from the G. disabled her in her sails, rigging and hull so much that she was compelled to surrender.—There were ten killed on board the pirate, including the Captain; on board the Grampus none were injured. There were on board the pirate a crew of 80, a great part of them Africans, she had no regular papers, was a Baltimore built schr., and no doubt was a pirate—she had plundered the slaves from some other vessel. Both vessels had gone to Pensacola.

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"THE ABUNDANCE OF THE SEA SHALL BE CONVERTED."

*Extract of a letter from a Sea Captain, dated Havana, June 9th, 1830, to his friend in this City.*

DEAR SIR,—Perhaps you may be surprised, but I have some good news to communicate, so make no apologies. During the last passage from Liverpool, God has shown me that his ear is not heavy. His spirit has been, and I trust is now here. The second Mate, and five of the crew, have confessed, and I believe, put on in truth, Jesus our Redeemer. O bless the Lord! My own soul has felt the blessed influence. Our little assemblies are now quite different from what they usually were. On Friday evenings we have an inquiring meeting. Last Sabbath my cabin was quite full from other vessels. I have been here but one week. A brig alongside has four pious souls on board. All my crew are very serious; they have worship at eight in the evening at sea. I do not write this because I want my own name mentioned, but to encourage the friends of Seamen, in your privileged port. I have written you because Mr. Brown may be gone. God knows I rejoice in the advancement of our dear Redeemer's Kingdom, let it be where it may.—There is now an old disciple sitting reading in the cabin, a ship master, who has, he says, hid his talent, but the spirit, I trust, on Sunday, dug it up, and knocked the rust off some. I should love again to visit Charleston, as I have had many happy seasons there.—*Charleston Obs.*

FROM MALTA.—A letter to one of the editors of the Journal of Commerce, dated Malta, (Mediterranean,) May—, 1830, says, "Mr. and Mrs. Bird and family, and Mr. and Mrs. Whiting, missionaries of the American Board, sailed hence on Saturday, May 1st, direct for Beyroot.

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WHO ARE THE MEN?

The infidels boast that two years ago, twenty persons could scacely be found in New York, who would openly avow infidelity, and now are twenty thousand. Two questions are suggested.

1. Have these twenty thousand persons been converted to infidelity from a previous belief in Christianity; or have they only thrown off the cloak, and become *hypocrites unmasked?*

2. Who are the men? How are they known? Have they a church, and a public profession of infidelity, with an enrolment and a covenant to be faithful. Are all whom the infidels justly claim, willing that the community at large should know who they are? Suppose their names should be printed. Would not some fathers be reluctant to have their sons and *daughters* read the name of a parent among the patrons of a lewd woman and her paramours?—*N. Y. Evan.*

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CIRCUS.—Some two or three weeks since, several equestrians and slack-wire performers, ground tumblers, stilt walkers, &c. visited the goodly town of Nantucket. After having erected a circus, and made the necessary preparations for entertaining the town, they issued handbills stating that their concerts must be *paid* for, but their other performance would be *gratis*. This was probably made to evade a certain law made and provided for such itinerant gentry; but our select men were not unmindful of their duty, and of course the actors in this scene were "had up." They were required to find bail or be imprisoned, but wisely allowed sufficient time for procuring security, to afford them a fair chance to give—not *leg bail*, for that cannot be given at Nantucket; of course they gave *boat bail*—in which, as we are informed, they took their departure at midnight; leaving the lumber merchant, printer, &c. to get their pay as they can. If they should see fit to come back again, we intend to *puff* them.—*Nant. Inq.*

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## SUMMARY.

*Growth of Albany.*—In 1825, Albany contained 15,971 inhabitants. The first and second wards now contain 13,275, and the whole city probably 26,000. Within the last five years, at least 1,500 substantial buildings have been erected; many of them spacious, elegant and costly; and a large proportion of them brick, of two, three and four stories. Within the last five years, five new churches, several of them large, and handsome specimens of architecture—an extensive alms-house—2 spacious markets—the pier and basin, and the numerous improvements connected with them.

A Mr. Mock, residing near Selma, Alabama, has been murdered by his slaves, who have confessed the fact.

*Executions for Forgery.*—By a return presented to the House of Commons it appears, that the number of persons who have been executed for forgery, or uttering forged instruments, during the last ten years, is 57.

New Bedford has been known to be one of the most flourishing of our commercial towns, but we presume the public were hardly prepared for the information that its population has more than doubled within the last ten years. At the census of 1820 there were 3947 inhabitants. It is ascertained that there are now 8000. The custom house returns show that N. Bedford, next to Boston, has the largest amount of tonnage of any port in Massachusetts.—*Bos. Daily Adv.*

*Money.*—We are now at one of those periods which will sometimes occur, when there is a surplus of money on the market. Men who possess it find it difficult to invest it, and have to go about seeking for borrowers; so that the old relations are reversed, and the lender has become servant to the borrower. The Banks are obliged to employ brokers to sell their "trash," and even send their Directors about the streets offering notes to discount.—*N. Y. Jour. Com.*

The present number of convicts in the State Prison at Sing Sing is 702, of whom 159 are foreigners: 539 are whites, and 163 blacks. Of the whites, 72 are under 20, and 226 between 20 and 30 years of age.

On the 5th of July, a lady, while passing thro' John-street, had the misfortune to have a fire cracker thrown in her face by a thoughtless boy, which struck her eye at the moment of explosion, and, distressing to relate, tore the ball quite from its socket, in such a manner, it is said, as entirely to destroy the eye.—*Jour. of Com.*

On Monday evening, as a stage, with five passengers in it, was standing before the post office in Albany, the driver being at the time absent from his seat, the horses became frightened by the firing of powder crackers, and started at full speed down Market-street, till they arrived at Church-street, where the stage upset. One of the passengers named Edgar had his arm badly broken, and was otherwise so much injured that his life is despaired of. A lady was also badly hurt. The stage was broken to pieces.

Mr. John Y. Townsend, the owner of a farm, on the Baltimore road, near Wilmington, came home drunk on Friday night last. In the night the house caught fire, and was burnt to ashes, together with its owner.

Upwards of 50 vessels, which sail from Boston, have no spirituous liquors on Board, and the same may be said of many from New-Haven.

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## DIED,

In West-Bloomfield, on Monday last Deac. Hogan.

In Newark, on the 4th inst. Mary A. daughter of John L. Kip, Esq. aged 11 years.

At sea, on board the packet ship Cambria, 25th, Margaret, eldest child of Alexander Duncan, Esq. of Canandaigua, in the 2d year of her age.

At Skaneateles, Miss Mary Ann McDuffee, aged 30. She was attacked with toothache in the night, and got up and applied (as she supposed) some brandy, but which proved to be a tincture of *colchicum*, mixed with brandy. When the mistake was discovered, every effort was made to restore her, but in vain.

At the River-Credit, Indian village, on the morning of the 16th April last, *Margaret Agetaunce*, the daughter of the late James Agetaunee, head chief of the Mississauga Indians.

She was much engaged in prayer while she could articulate freely; and to the last, professed to have peace, to love God, and to be happy in her heart. As it was evident on Saturday evening, that the young sufferer could not survive till Monday, several of the Indian sisters assembled to make her shroud before the Sabbath.—Margaret awaked from sleep about midnight, and seeing them thus engaged, desired them not to work, it being wrong, as it was then Sunday morning. They were the last words she spoke, and she died in a few minutes. A reverence for the holy Sabbath, by this Sunday school scholar and converted heathen girl, was not forgotten in the agonies of death.

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*Letters received since our last.*

Rev. J. Eells, E. D. Moses, M. Chamberlain, Wm. F. Strickland, J. S. Bill, S. King, H. Couch, E. L. Tinker, G. B. Fitch, E. Y. Munson, C. Loomis, D. Baldwin, H. H. Porter, J. Goodell, J. Barber, A. Hewitt jr., W. K. Blasdell.

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*ROCHESTER MARKET.*

| | | |
|---|---|---|
| WHEAT, | per bushel, | 88 to 94 |
| FLOUR, bbl. | | $4,75 a 5,00 |
| Oats, | | 31 a |
| Corn, | | 37 to 40 |
| Beef, fresh, | cwt. | 3 to 3,50 |
| Pork, fresh, | cwt. | |
| ——, mess, | bbl. | 12 to 12,50 |
| Potatoes, | | 18 to |
| Butter, | lb. | 8 to 10 |
| Lard, | | 5 6 |
| Eggs, | doz. | 11 to 12 |
| Cider, | bbl. | 1,50 |

Rochester price of Pot ashes $90 to 95 pr ton; Pearls $100.

New York price of Pot ashes, 1st sort, $112, 50—Pearls $120.

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## JOURNAL OF HEALTH.

THE present volume closes on the 25th of August next. Should any subscriber wish to discontinue the work after that period, notice of the same must be given previous to that date. A failure to do this will be considered as an engagement for the 2d volume.

E. LOOMIS, *Agent for this village and vicinity.*

Rochester, July 16, 1830.

Complete sets of the Journal of Health from the commencement may be had by application to the agent.

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THE NEW-YORK MIRROR, A Repository of Polite Literature and the Arts, embellished quarterly, with a splendid Copperplate Engraving, and weekly, with a popular piece of Music, arranged with accompaniments for the Piano.

EDITED BY GEORGE P. MORRIS.

The editor of this popular Periodical has made arrangements, to ensure original contributions from the pens of

John F. Schroeder, D. D. Gulian C. Verplanck, Fitz Greene Halleck, Robert C. Sands, Charles Sprague James G. Brooks, William Leggett, John Inman, Prosper M. Wetmore, James Lawson, William P. Palmer, Willis G. Clark, Samuel Woodworth, James Shea, C. C. Vanarsdale, Theodore S. Fay, and William Cox.

Mrs. Emma Embury, Mrs. Mary E. Brooks, Mrs. Harriet Myers, Miss Elizabeth Lugar, Miss Sarah Alsop, and Miss A. Woodbridge.

### CONDITIONS.

The Mirror is published every Saturday, at the corner of Nassau and Ann-streets. It is elegantly printed in the royal quarto form, on fine paper, with brevier and nonpariel type. Fifty-two numbers complete a volume of four hundred and sixteen royal quarto pages, for which a beautiful ENGRAVED VIGNETTE TITLE-PAGE, and a copious index, are furnished. The terms are $4 per annum, payable in advance. It is forwarded by the earliest mails to subscribers residing out of the city of New-York. Communications, post paid, must be addressed to the Editor. No subscriptions received for a less period than one year.—June 1830.

The eighth volume commences on the tenth of July next. Persons wishing to become subscribers, will please call, previous to that date, at the Bookstore of MARSHALL, DEAN, & Co.

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CONTENTS,

*Of the Museum of Foreign Literature and Science, for July; published every month, by E. Littell & Brother, Chestnut Street, N. W. corner Seventh, Philadelphia.*

St. Augustine before Ethelbert. Adventores in the Rifle Brigade. Lady Byron and Mr. Moore. Personal Narrative of Capt. Glasspoole. Thoresby's Diary. Londonderry's War in Germany and France. Temple's Travels in Peru. Letters from Nova Scotia. Letters from Gibraltar. The Fair Sex. Navarin in 1825.—Cloudesly: a Tale. Canning's Policy. Cuba. Biographical Memoir of Count Rumford. Satan. Random Records. On Peculiar Noises occasionally heard in particular Districts. Taxes on Literature. African Travels. Cordillera of the Andes. Webster's Dictionary. Hya-hya, or Milk-Tree of Demerara. Uniformity of Climate prior to the Deluge; Earliest History of the Human Species. Noctes Ambrosianæ.—*Miscellany.*—Jury Trials—Extract from Jean Paul F. Richter—American Channing—Aimre Bonpland. *Literary Intelligence.*

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## MISS ALLEN'S SCHOOL.

THE Second Term of Miss ALLEN'S SCHOOL, in the village of Pittsford, commenced the 24th of June. Tuition, Three and Five Dollars per quarter. Young Ladies from abroad can board with the Teacher, or in good families in the village, for $1,50 per week.

July 8, 1830. 3w

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## COMB PLATES,

FOR sale at the Globe Building, at the east entrance, 3d story. July 9, 1830.

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A HOUSE TO RENT, near Montgomery place. Ely 16 June, 1830. J. BISSELL, Jun.

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WOODBRIDGE'S GEOGRAPHICAL WORKS.—For sale, in large or small quantities,

*Woodbridge's School Geography,*

The Eleventh edition, with an improved Atlas, including an enlarged Map of the United States, with New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.

*Woodbridge and Willard's Universal Geography,*

Third Edition, with Modern Atlas, for the higher classes.

*Willard's Ancient Atlas,*

Upon an improved plan.

*Willard's Geography for Beginners,*

In the style of familiar conversation, Second edition, with Atlas.

By the Report of the Superintendent of Schools in the state of New York, just published, it appears that Woodbridge's School Geography has been adopted and is in use in 309 towns in that state. The introduction of this work is rapidly extending throughout the United States. Two editions have already been published in England. A full supply of the above popular works for sale at the publishers prices, by E. PECK & Co.

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THE *thing* who stole my HAT during the religious exercises in the morning of the 5th July, from the 2d Church in this village, is requested to return it, as it is all I had. H. B. PIERPONT.

July 7, 1830. 3w

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APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing, and Woollen Manufacture.* The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known. Inquire at this office.—June 4. 23 tf

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*"EAST ROCHESTER CASH STORE."*

O. N. BUSH & BURNELL are *selling* Goods at the corner of Main and St. Paul Streets, East Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*.—May, 1830. 20tf

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WANTED, a business man who has some capital, as a partner in this office. June, 1830.

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*STRAYED OR STOLEN,*

FROM Rochester, on the 8th inst., a bay mare, middle size, with a star in her forehead, tender-footed, a trotter, shod all round, and about 7 years old. A suitable reward is offered for the mare, or information concerning her, at this office, or to the subscriber at Orangeville, Genesee County. WARREN DAY.

June 11. 3w24.

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*To Exonerate from Imprisonment.*

Emery Richardson of Gates, Monroe county, Insolvent. Notice first published July 16, 1830.—Creditors to appear before Hon. Moses Chapin, first Judge of said county at his office in Gates, on the twenty seventh day of September next, at ten o'clock in the forenoon. 10w

Central Library of Rochester and Monroe County
Historic Newspapers Collection



## PREVAILING PRAYER.

*The seventh Annual Address of the Minister of Iver, to his parishioners.*

Dearly beloved—The object of my last years Address was to invite you to public prayer; to urge your frequent attendance at the house of God, and your devout use of the Evangelical Liturgy, with which we are blessed.

The aim of my present Address is to recommend and enjoin fervent prayer in private. Indeed, my brethren, the great end of my preaching is accomplished, if I awaken in your hearts a spirit of earnest supplication, and make you a praying people. Unless my sermons are blessed with the effect of bringing you often on your knees, of humbling you at the throne of grace, and of leading you to wrestle in prayer for spiritual blessings, I preach in vain, and you hear in vain.

What avails the setting before you your guilt and danger as sinners, if you are not constrained to cry to God for mercy? What avails preaching Christ crucified if your hearts be not drawn to seek salvation through Him? What avails the proclaiming of God's willingness to grant the Holy Spirit to them that ask him, if you neglect to comply with this simple condition? But, Oh! what an abundant blessing would follow my ministerial labors among you, would you all but pray over in secret the instructions you receive from the pulpit! would you hasten home without waiting for the customary, though mistimed salutations, while the recollection is fresh, the impression strong, and the heart full, to ask God, in the name of his dear Son, to bless and to apply what you have heard to your soul's good.

Do you ask me what prayer is? 'It is the voice of want to Him, who alone can pardon. It is not eloquence, but earnestness." It is not fine words nor flowing periods, but it is a deep sense of our guilt as sinners, urging us to approach the Saviour, and to seek pardon, help, and salvation, with strong crying: it may be with tears and groanings which cannot be uttered. Did you ever hear a man that was starving beg for bread?—*that was prayer.* Did you ever witness the agonizing cry of the condemned criminal for mercy? *that was prayer.* Did you ever behold the shipwrecked mariner looking wishfully to those on shore for rescue? *that was prayer.* The Publican prayed when he cried, "God be merciful to me a sinner!" Peter prayed when he said, "Lord, save me, or I perish!" Bartimeus prayed when he exclaimed, "Jesus, thou son of David, have mercy on me!" Stephen prayed when he uttered these words:—"Lord Jesus, receive my spirit!" In all those instances the words of the petition were plain and simple; they could not indeed be more so; but in each it was real prayer, because it came from the heart; and therefore was heard and graciously answered by Him to whom it was addressed. The Publican went down to his house justified; Peter was upheld from sinking by the sustaining arm of Christ; blind Bartimeus was restored to sight; Stephen fell asleep in Jesus in a calm and forgiving spirit. Indeed I know not how sufficiently to represent the prevailing efficacy of genuine prayer. It besieges Heaven with a holy violence, accosting God in the language of the wrestling Patriarch. "I will not let thee go, except thou bless me." We know that it has stayed the pestilence; that it has caused the sun to stand still in the heavens, that it has parted the sea, opened the prison doors, healed the sick, and raised the dead to life; nay, it has done more; it has melted the stubborn soul; it has bound up the broken-hearted; it has changed the proud sinner into the humble saint; and restored to offending man the lost image of his God. Do you ask what is the proper season for prayer? I answer, in the Apostle's words, "Pray without ceasing!" I mean not that you should be always on your knees, or always lifting up your voice to Heaven; but that you should constantly cherish a praying spirit, and be ready to frame a prayer from the circumstances about you. Are you blessed with temporal mercies, with a comfortable competence, a smiling family, a fair reputation? Pray that these blessings may not prove a snare to you, lest they rob the gracious Giver of your heart, and you have your "good things" upon earth only. Are you tried in your health, in your circumstances, in your family? Pray that the will of God may be accomplished in the dispensation, that you may discern the drift of his Providence, may meet it with humble resignation and reap the blessing. Are you called to undertake some arduous duty, or encounter some severe temptation? Pray that God's strength may be perfected in your weakness, that his grace may be sufficient for you, and that you may come off more than conquerers through him that loved you. Are you going to church? Pray that your hearts may be devoutly disposed, that you may enjoy God's gracious presence, and worship him in spirit and in truth. Are you leaving church? Pray that you may carry home the blessing, and that you may evidence in your tempers and your lives that you "have indeed been with Jesus." Begin the day with prayer! It is the golden key, that unlocks Heaven to pour down blessings on you. End the day with prayer! It is the same golden key that locks you under Heaven's protection.

Pray for your friends, that they may be near and dear to God; pray for your enemies, that their hearts may be changed and their souls saved; and when you have nearest access to a throne of grace, and feel your hearts in a heavenly frame, pray for your minister, that his soul may prosper, and be in health; that God would teach him, that he may teach others, and become the honored, though humble instrument of bringing many souls to glory.

I remain, dearly beloved, your affectionate minister and servant in Christ.

EDWARD WARD.

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*From the Protestant.*

At the Wesleyan Missionary meeting in London, last month,

Earl Mountcashel in reference to the Papists, said, "it was well known that he ardently desired the welfare of the Papists, his countrymen. He had gone forward upon all occasions in an uncompromising spirit. He had spoken out his mind to Papists and told them that they were going wrong; that their doctrines were destructive to the welfare of the soul. He had told them that he wished their welfare, both spiritual and temporal, and therefore he felt it to be his duty to tell them of their errors. That he bore no ill will to the Papists, thousands around him could testify; and he had the satisfaction of being able to state, that though they knew how decided his opinion was relative to their errors, they loved him as he loved them. That he did not interfere in the slightest degree with that harmony which ought always to subsist between neighbors. The schools established by him had been attended with the most flattering success. He had a great number of Popish children who attended, notwithstanding the most strenuous efforts on the part of the Roman clergy to prevent it. The priests had gone the length of reading over their names in the chapel, a thing, of all others, the most dreaded by the peasantry. In some instances the priests had succeeded in inducing parents to remove their children, but they speedily returned to the schools. They generally took the advantage of his absence for that purpose, a circumstance which rendered him very anxious to return, being satisfied that the children would then again attend the schools. He was not at all surprised at the anecdote relative to the priest threatening to turn the child into liver. Such was the moral degradation of the people in Ireland; such was the state of ignorance in which the priests endeavored to keep the people's minds, that it was literally the blind leading the blind, and they endeavored to make the people believe all manner of lies. Where he resided the priests made the people believe that they possessed the power of compelling them to eat grass. In Kilkenny, an idea prevailed that the priest was capable of turning any person he pleased into a goat. A Roman who had attended a Protestant church, was so alarmed by a threat of this kind from a Popish priest, that he mentioned it, with all that apprehension that a belief in its truth was calculated to excite. The Protestant minister to relieve his mind, offered to accompany him to the priest, in order that the priest might commence his operation on him. The clergyman actually accompanied that poor ignorant man to the Roman priest, and having made known his business, the priest asserted his capability of turning him into a goat; but when brought to the test, and requested to commence the metamorphosing process, he replied, he had not got the necessary apparatus ready. In that way the people were kept in a state of the most barbarous ignorance.

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*Romanism.*—In 1816 pope Pius VII, reprimanded an archbishop of Russia, for distributing the Bible; which had received the *papal sanction.* Another archbishop was censured for *asking permission* of his "Holiness" to form a Bible Society in his diocese! The Pontiff denounced Bible Societies as *"the most profound craft,* as overturning the very foundations of religion, as impious machinations, and as a pestilence which must be annihilated." In his endeavors to suppress the circulation of the Scriptures, he received the hearty co-operation of two *liberals;* one of whom declared, that the "less influence religion possesses in any country, the more are the people virtuous, happy, free and peaceful."

Milner denominates the eagerness that is manifested in many places to obtain the Bible, "*Bibliomania;*" declares that the circulation of the Scriptures *multiplies crime;* and affirms that "a plain Popish peasant, who is well grounded in a knowledge of his catechism, knows more of the word of God, than a preacher who can repeat the words of the whole Bible by heart."

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## REDEMPTION.

The following perspicuous view of this subject, is taken from Catlin's Compendium of Theology, a valuable book for families and Bible Classes, which was noticed in this paper a few weeks since.—*Evangelist.*

The redemption of sinners differs materially from the redemption of slaves and captives.—Such may be redeemed with money, or be exchanged for others, in a like state of bondage with themselves. For they are considered as being free from criminality; though lawful captives. But in the case of sinners, money is out of the question. All the gold of Ophir would be of no avail, to redeem the soul from spiritual bondage. To offer money for the redemption of a convict, under the wholesome laws of human government, would be deemed an insult to the government. To offer money for the redemption of offenders in the Christian church, would be an insult to the body of Christ.

Redemption, in the Bible sense, is effected, only by the atonement, which was made by the vicarious sufferings of Jesus Christ. "Ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot." All mankind, having by their transgression, fallen under the sentence of eternal death, and being unable to deliver and save themselves, unable to atone for their sins, or to render that honor to the divine law, which justice demands; the way was prepared for Christ to interpose, according to the covenant of redemption, and give up his infinitely precious life for sinners, which was an all-sufficient sacrifice. This was a sacrifice acceptable to God; and this removed every obstacle, and every insuperable difficulty, in obtaining salvation. Now the door of mercy was opened, and nothing was required, but barely to accede to the humiliating terms of forgiveness, through the atoning blood of the Redeemer; and to embrace him by that faith, which works by love. Propitiation was made for the sins of the whole world. Christ *tasted death for every man.* The atonement was infinite and unlimited, however limited the application of it may be, in the actual redemption of souls from the bondage of sin and death, by the power of the holy Ghost. To lay an ample foundation for the pardon and salvation of all penitent sinners, by suffering in their stead, the curse of the broken law, was the nature, as well as the design of the atonement. The suffering was, strictly speaking, vicarious—*one for others*—"the just for the unjust." Christ died for the ungodly."

Great as the work of redemption is, and all-sufficient as the atonement is; yet these afford no security for the salvation of a single sinner.—What could the atonement avail a guilty world, were no man found willing to receive it? Superficial minds infer, from the sufficiency of the atonement, that all men will be saved. With as much propriety it might be said, that the atonement is sufficient to rid this world of evils; therefore this world will be rid of evils. Or that the atonement is sufficient for the salvation of devils; therefore the devils will be saved. But the fact is, "the whole creation groans and travails in pain together until now." The dreadful consequences of the apostacy are not removed; and mankind are not saved, by the mere sufferings of Christ. The atonement, in itself considered, saves no man *from* his sins; and no man can be saved *in* his sins. Of course, the salvation of no man is secured by the atonement.

By the blood of Christ, the law of God is vindicated, and is most powerfully enforced. Of course, the certainty of the damnation of all the impenitent is established. The work of redemption, instead of leading us presumptuously to hope for salvation, at all events, should alarm us with a sense of sin and danger. For as great as the atonement is, so great is our guilt; and if we continue in sin, so great will be our final condemnation. How extremely hazardous is it, therefore, to persevere in sin, hoping for salvation, on the ground of full redemption, by the atoning blood of Jesus Christ!

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*From the Christian Journal.*

## HAMILTON COLLEGE.

Mr. Editor—You will much oblige many of your patrons and other friends of science, by giving the following a place in your paper.

Mr. Theopholis Smith, recently a tutor in Yale College, has been elected by the trustees of Hamilton College, as we are informed by some of that body, to their newly established professorship of Rhetoric and Belleslettres.

We learn from the same source, that Mr. S. is recommended by the faculty of the first mentioned institution, as possessing, in a high degree, qualifications for the office to which he is invited.

The public are furnished with additional and satisfactory proof, by this measure of the trustees of Hamilton College, that they are determined on redeeming their pledge, that no exertions on their part shall be spared to raise their institution to its former standing. Their answer in March last, to the call from the Regents, was read by every friend of the College with deep interest. The following remark in their report we noticed with peculiar satisfaction, "That the institution appears rapidly rising from the depressed state into which it had fallen; that the great experience of President Davis, his high reputation as an instructor, assisted as he is by the other able men associated with him in the faculty (viz. Professors Noyes, North, and Lathrop) warrant them in the belief that the institution cannot fail of affording opportunities for acquiring a classical education, highly advantageous to the student and satisfactory to the public; and that notwithstanding the cloud that has lately obscured its prospects, it cannot fail, under the fostering care of its present officers, to obtain the confidence of the community, and a high rank among the literary institutions of our country."

They need *now* only faithfully pursue the course they have adopted, (and of their doing this we cannot doubt) in order to see their anticipations fully verified.

Facts show *conclusively* that much has been done by them in a short time to restore the institution to public favor; indeed, much more than could have been expected by its most ardent friends.

During the last year; as it has been stated somewhere *officially;* six young men only were admitted to the privileges of the College, and the *whole* number of students was but nine. We have learned from some of the faculty that seven new members have been added subsequently to the opening of the present session—about one week since; and that thirty-two have been admitted since the commencement of the year—twenty into the Freshmen, eleven into the Sophomore, and one into the Junior class; making the aggregate number more than forty.—Thirty-five or six are said to be already on the ground this term, and regularly attending the exercises. It is understood to be confidently believed by those possessing the best means of judging, that the prospects of increase, at no former period, were more flattering than they now are for the ensuing year. Surely the guardians of Hamilton College have every encouragement to vigorous perseverance in the good work.

The Trustees, in their late communication to the Regents, remark, "that from the low state of the funds of the College, they do not feel themselves warranted in employing the number of professors they might otherwise think desirable." We are glad to see that they have, however, since that communication, appointed an additional professor; and notwithstanding the state of their funds, they need not, and we hope and trust they will not, hesitate to make another appointment. Without a competent corps of able and faithful instructers, no institution of learning can be expected to take a very elevated standing. The trustees of no such institution will wait, if they are wise, till in possession of all the means necessary to their support. If without the means, this is the *first*, and an essential step towards acquiring them.

Let the guardians of Hamilton College *first* do their duty, and they may rely upon it that an enlightened and patriotic community will *then* do theirs. The public, beyond all question, are awaking to a deep and lively interest in the destinies of this institution: this is a matter of encouragement and rejoicing; and never will they see it languish, when convinced that *nothing* but pecuniary aid is needed. Not a reason can be given why Hamilton College should not very soon acquire, and steadily maintain a distinguished rank among its sister institutions; and, certainly, there is no portion of our country, where a public seminary—such as this *was*, and is destined under its present board of trustees and faculty, we make no doubt, soon again to be—would send forth a more extensive, or healthful influence.

CIVIS.

P. S. Editors in Utica, who are friendly to Hamilton College, and in other western villages, are respectfully requested to insert the above article in their journals.

OHIO LAND—**1,500** Acres, for sale—Enquire of A. & C. Carpenter, or
May 25, 1830. JOSIAH BISSELL Jr.

**FURNITURE,**
OF ALL KINDS, MADE AND SOLD AT THE
**Cabinet Warehouse**
Near the East end of the Bridge Main-st., Rochester.
F. STARR.

**WM. H. WARD & CO.,**
(MARBLE BUILDING,—*Carroll-Srtcet,*)
HAVE just received a *full supply* of
**GOODS.**
Rochester, June 2, 1829.

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

FARM FOR SALE.
88 ACRES—40 improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Enquire of JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

DYSPEPSIA.—Extract of a letter from a gentleman in New York, to his friend in Canandaigua, dated June 5th.—"As much has been said in this city and elsewhere about the new process in the cure of that distressing complaint, Dyspepsia, or Indigestion, permit me, to call your attention to it.—Dr. Talmadge Southerland has practised it from the commencement with great success, in connection with Mr. Halsted; and he has since effected many cures in long standing cases, on males and females. One of my workmen received important benefit when he appeared hastening to the grave: and he is now and has been for some months able to work constantly. I have conversed with several gentlemen who have experienced effectual cures. Yesterday a well informed person, the son-in-law of one of our first physicians, and has been under his care for five years without benefit, who has been to the West Indies, and to the South, without avail, but had wasted in the last year from 150 to 118 lbs. weight: he has been under Dr. Southerland's care for ten weeks, during which time he has gained 25lbs. in weight, and has no doubt the process will cure his or any other case, however bad—though no medicine (or very little) is used. It is evident that the *nature, cause,* and *cure,* of the Dyspepsia, have been wholly misunderstood by the physicians—a fact no less true than strange. Patients, far and near come to and correspond with the Doctor, and many of our first citizens have been entirely restored to health, after suffering much and long. I have every reason to believe that there has not been one failure under Dr. S's management. It may appear to you, Sir, while unexplained, (and I am not competent to explain it) to possess much mysticism, and perhaps some quackery—but you may be assured there is nothing of either: the process is perfectly consonant with the science of the healing art, and the structure and mechanism of the human frame, which every sensible patient is made clearly to comprehend." ☞ Dr. T. Sutherland resides N. E. corner of Grand and Elm street, New York.
June, 1830. 27 3w

**ANTI-ANETUS!**
*A Safe and Speedy Remedy for Fever-and-Ague*
PREPARED BY J. S. WARE, CHEMIST,
**Rochester, New-York.**

IN a community like ours, nothing can be more perplexing and discouraging than the prevalence and relapses of ague and fever. The farmer more particularly feels the paralyzing influence of this perpetual *incubus.* Not only the sufferings of perhaps his whole family at once nor yet the medical bills accruing therefrom, constitute the sum of his perplexities; but to these must be added the loss of their whole time, and that too at a season when time to him is the most valuable. It is when he first begins his settlement in the "New Country," when his woods must be felled, his lands cleared; and in the Spring when his fields must be ploughed, sowed or planted, that this inveterate foe arrests his progress, consumes his money, time, and constitution, and blights his prospects. Believing that pain, expense, and loss of time may be prevented by a timely and persevering use of very simple medicine, the Subscriber offers to the public the abovenamed remedy, being a new and safe compound, warranted to cure, if not so speedily, more permanently than any other now in use. This article is not offered as a universal remedy, that is, to cure every malady that may, or can attack human nature, but as a remedy for ague and fevers only, which, from considerable experience, and the testimony of several medical gentlemen, the subscriber hesitates not to declare his belief that it will generally cure.

*N. B.* In all cases where the directions are strictly observed and a cure is not effected, the money will be refunded,

*For Sale* by Webster & Reynolds, Batavia, Almy & Wilcox, Le Roy, Clark & Dean, Lima, J. B. Elliot, Brockport, Robinson & Loomis, Palmyra, Dean & Crosby, Lyons, also by the subscriber, Exchange St. Rochester, N. Y. J. S. WARE.

*RECOMMENDATIONS.*

I hereby certify that my son, twelve years old, has been cured of the *Ague and Fever,* in a few days, by the use of *J. S. Ware's "Anti-Anetus."* He has been afflicted with the above disease for two years past, which has resisted all medical aid. *AARON HAZEN.*
Hanford's Landing.

This is to certify that I have been cured of a severe attack of the *Ague and Fever,* by the use of *J. S. Ware's "Anti-Anetus."* *THOMAS LEWIN.*
Greece.

*Mr. J. S. Ware, Sir:*—Having made use of one Box of your "*Anti-Anetus,*" I am perfectly cured of the *Ague and Fever.* *M. ACELTON.*
Greece.

*Mr. J. S. Ware, Sir:*—Having been persuaded to make use of your "*Anti-Anetus,*" for the cure of the *Ague and Fever,* I would inform you, for the benefit of those who may be afflicted with this most appalling disease, that I perfectly cured by taking one Box. You are at liberty to give this to the public. *A. EASTMAN.*
Rochester, N. Y. 1y 47

*To Exonerate from Imprisonment*

Creditors of Ira Wyman, of Brighton, Monroe County, Insolvent Notice first published June fourth, 1830, creditors to appear before Hon. Addison Gardiner, Circuit Judge, of the 8th judicial circuit of the state of New York, at his office in Rochester, on the twentieth day of August next, at 10 o clock in the forenoon.
10w

*To Exonerate from Imprisonment.*

Robert Fulton, of Chili, Monroe county Insolvent—time to show cause, September 3 1830, at 10 o'clock, A. M. before Moses; Chapin, Esq.] First Judge of the county courts, of Monroe county at his office in Gates. Notice first published, June 25, 1830. 10w

*To Exonerate from Imprisonment.*

Jefferson Haywood of Rochester, Monroe county insolvent. Notice first published June 12, 1830. Creditors to appear before Hon. Moses Chapin first Judge of said county, at his office in Gates, on the 28th day of July, 1830, at 10 o'clock, A. M. 24 10w

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's Office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber (the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date... Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830.
NATHANIEL HALL.
Assignee
Whittlesey & Mumford, Att'ys

*VILLAGE LOTS.*

AS the spring opens I offer to sell VILLAGE LOTS—some that are under mortgage and some that are not, and all customers can have their choice.
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830.

*HARTFORD FIRE INSURANCE CO.*
**& ÆTNA INSURANCE COMPANY,** HARTFORD.

THE subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street. LEVI WARD Jr.
January 9, 1829.

**MAY 1830.**
**ROCHESTER CASH STORE.**
**HILL & PEET,**

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

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

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

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

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

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

*BIBLE COMMENTARIES.*

HENRY'S EXPOSITION of the Old and New Testament with practical remarks and observations, 6 vos. 8 vo. *Gillis' Commentary* on the O d and New Testament, complete in 9 vos. quarto.

*Scott's Family Bible* with explanatory notes, practical observations, and copious marginal references; the last and best editions, 6 vos. 8 vo. and 5 vos. quarto.

*Clarke's Commentary* on the New Testament with critical notes, 2 vos. 8 vo.

ALSO

*Cheap Family Bibles,* and an extensive assortment of *Theological Works* for sale by E. PECK &c.

**CLINTON HOUSE,**
EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House, Utica, has become the lessee of this splendid establishment. Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visitors, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS; and they may be assured of meeting every attention and convenience which the most assiduous labor can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited.
June, 1830. 26 6m

*ROCHESTER HOUSE.*
**James C. Henry,**

BEGS leave to inform his friends and the public, that he has become the lessee of that spacious establishment in the village of Rochester, designated the **ROCHESTER HOUSE,** and recently kept by *Mr. Thomas Noyes.*

The great comfort of this house is attributable to the many commodious suits of rooms, and other apartments, where parties, travelling, have the option of enjoying private, or a pleasant public table.

Strict attention is paid to the numerous lodging rooms throughout the establishment. The whole interior economy is such, the proprietor deems it superfluous to add any remark as regards his table, bar, etcetera. His attention will be devoted to the convenience and pleasure of visiters who may honor him with their company. Every exertion will be made to sustain the reputation the house has heretofore enjoyed.—June 12, 1829 24tf

**SIX DAYS ONLY**
*PIONEER STAGES.*

THESE excellent lines of Post Coaches, running between Albany, Buffalo, Lewiston, & Niagara Falls, passing through Utica, Syracuse, Auburn, Canandaigua Batavia, Rochester and Lockport.

LEAVE Albany daily, except the Sabbath.—Office at No. 507, South Market-St. near the Steam-Boat Landing—the Eagle Tavern;—the National and Columbian Hotels.

LEAVE Buffalo daily, except the Sabbath;—Office at the Buffalo House;

LEAVE Lewiston daily, at 4 oclock in the morning except the Sabbath;—Office at Colt's, Lewiston Hotel.
Nov. 27, 1829.

☞ The editors of those papers to whom this notice is sent for publication, are requested to insert it during the months of December and January and July and August next, & send their bills to this Office for payment.

**Canal Transportation.**
HUDSON & ERIE LINE.
ALLEN, TIBBITS, & CO.

WISH to inform their friends and the public, that the *Hudson and Erie Line,* one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superior style for carrying *Freight* and *Passengers,* being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED,

in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandise entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester,*
JAMES MOORE, Jr. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego,*
BUTLER, M'DONOUGH, & Co. *Utica,*
J. H. HOOKER, } *Troy,*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, } *Coenties Slip,*
P. HART, Jr. } *New-York.*
April 9th, 1830 15tf

Central Library of Rochester and Monroe County
Historic Newspapers Collection

# ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. | FRIDAY, JULY 23, 1830. | VOLUME IV. NO. 30

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY
ELISHA LOOMIS.
*Office in the Globe Buildings, Main-street near the Bridge.*

TERMS.

*A single subscriber, $2.50 per ann. in advance.*
*Village subscribers, $2. 50 in advance.*
*Companies of five or more, who pay in advance, or within one month from the time of subscribing, $2 dollars.*
*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

*For the Observer.*

*Messrs. Editors:*—In my article in your paper of to-day, I was not sufficiently explicit in my remarks upon volunteer agency, and hence you yourselves have, and probably others will understand them differently from what I intended. The remark alluded to is this: "I have no doubt but that all the funds contributed to the Assembly's Board will be collected by volunteer agents without any expense." This remark I intended to apply to the Presbytery of Rochester. The time has not yet arrived when the services of special Missionary Agents can be dispensed with in every section of our country, but in compact Presbyteries, like Rochester and some others, where the missionary spirit prevails in some good degree among the ministers, all the collections for missionary purposes might be made by half a dozen volunteer agents, without being a burden to any one of them. That the missionary spirit has greatly increased in the Presbyterian church since the Assembly's Board have commenced operations on an extended plan, and that a thrilling interest in the missionary cause is felt by some individuals at least, cannot be denied. Recently a venerable father in the ministry volunteered his services as agent of the Assembly's Board of Missions for the period of seven months, and is now laboring to promote the cause of Missions and cause of Education in the states of Kentucky, Ohio, and Indiana. Another individual volunteered his services to the same Board and is now laboring as an agent, at a distance of between three and four hundred miles from the place of his residence. These probably are rare instances, but we may calculate upon hearing of many more such before the christian community generally shall feel one half the engagedness in the missionary cause which they ought to feel.

Yours, PRESBUTEROS.
July 16, 1830.

## FRELINGHUYSEN'S SPEECH ON SABBATH MAILS.

The following is the speech of Mr. Frelighuysen on his resolution concerning Sabbath Mails, in the Senate of the United States, May 8, 1830.

PREAMBLE AND RESOLUTION.

The Sabbath is justly regarded as a divine institution, closely connected with individual and national prosperity; no legislature can rightfully reject its claims; and altho' the Congress of the United States from the peculiar and limited constitution of the General Government, cannot by law enforce its observance; yet, as they should not, by positive legislation, encroach upon the sacredness of this day, or weaken its authority in the estimation of the people, therefore, it is

*Resolved*, That the Committee on the post-office and post-roads be instructed to report a bill, repealing so much of the act on the regulation of post-offices as requires the delivery of letters, packets and papers on the Sabbath; and further, to prohibit the transportation of the mail on that day.

*Mr. President*—I have presented this resolution to the Senate, not only in the hope that we may consider and respect the claims of the Sabbath, but also that an occasion may be afforded of disabusing the public, in regard to the object of the memorialists.

When it was proposed to our fellow citizens, during the last Congress, respectfully to petition for a repeal of the law which required the transportation of the mail and the opening of post-offices on Sunday, it produced a spontaneous, cordial, and unexampled concert and co-operation, from one limit of the Union to the other. Thousands of our constituents, who would abhor all religious tests and ecclesiastical domination, sent up their request that a profanation of the Sabbath, as destructive of our temporal prosperity as it was offensive to God, might be repressed.—Sir, it was a noble tribute to the just claims of a day held sacred by all Christian men. It was a nation's voice, speaking on a subject deeply involving its best interests. I could wish that the plea had been regarded, and at least rightly apprehended. The petitioners would not have been charged with the design of uniting church and state, in any dangerous alliance, had their motives been justly appreciated, or their language distinctly understood. In looking over the memorials that have loaded your tables for the last and present sessions, I find among them the first names of our country. The principal merchants in all our important cities, judges, jurists, and legislators, the farmer, manufacturer, and mechanic, of every denomination, have combined a weight of influence, and respectability of testimony, on the sacred authority of this holy day, as honorable to them as it should be persuasive and prevalent with us.

The honorable committee of the House of Representatives, to whom these memorials had been referred, in their report made on the 30 of February, 1829, observe: "It is believed that the history of legislation in this country affords no instance in which a stronger expression has been made, if regard be had to the numbers, the wealth, or the intelligence of the petitioners."

Sir, what has wrought so sudden and singular a revolution in the public mind, if such indeed be the case? Whence has arisen this clamorous opposition to an object that so lately seemed to draw to itself such universal and popular approbation? When we open the volumes of remonstrances against the interference of government to prevent its own violations of the Sabbath, but one prominent cause is urged. It is gravely asserted that the petitioners are striving to bring into the operations of our government an ecclesiastical dominion, to lord it over the consciences of men, and to encroach upon the rights and freedom of religious belief and opinion. Sir, it is due to all parties, as well as to ourselves, to examine this charge, in the spirit of candor, divested of all prejudice, and with a single, sincere desire that the truth may be known.

The men who have presented their respectful memorials to the Congress, are not among those that have ever been friendly to either civil or ecclesiastical bondage. I have traced among them the names of many illustrious worthies of our revolution. They seem to have rejoiced in an occasion that would bear their public testimony to the authority of the Christian Sabbath.—Moreover, when we seek for the proof of this ungracious charge, we find that instead of desiring any inroad to be made upon the rights of conscience, the manifest design of the memorialists has been to increase the entrenchments around these high interests. They saw in this act of Congress, beside other exceptionable features, a direct invasion of religious liberty; that, whilst it left all others tranquil, it attacked the principles of every Postmaster in the land, with all the multitudes of clerks, assistants, messengers, and mail carriers, and commanded them to disregard the divine authority, and the legislation of almost every state, and to make the Sabbath a day of business, and of distracting servile labor. And without disturbing in the least degree the opinions or creed of any body of Christians, Congress was besought to repeal a statute thus adverse to individual privilege and public welfare. The truth is, Mr. President, the whole spirit and scope of these applications have been tortured from their obvious intention; as I hope to show to every member of the Senate.

The eleventh section of the act of Congress regulating the post-office department, requires that "Post-masters shall, *on every day of the week*, keep open their post-offices, for the delivery of letters, packets, and papers, at all reasonable hours." No other statute of similar requirement can be found in our civil or criminal code. It is an anomaly in our legislation. In all our public laws beside, we perceive a very commendable concern for the sanctity of the Sabbath. And when we recur to their provisions, we shall be furnished with a conclusive reply to the objection, that is derived from a diversity of sentiment, on the proper season that should be devoted to religious duties. Our predecessors have acted upon a true republican principle, that the feelings and opinions of the majority were to be consulted. And when a collision might arise, inasmuch as only one day could be thus appropriated, they wisely determined, in accordance with the sentiments of at least nine-tenths of the people, that the first day of the week should be the Sabbath of our government.

This public resignation is accorded to the Sabbath in our federal constitution. The President of the United States, in the discharge of the high functions of his legislative department, is expressly relieved from all embarrassment on Sunday. The business of the Supreme Court, the highest judicial tribunal of the country, is by law directed to suspend its session on Sunday. Both Houses of Congress, the Offices of the State, Treasury, War and Navy departments, are all closed on Sunday. And all the States of the Union, I believe, (twenty-three of them certainly,) by explicit legislative enactments, acknowledge and declare the religious authority of Sunday.

Sir, these State laws do not merely notice this day, but they require in terms its religious observance, and prohibit its profanation under proper penalties. And yet these regulations may be assailed with equal propriety as the resolution I have submitted.

A brief allusion to the course of public enactments by the States, will fully illustrate the high consideration that has been devoted to the Sabbath, as a portion of time which duty, sound policy, and our best interests require, should be set apart for religious service and moral improvement. I have selected two or three cases only; not that they are the strongest, but because they present a fair estimate of the views that have been entertained by the different legislatures of the Union. In the States of Georgia and North-Carolina, so decided was the piety of their statesmen, that they not only prohibited the profanation, but required the observance of the Sabbath. Pursuing our researches into the legislation of all the old thirteen States, and most of the new Western States, sections of a kindred spirit are found to be incorporated into their systems of laws. Sir, this forms a most grateful testimonial, that refutes all the outcry of "sectional conspiracies" and "unhallowed combinations." It exhibits a full, harmonious and honorable commentary upon the great political truth, that a free people can preserve their liberties through moral influence alone; and that to cherish these, a Sabbath is vitally indispensable.—Permit me, Mr. President, before I dismiss this part of the subject, to give an extract from a public law of the Territory of Michigan, adopted on the 15th of May, 1820; it is the preamble to "an act to enforce the observance of the Sabbath." I deem it important, for the sound principles and practical wisdom which it combines. The extract follows: "Considering that in every community, some portion of time ought to be set apart for relaxation from worldly cares and employments, and devoted to the social worship of Almighty God, and the attainment of religious and moral instruction; which are in the highest degree promotive of the peace, happiness and prosperity of a people; and whereas the first day of the week, commonly denominated the Sabbath, has at all times among Christians in general been devoted to these important purposes," &c., therefore, it is by that act ordained, "that the first day of the week shall be kept and observed by the good people of the Territory, as a Sabbath, holy day, or day of rest, from all secular labor and employments." I cannot forbear to remark, sir, that such indications of correct sentiment are heard by us with peculiar satisfaction, as coming from our territorial districts. They are the best pledges that could be given of the stability and prosperity of the rising communities on our borders.

The example of the old world also pleads powerfully on behalf of this sacred institution. London, with all its wealth, business and enterprise, regards the Sabbath. No mail is opened or closed on this day. And although there is probably five times the commerce between London and Liverpool, as between New-York and Philadelphia, no mail leaves the metropolis for Liverpool between Saturday evening and Monday evening: and the mercantile classes of these populous communities make no complaint of this interruption. No, sir. They rejoice at the relief and refreshment from the toils of worldly business; that one day in seven there may be a pause in the anxieties of eager speculation; and that even the rage of selfish cupidity is compelled to suspend its pursuits. Now sir, in this review of the case; it must appear a most singular prejudice that is now excited and raised against all efforts to restore our national legislation to a consistency with its own principles, so often avowed. It is as absurd as it is unjust. Every State of the Union has, from its very origin, preserved just such a connexion between church and state as is now deprecated, and by means much more vigorous than the repeal of this offensive section. They have fixed the day; they have enjoined its observance; they have specified and prohibited its profanations in particular details, and annexed the sanctions of legal penalties; and yet, after all this, when Congress are respectfully requested to be passive, and not to command its violation, but to leave the Sabbath alone, the note of alarm is sounded, (and many good men are deluded by it,) that some dangerous conspiracy is meditated against the freedom of conscience.

This charge perhaps deserves a more particular examination. If it be meant to impute to the petitioners a desire, that the government should establish a particular system of religious doctrines, to form a national creed; that it should erect an ecclesiastical council to adjust all differences in opinion, no complaint was ever more unfounded. But if it amounts merely to the imputation of an earnest wish, that the whole conduct of the nation, in the administration of its laws, and the transaction of its business, should be conformed to Christian principles; that our rulers might acknowledge their obligations to the Supreme Ruler of the universe, respect his laws and legislate in his fear, the charge is true, sir, every word of it. And is this a dangerous union of church and state? Does the expression of such pure and exalted sentiments, in these memorials, deserve to be driven from your doors, and put aside with the traitorous purposes and evil deeds of "Cataline, Judas, and Arnold?" Sir, this unfounded implication of the motives of the petitioners may become the watchward and apology for all manner of wickedness. Men may be guilty of blasphemy, drunkenness and murder, and when you approach them with the language of rebuke or admonition, they may, behind this shield, turn to you with the cry of "fanaticism," that you wish to bring religion into matters of civil concern. They may tell you that it is far better for her to move in her own proper and appropriate sphere, "better to be locked up in a man's own bosom," and not become a busy body in other men's matters. Sir, why may not individuals as well as states? when did the latter obtain exemption from the claims of religion? The same page that proclaims condemnation to the sinner, also declares, "the nation that will not serve God shall perish." Congress are not asked to legislate into existence the precepts of piety. No, sir, these are enacted already; they can never be repealed; and it is a most dangerous and destructive delusion to suppose that although as individuals and families, we are bound to respect the principles of religion, yet when we assume the character of states and nations they cease to exert any legitimate influence. Such was not the political faith of the father of his country. Washington loved to cherish that connexion between church and state which led to universal public and private virtue. And this result, he deeply realized, could flow alone from the prevalence of religious principle. Hear his forcible illustration of it, in his last councils given to his country, in his farewell address of 1796: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. Let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." The reflection and experience of this illustrious man convinced him, that all attempts at sustaining a moral community, without founding its principles upon religious obligation, would be utterly vain and fruitless. He clearly perceived that without this, morality had no vital principle, and would be a mere sounding brass to amuse the ear, but would exert no salutary restraint upon the conduct of men. Sir, he made the connexion of religion with morality, the basis of all true patriotism. Let us ponder his admonition and pursue his counsels.

I trust that I have shown, upon the most satisfactory human authority, and by the almost universal consent of this great community, that the first day of the week is a consecrated portion of time: that so far as the laws of the country can have efficacy, in any case, they have effectually established the Sabbath day, as a day of rest from labor. Now, sir, I hope that the argument for its preservation will not be impaired by showing that the dictates of policy and the sanctions of religion alike maintain its importance. I insist, with deference, that the reasons which have been suggested for Sabbath mails are not satisfactory. Sir, it is said that the discontinuance of them would induce private expresses on that day, and that this would only increase the evil. This graduating of moral evils forms but a miserable apology. I ask, what have we to do with the probable increase or diminution of vicious or criminal practices among individuals, in a simple inquiry, whether we shall, as a Christian people, acknowledge or preserve a Sabbath; whether we shall, by our own conduct, countenance an institution of most salutary tendencies, or by our example break down its authority and rob it of all its energies? Let us do right, and leave the consequences of personal violations of duty to those who may dare to encounter them. But, sir, private expresses are subject to state laws, and would be controlled by their authority; while your mail stages claim an exemption, (a doubtful one, certainly,) that is not reached by state prohibitions. Moreover, the example of the general government is far more demoralizing than scores of private messengers. It goes down to the people with all the weight of authority, and exerts a tremendous influence.

Mr. President, our constituents look up here for correct moral lessons; they wait to hear of laws that will terrify the evil doer; that will cherish those great interests of religion and morality, which Washington instructed them to regard as the only sure foundations of political prosperity; and what, sir, will be their emotions, when they learn that this august body rejects their supplications, and decrees that servile and worldly labor *shall be done on every day of the week*, the commands of God to the contrary notwithstanding? Every man will hang his head in despondency; infidelity will ring her triumphs, and the cause of God and the country severely suffer in the discomfiture. Therefore, I have contended, that, if we must witness the violation of the Sabbath, let the guilt of them rest upon individuals, and let the government be clear.

All these state regulations would be quickened into active enforcement by your example. You have hitherto paralyzed their influence, and many of them are become lifeless enactments. But should we speak out firmly; should we arrest our own profanation, it would awaken vigilance in all the state governments, and we might hope very soon to behold our whole country in the enjoyment of a tranquil Sabbath.

Again, sir, the plea has been made, that if the mail should be stopped every Sabbath day, the transmission of earlier information by other modes would be effected, to the injury of those who rely on the mail for advices. Why, sir, intelligence is communicated now by expresses, with far greater despatch than by your conveyance, and will continue to be so whenever the occasion calls for extraordinary rapidity. Recollect the speed of the late message. It flew as on the wings of the wind; it laughed at the progress of your mail. This is an objection, therefore, without any foundation in fact. But suppose it true: I wait for the evidence that any earlier information thus obtained ever contributes to the welfare of the merchant or manufacturer. No, sir, I believe it to be blighted with a curse on its way, which, whether seen or not, actually and certainly attends it. Let it be granted that the suspension of our business on the Sabbath would diminish the amount of our profits, in proportion to the alleged loss of time; a very interesting question still remains to be solved. Will this be in any sense calamitous? I think not, sir. Let the benefits on the other side be calculated.—What shall we have in exchange? In the first place the satisfaction of a peaceful conscience; a treasure not to be purchased or redeemed with money. In the second place, we shall possess a moral excellence as a people, a thousand fold more valuable than all the wealth and splendor of commercial greatness. Yes, Mr. President, grant me the intelligence, and integrity, the public and private virtue which the Sabbath will cherish and promote; give me the people that love the repose of this day; that honor the institutions of religion, and will point my country to her best earthly hope in the hour of peril, to her surest stay and defence. I trust, sir, that we shall never graduate public worth by dollars and cents. Let us by arresting this national profanation, reject the miserable pelf that is amassed by labor pursued on a violated Sabbath.

It may be inquired wherefore it is that our citizens have remained so long quiet on this subject. You are aware, sir, that unavailing efforts have been heretofore made. But the evils have become more palpable in later years. The rapid increase of our population; the emergencies of business; the rush of trade in all its various branches, with the facilities of intercourse, have multiplied the encroachments on the Sabbath to such alarming extent, that unless some check be interposed, there is good reason to fear we shall in a very few years remember this day only in the melancholy spectacle of its universal desecration. It will be an era of portentous import. Sir, this day is the ægis of a republican and free people. It is the poor man's friend. It elevates him & his family, by promoting decency of manners, neatness, and order. It is the only time which the necessities of his condition and the constitution of society spare to him for rest and reflection; and hence every inroad upon its sacredness is a direct attack upon his best privilege. I believe, sir, that the grand adversary of our race, could he be permitted to select the single object, would strike the blow at this divine institution. He would say, resign to me this great moral lever, let my votaries drive on the pursuits of business, the schemes of enterprise and ambition, without interruption; let there be no time for man to reflect, to gather in his thoughts, to review his life, or to consider his origin and his destiny, and I desire no more.

Mr. President, the Sabbath was made for man, not to be contemned and forgotten, the constitution of his nature requires just such a season.—It is identified with his pursuits and his moral tendencies. God has ordained it in infinite benevolence. The reason for its institution, as recorded in his word, was his own example. It began with creation. The first week of time was blessed with a Sabbath. The garden of Eden would not have smiled in all its loveliness, had not the light of this day shone upon it. Blot it out, and the hope of the world is extinguished. When the whirlwind raged in France, how was it, sir? They could not carry their measures of ferocity and blood, while this last palladium of virtue remained. Desolation seemed to pause in its course, its waves almost subsided; when the spirit of evil struck this hallowed day from the calendar, and enacted a decade to the Goddess of Reason, after which, the besom swept all before it.

Our own experience must satisfy us that it is essential to the welfare of our condition. Put the mind to any action of its powers, let its energies be exerted incessantly, with no season for abstraction and repose, and it would very soon sink under a task so hostile to its nature; it would wear out in such hard service. So let the pursuits of business constantly engage our speculations, and the whole year become one unvaried calculation of profit and loss, with no Sabbath to open an hour for the return of higher and nobler feelings, and the heart would become the victim of a cold and debasing selfishness, and have no greater susceptibility than the nether millstone. And if in matters that are lawful, such consequences would issue, what will be the results of a constant unbroken progression in vice. Sir, I tremble at the prospect of my country. If this barrier against the augmenting flood of evil be prostrated, all your penalties and prisons will oppose an utterly inefficient check. Irreligion will attain to a magnitude and hardihood, that will scorn the restraints of your laws. Law, sir! of what avail can this be against the corrupted sentiment of a whole people! Let us weigh the interesting truth, that a free people can only flourish under the control of moral causes: and it is the Sabbath which gives vigor, and energy, and stability to these causes. The nation expects that the standard of sound principles will be raised here. Let us give it a commanding elevation. Let its tone be lofty. It is in this way we should expect to excite the enthusiasm of patriotism, or any other virtue. When we would awaken in our youth the spirit of literary emulation, we spread out to their vision a rugged path and a difficult ascent, and raise the prize of fame high above the reach of any pursuit, but an ardent, laborious, and vigorous reach of effort.—If we would enkindle the love of country, we do not humble her claims to a miserable posture, just above downright indifference, but we point to a devoted Leonidas, and the brightest names on the scroll, and thus urge our youth onward and upward. Let us, then, sir, be as wise and faithful in the cultivation of sound moral principles.

Mr. President, I firmly believe that the repeal of this single section, and the suspension of the mail, would exert the happiest influence. It would call up public attention. It would present the claims of the Sabbath with such force of interest and weight of influence, as would, I hope, establish and perpetuate it as an effective defence around our free institutions. The mail arrested, and the post-office closed on Sunday! by the authority of Congress. Who can fail to perceive the noble impulse that would be given.—Sir, this would correct all false and degrading estimates of this sacred day, it would almost of itself form a public sentiment. The floods of vice and infidelity would be stayed in their course. Such high example would silence the cavils of the profane. And this, as I understand it, is the true, old-fashioned way to popularity. It is not that sickly principle, which flatters public vices, and connives at national sins, but which in the purity of its purposes, dares to rebuke them, and by wise and wholesome measures to correct them.

Suffer me to urge, as a further motive, the tendency of our example in its influence upon the kingdoms of the old world. We have been greatly useful to them in the illustrations furnished by our history of the principles of civil liberty. The mass of their people begin to understand the true object of government. Until our political career commenced, power had long taught its subjects that this was a mysterious machinery, to be approached by no vulgar hand, and scrutinized by no common eye. We have broken the spell for them, and men have learned the value of freedom. We have taught them that personal liberty, security, and property are inalienable rights, that are to be protected and cherished, but which cannot be impaired or destroyed by human governments. They are prepared to receive from us instructive examples on the efficacy of a sound moral code in sustaining these interests.

I am persuaded that we shall not be deterred by the absurd imputation of a design to tyrannize over the consciences and rights of men.—Sir, this charge is most unseasonable in an age of greater moral and intellectual light than the world has ever seen. It is, indeed, a strange engine of oppression. In all past time, to hold men in bondage, it was found necessary to keep them in ignorance: but here is "a dangerous party," which some affect to fear, that none but tyrants have ever dreaded before. A party whose labors are spreading the means of general information; whose philanthophy is engaged in enlightening the ignorant and reclaiming the deluded, whose charities have penetrated the abodes of the convict and opened a ray of hope even to *him*; and such men are assailed and summoned to a defence of such conduct. I will not attempt the serious refutation of a groundless charge. I dismiss it, with this bare statement of its character.

I ask for the demonstration of fair experiment: this we can make without harm. Many of our constituents, (and they are, permit me to say, among the best friends and purest patriots of the country,) believe that such a consecration of this day is fraught with signal blessings to all our interests, as a free people. They are a part of this nation, whose opinion upon any other subject would be respected. Grant them a practical exposition of their principles, and whenever we shall have suffered by a repeal of this offensive law,—when it shall be seen that it has been in any degree disastrous to our public or individual prosperity, we may return to the practice of impiety, and proclaim abroad, that for a Christian people to regard the authority of God, and the repose of his Sabbath, is shown to be an injurious and unprofitable service.

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Schenectady has a population, by the recent census, of 4287.

Central Library of Rochester and Monroe County
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*From the Missionary Herald.*

## CEYLON.

COMMUNICATION FROM MR. WOODWARD.

Mr. Woodward's temporary residence on the Neilgherry Hills, during nine months commencing with the summer of 1828, for the improvement of his health, and his return to Jaffna in April of the last year, have been already mentioned. In a letter dated Manepy, Sept. 30, 1829, after stating that the distance from Jaffna to Nagapatam is ninety miles by sea, and from Nagapatam to the Hills two hundred and forty more, he thus describes the

*Manner of Travelling in India.*

It may not be unacceptable should I give you some description of a traveller in India, or rather of his singular conveyance and its appendages. A palankeen is quite unlike any thing I ever saw in America. The top or body of a small neat stage coach, is perhaps the nearest in resemblance. Instead of the oval form it is a parallelogram, six feet long and two and a half wide, with the top a little raised in the centre, so as to shed the rain. Instead of the swinging doors of the coach, there are, on either side, two small shove doors. Like the coach, it has either venetians, or two small windows in each end. From the centre of each end of the palankeen run out poles three and a half feet long, which are supported by iron rods from each corner, meeting on the pole, six or eight inches from the body. Though a palankeen be thus large, it is generally made of light materials, so that when empty it may easily be raised by four men to the shoulders.

Early afternoon, on the day appointed for commencing the journey, half a dozen or more coolies (baggage bearers) call for their burdens. Each man has a cloth answering for a pack, swinging over his shoulders, in which is his luncheon, knife, tobacco, &c. On his head, is a small parcel of straw, in a circular form, adapted to his head, on which he carries his load. Each man also has a staff for his support in rugged paths, or when fording rivers. To the head of this staff are attached a number of flat pieces of steel, which, by their jingling, frighten away serpents, and even wild beasts at night. The burden for one cooly is generally about sixty pounds, and this he carries thirty miles a day. Being accustomed to the business, they travel many miles without stopping, and without even supporting the burden with the hand; and their daily wages are about 40 cents.

A few hours after the baggage leaves, another set of men, thirteen in number, present themselves before the door. These are the palankeen and torch bearers. Their dress consists of a large white cloth bound around the head for a turban, and instead of the single cloth around their waists, as is common to all low casts, they wear a long white frock, so that their bodies are completely covered. This dress gives them a much better appearance than many of a higher caste, and was probably adopted that their personal appearance might be more acceptable to English gentlemen and ladies. The torch bearer has a long roll of old cloths, closely bound together in a cylindrical form, four feet long, and four or five inches in diameter. This is a lamp. In his other hand is a leather or brass vessel containing two quarts of oil. (See Matt. xxv, 4.) Having girded up their loins, they place the palankeen before the door. When the traveller is seated, the three men at each pole raise their clasped hands to their faces in the attitude of prayer, and then bowing a little with their faces toward the palankeen they invoke the protection and blessing of their gods. How much instruction and reproof from the example of the heathen! While moving on at a slow gait, the first few minutes are occupied in "getting the step," by which they move on with more ease to themselves and the person they carry. Commencing at the same time, their song, "*Ha, Hum, Ha, Hum,*" by which the step is regulated. The monotony of this song is sometimes broken by some one more merry than the rest, who, with the apparent design of driving away melancholy, or of pleasing their employer, raises his voice, and sings, "Good gentlemen good pay will give." When tired of this, some still more animating thought is thrown out, such as, "We'll take our pay, go home, and buy a fine cloth." Thus they run on, six only bearing the palankeen at a time. At a signal given from some one whose shoulder is weary of its burden, they stop, and in a moment pass the pole to the other shoulder. When one set becomes weary they are relieved by the other, who run by their side. Having run one and a half or two hours, they rest a few moments, and spend this time in adjusting their clothes, girding up their loins, eating tobacco, &c.; or, if much fatigued, by lying down. The torch-bearer runs by the side of the palankeen, and when his torch becomes dim, he pours in oil from the vessel he carries in the other hand. On arriving at the bungalow or rest house, perhaps fifteen miles from the place of setting out, the bearers lie down and sleep till they are roused at three or four in the morning. At seven or eight they arrive at the second bungalow. The rest-houses on the road I travelled, are very neat and commodious stone buildings, erected by government for the accommodation of travellers. In journeying through the country in this manner, many excellent opportunities occur for publishing the Gospel and distributing tracts. Of the former I was able to do but little, though often tempted to go beyond my strength.

At Coimbatore, twenty-five miles from the foot of the Hills, I was very kindly received by Doctor Morton, a Christian friend to whom I am greatly indebted for repeated acts of kindness while residing on the Hills. With him I spent a Sabbath, and on Monday proceeded to Sereemoogar bungalow at the fort of the Hills. At this place I discharged the bearers who brought me from Trichonopoly, because they were unwilling to ascend the mountain on account of the cold. During the day I spent in this place, the thermometer stood above 98° within doors. On Tuesday evening, having procured Hill bearers, I commenced the task of climbing the steep and rugged mountain. The way was rendered particularly unpleasant by the rain, which came down in torrents, and the lightning played vividly near us. The poor bearers, who were quite unaccustomed to such a war between the elements and the mountains which disputed the passage of the clouds, set down the palankeen in their fright, and, raising their hands towards heaven, [illegible] Swarmee, Swarmee" ("O Lord, O Lord.") Before midnight we passed the region of the clouds, from which [illegible] fluid, as it discharged itself upon the side of the mountain, or the plains below.

*The Neilgherry Hills.*

At six o'clock in the morning, I was awoke by my bearers on the summit of the Hills. Instead of finding myself among barren rocks, or in an impenetrable forest on the side of a great mountain, according to my preconceived notion of the place, I found myself on table land, or rather in a country beautifully variegated with hills and dales. I looked in vain for the rocks and jungle. On either side of me was a rich soil under cultivation.

The "*Neil-gherry Hills,*" (*Neil*, blue—*gherry*, mountains,) or, as called by some, the *Neilgherries*, are a part of the range of mountains extending along the western coast of Hindoostan, from Cape Comorin to Surat. The place at which I resided, *Kotengherry*, is in N. Lat. 11° 19'. It is nearly ten years since these mountains were first explored by the English. It is not, however, more than five years, since they were first resorted to by invalids, and not more than two since the fame of them reached Jaffna. Their discovery is an invaluable acquisition to the country. Invalids, who were obliged to sacrifice much time and spend immense sums of money in order to obtain a change of air, may now, at a trifling expense, ascend this mountain, and secure more benefit from one year's residence there, than from a two year's trip to England; that arising from the voyage excepted. It is without doubt one of the finest climates in the world. The daily variation of the thermometer, within the house, during the nine months of my residence, was not more than three or four degrees. During the hottest months, the mercury varied from 64° to 68° of Fahrenheit's thermometer; and at the coldest, from 40° to 44°. In the open air, the variation would have been greater, especially in the cold season, as ice was frequently found in the morning.

Both Mr. Woodward and Doct. Scudder were essentially benefitted by their visit to this healthful region.

*Journal of Mr. Winslow at Oodooville.*

Aug. 16, 1829.—At an evening meeting in a neighboring village, my assistant read a part of a manuscript tract called "The Dark Way," written by a poet in Tanjore. Having frequently had extracts from it read in different places, I had seen a good deal of its effects, but never more than this evening. There were two youngerly brahmins present, and the tract exposing the absurdity of several methods for obtaining the pardon of sin, which are trusted in by the people, these brahmins were called on by many to defend their system. But as the arguments are drawn from a comparison of different parts of writings accounted sacred by the Tamul people, and supported by the extracts from the poetry of their wise men, the brahmins could say nothing. They were obliged to bear quietly the ridicule of all at the meeting. It may be considered an anomaly, but so it is, that though the people treat the brahmins usually with great respect, not daring to sit on the same seat or mat with them, yet they often express pleasure in seeing them foiled in attempting to defend heathenism. While slaves to idolatry they laugh at it. I have often observed this, when reading a tract which we have published, addressed to the brahmins, and containing a severe attack on their system. They cannot defend it, or answer the arguments of the tract; and the people, instead of sympathizing with them, often ridicule them.

After relating an account of a festival at Nellore, he concludes:

Would that those who talk of the morality of the heathen, could view but a small part of the crimes and abominations of one such festival as this, when thousands of either sex, and of all ages, are, for twenty successive nights, until midnight or after, crowded together in the precints of this temple; quarrelling, stealing, and committing other irregularities not to be named, while thus collected together for their idol worship. The truth is that idolatry *degrades the intellect*, and almost all the accompaniments of idolatry *corrupt the heart;* and there is no redeeming spirit in the injunctions of morality, connected with the system, for they are without any effective sanctions; and there are no examples of holiness even among the gods.

*School-Houses.*

School bungalows are generally without walls, and consist only of a thatched roof supported by posts set in the ground, with a floor of earth a little elevated. When, as in the present case, a large number of children are seated in them, though on the bare floor, or on a single mat of straw or braided leaves, with their ola-books in their hands, studying aloud, or writing with an iron stile, they present a lively and not uninteresting scene. There were in the bungalow four schools collected, and we had the pleasure of finding many of the children able to read the Scriptures pretty fluently, and to give a good account of the Scripture lessons.

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## SANDWICH ISLANDS.

*Extract from a letter of the Rev. C. S. Stewart, dated at Honoruru, 24th of Nov.* 1829.

The Rev. C. S. Stewart, formerly a missionary of the Board at the Sandwich Islands, accepted, in the winter of 1829, the chaplaincy of the United States' Sloop of War Vincennes. The letter from which the following extract was taken, was written when Mr. S. had been eight weeks at the Islands, and just as he was on the eve of departure.

"I have been enabled to visit all the stations, except that of Taui, and to see all the missionaries except two or three. Every thing connected with the progress of the great cause here is cheering, and abounds with promise of still greater things. The harvest of eternal life is rich and wide, with scarce a single reaper to tens of thousands. Hawaii at this moment, with her ninety thousands, has two laborers only in all her coasts, while every village and every district in all her borders echoes night and day to the enquiry "What shall we do to inherit eternal life?" "Come over and help us—come over and help us." I do not know how it will be possible for the Committee, the Board, and the American churches to refuse another reinforcement here.

I could write a quire expressive of all I have seen and felt since I have been here, and regret [illegible] to [illegible] heart is filled with gratitude and joy at the prospects of the church and nation. The king, I trust, is safe as to the interior; he [illegible] he is an uncommonly fine young man.—*Ib.*

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INTERESTING FROM THE CHOCTAWS.

Extract of a Letter, dated, Emmaus, C. N. June 9, 1830.

"Almost every Captain in this district supposed to be favorable to the gospel has been broken. Such determined opposition to the gospel I never saw. Every device which malice and ingenuity can invent, is tried, to put it down.—The Choctaws are told that no men of respectability among the white people are christians—that it takes 9 or 10 years to become a christian, that they are now to lose their lands because the missionaries have come among them, &c.

Last Sabbath, while in the meeting house at Chickesake, we received a most abusive letter from one of the acting chiefs and his head men, commanding us to desist from circulating Choctaw books, or he would send his warriors to every missionary house, and burn every Choctaw book to ashes. But in the midst of all this commotion and opposition, the Lord is graciously carrying on his work. On the same day that we received the letter, *fourteen* were added to the church, and for the first time commemorated the sufferings and death of the Saviour. In the evening seven children were baptized. The members of our church for the most part, have walked as becometh christians, so far as we are able to judge. But some have gone astray. All, however, now manifest penitence, and we hope have sincerely returned to the Shepherd and bishop of their souls. It has been, and still is, a most trying time for christians; every exertion is made by the enemy to make them forsake Christ."

*Note.*—God always "carries on his work in the midst of commotion and opposition," when his people continue faithful. So he did in "the persecution that arose about Stephen."—Opposition never hindered the gospel.—Ed. Evan.

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## FRENCH COLONY IN SOUTH AFRICA.

In the London World, just received, we find the following interesting letter written by Mr. Lemue, one of the French missionaries in South Africa, to Mr. Wilks of Paris. The French colony in which Mr. L. resides, and which is the subject of his letter, it seems, was planted nearly 140 years ago, and consists now of about 4,000 souls. Until very recently they had not attracted the attention of the Christian world, but from present appearances, it seems not improbable that they may act an important part in diffusing Christianity in South Africa.—*N. Y. Observer.*

*Parle, November* 9, 1829.

We are at last among the descendants of the French refugees. Our arrival among them was really like the meeting of Jacob and Esau: they received us with the most lively demonstrations of joy, considering us as messengers of Jesus Christ, sent from the country of their ancestors, to re-animate their faith. Our presence has rekindled in their hearts the love they have always cherished to France; and they have so high an opinion of the French Protestant Churches, that the pleasure with which they received us is not astonishing. For our parts, our joy has at least been equal to theirs; and we feel that this blessing has been afforded us by the providence of our God, who knows how to bestow according to our wants. What missionary is there, who, after a long and fatiguing journey, has found, as we have done, in a strange land, countrymen, friends and brothers? I am persuaded that you will receive with pleasure the following details of the state of these interesting French families.

On the 3d of November we left Cape Town, with Dr. Phillip, in wagons, for the interior of Africa. After a journey of twelve hours, during which time we saw nothing but sand, heath, and occasionally some little farms that rose like the Oasis in the desert, we arrived at La Parle, at the house of the English missionary, Mr. Kitchingman; here we found the magistrate of the village, and many other of the inhabitants assembled to give us an affectionate reception. On the following day we had service in the Missionary Chapel. All the inhabitants of La Parle and the neighboring villages came in crowds to welcome us, and unite in this act of worship. After the first prayer, Dr. Philip presented us to the congregation, composed principally of descendants of French refugees. We were obliged to speak to them in English, and have our addresses translated by a missionary. The scene was most affecting. We read the letters we had brought to them from our Paris Missionary Society; and afterwards we each addressed them, in a short speech, telling them of what the grace of God has effected for France.—While they listened, the elder part of the auditory wept abundantly, scarcely believing it possible that their brethren of France could be in possession of such privileges, when their ancestors had suffered so cruelly for their faith in the same country. Some days after this meeting were devoted to visits, and every where we met with the same cordial attentions. We did not enter one house where we did not perceive a large folio Bible, in which was inscribed the genealogy of each family. This genealogy was always the first subject of conversation, every one being anxious to trace up his relationship to a French origin. As the letters of the Paris committee had informed them of our intention to remain some time with them, to learn the Dutch language, they believed themselves conscientiously bound to assist us in every possible way, and accordingly we were obliged to go through a chapter of the Bible in almost every house we entered.

But I have said nothing yet of the inhabitants of La Parle, the most considerable of these French villages. It is situated at the foot of a mountain, which bears its name. On the opposite side of the valley is another chain of mountains of an immense elevation, forming part of the range that divides the Dutch Hottentot country. The valley that intersects these mountains is about fourteen leagues in length, and three in breadth; dispersed through it are a number of little villages built by the French refugees; the first of these that we visited is called Drakenstein, about three-quarters of a league from La Parle. This is the most ancient of all the villages: here we had a religious service, at which all the inhabitants were present: they accompanied us afterwards to the site of the church, built by the original refugees. Not a stone remains of the edifice itself, but how could we [illegible] our hearts in sacred and tender emotions, at the recollection that it was here our persecuted ancestors heard the word of God explained to them, and from hence had ascended innumerable prayers for spiritual benedictions to be bestowed on us. For many years there was only this church in the whole French colony; the refugees were consequently obliged to come from considerable distances to worship God, and many most affecting anecdotes were related to us, in proof of their zeal and piety. The first pastor was named Simon. He must have been a man of distinguished talents and ardent religion; his memory is held in the highest veneration. At the extremity of the valley is a mountain that bears his name.

From Drakenstein we proceeded to Fransch-hoeck, (the French corner.) This is the field of antiquities. Hear we were shown a house built by the hands of the refugees in 1694, on their first settlement in the valley; here also is an immense oak planted in the same year by them; here we found also some French books; this has not occurred in any other of the villages. But the place that most deeply interested us, and where we discovered the most animated piety, was the Valley of Charron; all the inhabitants here descended from one family, and they are distinguished from the other French colonists by some singular customs. Since their first settlement in this most luxuriant vale, they have always been governed by an aged man; without the opinion and approbation of this elder, nothing of any importance is undertaken; this individual is chosen from the ancients of the church; he is held in such respect, that neither the acquisition of property, nor contract of marriage, nor convention of any nature, is confirmed, without the advice of this chief. This patriarchal government has proved very favorable to industry and piety. This section of the French colonists is the most prosperous in wealth, and has preserved in the greatest simplicity and purity the faith of their ancestors; we observed also with much pleasure the attention they pay to the religious condition of their slaves. The elder of the people collects them every Sunday in the chapel of the village, to give them especial instruction; the order, neatness, and even elegance of the houses here, was quite surprising. Our arrival occasioned the inhabitants the most lively delight. After a fraternal reception, we were conducted, as usual, to the chapel; in our road we met a very old woman, attempting to go there also, but she was so infirm as to be obliged to repose continually to recover a little force, that she might proceed; when we came near her she cried out, "Those are our French missionaries, whom I have so long desired to see; I am almost past going to church, but I must go and hear them preach." I believe every house on that day was without an occupant. After the service, we were attended and surrounded by crowds of persons, who desired to converse with us. I addressed myself particularly to the youth among them, entreating them to consecrate their best days to Christ; I endeavored to portray the tender love of the Saviour for them, and contrast the blessedness of loving him in return, with a life devoted to the frivolities of a deceiving world.

When I was leaving, a woman followed me, to say, "What must I do, I, who have passed my young days in forgetfulness of God?" If such are the feelings of a female who has lived all her days in a quiet, secluded village, where the gross vices of society are scarcely known by name, what should be the compunction and alarm of those who spend all their time, and exhaust all their faculties, in the circles of corruption and infidelity? I must not speak of all the villages we visited individually; the same scene was renewed every where, our route had all the appearances of a caravan; it was one continued procession extending from village to village, by the accessions of new friends and companions as we proceeded. Much interest was excited by our preaching in the French language: this had not been heard in the colony since 1739, when the Dutch government unjustly prohibited the refugees from celebrating worship in their own tongue.

There are about 10,000 inhabitants in the French colony, 4,000 of these are descendants of the primitive settlers, and 6,000 are Hottentot slaves.

All the villages form one parish—the pastor is fixed at La Parle, which is considered as the principal place; the missionary also has his residence there. The population is so scattered through the vallies, that the farmers who live towards the extremities, are obliged to set out at day-break on Sunday morning to arrive at the church by the commencement of the service.—In the evening they return regularly and quietly to their families. I do not think that any kind of gambling is understood in this country—every thing bespeaks the greatest prosperity. Indeed, the flourishing state of the colony seems a verification of that promise, "No man that hath left home, or parents, or brethren, or wife, or children for the kingdom of God's sake, but shall receive manifold more in this present time, and in the world to come life everlasting."

Oh that I could add to this description of external and temporal prosperity, that each soul enjoyed the inward peace that proceeds from a pardon of sin; and that each was preparing for the far more glorious, because the celestial country, but it is not thus: pray then for us, that God would accompany our visits, exhortations and efforts, with his sanctifying grace.

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*From the Philadelphian.*

## SOME ACCOUNT OF LIBERIA,

*By Captain Sherman, of Philadelphia, who took out the last Emigrants to that colony.*

The first settlement and capital of the colony is Monrovia, situated in lat. 6, 21, North and 10, 30, W. long. about a quarter of a mile above the mouth of the river Monserado, about 3-4 of a mile from the point of the cape bearing the same name. The river St. Paul empties into the sea a short distance from the Monserado. For the first two years the emigrants lived in small thatched houses, and about five years ago the first dwelling, constructed of timber and boards, was built on the site of the present town, in a forest of trees of towering height and thick underwood. Tigers entering this (then) little village, have been shot from the doors.

Monrovia at present consists of about 90 dwelling houses and stores, 2 houses of public worship, and a court house. Many of the dwellings are handsome and convenient, and all of them comfortable. The plot of the town is cleared more than a mile square, elevated about 70 feet above the level of the sea, and contains 700 inhabitants. The streets are generally 100 feet wide, and intersect each other at right angles.

The Colonization Society have an agent and physician there. The Agent is the chief magistrate of the colony, and the physician his assistant. No white persons are allowed to reside in the colony for the purpose of trade, or of pursuing any mechanical business, such being intended for the exclusive benefit of colored people.—The colonial secretary, collector of customs, surveyor and constables, are appointed by the ag't; the vice-agent, sheriff, treasurer, and all other civil offices except those of the agent, and the physician, are filled with colored people.

The court holds its sessions on the first Monday of every month; juries are empannelled as with us, and its jurisdiction extends over the whole colony. The trials are principally for larceny, and the criminals generally natives, who commit thefts in the settlements. A few instances of kidnapping have occurred; these depredations were committed on the re-captured Africans. To the honor of the emigrants be it mentioned that but five of their number have been committed for stealing or misdemeanor since 1827.

Two native kings have put themselves and their subjects (supposed to amount to 10,000) under the protection of the colony, and are ready, should it be tho't necessary by the settlers, to make common cause with them in case of hostilities by any of the natives; which, however, is not anticipated, as the most friendly disposition is manifested by all the natives of the country from whom any danger might have been at all apprehended.

The township of Caldwell is about 7 miles from Monrovia, on St. Paul's river, and contains a population of 560 agriculturists. The soil is exceedingly fertile, the situation pleasant, and the people satisfied and happy.

Millsburg is situated 25 miles from Monrovia, on the St. Paul's, at the head of tide water, where there are never failing streams, sufficient for 100 mills; and there is timber enough in their immediate neighborhood for their employment, if used for the purpose of sawing, for half a century. The town contains 200 inhabitants.

Bushrod's island which separates the Monserado from St. Paul's river, is seven miles long, 3 at its extreme breadth, about five miles from Monrovia, and is very fertile; on this island are settled thirty families from the Carolinas. All the above settlers, amounting to 1,500, are emigrants from the United States.

On the left bank of the Stockton creek, and near the settlement of Bushrod's Island, the recaptured Africans are located; 250 of whom were sent out by the government of the United States, and 150 taken by the Colonists from the Spanish factories; the agents of which having bought some of our kidnapped Africans, and refusing to give them up, the Colonists not only took their own people, but all the slaves they had collected. These 400, who are useful agriculturists, are happily situated and very contented. The settlements of which I have spoken, contain in the aggregate nearly 2000 souls, and all are in a flourishing condition

I have frequently been asked since my return from Liberia, whether there is no danger of the natives breaking in upon the colonists and destroying them. The best answer I can give to this question, in addition to what I have already said, is a statement of the following fact.

When the colonists could muster but 30 effective men for defence, and when the forest was within pistol shot of their houses, 5000 of the natives, armed with muskets and other weapons of war, made an attack upon them in three divisions. A part of this little band were surprised by the left division, who took possession of one of their two cannon, a nine pounder; but instead of making use of it, (if indeed they knew how, for the piece was loaded with grape and round shot, and a lighted match placed near it,) the possessors were seen embracing it, pow wowing over it, and vociferating "big gun, big gun," till the other, a four pounder, was brought to bear on them under the direction of Lot Carey, and plied with so much precision and activity, that they retreated. The gun was re-taken and turned upon the invaders, when they made their escape to the forest. There was some skirmishing from the bush until one of their gree-gree-men was slain, carried off by our men, and thrown into the river. This event entirely disheartened them, they went off, and from that time never appeared in hostile array against the colonists. Many of them have traded with the colony ever since, but they would not acknowledge that they were engaged in the war, till, from an intercourse of some time, they found that it would not be remembered to their prejudice. They then related many singular and amusing anecdotes respecting it, and acknowledged the loss of 70 or 80 men killed. If I remember right the colonists lost but two or three of their little band.

The means the colony have for defence, at present consist of 20 pieces of ordnance, and muskets, &c. for a thousand men, which may be increased from private stores if wanted. In Monrovia there are Capt. Steward's company of infantry, Weaver's company of artillery, and Draper's company of rifle rangers. In Caldwell, David's company of infantry, and Brown's of artillery. In Millsbury, White's company of rifle rangers. All these are volunteers, and in uniform; besides which, a respectable number of militia, not in uniform, and as many of the natives under the protection of the colonial government, as it may think proper to arm. These facts will, I think, satisfy any man as to the safety of the colonists from attacks by the natives.

There is a respectable fort on Cape Monserado, which commands the roadstead, and has protected an English vessel chased in by a pirate. The military are commanded by Major Barbour. The commander-in-chief is the Society's agent.

There is much hospitality to be found in Monrovia, and among the inhabitants a greater proportion of moral and religious characters than in Philadelphia. I never saw a man intoxicated, nor heard any profane swearing, during the three weeks I was among them.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



The two houses for religious worship already noticed, are Baptist and Methodist. The Baptists have three, and the Methodists five preachers, all intelligent colored men, merchants and traders, residing among them; so that the people have nothing to pay for the support of ministers. Five German missionaries, some ministers and teachers, reside there, a portion of whom preach at the Methodist church occasionally.

A trading company has been formed at Monrovia, with a capital of $4,000, and an agreement has been entered into that no dividend shall be made until the profits increase the capital to $20,000. The stock has risen from $50 to $75 per share, in one year.

ROCHESTER:

FRIDAY, JULY 23, 1830.

## THE EDITORS OF THE N. Y. OBSERVER, AND THE "EVERY DAY MAIL."

We noticed in our paper last spring, on the authority of the N. Y. Observer, that proposals had been issued in that city, by a Mr. Bates, for a paper to be called the "Every day Mail," to be issued every day in the week, Sundays not excepted. Subsequently we stated that the editors of the Observer had been prosecuted by Mr. Bates for a libel in thus speaking of the Prospectus of the proposed paper. We have lately seen it stated that Mr. Bates had recovered of the Messrs. Morses editors of the Observer, *fifty dollars*, they having suffered judgment to go against them by *default*. We were surprised at this announcement of the result of the prosecution, but the last N. Y. Observer gives a history of the case, the evidence adduced on the trial, and the reasons assigned by the Editors for their declining to defend the suit before the court, and leaving the damages to be assessed by a sheriff's jury.

We have only room for a very brief summary of the prominent facts which were given in evidence. The article on which the charge of libel was founded was the following, which appeared in the N. Y. Observer of the 27th March.

"The Infidels of this city propose to publish a paper on every day of the week, (Sundays included) to be styled the "Every Day Mail." They announce Richard M. Johnson, of Kentucky, as their candidate for the Presidency, and Mr. Owen in his Free Enquirer seconds the nomination."

In justification, or rather mitigation of damages, (for it was too late to attempt to justify,) it was proved that the Free Enquirer, the Working Men's Advocate, the Daily Sentinel, and the Evening Journal had each announced a new paper about to be established to be called the "Every Day Mail," "to be issued *every day*," the words "every day" being in every case italicised to render them emphatical

Another witness stated that he said to Mr. Bates, "as this paper is to be called the Every Day Mail and to be issued every day, had you not better put in *Sundays excepted*, or to be published daily, in place of every day, for people will say it is to be published Sundays, as has been reported;" to which Mr. Bates replied, "No, leave it as it is, and if the subscribers wish it, I can publish it on Sundays."

It was with the papers above named before them that the Messrs. Morses penned the article complained of.

It was said that Mr. Bates was a teacher and dismissed his school on issuing his prospectus—was also a Unitarian Minister, and brought his suit for damages he had sustained, by the injury done to his character, and, as was alleged, in preventing subscriptions for the Every Day Mail. It was proved too that at a meeting of the Friends of Civil and Religious Liberty, as they styled themselves, the proposition for the publication of the "Every Day Mail," was made, agreed to, and highly approved, and that before the meeting was adjourned, Richard M. Johnson, of Kentucky, was nominated for the next President of the United States

From the testimony adduced before the sheriff's jury, it is perfectly obvious, that no blame could attach to the editors of the N. Y. Observer; that what they stated was no more than had been published in a number of other papers *friendly* to the one proposed, and that the intention of Mr. Bates in issuing his prospectus as he did, using the words "every day," was to sound the feelings of the community, and if it should be found that public sentiment would justify it, to *publish it on Sundays*.

These are a few of the prominent facts of the case, and now we must say, that we greatly marvel at the course adopted by the editors of the Observer. The reasons which they give, however, are contained in the following paragraph:

"On the evening of Friday, April 2d, we received notice that an action was commenced against us for libel, in the Superior Court, and that the damages were laid at five thousand dollars! The attempt was made to hold us to bail, but it was not successful. We did not give ourselves the trouble even, deliberately to read the declaration.—We told a friend, who consented to manage the cause for us, that we viewed the suit as frivolous, and designed to be vexatious, that we could not believe that the public would ever feel the slightest interest in it, that our time was too precious to be wasted in following the matter through the ordinary forms, that even under the disadvantages of a default, we could not believe that any jury would award more than nominal damages, and that we, therefore, preferred this course. We accordingly suffered a default."

These reasons may be satisfactory to the Mess. Morses and their patrons, but we confess that they are not to us.—By a paragraph published by them they had arrayed the infidels of the city of N. York against them—a suit was commenced, and the whole community felt a deep solicitude for the result. The editors of a prominent religious paper were prosecuted for a libel, and that libel connected with a subject on which the public mind was deeply agitated; one which vitally affected the religion we profess to hold dear; on one side of which the followers of Christ were arrayed, and on the other the hosts of infidelity were marshalling their forces. The fact that such a suit had been brought was trumpeted through the land by the enemies of the Sabbath as a kind of triumph, irrespective of the truth or falsehood of the charge on which it was brought,—and the Christian community felt itself implicated in the charge. It was not however for a moment doubted that the editors of the Observer would promptly meet the prosecution, and justify themselves in publishing the article on which it was grounded. We say this was expected of them. But how have they answered this expectation? They have suffered judgement to go against them by default, instead of putting in a plea of *justification*, and showing, as they might have done, the *truth* of the matter charged against them as libellous. We have no doubt their time is precious, but we are fully persuaded that they would have employed it to great advantage in collecting testimony and appearing in court, to answer to the accusation even of the Rev. Mr. Bates. Suffering judgment by default is a virtual acknowledgement of the facts charged, and it does not answer our expectations in this case, nor do we believe that the christian public will be fully satisfied with the statement of the evidence adduced before the Sheriff's jury, because that evidence is a triumphant vindication of the character of the Messrs. Morses in making the publication in question,—and the reason is, that, instead of stopping the mouth of Infidelity, as they might have done, they have given it an opportunity to triumph. The enemies of the Sabbath can say that the editors of the New York Observer have been prosecuted for slandering one of their champions,—have plead guilty to the charge, and have been amerced in damages. They will not say, to be sure, that the character of their proposed editor was estimated by a jury to be worth only fifty dollars, [illegible] and doubtless will omit, and claim a triumph, [illegible] to have been met and silenced.

We may, perhaps, attach undue importance to this case, but as it appears to us, the interests of the religious community, more especially that of Presbyterians, (and in the eyes of opposers, their characters also, were deeply concerned,) we do think that it was the duty of the editors of the N. Y. Observer, to use all lawful means to prevent their "good being evil spoken of"—that it was their duty, and is the duty of every editor of a religious paper, and indeed of every christian, when arraigned before a court or his country, on a charge which can be tortured into a violation of any principle of moral rectitude, to come before that court and defend himself, especially when he can do it so triumphantly, and with so little trouble as the editors of the Observer might have done in this case.

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We learn from the Christian Journal that an agent of the Am. Seamen's Friend Society was recently in the village of Utica, making an effort to enlist the christian public in measures to improve the moral condition of the persons employed on our western lakes and on our canals. A meeting was held to devise means for this object, at which Benjamin Johnson Esq. of Ithica was called to the chair, and John Bradish Esq. of Utica was appointed Secretary. The object of the meeting having been explained and several animated addresses delivered, the following resolutions were adopted:

"*Resolved*, That it is our duty, and that we regard it as our privilege, to make suitable efforts for promoting the moral and religious instruction of the boatmen and others employed on the canal.

"*Resolved*, that we will cheerfully co-operate, in this good work, with "the American Seamen's Friend Society."

"*Resolved*, That a committee to consist of Rev. Messrs. Lansing Aikin, Bethune, Hague, Mr. J. Bradish and J. Snyder, be appointed to devise and adopt such measures, as will, in their opinion, be best calculated to carry into effect the above resolutions."

Every friend of his country must rejoice that attention is at length called to this important subject, and must look with anxious and fearful solicitude for the success of every measure that shall be taken in furtherance of this object. Those who have examined the subject must have seen the necessity of doing something to improve the moral condition of those who are engaged in navigating the boats and vessels upon our canals and lakes.

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*The Weather.*—We doubt whether we have ever experienced six successive days of as hot weather, as we have had since Friday of last week, on which day the thermometer, (the one furnished for the High School in this village, by the Regents of the University), stood at *ninety six*, and has subsequently ranged from that to one hundred degrees. Our citizens will do well to look to their cellars and see that there is no water in them, or any decaying vegetables, such as potatoes, beets, &c., as they cannot expect to escape sickness, while exposed to these fruitful sources of disease.

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*Wheat Crop.*—Considerable anxiety has been felt lest the crop of wheat, which was in the early part of the season, very promising, should be injured by the repeated and heavy rains during the latter part of June and the first of July. But for a fortnight past we have had dry weather, and our farmers have uniformly spoken very encouragingly of the prospect of the crop. At this moment however, we are sorry to say there is an alarm arising from the attack of a new enemy upon the fields of grain. It is said that many pieces which appeared to be fast ripening for the sickle, are found, on examination, to have been attacked at the root by a worm that ascends the hollow of the straw, and is found at some of the joints, or to have come out near the head, so that while the external appearance is as usual, the kernel is shrivelled to a mere speck. Still we cannot but hope it will turn out that this alarm is premature, and that much less damage has been sustained than is at present apprehended.

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### FRELINGHUYSEN'S SPEECH.

We publish this week the speech of Mr. Frelinghuysen on the Sabbath mail question to the exclusion of the usual variety of articles. We are aware that it has been extensively published and read but the importance of the subject, and the ability with which it is marked, together with the unexceptionable manner in which the arguments are exhibited, claim for it a place in every paper devoted to the interests of morality and religion, and an attentive and candid perusal by every man who wishes information on a subject of vital importance to the community. Indeed had all our subscribers had an opportunity of perusing this speech, it would not have deterred us from giving it entire in the Observer. Every family ought to possess and preserve a copy of it. We hope it may be read with the same spirit of candor which it breathes in every sentence.

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The Western Luminary, published at Lexington Ky. and which has heretofore been edited by Mr. T. T. Skillman is hereafter to be conducted by Rev. Orramel S. Hinckley; Mr. Skillman to continue its printer and publisher. It is encouraging to see, that in the western country religious papers, instead of being discontinued for want of patronage, are so well sustained that it is found expedient from time to time, to increase their size, to give a better quality of paper, and to improve their mechanical execution. We are glad to see, as in this case, that the increase of patronage and consequent increase in the labor of managing the mechanical and the pecuniary concerns of the establishment, lead to the employment of an editor whose sole business it is to furnish matter for the paper.

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### SABBATH SCHOOL AGENCY.

The Rev. B. F. Pratt is now in this village as agent for the Am. Sabbath School Union, to excite an interest in favor of the Sabbath School cause in the valley of the Mississippi, and to collect funds to aid in supplying that extensive region with the benefits of Sabbath School instruction. He will probably remain until next week, and we trust that this call for assistance for this important object which has excited so much interest and has produced such liberal contributions in the cities of New York and Philadelphia, will not be unanswered in the village of Rochester.

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### LATEST INTELLIGENCE FROM THE SANDWICH ISLANDS.

The following letter to one of the Editors of the Rochester Observer, contains the latest intelligence from the Sandwich Islands. It was sent by private conveyance by the way of Mexico, to New Orleans, at which place it was mailed just 91 days from its date, and was received here on the 15th inst.

*Oahu, Sandwich Islands, March 20, 1830.*

DEAR BROTHER: I have to acknowledge several letters from you, which, together with the file of your entertaining and useful paper, have afforded me sincere gratification; and for which you have my thanks, though I can promise you no adequate return. You will doubtless be glad to hear that my health is so graciously preserved that I am enabled to prosecute severe studies and labors with comfort, for the benefit of this nation. I have not been sensible of any diminution of health, or strength, or courage, during the year past. Mrs. B. enjoys as good health as she ordinarily did when you and your dear M. made a pleasant part of our missionary circle at Honolulu.

Mr. Ruggles has about concluded to follow you and Mr. Ely to the land of our fathers, on account of a similar decline of health. Perhaps however, a place may yet be found on the Sandwich Islands, where our fading, sallow, bilious countenances may be revived, and *sharpened too*, to face the evils that oppose our progress,—and our wasted strength renewed to sustain some ten years longer, the heat and burden of the day. Messrs. Andrews, Chamberlain, and Judd have been appointed a committee to visit the inland district of Waimea on Hawaii, in the neighborhood of the snow capt Maunakea, to ascertain if possible, the practicability of taking a station there for the double purpose of recruiting invalids affected with *hepatitis*, and facilitating the instruction of the inhabitants of the two northern districts o. Hawaii, Hamakua and Kohala.—This committee are now on the spot, having been joined by Mr. Green and Mr. Ruggles, who will probably make the experiment of a month's residence there and then return to this place to the general meeting of the mission, and make their report. If their report is favorable, I have thought it probable that I should try to spend the summer months there. The situation now thought to be the most favorable, is about half a day's walk back from Kawaihar, the residence of old Mr. Young. Several of the brethren think they shall ere long need [illegible] favorably I shall still look for some other place within reach of the natives, who are every where ready to be instructed, never more so than at the present time. Do not imagine that I wish or expect to flee beyond the sound of the ill natured clamor to which Honolulu is no stranger, and where the parties at strife will neither give nor take quarter. I have seen an article to day in the shape of a law, regulating marriage, and providing for the punishment of lewdness both of males and females—a law which I trust will be better, more efficacious, and more permanent than the *tabu* against which Percival levelled his artillery; but which, if put in force, will make other *Dolphins, Daniels*, and *John Palmers* cry *persecution* because "deprived of an enjoyment they have been in the participation of when they visited the islands," and because they were not allowed, with honor and impunity to insult the Rulers of the land, and set at defiance the authority of God, to pamper their vile lusts.

The article was brought to us by John Ii, from the king and chiefs, to be printed. When that is done you shall have a copy, as I mean to send you such handbills as we are called on by the chiefs to print. You will see by a sort of proclamation which the king has made, that he intends to consider foreign residents as subject to the laws of the country in the same sense as natives: that is, in respect to *crimes* and *misdemeanors*. The excellent letter from our government dictated in the spirit of wisdom and kindness, will encourage the rulers to stand firm like men in resisting any violence or abuse from abroad.

The bold reprehension of the abuses which the people have suffered from some of our countrymen, and the high commendation of the cause of moral and mental, and even religious improvement, which that admirable communication contains will, and actually does afford great satisfaction, and encouragement to the Rulers, almost all of whom are now professedly aiming to promote those things which are honest, lovely, and of good report. The late interesting visit of the U. S. S. Vincennes will I trust aid the same cause. *She was a tabu ship.* Very different from what our friend P. endeavored to make the people believe was the character of all ships of war. The captain and officers treated the chiefs with great respect and kindness, and laid us under obligations similar to those which we felt and were happy to acknowledge to Capt. Jones.

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"A LAY SUBSCRIBER" is received too late for this paper. Indeed we would suggest to the writer, whether the further discussion of the subject will upon the whole, be beneficial. Whether his communication will not inevitably elicit a reply, and possibly excite unpleasant feelings, and finally lead to an unprofitable, if not an interminable controversy. We shall, however, publish the article in our next, unless otherwise desired, as our withholding it *contrary to the wishes* of the writer, might be the cause of more excitement than its publication.

We may feel ourselves bound to reply, which we are not desirous to do, as we perceive that the remarks we have already made have been entirely misunderstood—having been construed into hostility when a preference only was intended or expressed.

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The following we extract from a business letter of one of our prompt & efficient agents. We cannot but remark that while we sympathize with him and his fellow christians in being destitute of a living preacher, we think there are two very favorable circumstances in their case,—one is that they retain enough of the life of religion to be sensible of their need,—and the other is, that from the state of their Sabbath Schools and the state of feeling in and out of the church, they are so well able to live without a stated supply of ministerial labor.

We have of late heard many complaints from our destitute settlements of this "passing by on the other side" of our young ministers who have not self-denial enough to attend to the Macedonian cry, unless there is borne with it, upon the same breeze, a promise of ease and comfort. We should not imagine, however, that the place spoken of above, was one so uninviting, that he who was desirous of preaching the gospel of Christ to souls that were hungering for the bread of life, might not be willing to cast in his lot among them.

"There is at present rather an interesting state of things with us. Our church numbers, about 60 resident members, who have mostly been in a lukewarm situation for a long time, but of late there appears to be a disposition in some to repent and return to duty. Some of the impenitent are beginning to feel that they are out of the ark of safety, and we trust there have been some two or three recent conversions in this neighborhood. A deep interest is felt in our Sabbath school, which numbers from 80 to 100 scholars. But this church, (as well as another church in this town,) has no minister. Ministers have come along, glanced an eye at the field been discouraged, and "passed by on the other side." We have represented our circumstances at a distance, and have rec'd for answer, "I cannot come, but you must pray, and the Lord will send you such a minister as you want." We do hope and pray that God will move by his Holy Spirit upon the heart of some faithful minister to come over and help us, and render us that service which the bleeding cause of Christ demands."

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*Revivals in Boston and Vicinity.*—The present is a most interesting time in regard to revivals in Boston and vicinity. There is a cloud of rain over us, and so soon as there is sufficient *attraction* in the church to bring down the drops, it will seem as if the windows of heaven were opened. This attraction is to be made by constant communion with God and earnest prayer on the part of every individual. Christian, "the master is come, and calleth for *thee*."—*Bost. Rec.*

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*Revivals.*—A correspondent under date of July 6, writes us as follows: I have within a few days been called through the eastern part of Windham County, and you can state in your paper from my own personal knowledge, that Revivals of religion have been for some weeks in progress, in the First Society of Woodstock, and in the society of Rev. Mr. Lane, in Voluntown and Sterling, not far from twenty in each place having hopefully passed from death unto life. Cases of hopeful conversion have also recently occurred in several other places in the county, some of which would be very interesting to you were it proper to state them at the present time.—*Con. Obs.*

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*Petitioning respecting Mails on the Sabbath.*—The General Conference of Maine at its late session, voted to recommend that petitions continue to be presented to the National Legislature, asking the repeal of any laws requiring the transportation of mails, and opening of Post-Offices on the Sabbath, until the existing enactments on the subject are abolished.—*Con. Ob.*

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*Prayer for the King of England.*—From the London World of may 31st it seems that although his majesty the King of England had been sick for six weeks, and had been constantly prayed for during that period, in all the chapels, of the Dissenters, the ponderous machinery of the state religion has prevented the clergy and people of the establishment from praying in their assembled capacity for his restoration. A cabinet council must be held, and the lords temporal, as well as spiritual, of which it is composed, must agree as to the kind of prayer that shall be offered.

This matter being settled, the King's printer must be employed to print off the form, and then the paper must be sent to all parts of the kingdom. "If prayer be of any avail," adds the editor of the World," it is happy for his majesty that there are in his kingdom so many congregations of Dissenters. We hope also that the King ere this has prayed for himself, and we cannot doubt that great numbers of his Episcopal subjects, as well as many of the clergy, have, in private, fervently supplicated the Almighty on his behalf.

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*King of England.*—The last English papers, speak of it as settled that their is no prospect of the Kings restoration to health. He has almost entirely lost his appetite and is principally supported by port wine and water. He is unable to affix the sign manual to the numerous papers requiring his signature, and a commission for that purpose has been appointed. It is said that two public offices had each 5000 documents ready for signature.

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### THE CHEROKEE INDIANS.

GETTYSBURG, (Pa.) July 6.

We had a visit on Friday last from a gentleman (Col. Gold, of Connec't) and his lady, who were on their return from the Cherokee Nation, where they have spent the last 8 months, on a visit to their daughter, who is married to E. Boudinot, editor of the Cherokee Phenix. A great variety of interesting information relative to those people was communicated to us—all tending to establish the fact, that civilization has made a most unexampled progress in the nation. The great body of the Cherokees live in comfort, and many of them in affluence and splendor. Since Col. G. has been among them, he has witnessed the clearing of lands, erection of buildings, and improvements of various descriptions, progressing with steady pace. The education of their youth is becoming an object of desire and attention; and religious instruction and general information is gradually finding its way through the community. A number of letters written by Cherokee children, at one of the Missionary schools, were shown us. They were well written; and the vein of piety running through them all, is evidence that the highest and most important interests of those young immortals, are not neglected by those to whose care they are intrusted.

A large proportion of families manufacture woollen and cotton goods for domestic use, and also for exchange for other articles from abroad; and the wheel and the loom meet your eye in almost every house. Col. G. had with him specimens of their manufactured woollen and cotton goods, which were really excellent, and bear comparison with those of cotton manufactured here. Our informant states also, that their roads are in fine order—that he was able to travel with his carriage through every part of the Nation.—He also attended the meeting of their General Council; and was astonished at the order and regularity of their business, and the talent displayed by the members. As respects their present perilous situation, they are firm, relying with confidence upon the uprightness of decision of the Supreme Court of the United States before which tribunal they hope to have the question brought.

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We have received a short Cherokee communication, written by order of a town meeting in Coosewaytee, expressing the feelings entertained by the people of that place, in regard to the present state of affairs. They tell us they are still united and firm in their purpose to continue on the land of their fathers. It may be a matter of interest to our friends and foes to know the state of feeling in other parts of the nation, and whether there has been any discernible change in that feeling since the passage of the Indian bill. We apprehend, however, that the Cherokees will continue to be pretty stubborn. Those with whom we have conversed, and from whom we have heard, are determined to stay and see whether there is not a remedy in the judiciary of the United States. When that is ascertained, it will be time enough, they say, to come to some other determination. Those therefore who think that the decision of Congress need only be made known to the Cherokees and they will go, are under a great mistake. We speak of the great body of the nation.—*Cherokee Phœnix.*

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ARREST OF GOLD DIGGERS.—The Cherokee Phœnix of the 26th ult. says: "A few days ago the United States' troops stationed near the gold mines, arrested nine citizens of Georgia, who had come over to dig after they had been once removed. They were taken to Savannah, to be prosecuted according to the intercourse law of the United States. We are very glad to perceive that the national executive intend to give us some protection. The energy exhibited by the commanding officer in this instance is highly commendable, and cannot fail to gain the approbation of all honest and well meaning persons."

The Paris papers assert that Frederick, Prince of Orange, the second son of the King of the Netherlands, is likely to be appointed Sovereign of Greece, in room of Prince Leopold.

In celebrating the anniversary of independence at Saugerties, Robert Elwyn, Michael L. Moore, and James Hinton, were shockingly burnt by the explosion of some cartridges. It is feared the latter cannot survive.

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*The Expedition against Algiers.*—A correspondent of the Journal of Commerce at Port Mahon, in a letter dated May 26th, says: "A tremendous storm is now gathering upon this sea, which will pass over and pour all its fury upon Algiers. The 20th of this month was the day appointed for the French expedition to sail from Toulon. It is said to consist of 120 ships of war, and 5 or 600 transports with 33,000 troops; 7,000 of which are cavalry, and artillery enough to manage 300 cannon. What a spectacle of horrid grandeur will this floating city present upon the water, moving on to drench Algiers in human blood! We are daily looking out for its appearance.

"A staff of 86 surgeons has already arrived here. They have engaged the best part of the Lazaretto, an island in the midst of this harbor, with a large hospital upon it, and extensive barracks in Georgetown, for the accommodation of the wounded in battle. I understand that a large number more of surgeons, 300 nurses, and 5 or 6,000 beds, are on their way to this place.—These vast preparations for the ample accommodation and best attendance of her wounded warriors, is certainly very creditable to the humanity of the French nation. Steam boats are to be constantly plying between this and the devoted city, to hasten the suffering wounded, with all despatch, to good quarters.

There is something appalling in the thought of standing by to see these boats unlade heaps of mangled men. What a contrast to those companies of smiling people that are daily discharged upon the American wharves by our boats!

About ten days ago an awful gale of wind occurred here, which made all things tremble in its way. Two French brigs, blockading Algiers, were cast ashore, and more than 200 officers and sailors fell into the hands of the Algerines. It is said that all their heads were immediately cut off. The Dey pays 200 dolls. for a live Frenchman, and 100 for a dead one. I doubt, therefore, whether the report of the execution is correct.

Yesterday, the Captain Pacha from Constantinople appeared off Mahon in a frigate. He is sent by the Grand Sultan to mediate between France and Algiers, and prevent, if possible, the effusion of blood. He has despatched a small vessel to Algiers, to obtain information whether the 200 French sailors are dead or alive. I understand he proposes to submit the differences between these belligerent powers to the decision of all the Foreign Consuls at Algiers, united as arbitrators. What will be the result I know not. I shall write you again soon.

The armed force employed by France against Algiers, consists of 37,577 artillery and infantry, and 4,000 cavalry. The naval force is divided into three squadrons, composed of 10 ships of the line, 21 frigates, 19 corvettes, 7 brigs, and 8 bomb vessels, making a grand total of 65 vessels of war, and 400 transports."

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*Letters received since our last.*

S. S. Haight Esq.; J. Mitchell; L. Howard, Peres Brown.

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### MARRIED,

Yesterday morning, by Rev. Wm. James, Mr. Edward Roggen of Albany, to Miss Eliza Van Kleeck, of this village.

On Thursday morning, 15th inst. by the Rev. Wm. James, James W. Sawyer, of New-York, to Margaret, daughter of John Cadwell, Esq. of this place.

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### DIED,

In Batavia, on the 21st instant, Mrs. *Lydia Blanchard*, wife of Rev. A. Blanchard, in the 40th year of her age.

At Henrietta, on the morning of the 30th June, Mr. Thomas Jones. The manner and circumstances of his death were peculiarly and uncommonly affecting. The morning of the 30th June, found him in the same state of health which he had for some time enjoyed. He received with his own family and others, his customary portion at the breakfast table, not anticipating that that was the *last* time in which he was to receive the food that perisheth. In due time after his avocations at the house were attended to he repairs to the wood lot, a few rods from his dwelling, for the purpose of procuring a trifling addition of material for completing an addition to his barn, which was then in a course of building. The tree which he with another individual had been cutting fell upon two others near it, in such a manner that Mr. J. was most violently struck by the butt of the falling tree; and, as it proved, received a mortal blow. He lived in great anguish for about an hour and a half, and then expired.

His death, so sudden, and attended with such circumstances, produced a most solemn and deeply affecting sensation on the community at large, as was manifest from the great concourse of inhabitants of the town assembled at his funeral. To his particular friends it was a source of much consolation that the deceased had apparently, and by profession, made his peace with God. He had been for several years, a member of the Congregational church in this town, and was one of its most firm and useful friends.—This exit of a fellow mortal, so shocking by its suddenness, and unexpected in its occurrence, may well impress us with the truth and propriety of the apostle's words, "go to now, ye that say let us go into such a city, and continue there a year, and buy and sell and get gain; whereas ye *know* not *what* shall *be* on the morrow."

*Communicated.*

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ROCHESTER GLOVE AND MITTEN FACTORY.
*R. LEONARD, Agent.* Constantly on hand at the above establishment, and at the Store of Hill & Pees, *Buckskin Gloves & Mittens*, of every description and quality, by the Load, Dozen or Single. Also, Black and Colored Skins for Shoes, Bindings, &c.—Moccasins, Under-Dresses, Whip-Lashes, Deer's Hair, &c. &c.
Merchants and Peddlers supplied on better terms than can be had at any other market.
*Rochester, July*, 1830. 30 3w

NEW ARRANGEMENT.—The subscribers have entered into a copartnership in the publication of THE GEM, under the firm of Edwin Scranton & Co., and will also be able in a few days, to execute all orders in the line of Book and Fancy Job and Book PRINTING, on rather more moderate terms. Office in the room formerly occupied by Tuttle & Sherman, 3 doors north of the canal, Exchange street, Rochester. EDWIN SCRANTON,
PETER CHERRY.

HARDWARE STORE.—*H. BUSH* is unpacking a few more Goods, which he offers as low as usual. N. B.—I have not purchased an old stock of Hardware, some 3 or 4 years old, to offer the good people of Monroe county—they are *new*, and direct from the manufactories of England: please call and examine for yourselves. June 4. No. 12 Buffalo st. Arcade. 24 6w

THE *thing* who stole my HAT during the religious exercises in the morning of the 5th July, from the 2d Church in this village, is requested to return it, as it is all I had. H. B. PIERPONT
July 7, 1830. 3w

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

HARMAN JONES, *House and Sign Painter, Glazier, &c.*, No. 42, Main-st. keeps constantly on hand an assortment of Paints, Oils, Sp'rts Turpentine, Sash, Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color, ground and mixed fit for use. He will also do country jobs and furnish all materials for the same. Windows furnished of any size in good style very cheap. May 24, 1830. 22 6m

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE UNCOVENANTED MERCIES OF GOD.

It is regarded as a fearful crime, when churchmen, having, in the honest search after truth, discovered that our blessed Lord has constituted his church in a particular form, pronounce that those who vary from the divine appointments in this respect, are not to be regarded as forming a part of his visible church, and not being parties to the visible covenant, are not possessed of a covenant title to his everlasting favor. In periodicals, in verbal argument, in newspapers, in pamphlets, as well as in more voluminous productions, the charge is poured out as one of the most aggravated cast, involving indignation and wrath upon the reckless supporters of so awful, unchristian, and heathenish a sentiment as that which consigns pious men to "the uncovenanted mercies of God." Upon the great distinctive doctrine of our Church, viz. its ministry, there are four classes of thinkers. The first are they who hold an episcopally constituted ministry to be the *most expedient* form that could be adopted. The second class are they, who going one step further, pronounce it to be founded upon scripture authority but not to the exclusion of any other form of ministry. A third class hold, that the Episcopal ministry is not only founded in scripture, but is exclusively founded in scripture, although they regard all persons baptised in the way prescribed by Christ in the name of the ever blessed Trinity, whether by Episcopal ministers or not, as truly members of Christ's Church, and esteem non-episcopal Churches as but *defective* in regard to Episcopacy, illustrating their views by the analogy of the Roman Catholic Church, which is admitted to be a true Church, but defective and erroneous in doctrine. The fourth class are they who pronounce a deviation from the Episcopal constitution of the ministry to be destructive of all claims to be regarded as a true Church of Christ, and of course declare that all who are not baptized by the Episcopally ordained clergymen, are not baptized at all, and those denying to them the *covenanted* title to divine mercy which belongs to the members of the visible church, consign them to the *uncovenanted* mercy of God. Now, what do they mean by this phrase? and what is there in the expression that it should so often be employed to excite so much pious horror as it frequently calls forth from the lips and the pens of the opponents of Episcopacy? In the first place it is not pronouncing men excluded from "mercy," for they are expressly consigned to it. Again, it is not pronouncing men excluded from "divine mercy," for they are by the very terms of the expression committed to the "mercy of God." It is simply then pronouncing them destitute of a *covenanted* claim to this mercy.—*Protestant Episcopalian.*

[A very unimportant charge, a mere trifle, nothing but *unchurching* the larger part of the Protestant world! Who can be so narrow-minded as to object to the opinion of this 'fourth class' of Episcopalians? They *only* hold that 'a deviation from the Episcopal constitution of the ministry is destructive of all claims to be regarded as a true Church of Christ'—they only say that Congregational and Presbyterian and Baptist Churches are not Christian Churches, nothing more, *that is all.*]—*Editor Con. Obs.*

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The great importance of a patient and critical investigation of every charge of a criminal character, especially where life or liberty is at stake, is so fully exhibited in the two following interesting cases, for an abridgement of which we are indebted to the N. Y. Spectator, that we publish them for the benefit of all, and especially as a caution to courts and jurors, in cases where circumstantial testimony only is adduced.

PERJURY.

An extraordinary case is related in late Liverpool papers, in which two innocent men were sentenced to death on the testimony of a perjured impostor, and narrowly escaped being executed. A fellow named Fisher was found in February 1829, tied to a gate near Wolverhampton, apparently bruised in the head; and having his mouth gagged with brown paper. Being brought into the town, he represented himself to be a joiner, a native of Oswestry, and resident in London; and said he had been knocked down and robbed, specifying the articles which had been taken from him. Some inconsistences in his statement led to the discovery that no such person was a native of Oswestry, and that Fisher had played the same tricks before at Bridgworth. During the investigation he decamped.

At a late Lancaster Assizes, two men named Rigby and Grimes, and a woman named Mary Grimes, were convicted of highway robbery on a person calling himself Robert Stanley. He was found lying on the ground, apparently insensible, with his hands fastened by wires to the bars of a gate. A quantity of wire was also twisted round his neck. He said he was a joiner and a resident of Oswestry, and had been robbed of his money, watch and two bundles of clothes. At the trial he said it was so dark he could not identify the persons who had robbed him, but that they resembled the prisoners at the bar. A mass of circumstantial testimony was introduced, which left no doubt on the minds of the Judge and Jury of the guilt of the accused. They protested their innocence; but Justice Park implored them to indulge no hopes of mercy. The men were ordered for execution, and the woman to be transported. A report of the case appeared in the public prints, and met the eye of some respectable inhabitants of Oswestry, who immediately conjectured that, as no such person as Robert Stanley, joiner, had ever lived in their town, it was the impostor Fisher. This was communicated to Justice Park, who granted a respite to the prisoners. A police officer who knew Fisher's person, immediately set about an investigation. The pretended Stanley had disappeared, but the result of the inquiry was a strong presumption that the surmise as to his identity was correct. On his appearing before the Magistrate who committed the prisoners, he was asked for a reference to some respectable inhabitant of Oswestry, and immdiately mentioned the name of the Rev. Mr. Venables. The Magistrate addressed a letter with that direction, and received a very satisfactory reply, bearing the Oswestry post-mark. But it turned out that no such person as the Rev. Mr. Venables had ever been heard of in that place. Thus these poor prisoners [illegible] a shameful death. The case was referred to Mr. Peel, by whom no doubt in these passages, first, *the conduct of the agents is most criminal and detestable*, "through a hard *and stubborn heart* they resist their Maker: Secondly, their misconduct is not matter of simple *prediction* but of *express predestination:* for "God hardened their hearts" *in pursuance of design.*

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INDIAN GAMBLERS.

A writer in the St. Louis Beacon states that the Indians are the most desperate gamblers in the world, considering their means. "One would be astonished to witness their stakes. I have seen them sit successive hours, and sometimes days, at their games, alternately winning or losing, until one of them rose, stripped of his wealth, horse, gun and every thing but the rag (as we might say) of modesty. This would be called ruin by the civilized world, but it causes no despair or suicide with them, and all that an observer would perceive, is perhaps a little mortified pride at his defeat. The young squaws having more leisure, are more constant gamblers than the men. I have seen a young squaw pull ornament after ornament from her arm, bead after bead from her neck, and broach after broach from her bosom, until she had lost the whole, and then probably pawn her clothes for another game."

This does not surprise us; for it might be expected that savages, who cannot read, and have not learned self government, should be carried away by games of chance. These gamblers ought to be regarded with a more favorable eye than the fine ladies and gentlemen of cities who are equally devoted to play.—*Philadelphian.*

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*Free Emigrant's Office.*—We published on Saturday an advertisement, announcing the opening gratuitously of an office, where strangers arriving in this city may receive information that may enable them to obtain employment. The locality has since been changed, and the office is opened in the sixth Avenue near sixth street. The persons under whose auspices this business is undertaken, are respectable and benevolent men. Their object is not gain. Emigrants will freely receive such intelligence and counsel, as will be most useful to them. It is said that ten thousand foreigners have arrived in this city during the past season. The vast utility of this institution, may be easily perceived, conducted as it will be with the simple object of doing good. Persons wishing to hire mechanics, artizans or laborers, in any part of the country, may obtain them by applying (post paid) to the Free Emigrants Office. The hours of attendance are from 9 to 2. The editors of papers throughout the country will extend the usefulness of the institution by announcing these particulars.—*N.Y.Sp.*

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*Afflicting Death.*—On Friday, the 25th ult. a son of Wm. Everhart, Esq. of West Chester Pa. a youth of sixteen years of age, while endeavoring to stop his horses which had taken fright, and had become unmanageable, was thrown upon the ground, and crushed to death by a loaded wagon. The providence of God which carried the father from the wreck of the Albion, on a mountain wave, to one of the cliffs of Ireland, and thus preserved him; and which took away this amiable son, in the midst of business, at his father's door, is wonderful indeed. There is no safety any where but in God; He gives life, *and calls us away at his pleasure.*—*Philad.*

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The trial of Charles Tilghman, on an indictment for mingling poison in the tea, with intent to kill and injure the servants of the family of Robert Emmet, Esq. took place in the Sessions yesterday, and consumed the whole day.—The evidence was altogether circumstantial.—The prisoner was very ably defended by Mr. Philips and Mr. M. C. Patterson, and the prosecution conducted by Mr. Hoffman, District Attorney. The Jury, after being out, as we learn, for two hours, returned with a verdict of guilty, but recommended the prisoner to mercy. There is something exceedingly inconsistent in this. If there were reasonable doubts of the guilt of the accused, he should not have been convicted. If there were none, a poisoner is the last criminal to whom mercy ought ever to be extended.—*N. Y. Spectator.*

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*Fatal Accident.*—Mr. John Dunning of Washington city, was killed on the 5th while celebrating the day by attending to the firing of a piece of artillery. He had sponged the piece, rammed down cartridge, and placed the ramrod at rest; and, with what intent is not known, but either to grease the mouth of the gun or to pass in front of it, presented himself incautiously near the mouth at the instant of its discharge, and received the wadding on his arm and side. He never spake more, though life lingered in his body several hours after the distressing accident. He has left a numerous family of children.

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In the House of Commons, on the 25th, Mr. Hobhouse presented a petition, signed by seven or eight thousand of the journeymen bakers of London, Westminster, Southwark, and the towns and villages within ten miles of the Royal Exchange, praying that the law which now permitted dinners to be baked within certain hours on Sunday might be altered; for that as it now stood the petitioners were unable to observe the Sabbath with that degree of strictness which, as Christians, they desired. Mr. T. Baring gave his support to the petition, coming as it did from a body of the Christian subjects of this country, who were anxious to observe the Sabbath in a proper manner. The evil of Sabbath-breaking was one that ought to be put down, and it was worthy of consideration whether that object could not be better attained by preventing than by punishing the offence. Mr. Alderman Wood presented a similar petition signed by between 700 and 800 master-bakers of London, Southwark, and within ten miles of the Royal Exchange.

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BULL'S HEAD, NEW YORK, Monday July 6.

A great number of beef cattle at market; from 500 to 700 sold—prices very low, from 32 to 44 shillings per hundred; average price about 39 shillings. About 500 of these cattle came from the state of Ohio, the balance from this state.—In consequence of the great number of cattle from Ohio, the markets never were known so low at this season of the year. One pair of very fine cattle, from Orange county, were sold at $6 per hundred.—*Spect.*

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*Extract from a Sermon by Rev. J. C. Stiles, of Milledgeville, Georgia.*

PROPHECY AND PREDESTINATION.

By its etymology *Prophecy* simply imports *foretelling.* In the Bible it often means much more. No man ever read the Prophets and took up the impression that Jehovah only foresaw through a train of fortuitous occurrences, that certain events would transpire. On the contrary, every mind feels that he is the august and sovereign disposer of all. He does not tamely say, "I foresee," "I predict;" it is often the boldest possible language of authority and execution; "I will," and "they shall." And all feel that God himself by his own right arm, will *bring on* the events foretold. Nay, he often condescends to assign the reasons of his determination, "for his name's sake," "his people's sake," "their sins' sake."—What then is such prophecy but Predestination? If God foretells events which he himself has determined to bring to pass, can there be more *direct* and positive proof that he *predestinates?* Perhaps it may be objected, that this is not the predestination we preach, since the decree was not formed *before the foundation of the world.* I answer, the decree was eternal unless God is mutable. But what though it should not have been *formed* before it was *promulgated?* If it is now a *solemn purpose* of the Lord, it has all the *strength* and *irresistibleness* which eternity could give it. Consequently the most popular objections drawn from the freedom of man and the justice of heaven, lie, just as heavily against the conduct of God under prophecy, as against the predestination I preach. You will please to observe, my brethren, that Jehovah in prophecy makes no such *distinction as to his sovereignty over matter and mind,* as men have made for him. He predestinates earthquakes, and famines, and plagues, and floods, and shews that nature is in his hand, 'tis true. But he stops not here. Birth, and death, wars, victories, and defeats, captivities and restorations, prosperities and adversities, civil and religious, nay, all the various classes of social action of which nations, families or individuals are capable, are distinctly *predestinated* in the Scriptures. And though all this involves the control of moral character, yet he asserts his boundless throne, and *expressly predestinates* the most *solemn acts*, for which men *give account.*—The treachery of Judas was probably intimated by the Psalmist: and the repeated declaration of the Lord Jesus is, "one of you *shall* betray me." Inquire of the traitor, whether the prediction of his crime expunged his conscience. "I have sinned in that I have betrayed innocent blood." If it is said, against the obvious force of reiterated language, that this is an example of *prophecy*, but not of *predestination*, let another objection be sought against the following passages. "See that thou do all those wonders before Pharaoh, which I have put in thine hand: but *I will harden his heart that he shall not let the people go.*" Moses bears the divine command to the king, "Let my son go." God hardens his heart unto disobedience, and he replies "who is the Lord that I should obey his voice to let Israel go."—Now interrogate the monarch of Egypt whether God's *predestinating his disobedience* interfered *with his own freedom*, or *his Maker's rectitude.*—"The Lord is *righteous*, and I and my people have *sinned.*" Away with speculation, brethren, when we can lay hand upon Bible facts. "But Sihon, king of Heshbon, would not let us pass by him: for the Lord thy God had *hardened his spirit and made his heart obstinate, that he might* deliver him into thy hand." "For it *was of the Lord to harden their hearts, that they should* come against Israel in battle, *that he might* destroy them utterly, and that they might have no favor, but that he might destroy them, as the *Lord commanded Moses.*" Fix your minds upon two points

OHIO LAND—**1,500** Acres, for sale—Enquire of A. & C. Carpenter, or
May 25, 1830. JOSIAH BISSELL Jr.

**FURNITURE,**
OF ALL KINDS, MADE AND SOLD AT THE
**Cabinet Warehouse**
Near the East end of the Bridge Main-st., Rochester.
F. STARR.

**WM. H. WARD & CO.,**
(MARBLE BUILDING,—*Carroll-Street,*)
HAVE just received a *full supply* of
**GOODS.**
Rochester, June 2, 1829.

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

FARM FOR SALE.
88 ACRES—40 improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Enquire of JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

DYSPEPSIA.—Extract of a letter from a gentleman in New York, to his friend in Canandaigua, dated June 5th.—"As much has been said in this city and elsewhere about the new process in the cure of that distressing complaint, Dyspepsia, or Indigestion, permit me, to call your attention to it.—Dr. Talmadge Southerland has practised it from the commencement with great success, in connection with Mr. Halsted; and he has since effected many cures in long standing cases, on males and females. One of my workmen received important benefit when he appeared hastening to the grave: and he is now and has been for some months able to work constantly. I have conversed with several gentlemen who have experienced effectual cures. Yesterday a well informed person, the son-in-law of one of our first physicians, and has been under his care for five years without benefit, who has been to the West Indies, and to the South, without avail, but had wasted in the last year from 150 to 118 lbs. weight: he has been under Dr. Southerland's care for ten weeks, during which time he has gained 25lbs. in weight, and has no doubt the process will cure his or any other case, however bad—though no medicine (or very little) is used. It is evident that the *nature, cause,* and *cure,* of the Dyspepsia, have been wholly misunderstood by the physicians—a fact no less true than strange. Patients, far and near come to and correspond with the Doctor, and many of our first citizens have been entirely restored to health, after suffering much and long. I have every reason to believe that there has not been one failure under Dr. S's management. It may appear to you, Sir, while unexplained (and I am not competent to explain it) to possess much mysticism, and perhaps some quackery—but you may be assured there is nothing of either: the process is perfectly consonant with the science of the healing art, and the structure and mechanism of the human frame, which every sensible patient is made clearly to comprehend." ☞Dr. T. Sutherland resides N. E. corner of Grand and Elm street, New York.
June, 1830. 27 3w

**ANTI-ANETUS:**
*A Safe and Speedy Remedy for Fever-and-Ague*
PREPARED BY J. S. WARE, CHEMIST,
**Rochester, New-York.**

IN a community like ours, nothing can be more perplexing and discouraging than the prevalence and relapses of ague and fever. The farmer more particularly feels the paralyzing influence of this perpetual *Incubus.* Not only the sufferings of perhaps his whole family at once nor yet the medical bills accruing therefrom, constitute the sum of his perplexities; but to these must be added the loss of their whole time, and that too at a season when time to him is the most valuable. It is when he first begins his settlement in the "New Country," when his woods must be felled, his lands cleared; and in the Spring when his fields must be ploughed, sowed or planted, that this inveterate foe arrests his progress, consumes his money, time, and constitution, and blights his prospects. Believing that pain, expense, and loss of time may be prevented by a timely and persevering use of very simple medicine, the Subscriber offers to the public the abovenamed remedy, being a new and safe compound, warranted to cure, if not so speedily, more permanently than any other now in use. This article is not offered as a universal remedy, that is, to cure every malady that may, or can attack human nature, but as a remedy for ague and fevers only, which, from considerable experience, and the testimony of several medical gentlemen, the subscriber hesitates not to declare his belief that it will generally cure.

*N. B.* In all cases where the directions are strictly observed and a cure is not effected, the money will be refunded.

*For Sale* by Webster & Reynolds, Batavia, Almy & Wilcox, Le Roy, Clark & Dean, Lima, J. B. Elliot, Brockport, Robinson & Loomis, Palmyra, Dean & Crosby, Lyons, also by the subscriber, Exchange St. Rochester, N. Y. *J. S. WARE.*

*RECOMMENDATIONS.*

I hereby certify that my son, twelve years old, has been cured of the *Ague and Fever,* in a few days, by the use of *J. S. Ware's "Anti-Anetus."* He has been afflicted with the above disease for two years past, which has resisted all medical aid. *AARON HAZEN.*
Hanford's Landing.

This is to certify that I have been cured of a severe attack of the *Ague and Fever,* by the use of *J. S. Ware's "Anti-Anetus."* *THOMAS LEWIN.*
Greece.

*Mr J. S. Ware, Sir:*—Having made use of one Box of your "Anti-Anetus," I am perfectly cured of the *Ague and Fever.* *M. ACELTON.*
Greece.

*Mr. J. S. Ware, Sir:*—Having been persuaded to make use of your "Anti-Anetus," for the cure of the *Ague and Fever,* I would inform you, for the benefit of those who may be afflicted with this most appalling disease, that I perfectly cured by taking one Box. You are at liberty to give this to the public. *A. EASTMAN.*
Rochester, N. Y. 1y 47

*To Exonerate from Imprisonment.*

Emery Richardson of Gates, Monroe county, Insolvent. Notice first published July 16, 1830—Creditors to appear before Hon. Moses Chapin, first Judge of said county at his office in Gates on the twenty seventh day of September next, at ten o'clock in the forenoon.
10w

*To Exonerate from Imprisonment.*

Creditors of Ira Wyman, of Brighton, Monroe County, Insolvent Notice first published June fourth, 1830, creditors to appear before Hon. Addison Gardiner, Circuit Judge, of the 8th judicial circuit of the state of New York, at his office in Rochester, on the twentieth day of August next, at 10 o clock in the forenoon
10w

*To Exonerate from Imprisonment.*

Robert Fulton, of Chili, Monroe county Insolvent—time to show cause, September 3 1830, at 10 o'clock, A. M. before Moses, Chapin, Esq't First Judge of the county courts, of Monroe county at his office in Gates. Notice first publisher, June 25, 1830. 10w

*To Exonerate from Imprisonment.*

Jefferson Haywood of Rochester, Monroe county insolvent. Notice first published June 19, 1830. Creditors to appear before Hon. Moses Chapin first Judge of said county, at his office in Gates, on the 28th day of July, 1830, at 10 o'clock, A. M. 24 10w

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's Office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date.... Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8,) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830.
NATHANIEL HALL
Assignee.
Whittlesey & Mumford, Att'ys.

**MISS ALLEN'S SCHOOL.**
THE Second Term of Miss ALLEN'S SCHOOL, in the village of Pittsford, commenced the 24th of June. Tuition, Three and Five Dollars per quarter. Young Ladies from abroad can board with the Teacher, or in good families in the village, for $1,50 per week.
July 8, 1830 3w

VILLAGE LOTS.
AS the spring opens I offer to sell VILLAGE LOTS—some that are under mortgage and some that are not, and all customers can have their choice.
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO.
**& ÆTNA INSURANCE COMPANY,** HARTFORD.
THE subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street. LEVI WARD Jr.
January 9, 1829.

**MAY 1830.**
**ROCHESTER CASH STORE.**
**HILL & PEET,**
HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra superfine;
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid new patterns;
150 do fig'd and plain Muslins, Cambrics, &c.
30,000 yards Domestic Goods, various kinds.
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of
*Crockery, Glass and Stone Ware, Hardware, Nails, Glass, Cordage, Dye Woods,* &c.
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality;
30 hhds retailing Molasses;
50 boxes hard Soap,
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of the towns of this section of country, and which we shall ourselves to sell at the lowest prices at which goods that go out of the hands of any regular dealer west of the "salt water."

*BIBLE COMMENTARIES.*
HENRY'S EXPOSITION of the Old and New Testament with practical remarks and observations 6 vos. 8 vo. *Gillis' Commentary* on the O d and New Testament, complete in 9 vos. quarto.
*Scott's Family Bible* with explanatory notes, practical observations, and copious marginal references; the last and best editions, 6 vos. 8 vo. and 5 vos. quarto.
*Clarke's Commentary* on the New Testament with critical notes, 2 vos. 8 vo.
ALSO
*Cheap Family Bibles* and an extensive assortment of *Theological Works* for sale by E. PECK &c.

**CLINTON HOUSE,**
EXCHANGE-STREET, ROCHESTER.
ERASTUS SMITH, late of the Mansion House, Utica, has become the lessee of this splendid establishment. Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the confidence of the most fastidious as well as the liberal of all parties and views.
The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.
The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS; and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.
The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited.
June, 1830. 26 6m

*ROCHESTER HOUSE.*
**James C. Henry,**
BEGS leave to inform his friends and the public, that he has become the lessee of that spacious establishment in the village of Rochester, designated the **ROCHESTER HOUSE,** and recently kept by Mr. *Thomas Noyes.*
The great comfort of this house is attributable to the many commodious suits of rooms, and other apartments, where parties, travelling, have the option of enjoying private, or a pleasant public table.
Strict attention is paid to the numerous lodging rooms throughout the establishment. The whole interior economy is such, the proprietor deems it superfluous to add any remark as regards his table, bar, etcetera. His attention will be devoted to the convenience and pleasure of visiters who may honor him with their company. Every exertion will be made to sustain the reputation the house has heretofore enjoyed.—June 12, 1829 24tf

**SIX DAYS ONLY**
***PIONEER STAGES.***
THESE excellent lines of Post Coaches, running between Albany, Buffalo, Lewiston & Niagara Falls, passing through Utica, Syracuse, Auburn, Canandaigua, Batavia, Rochester and Lockport.
LEAVE Albany daily, except the Sabbath.—Office at No. 507, South Market-St. near the Steam-Boat Landing—the Eagle Tavern;—the National and Columbian Hotels.
LEAVE Buffalo daily, except the Sabbath;—Office at the Buffalo House;
LEAVE Lewiston daily, at 4 oclock in the morning except the Sabbath;—Office at Colt's, Lewiston Hotel.
Nov. 27, 1829.
☞The editors of those papers to whom this notice is sent for publication, are requested to insert it during the months of December and January and July and August next, & send their bills to this Office for payment

**Canal Transportation.**
HUDSON & ERIE LINE.
**ALLEN, TIBBITS, & CO.**
WISH to inform their friends and the public, that the *Hudson and Erie Line,* one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*—being of the first class, and commanded by men of great care and experience, running
NIGHT AND DAY—SUNDAYS EXCEPTED,
in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.
E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester.*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego,*
BUTLER, M'DONOUGH, & Co. *Utica,*
J. H. HOOKER. } *Troy,*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, } *Coenties Slip,*
P. HART, JR. } *New-York.*
April 9th, 1830. 15tf

A HOUSE TO RENT, near Montgomery place, by
16 June, 1830. J. BISSELL, Jun.

JOB PRINTING NEATLY EXECUTED AT THE OBSERVER OFFICE.

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# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR & PROPRIETOR. | FRIDAY, JULY 30, 1830. | VOLUME IV. NO. 31.

*ROCHESTER, MONROE CO. N. Y.*
PRINTED WEEKLY, BY
**ALBERT G. HALL.**
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

*Extract from the Annual Report of the Assembly's Board of Missions.*

For the sake of brevity and perspicuity, this statement of the results of Missionary labors will be presented in several particulars, embracing—

1st. The fields occupied, the expenses incurred, and the labor performed.

So numerous are the churches in our connexion, which are feeble, and unable without assistance to sustain a stated ministry, and so fully convinced are your Board of the necessity and utility of the plan of *locating* their Missionaries as regular pastors, and stated supplies, that they have felt constrained to make vigorous and persevering efforts to carry this plan more fully into effect. They have therefore encouraged direct applications for aid from all feeble and destitute congregations which are really unable to support their ministers, and they have firmly resolved, to the full extent of their means, to grant promptly, to such applicants, the amount of aid deemed necessary, nor have they in a single instance withholden aid from those whose applications have been fully sanctioned by the Corresponding Executive Committee of the Presbytery to which the applicants belonged, or by two responsible members of the same. In consequence of these plans, and efforts of the Board, the number of congregations entirely, or adequately supplied, and the amount of ministerial labor performed, have been considerably larger in proportion to the number of Missionaries employed during the last year, than ever before.

Of the 198 Missionaries employed, 144 are pastors of feeble congregations, or supplies for one year each, in limited districts, where the prospects of organizing churches, collecting congregations, and preparing the way for permanent settlements are encouraging, and 44 have been commissioned for shorter periods to engage in itinerant labors, and 10 in special agencies for the purpose of forming auxiliaries, and increasing the funds of the Board.

The whole number of congregations, and Missionary districts supplied, amounts to more than 300. The whole number of appointments, and re-appointments for the year is 246. Of these 159 were for one year each; and 87 for a shorter term. The whole amount of time, embraced in all the commissions granted and accepted, is 198 years and eight months.

The whole amount of money pledged by the Board for the 182 years of ministerial labor is 23,782 dolls. 34 cts., and the average expense of each year's labor is about $130.

Some of these commissions have been recently issued, and have as yet been fulfilled only in part. The amount of ministerial labor, however, which has actually been performed, since the date of our last report, is equal to the continued labor of a single individual for more than 80 years.—Of the whole number of missionaries employed, more than *three-fourths* have been sustained at an expense to the Board of $100, or *less*, per annum—the people among whom they have labored having provided chiefly for their support. A single individual only has received, for a year, the full amount of wages formerly granted to all the missionaries of the Board—and that individual is the missionary among the Chippeway Indians, who is sustained by the *interest* of a fund *exclusively designed* for the purpose. Of the rest, none receives more than *half* the usual missionary wages, and the allowance to some of them is much less.

*Churches organized, and Houses of Worship built.*

As very few of our Missionaries are now employed in itinerant labors, the number of new churches organized is not large.

From the reports on this subject which have been received, the whole number of new churches may be safely estimated at fifteen, and the whole number of members at 200.

More than 20 houses of worship have been erected in the course of the year, in places supplied by our Missionaries, and chiefly through their instrumentality—and a considerable number more have been completed or repaired. The amount of money raised and expended, by the people for these purposes on missionary ground during the year, probably exceeds $10,000.

*Sabbath Schools and Bible Classes.*

The attention of all our Missionaries has been particularly directed to the organization, encouragement, and support of these interesting nurseries of knowledge, morality, and religion. Scarcely a report has been received, which does not contain some cheering intelligence of the increase and usefulness of these sacred institutions,—which are designed to benefit and bless the rising generation, and ultimately to change the whole moral aspect of society. There are one or more Sabbath schools and Bible classes in most of the congregations supplied by our Missionaries, and in some instances, whole counties have been explored by our Missionaries, and Sabbath schools have been organized in all the important towns and settlements—and thus they have virtually done the work usually assigned to Sabbath school agents.

The precise number of these schools and classes under the care of our Missionaries, we are not able to state, because minute reports have not been received from all; but they may be fairly estimated at 300, and the number of learners at 12 or 15,000.

With most of these Sabbath schools, select and useful libraries are now connected, and a considerable sum of money has been raised in the course of the last year, by our Missionaries, for the purpose of establishing or increasing such libraries. In many of the schools the excellent catechisms of our church are faithfully taught and explained, and the Board indulge the hope, that the attention of Missionaries, and of all other managers, and teachers of Sabbath schools in our own connexion, will hereafter be more particularly directed to this invaluable method of communicating religious instruction to the youthful mind.

*Bible, Missionary, Tract, and Education Societies.*

In furthering the designs, and extending the operations of these pre-eminently useful institutions, the zeal and efforts of our Missionaries have been truly commendable.—They have labored with fidelity and success to ascertain and supply the destitute within their respective fields of labor with the lively oracles of God, and with a great variety of religious tracts.

They have been instrumental in establishing, reviving, and increasing a large number of local Bible and Tract Societies, and in this way, contributed essentially to the general objects of these institutions.

In some of their congregations and districts, the plan of the monthly distribution of tracts has been adopted and pursued with success; and liberal contributions and subscriptions have been made to purchase tracts for this purpose. Several hundred thousand pages of these silent, but powerful messengers of mercy, have by various means been put in circulation, and the blessed fruits of their labors in the tract cause have already been experienced by some of our missionaries, in the increased attention of their people to the preaching of the word, and other means of grace, and in the awakening and hopeful conversion of some "who were dead in trespasses and sins."

In most of the established congregations supplied by our missionaries, auxiliaries to your Board, on the fifty cent plan, have been formed, which contribute from $10 to $50 a year each to our funds.

Similar auxiliaries to the Board of Education have also been formed in some of their congregations, and the number of these we have reason to believe, will soon be increased.

The cause of Foreign Missions has also been remembered, and by most of our missionaries something has been done to aid the noble operations of the A. B. C. F. M. located at Boston.

*The cause of Temperance.*

The reports of nearly all our missionaries respecting the rapid progress of the cause of Temperance in the different sections of the country where they labor, are of the most gratifying nature—and it affords great pleasure to the Board, to assure the Assembly, that this most blessed work of reform has been essentially aided by the vigorous, and untiring efforts of their missionaries.—They have generally engaged in this good cause, with an ardor of feeling, a strength of purpose, and a devotedness of spirit, which must ensure success. By their public preaching, their private and personal appeals, and the general distribution of essays and addresses on the subject, they have so far succeeded in removing prejudices, in answering objections, and in suppressing opposition, as to secure in a majority of their congregations, the establishment of Temperance Societies on the principle of entire abstinence. A considerable number of these societies are already large and flourishing, and their salutary influence is beginning to be seen and felt by all classes of men. Many moderate drinkers have been rescued from the snare of the fowler; some abandoned drunkards have been reformed; and a number of distillers, merchants and tavernkeepers, have been induced to refrain entirely from the manufacture, or sale of all kinds of ardent spirits.

*Attention to the ordinary means of Grace.*

The labors of our missionaries in preaching the word, and administering the ordinances, in social prayer meetings, in monthly concerts, and in family visiting, have generally been arduous and abundant.

With few, if any exceptions, they have preached and exhorted regularly from three to five times each week; and some of them, besides diligently performing the ministerial and pastoral duties required in their own congregations, have occasionally visited destitute neighborhoods and towns where the gospel is seldom heard, and labored for several days in succession in visiting, preaching, distributing Bibles and Tracts among the poor and perishing.

*Revivals of Religion and additions to the Churches.*

To the devoted minister of Christ, whose heart is duly impressed with the worth of immortal souls, and with a sense of his own responsibility—nothing can be more desirable and encouraging, than seasons of refreshing from the presence of the Lord, and the outpourings of the Holy Spirit upon those who have been committed to his charge. At such times especially a spiritual harvest is enjoyed, seals are set to his ministry, and jewels are prepared to adorn his crown in heaven. But while these precious seasons should be sought from God with holy importunity, and be received when granted with profound humility and devout thanksgiving—ministers of the gospel who are not permitted at once, or with great frequency to witness them, should not hastily conclude that their labors in the Lord have therefore been in vain. The seed of the gospel is '*incorruptible*,' and if it be sown diligently, prayerfully and in faith, it shall not perish. But at the very time, and under the very circumstances, which may be deemed *best*, by the Great Husbandman, it shall spring forth and bear fruit "some thirty, some sixty, and some an hundred fold." In the dispensations of his grace, Jehovah acts as a Sovereign. It is his right thus to act, and it is the duty of his creatures to submit without murmuring or repining. In the awakening, conviction and conversion of sinners, there is a great "diversity of operations, but the same Spirit."

In some churches, the wandering sheep are gathered into the fold of Christ gradually, slowly, and one by one. While in others there are powerful excitements, and great numbers are brought in together.—Very few, if any of these powerful excitements, have been experienced during the past year in congregations under the care of our missionaries. In 8 or 10 instances, however, pleasing, and we trust, genuine revivals have been experienced, which have resulted in the hopeful conversion of from 15 to 50 persons in each of the congregations which have thus been favored. In nearly all our missionary fields, however, there has been a gradual and encouraging increase of the number of communicants.

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*Suggestions respecting Improvements in Education, by Miss Catherine E. Beecher.*—A lady of this village has put into our hands a small volume with the above title, requesting us to publish a few extracts which she had marked as particularly worthy of attention. We have only had time to look very cursorily into these pages, and cannot therefore say much of the value of the work; but the extract which we give this week, shows conclusively, that Miss Beecher has reflected upon this important subject, and conveys her ideas with that peculiar ease which marks the productions of her own, and with not a little of the force and energy of those of the other sex. The subject is one of high importance, and one which we are happy to see is attracting the attention and enlisting the feelings of that class of the community, from whose labors we may expect the public will derive essential benefit.

We give but a short extract this week, and that is not selected as being superior to a number of others, but as an introduction to those which we propose to publish when our limits will better allow of more extended portions of the work.

"Most of the defects which are continually discovered and lamented in present systems of education may be traced, either directly or indirectly to the fact, that the *formation of the minds of children has not been made a profession securing wealth, influence, or honor*, to those who enter it.

The three professions of law, divinity, and medicine, present a reasonable prospect of reputation, influence and emolument to active and cultivated minds. The mercantile, manufacturing and mechanical professions, present a hope of gaining at least that *wealth* which can so readily purchase estimation and influence. But the profession of a *teacher* has not offered any such stimulus.

It has been looked upon as the resource of poverty, or as a drudgery suited only to inferior minds and far beneath the aims of the intellectual aspirant for fame and influence, or of the active competitor for wealth and distinction. The consequence of this has been, as a general fact, that this profession has never, until very recently, commanded, or secured the effort of *gifted minds*. These have all forsaken this for a more lucrative or a more honorable avenue; and few have engaged in it except those whose talents would not allow them to rise in other professions, or, those who only made it a temporary resort, till better prospects should offer.

In all other professions, we find *bodies of men* united by a common professional interest; we find organs of public communication in the form of periodicals, or of official reports; in all other professions the improvement of distinguished minds, and the result of their successful experiments are recorded and transmitted for the benefit of those who may succeed. The duties of all other professions are deemed of so much consequence that *years* must be spent even after a liberal education, in preparing for these *peculiar* duties, and the public are so tenacious lest these professions should be filled by persons not properly prepared, that none may be admitted, but upon an examination before those qualified by study and experience to judge of the acquisitions of each candidate.

Even the simple business of *making a shoe*, is deemed of such importance and difficulty as to demand an apprenticeship for *years*, and mankind are usually very cautious not to hazard employing even one of this profession who is unprepared for the business he attempts.

But to *form the mind of man* is deemed so simple and easy an affair, that no such preparation or precautions are required. *Any person* may become a teacher without any definite preparation, and without any test of skill or experience. Thousands will be found who would consider it ridiculous for a child to have his foot covered by an awkward and inexperienced artisan, who yet without a moment's examination would commit the formation of his mind to almost *any one* who will offer to do the business. Were our country suddenly deprived of every artist who could make a shoe, we should immediately witness frequent *combination* and *consultation* to supply the loss. The most ingenious would be employed to communicate to others their skill, and thousands of minds would be directing their energies to restoring this useful art to its former advance toward perfection.—But the *human mind* that spark of immortality, that wonderful origin of knowledge, invention, affection, and moral power, where has been the combined effort, the patient instruction, the collected treasures of experience, the enthusiasm of interest, which should direct in clothing this emenation of Deity with all its expanded powers, its glowing affections, and undying energies? Has it been the desultory, disunited business of a class of persons, driven to it by necessity, performing it without the enthusiasm which glows in all other professions and leaving it whenever a livelihood could be obtained in any other respectable way?

As this has heretofore been considered a profession so simple and easy as to demand little preparation for its peculiar duties, if these duties *are* arduous and difficult, we should naturally expect it to be filled by those who are unprepared to discharge them properly.

It is to *mothers*, and to *teachers*, that the world is to look for the character which is to be enstamped on each succeeding generation, for it is to them that the great business of education is almost exclusively committed. And will it not appear by examination that neither mothers or teachers have ever been properly educated for their profession? What is *the profession of a Woman?* Is it not to form immortal minds, and to watch, to nurse, and to rear the bodily system, so fearfully and wonderfully made, and upon the order and regulation of which the health and well-being of the mind so greatly depend?

But let most of our sex upon whom these arduous duties devolve, be asked; have you ever been taught any thing of the structure, the nature and the laws of the body, which you inhabit? Were you ever taught to understand the operation of diet, air, exercise and modes of dress upon the human frame? Have the causes which are continually operating to prevent good health, and the modes by which it might be perfected and preserved ever been made the subject of any *instruction*? Perhaps almost every voice would respond, no: we have attended to almost every thing more than to this; we have been taught more concerning the structure of the earth; the laws of the heavenly bodies; the habits and formation of plants; the philosophy of language; more of *almost any thing* than the structure of the human frame and the laws of health and reason. But is it not the business, the *profession* of a woman to guard the health and form the physical habits of the young? And is not the cradle of infancy and the chamber of sickness sacred to woman alone? And ought she not to know at least some of the *general principles* of that perfect and wonderful piece of mechanism committed to her preservation and care?

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From the Connecticut Observer.

*Religious Opinions.*—Were we to offer a few reasons, why, in accordance with a very prevalent feeling, men ought to say or do nothing which shows a preference for their own religious opinions, they should be the following.—1. 'It is of no consequence what a man believes, provided he is sincere.' [At least this is a popular maxim.] Why then show any preference for one religious opinion more than for another? This maxim and its application must be confined, it should be remembered, solely to religion. On other subjects it makes a *great deal* of difference 'what a man believes.' Men's opinions in other things are supposed to influence their practice;—but in religion, their opinions are either supposed to influence their practice, or else, since the subject is of so little consequence, it matters not much what their practice is. 2.—'Men cannot help their opinions—belief is involuntary.' [At least this is a doctrine somewhat in vogue.] Why then show any preference for your own religious opinions? This maxim, too, it must be borne in mind, is to be restricted to religion. It will not do to apply it to practical life—to our every day affairs. Indeed, it was not made for any thing but for religion—it would therefore be a perversion to apply it to any thing else. [Remember, for the sake of this maxim, never to say any thing hard against Calvin or our forefathers, on account of their opinions. They '*could not help them*,'—at least the maxim says so.] 3.—Why *have* any religious opinions?—It shows a narrow mind to value abstract metaphysical opinions on such a subject.—4.—All religious opinions are put civilly on a level in this country. Why then show, by a preference of one above another, that you are less liberal than the spirit of our institutions? 5.—By showing a preference for your own religious opinions, you will be sure to displease somebody. A great many dissensions have been created in this way. By such a course Paul made a deal of trouble, and the early christians were said to 'turn the world upside down.' Now who does not know that religion is a peaceable thing? In this way too Luther made a world of difficulty to himself and others, all which would have been prevented if he had only kept quiet. 6.—It is persecution—at least some call it so—to show a preference for your own religious opinions—[always provided you do not belong to the liberal party.] Every man in our country has a right to enjoy his religious opinions without molestation—and every body knows some are grievously molested by the opinions of the orthodox. If this is not persecution, where shall we look for it in this country? 7.—A preference for your own religious opinions shows you are bigoted—[always supposing you belong to the orthodox—if you do not, that alters the case, and the more boldly you avow your preference the greater the proof of your liberality.]

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SUNDAY MAILS—CHURCH AND STATE.

The following paragraphs are from an article in the North American Review on Sunday Mails. It is consolatory to see a journal of the calibre and deserved popularity of the North American Review stepping out thus frankly in defence of public morals,—if it were only for the shelter which we "lesser glories" get thereby from the obloquy aimed at us for endeavoring to do it. Those patriotic minds that have been so much oppressed with dismal dreams of "*Church and State*" will, we hope, get relief too in finding that the "union" is not *all* the work of "priestcraft." For here is advocated the very "*union*" at which these *ambitious Christians* have aimed. It has been their avowed and undisguised object to *engraft upon "public opinion"* the truths of religion and the principles of good order, and *thus* instil so much of the *church* into the *state* that its rulers should govern "*in the fear of the Lord*"' A dismal "union" this!—sufficient and ample, as the history of our race and the word of God each bear witness, to have excited all this opposition and outcry.—*Religious Intelligencer.*

No state of ancient or modern times ever obtained any real stability, of which the government did not rest, in one way or another, on the steadfast and immoveable rock of Religion. Under our free and happy forms of political constitution, the only way in which this salutary principle can produce its beneficial effects, is by its influence on public opinion; and however much we may regret to differ from the very respectable committee whose report we have been examining, and the writers who concur with them, we have no hesitation in expressing our conviction that the people of the United States have nothing better, in regard to their political concerns, to hope or wish, than that all their agents should be *influenced in the exercise of temporal power by religious belief.* This would not bring about, as the writer above alluded to supposes without apparently attaching any very distinct meaning to the terms, a *union of Church and State;* but it would procure us the blessing of Providence—a wise, liberal, efficient, and above all, honest administration of the government in all its branches—a condition of general and constantly progressive prosperity,—and to sum up all in one word—peace.

'Whether we eat or drink, or *whatever we do*,' we are directed in Scripture to '*do all* to the praise and glory of God.' It is expressly enjoined on rulers in particular, to govern *in the fear of the Lord.* It is in fact the peculiar virtue of religion, as a motive of action, that it is applicable on every occasion, and to every part of conduct.—It is one branch of our religious duty to obey the constitution and laws of the land; and if the constitution prohibit the establishment of a national church, it is the religious duty of a representative, even though he individually prefer an establishment, to vote against any project of this kind, until the prohibition of the constitution be repealed; but even in voting against an establishment, he is or ought to be as much influenced by religious considerations, as if he voted in favor of it. It is impossible, in short, to conceive a case, either in public or private life, in which it is not the duty of every member of the community to act under the influence of religious motives; and in proportion as an individual is more completely influenced by such motives to the exclusion of any others, which have their origin in mere expediency, so much the more probable is it that he will avoid error, and render himself acceptable to the Great Judge, to whom he ultimately is to give an account of the deeds done in the body.

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MISSION TO MISSOURI.

The Trustees of the Missionary Society of Connecticut have appointed seven young men of the Auburn Theological Seminary, as Missionaries to Missouri and the adjacent country. They have been ordained, in reference to this mission, and expect to enter on their work early in the fall. That there is need of laborers in the field to which they are designated, will appear from extracts from a letter sent us for publication. It was written in Missouri, under date of June 1, 1830, by one who has resided several years in that state, and knows well its character and its situation, in reply to some inquiries from the 'Western Fraternity,' a society in the Auburn Theological Seminary, whose members are all pledged to become Missionaries in the valley of the Mississippi.—*Con. Obs.*

When you have been long on Missionary ground, and have toiled alone until your strength is gone, you will know how cheering it is to be informed of whole companies of young men, waiting and anxious for the field. Recruits, recruits! how precious the very word to a war worn soldier. Not less precious to a soldier of the cross, at a *frontier post.*

Such was your letter to me. It found me sick—unable to write; unable to preach. Yes, I found it as I came home from a missionary tour, on which I had been absent four weeks, unable to walk the room without the aid of a staff. And until the present hour I have not been able to answer your request.

I will make use of the following facts as a plea for help. We have but *eight* ministers in the presbytery of Missouri. The field is *large*, and our work is *hard*. We want *help*. We do not design to complain, but we *faint*.

Some who toiled with us are dead. I could think in five minutes where to place your men, if they were here. All north of a line drawn from St Charles to Jefferson city, and along the Osage river. Here are *eight* counties, north and west of me in which there is not a Presbyterian minister. One of these, the county of Howard, containing a population of nine thousand souls.

The Catholics are "*numerous*" along the Mississippi. They are making a powerful effort and extending into the interior. They have a College at St. Louis, and many seem willing that they should conduct the business of education.

*Intemperance* abounds to a considerable extent. There are some *temperance* Societies. *One here.* The *Sabbath* is *fearfully* disregarded. Our voices are raised on this subject almost in vain. We have some *Sabbath Schools, Tract Societies*, and *Bible Societies*, just where *Presbyterian Ministers* have been able to establish them. Common schools are in a very imperfect state, though they exist in considerable numbers. There is an Academy at Boonville, established by law, and taught at present by a graduate from Middlebury College, Vt.—There may be others in the state, I know of none however. There are ample funds in the state for the encouragement of schools, academies, and colleges. The Governor of Missouri told me, he thought the state could in a very few years, command two hundred thousand dollars at least. There is considerable interest felt on this subject among intelligent men, *of whom we have our full share.*

The soil of Missouri, at least a great portion of it, is like that of some fairy land.—It is exceedingly rich.

The climate of Missouri is *mild*, but *variable.* I have never known a case of yellow fever in the state during a residence of four years. I have heard of two at St. Louis, brought up from New Orleans. I have never been conscious of fear in this respect. Eastern men who settle in the *bottom* lands, will be exposed to billious attacks. A little medicine, however, taken at the proper time, will secure them. My health has generally been good. It is now bad only from excess of labor. Our clergy from the east do not complain of climate. Selections may be made in which there will be nothing to fear. This part of the state is well watered. As to productions, every thing grows here, peculiar to such a climate. The spirit of emigration is increasing. The emigrants are from all parts of the *world*, but most of them from the southern and western states. Steam boats are constantly running both on the Mississippi and Missouri. Boonville is beginning to be almost like a sea-port. No serious obstruction is found to exist.

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MICHIGAN.

*From the Rev. C. G. Clark, Dexter, Michigan.—Season of Refreshing*—I would now, with humble gratitude, speak of what God is doing among us. Ever since the commencement of my labors here, the interest in reference to religion has been increasing. The little cloud, seen only by the eye of faith, has increased and spread over us, and a few drops have fallen. Eight persons have recently expressed a hope in the pardoning mercy of God—three last week. There are upwards of twenty whom we consider inquirers. God has so ordered it that we have had much to try our faith. But though the blessing "tarried long, we waited for it" in prayer. The Spirit has not descended among us "as a rushing mighty wind"—the "still small voice" has been heard—the exercises of those who have found peace, have been deep and pungent; inquirers have apparently been weighed down by a sense of sin. The preaching and conversation of your missionary have been designed to produce this effect; scarce an appeal has been made to the fears of men—but the constant endeavor has been to show them that their hearts were opposed to God—that while unregenerated "every imagination of the thoughts of the heart was only evil." I believe if men ever repent it will be in view of this, and not merely that they are in danger. The converts have had very clear and distinct views—except in one instance, there has not been great joy. They have manifested a calm and childlike resignation to the will of heaven. Every thing at present indicates a continuance of the good work—there is a general spirit of inquiry.—*Rel. Intel.*

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RELIGION IN CALCUTTA.

Rev. Mr. Pearce in a letter published in the London Baptist Magazine, dated at Calcutta, Oct. 12, 1829, writes as follows:

"During the last three months, the Calcutta brethren have had the joy of receiving into communion eight natives, six of whom were from the peasantry of the villages to the east and south-east of Calcutta, of the remarkable movement among which, in favor of the gospel, you have already heard. Some of these poor people come from a distance of thirty miles to hear the gospel on the Lord's day. Since these fields appear so promising, I hope soon to direct my feet thitherward, in company with my brethren: and may the Lord of the harvest bless his word abundantly.

*Persecution.*

But Christian missionaries cannot long experience success, without having to contend with opposition, excited by the pow-

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ers of darkness. Persecution has begun to try the faith and courage of missionaries and converts. The Jumeenders or landholders, seem generally to have conceived the utmost hatred against the Gospel, through fear, in all probability, of injury to their worldly interest; hence, for some time past, the Christians on their estate have in various ways been made to feel their displeasure; but recently, not being satisfied with depriving them of land, destroying their corn, & beating them, they have proceeded so far as to deliberately murder one of the Christians; and to render the act more effectual in preventing the evil dreaded, they selected as their victim one of the native preachers. The person whose life has been taken away was named Ram-Kishnore, and had been a professor of the Gospel about twenty-four years. He was in connexion with Serampore. Strange as it may appear, little notice has been taken of this dreadful affair, but where the fault lies I cannot say; yet in consequence of it, on Sunday last, in the same village, a young man, Mr. Robeholm, also in employ of Serampore, was attacked by about a hundred men armed with clubs. After being thrown down and bruised a good deal, he by some means or other effected his escape. Where these things will end the Lord only knows. I hope missionaries will have wisdom and grace to conduct themselves in a becoming manner in the midst of these trials.

## THE CHOCTAW INDIANS.

At the last Monthly Concert, Mr. Evarts gave a melancholy account of the influence of the late proceedings relative to the Indians. The Choctaws especially are in a sad condition. Some of those whom charity embraced as real disciples, had been led to express feelings favorable to removal, doubtless from the best of motives, based on the probable consequences of refusing to go.

Some of the enemies of religion, had used this very much to the prejudice and injury, apparently, of the Redeemer's cause. On the strength of their reproaches on this ground, the gospel and its ordinances were most diligently set in opposition to the love of Clan and Territory.

The old religion,—its customs.—dances, &c. &c. had been clamorously demanded. In this state of agitation and distress, the Choctaws were suffering from oppression without, and disaffection within, when the last accounts were written. They need in truth our most tender sympathies, and earnest prayers.—*Boston Recorder.*

From the Missionary Herald.

### MISSION OF THE LONDON MISSIONARY SOCIETY IN SOUTHERN INDIA.

Rev. W. Addis, missionary at Nagercoil near the southern extremity of the peninsula of Hindoostan, gives the following animating account of successful labors in that vicinity, and of the

*Change Wrought by Christianity.*

Idolatry appears appalling only by the hearing of the ear; but could you witness the scenes I am frequently called to witness, you would exclaim no tongue can adequately describe the abominations of the heathen. I cannot number them; they must not appear on paper. It is certainly distressing to see careless ignorant sinners in such a land as England; yet between such and the heathen there cannot be a comparison drawn. In the most abandoned places in a country like England, the devil's power and influence are under restraint, here he reigns uncontrolled, master of the hearts and actions of the people; yet, even here, what has God wrought? Yesterday we held the anniversary of our Tamul Tract Society, and could you have seen the numerous assembly of professing Christians, and heard many of the truly eloquent speeches delivered, you would indeed have rejoiced greatly. There were many present that a year ago were sunk into the filth and abominations of idolatry, but by the blessing of God the Spirit, on reading the tracts, distributed, they have renounced idolatry, and are now seen in their right mind, in the assembly of those who worship the living and true God. The native Christians have exerted themselves greatly on behalf of their perishing countrymen during the last year, and have subscribed to the tract society alone upwards of 1,000 rupees, or about £100 sterling, including a few sales of tracts and occasional donations. We have printed 35,000 tracts and small books, besides the usual number of school-books; so you see we are in the midst of labor, having nearly thirty congregations and chapels to attend to, thirty-nine schools to superintend, together with our duties of study and composition. I am generally in the towns and villages in which we have congregational schools three or four days each week; I examine the schools during the day, and address the people in the evening, and at night sleep either on the floor, or on a small cane-bottomed couch without bedding.

I wish I could give you a just description of the congregations and the schools, but a person must see them in order to have a right impression. In the former the order, the decency, and apparent devotion are very striking to a stranger; they were to me on my arrival, after seeing nothing but idolatry for the distance of 400 miles which I travelled; after such scenes, to see the assembly of Hindoo Christians in this mission was exceedingly striking, and hard must that heart be, that could not be moved at such a sight. In the former the children learn remarkably fast; I never saw any thing equal to it in England; to see little boys of three or four years old repeat Watt's first Catechism without an error, others scarcely any older repeat the doctor's second Catechism all through *perfectly*, and the multiplication table in the Hindoo arithmetic, which amounts to many older boys write a fine hand, (on ollas,) and are very quick in all other branches.

I must not omit to inform you of the success of the Gospel in the western mission that joins this, under the care of Rev. Messrs. Mead and Miller; there they have also upwards of twenty congregations, and as many schools, and 15 or 16 chapels: but they have suffered severe persecutions lately, and several school-rooms and one chapel have been burned down. The poor Christians have endured their afflictions with Christian fortitude; some have even lost nearly all their property for the sake of their profession. On the young rajah's coming to the government, the great men and leading people of the heathen made a vigorous attempt to raise idolatry to its former splendor; matters at present are pretty quiet. In the church missionary station, also, joining this on the N. E., only not in this kingdom, being in the East India Company's country, religion flourishes greatly, under the pious laborers and excellent missionaries, Rev. Messrs. Rhenius, Schmidt, and Winchler. There they have about the same number of congregations and schools as we have here, and scarcely a week passes but some family or families join them from among the idolatrous. They have a college for the education of Hindoo young men, for instructors of the people, and their proficiency in Hebrew, Greek, Latin, and English, together with mathematics, is really surprising. Here we have no party spirit, no bigotry; we preach in each other's chapels; so you see the Lord is doing great things for the inhabitants of India.

From the Boston Recorder.

### HUMAN AGENCY IN REVIVALS.

The opposers of Revivals say much respecting the inconsistency and absolute absurdity of attributing them to the influences of the Holy Spirit, and yet making efforts to promote them. If such men have ever been serious readers of their Bibles or attentive observers of the dealings of Providence with mankind, they may easily find an answer to their own objections.

In order to impress upon man a deep and constant sense of his own free agency and moral responsibility, God always chooses to work by means, even where the effect to be produced is most evidently and immediately the result of divine power.—When the children of Israel were bitten by venomous reptiles, to effect a cure a brazen serpent is elevated, on which they must look in order to be healed; when the Syrian captain is to be cured of his leprosy, he must dip himself seven times in the Jordan; when the axe is to be made to swim, the branch of a tree must be cut off and thrown in the water over the place where the axe lay; when the blind man is to be restored to sight, he must go and wash in the pool of Siloam; and so of all the miracles in the Old and New Testament. Were not all these effects produced by the immediate agency of God? What natural connexion between looking on a brazen serpent and being cured of a poisonous bite? What natural efficiency in the waters of the Jordan to heal leprosy, or in the branch of a tree to make iron float on water, or in the pool of Siloam to cure blindness? Yet not one of these effects would have been produced without resorting to the appointed means.

So in regard to revivals of religion. We believe them to be the work of the Holy Ghost sent down from above; and yet we believe that certain means are appointed in the Scriptures, without the use of which these Revivals cannot be enjoyed. We, therefore, cheerfully and earnestly make use of the means, in full reliance on the faithfulness of God to fulfil his promises; and often, we trust, have we experienced the truth of that declaration of Jehovah, *they shall not be ashamed that wait for me.* And we believe that there is a peculiar propriety and utility in the appointment of these means; for while it leads men to an abiding and humbling sense of their dependence on God, it excites them to the highest and most strenuous exertions of all the powers which they possess. With all our hearts do we thank God that he has established this mode of proceeding; for in consequence of it, we are permitted to share in the glorious privilege of being *co-workers with Him* in the great concern of human salvation.

Should it be said that the Scriptural examples to which we have referred, all imply a suspension of the laws of nature, and that these events were strictly miraculous; we reply, that though none of the laws of nature are suspended in the work of regeneration, yet the conversion of a sinner is the result of as direct and immediate an exertion of divine power as any miracle recorded in the Bible: and if means are required for the production of the latter effects, so much the more should they be required for the production of the former; for the very reason that there the laws of nature are not suspended.

From the Protestant.

I herewith send you an extract from the last Saturday's *Popish paper* of New-York.

### SISTERS OF CHARITY.

"Three of the sisters of charity have arrived from Emmetsburg, to open a Pay School in this city, for the instruction of females. An establishment under the direction of the sisters, has been long and ardently wished for; and in compliance with this wish, the Superior of the Community of Emmetsburg has consented to send hither three of the most experienced and accomplished of its members. *The principal object of the Sisters in offering their services, is, thoroughly to instruct those committed to their charge in RELIGIOUS PRINCIPLES.*"

These "Sisters of Charity, who open a *pay school;*" tell us, that "Pupils of all denominations will be admitted," to be thoroughly instructed in *their* religious these "experienced and accomplished members of the community at Emmetsburg?"

INQUIRER.

The above notice is the commencement of the open *legalized Popish* MYSTERY system in New-York. Of "sisters of charity," we now subjoin two facts, which from *tenderness* sake, have been too long and improperly withheld from the public. We shall hereafter append to them, when necessary, the interior of a convent depicted by *Scipio Ricci:* and trusting that the *ladies*, in this emergency, will pardon us;—*if we must*, we shall translate some old Romish Latin, that Nuns and Jesuits may be viewed in their true characteristics. The only question therefore is, what are the religious principles which all Papist sisters and brothers, nuns and patrons, ever teach their pupils? We shall answer this question in extenso. In the mean time, we remind Protestants that it is their duty "to resist the devil, and to be steadfast in the faith."

A gentleman sent his daughter to be taught by these *sisters*, under the most solemn obligations which words, promises and assertions can combine, that neither the priest nor the nuns should interfere with her Protestant principles. She remained during the proposed course, and she had been taught so much artifice, that their iniquity was unknown. After her return home, she was discovered by a young friend, in her room, kneeling before the idol, counting her beads, and reciting the mummery. When charged with the fact, she declared, that it was only done to ridicule the nuns. Finally, the suspicious circumstance was communicated to her mother—when ascertaining, that hypocritical concealment was no longer possible—the daughter avowed the melancholy fact—and to justify her silence to her parents—she unfolded all the nefarious artifices which through auricular confession, and its almost invariable accompaniments, more or less gross, had been adopted to entrap her; and added—that the confessor and the chief Jezebel had finally led her to the idolatrous altar, and there made her swear by the mass, upon pain of damnation without recall, that she would never divulge, either the fact of her having become a Papist, nor the means by which it was effected. It is scarcely necessary to add, that she is no better than lost; and that her friends are wretched without a solitary ingredient to alleviate their bitterness.

A minister of the Gospel was inveigled to commit his daughter to the charge of these sisters of Jesuits. Prior to her entrance into the Circean abodes of the Roman sorceress—the minister exacted from his child a promise that she would daily read a portion of the Holy Scriptures, and some other choice religious works. Twice or three times, had the priest and his female minions most solemnly covenanted not to address her respecting her religious principles, which he observed, were beyond all earthly estimate with him. He withdrew. Speedily after leaving the abode of iniquity, the thought impressed him with resistless force—"I have left *my lamb to be devoured by the wolves.*" He could not be at peace. On the second or third day, he revisited the Seminary. He informed his daughter, that his anxiety concerning her was so great that he could not rest—"Have you, he inquired, read the Bible, and the other books daily as you promised me?"—"How could I Papa?" was the young Lady's reply—soon after you left me, the Superiors desired to inspect my trunk, and took out all my books. They told me, that I should have no more use for them here: but when I returned home, they would be restored."

The cause of his disquietude was unravelled—after having expressed his indignation at the *Jesuit* and his *Sisters* for their knavery and adherence to their popish doctrine, to keep *no faith with Heretics*—the Minister instantly removed his daughter back to her paternal home.

Once more, therefore, we admonish all Protestant mothers who wish to preserve the morals and persons of their daughters from contamination, not to permit them to imbibe Anti-christian principles—with their woful consequences.

## TEMPERANCE.

From the Evangelist.

### THE TEMPERANCE SOCIETY.

*Important Methodist Testimony.*—The following noble testimony to the blessed effects of the Temperance Society, is from the pen of a Presiding Elder in Ohio.

Entire abstinence has been my opinion for thirteen years. I do sincerely and ardently hope, that the sons of God and men will continue their exertions until the *monster* shall be slain, and the desolating flood with all its tributary streams dried up, that when the present race of drunkards shall have died off, and gone to their own place, there may be none found to tread in their steps. I am extremely sorry that so many professors of religion, of the different orders, stand aloof, and even oppose the good work. Some because their interest is touched—some because their habits are opposed; some because they think such associations useless; some for fear of speculation—and others for fear that some one denomination of Christians is seeking pre-eminence, &c., but how exceedingly trifling are these, and all other objections, if properly considered. How sordid must be the man, how unworthy the name of Christian, who would grow *fat* on the *leanness*, *rich* on the *poverty*, and *happy* on the *misery* of his fellow-beings. The curse of God is in his house, and upon all that he hath. The cries of broken-hearted wives, of ragged and hungry children, of widows and orphans, have reached the ears of the Lord, and bear witness against him. How fearful the condition of those whose habits lead them to oppose temperance exertions! Though they are not enrolled, they stand on slippery places; they are every day in danger. How blind and (willingly) ignorant must be the man who can see no benefit arising from temperance associations. Wherefore the great diminution in the quantity of ardent spirits consumed in our country? Why so many merchants who are still engaged in the traffic, order smaller quantities of liquors than formerly? Why are so many well furnished tables in taverns and boarding houses entire strangers to the deadly poison, which formerly *almost groaned* under their burthen? In all the states and inhabited territories of our Union we have more or less evidence of the utility of temperance societies.—How fond must those persons be of an excuse, who reiterate the cry of speculation with reference to an institution like this, where no money is required in order to membership. And how anxious for honor, or how extremely jealous must those persons be, who for fear that others will be more honored than they, refuse to engage in this important cause. Were a host of savages to enter their neighborhood, and commence a general slaughter of men, women, and children, would they for fear that some of their neighbors would be more highly honored than they, or aspire for pre-eminence, look coldly on and refuse to assist in repelling the invaders? Surely not! This is but a faint representation.

Wishing you great success in your undertaking, I subscribe myself

A FRIEND TO TEMPERANCE,
RUSSEL BIGELOW.

L. Cox. Esq.

*Fruits of Intemperance.*—The last North-Western Journal, published at Detroit, contains an account of the trial of Stephen G. Simmons, of that Territory, for the murder of his wife, on the 14th of June last. The witnesses were their own children, upon whose testimony the father was found guilty. The murder was committed when both husband and wife were in a state of intoxication. At the time, a quarrel arose between them, and Simmons commenced beating her, and continued the blows till his son and a neighbor interfered, when it was discovered that she was dying. The Journal adds:—*Ont. Repository.*

"The evidence made the hearers acquainted with the condition of the family for some years past. It represented a husband sometimes forcing, always encouraging his wife to drink; in his moments of intoxication, beating her with the hand or instruments of wood or iron, and driving her forth at night to seek shelter in the woods, following her and stamping upon her. It represented a mother in a drunken carousal with her husband in the presence of their children; or raving like a fury, and grasping chairs or boards to beat them, and drive them from the house. Intemperate men and intemperate women, can you learn nothing from this?

"The children bore full testimony to the good conduct of their father, when sober; they said he was a kind husband and father, at all times, when liquor did not master him."

*Temperance in Maine.*—At the annual meeting of the General Conference of Congregational Churches in Me. on the 22d ult., it was stated that in several churches connected with the conference, there is not a member who either drinks ardent spirits or traffics with them. It is supposed there are more than 100 Temperance Societies in the state, and nearly all of them active and efficient. They are composed of the more substantial and efficient portions of community, and include a large proportion of the young. Some notorious drunkards have been reclaimed, and several of them have given evidence of piety. From 150 to 200 decidedly intemperate persons have been reformed in this State, within two years.

*Drunkenness in London.*—The London Morning Chronicle, of the 11th May, says: "Yesterday there were no less than ninety-seven persons, male and female, brought to the Union Hall Office, charged with being drunk in the streets; and they composed the first only of one division in the district." London against the world, then, for the use of alcohol.

*Drunkenness in New York.*—A correspondent in the N. Y. Genius of Temperance, gives the following account of the appearance of the booths in that city at the late celebration of Independence.

Two or three gentlemen undertook the ungracious task of making a census of these extra grog-shops yclept "*booths*," and at half past 6 o'clock on Monday evening, they found 1600 men, women, and children standing at the booths, 72 who *could not stand*, while 1650 persons were seated inside the booths drinking the health of the corporation, among whom were 658 whose apparel indicated they were of the feminine gender; only *six hundred and fifty-eight white females* seated in these *licensed* sinks of iniquity.

### THE DYING MOTHER.

I will relate a circumstance that occurred under my own observation last summer, that may be useful to the cause of Temperance.

In visiting some of the habitations of the poor, in the month of July, in the upper part of the city, I entered the apartments of a widow who had a family of five children. She was lying on the floor, sick; she had been that morning attacked with a fatal disease common in this season of the year to those who have an irregular diet; she had every appearance of a dying woman. Her oldest daughter was born blind. She had an infant of about four months old; she placed it to her breast to calm its suffering, but it sought in vain for nourishment; the fountain of its sustenance was dried up; its tongue might have cleaved to the roof of its mouth, ere it had found wherewith to quench its thirst, or allay the pangs of hunger. Its weak and plaintive cry, as it lifted its emaciated face, betokened the anguish it suffered. It was unconscious that it drew upon the empty bosom of a half famished and dying mother. *She* knew, and felt that she was soon to die; she appeared anxious only about her orphan children. She said that she never knew what was want, poverty, or misery, until her husband became a victim to intemperance. She had now for a long time been supported by charity. I visited the house the next day, and found that she was dead. She that was twenty-four hours previous walking the streets, seeking for the means of subsistence, that day numbered one among the four or five that were carried at one time, in the hearse of the alms house to the grave. The carriage of the alms house was sent for the orphan children. As I passed the neighboring grocery, kept by a professed follower of the tender-hearted Jesus, my mind involuntarily urged the inquiry, WHO MADE THESE ORPHANS?—*N. Y. Evan.* L. H.

ROCHESTER:
FRIDAY, JULY 30, 1830.

*To Boatmen and Friends of Boatmen.*—We are happy to see that the American Seamen's Friends Society has reached forth her hand to the west, and is endeavoring to effect measures that shall extend to those employed on the canal and western lakes, those moral and religious privileges which are so abundantly enjoyed on the land. It appears from various accounts that the subject has excited a great and general interest among all denominations of christians wherever the subject has been introduced, and a readiness manifested to co-operate in this truly noble and benevolent enterprise. The subject cannot fail to enlist the best wishes, the ready and spirited action of all who desire the temporal and eternal interests of their fellow-men. We hope next week to publish a circular, (received too late for to-day), issued by a committee of highly respectable gentlemen, calling a general meeting at Syracuse on the 11th of August, with reference to this great object. We do most heartily commend this subject to our readers. It concerns us deeply, our *children*, our *country*, and the manner in which it is treated will tell with tremendous emphasis on the retributions of eternity. A meeting will be called in this village next week to appoint delegates, &c.

*One reason why the children of some good men are not better governed.*—It is often matter of astonishment that men of the best moral and religious characters, men of judgment, acquainted with the world and with human nature, should so egregiously err in the management of their children. While attentive to their secular concerns and conscientious in the discharge of their religious duties, and bringing their children daily around the family altar, instructing them in their duties toward God and man, and bearing them in the arms of faith before a mercy seat, and asking for wisdom to direct them how to "bring them up in the nurture and admonition of the Lord," how often is it that these very children are the most wild and ungoverned of any in the neighborhood and society!

Among other causes which might be named, the prominent one in very many instances, it is believed is simply this.—The parents do not make the government of their children *a business*. It is passed over as a matter of secondary importance—one to which they cannot devote their *time*—it must not interfere with their business. It is not even considered as a part of the ordinary avocations of life. They would often feel ashamed, perhaps guilty, to suffer the management of their children to interfere in any manner, with their plans for the acquisition of property. They perfectly understand that to make money, they must not only form judicious plans, but must attend to the *execution* of them. They dismiss from their employment the agent who entrusts to others that which he should have done himself. All this is right, the result of experience, and the dictate of wisdom. And is the government of children of so little importance that it is to be pushed aside for every trifle? No, it is considered of great importance—their conduct and future welfare are a subject of great solicitude—their faults are cause of pain, and their good report affords the sincerest pleasure to a parent's heart.—If then, parents would act with respect to their children as they do in relation to other things, that is, let their attention be proportioned to the importance of the object to be attained, their children would not be among the last objects to be attended to; nor would they expect them, with their perverse and wayward tempers, and depraved hearts, to become wise and virtuous men and women—nor to avoid the snares which so thickly beset the paths of childhood and youth, and become what the fondness of parental solicitude would make them, any more than they would expect that their business would go on prosperously while it should neither find a place in their thoughts or occupy their time.

This, it is believed, is one of the principal reasons why so many worthy, and in other respects, wise and judicious parents are so often called to mourn over the follies, the crimes, and the disgrace and ruin of those in whom their hopes, and much of their worldly happiness, are centred.

*What next?* It has been fully conceded on all hands, that the southern Indians were the lawful owners of the soil of the country which they *call their own*, and over which, until recently, they have exercised undisputed jurisdiction. It has been said, that the object of the U. S. Government and that of Georgia was not to drive off the Indians or to interfere in any way with the quiet enjoyment of their possessions or their rights, any farther than to subject them to Georgia laws. As to the sincerity of these professions we have additional evidence every day. Here it seems that the Cherokees are considered and treated as trespassers, for working their own mines, while the troops of the U. States, which were sent into the country for the ostensible purpose of driving off intruders according to solemn existing treaties, all at once find that the Cherokees are the trespassers, and have become their oppressors instead of their protectors, and are actually aiding Georgia in carrying into execution her oppressive acts. We cannot trust ourselves in attempting to express the indignation we feel on this subject, but we will ask whether American Freemen can look tamely on, and see such bare faced, high handed, and outrageous injustice and oppression exercised toward this remnant of the original owners of our country! Can the sword of justice lie quietly in its scabbard, while solemn treaties are trampled under foot, and the fundamental principles of justice and humanity are sacrificed to the relentless cruelty and insatiable cupidity of Georgia?

The day of retribution must come! Reader look to the extracts of two letters on our third page from the Cherokee Phœnix, prefaced by a few remarks of its editor, and if your feelings are not disturbed, and your indignation is not aroused, you possess an equanimity which we do not, and the possession of which we do not envy you.

*Capital punishment for forgery.*—The fact that 771 Bankers in England have signed a petition for the abolition of capital punishment in cases of forgery—the class of persons whose interests are especially to be protected by this sanguinary law speaks volumes in favor of milder punishments for that class of crimes where property only is affected, and the increase rather than the diminution in the number of cases of forgery, where death, without a pardon having been granted, shows the utter inefficacy of criminal enactments to check the progress of crime. Punishment does not produce reformation.

The fact above alluded to must be a strong confirmation of the views entertained by our Prison Discipline Society, and a powerful stimulus to perseverance in its work of philanthropy and benevolence.

A mercantile establishment in the town of Gates (not in this village,) which has usually sold at this season of the year a barrel of whiskey per day, and on an average through the year, five barrels per month, has abandoned the traffic altogether and has, we think very properly supplied itself with a quantity of handkerchiefs, which have recently been *printed* in Boston, called the Mirror for the Intemperate, with which to supply its old customers.

The Communication of Nehemiah is rec'd, but although the subject of it is an important one, and his sentiments perfectly in accordance with our own, we decline publishing it, as the arguments of N. have been so often repeated, that it requires talents of a high order so to present them, as that they would be read, or if read, that they would be edifying.

For the Observer.

*Mr. Editor:*—In the same spirit of candor and brotherly love in which I believe you give your opinions, I would express my own in regard to some remarks in relation to the Assembly's Board of Missions. And the reason of my troubling you is simply, that I do not think you have treated the claims of the Board fairly. How do those claims come presented to us? I heard the agent of the Board present those claims before the Presbytery in Scottsville, and I must say that I never heard him, or any one friendly to the Assembly's Board say one word against the Home Missionary Society. He did not even go into a comparison of the merits of the two Boards. He bid all other Boards God speed, and merely came forward before a body of Presbyterians, and presented the claims of *their own* Board of Missions. He never hinted at the idea of interfering with any other Board, because it "followeth not us." He in fact acted as if he had taken for his text, the very words of our Saviour, which are quoted in an article of your adoption last week—"But Jesus said, forbid him not," &c. I believe every person who heard Br. Russell will agree with me in this description of his remarks before Presbytery.

And now Mr. Editor, how have you treated this subject? You have not in so many words said, "We forbade him because he followeth not us," but you tell us a good deal about "collision," resulting from merely considering the claims thus presented to us. Now Christ did not fear, or say any thing about "collision," when he heard of another missionary who followed not him; neither did he throw out the least suspicion in regard to this missionary. He acted as if he had said, "God speed to all who are forwarding my cause." The Assembly's Board are not now, and never has been engaged in any other business than that of forwarding the cause of Christ. This all admit. And shall Christians fear us about "collision," with *such* operations?

In your remarks last week, you find fault with their *plan* of operations. You say, "We do not believe that the Assembly's Board or any other Board will ever be able to carry on missionary operations on the extensive scale contemplated by either of these Societies, without special agents." Now Mr. Editor, why call in question the wisdom of their plans, when they are about to be put in operation among us? Why not suffer them to be their own judges, and let this "separate branch act "according to its own peculiar organization and what its own experience (not a short one) has taught it to be the best plan? I do not know but the management of its concerns are in experienced hands, and that we ought to suffer them to have a fair trial of their plan, before saying it is defective.

As to its distinctive character, which you object to, I have only to ask one or two simple and serious questions.

If the Presbyterian Church have a Board of Missions, who will support that Board if Presbyterians do not? "Is it thought a thing incredible that a Presbyterian Church should choose to support its *own Board*, in preference to any other?" Does not any objection against the distinctive character of the Assembly's Board apply with equal weight against the distinctive character of the Presbyterian Church? Are any asked to support this Board only those who *choose* to do so? Certainly not. Let us then banish the word "collision" from our vocabulary—let a Presbyterian Church form its own Board, on its own plan—let such Presbyterians as *choose*, support that Board—and let us throw nothing in its way, but say with our Saviour, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me." Yours,

A LAY SPECTATOR.

For the Observer.

### TEMPERANCE.

Temperance in drinking is the order of the day, and so may it be a prominent subject before the public till every drunkard is reformed or dead, or every man, woman and child on earth lives without using *any* ardent spirits.

But there is another sort of intemperance, viz. in *eating*; to which we would call the attention of the people.

If any man wishes to *jeopardize his life*, endanger *his health*, let him in this warm weather eat plenty of meat and heavy food, and he will surely do it. If you wish to live in health, and enjoy many days, live on vegetable food and milk chiefly—in this warm weather especially. It is true some constitutions will bear more *abuse* than others, without sensible derangement; but, the worm of destruction is at the root of many a man's health, and he will soon fall ere he is aware, suddenly, and that without remedy. As in eating so in drinking. I once knew a man of whom it was said, "*he can drink a quart of brandy a day and not hurt him.*" Yes and we saw that man cut off as in a moment, at 40 years of age, having *killed* himself by drinking as much as he could (or was inclined to) without doing him any hurt."

In summer eat meat on no occasion more than once a day, and then a *little*, very *little*, and not that *cold*.

And now Mr. Editor, allow us to recommend to all your customers the *Journal of Health*, and to practise according to it. HEALTH & HAPPINESS.

Auburn Theological Seminary, July

A meeting was convened in the Seminary on the 13th inst., at the request of several individuals who have

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leges of this Institution, and with the concurrence of the Faculty, at which a Society was formed, similar to the College Alumni Societies. Its object is to perpetuate the bond of union among its members, and promote the general interests of the Institution.

A member was elected to address the Society on the day of the anniversary of the Seminary, 18th August.

Its first annual meeting will be held in the Seminary Chapel, on Tuesday, the 17th of August next, at 4 o'clock P. M.; and it is particularly requested that as many of the Alumni as possible will make it convenient to attend this annual meeting.—*Com.*

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Dr. Ely thus humorously speaks of a gentleman whose piety and consistent conduct has brought upon himself *showers*, if we may so speak, of infidel praise. We are glad to see that the Doctor is not so ambitious as to endeavor to monopolize all the honor which the harpers about "Church and State" are so profusely lavishing upon some of the prominent and active promoters of the great Christian enterprises of the day. It is certainly very proper thus to admit new partners, when, after a proper term of probation they show themselves worthy.—Monopolies we abhor.

TEMPERANCE AND LIBERTY.

"Oppugnation is likely to render some lay friends of the temperance cause as much distinguished for the abuse heaped upon them as any of the clerical advocates for "a truly christian party in politics." *Arthur Tappan, Esq.* an extensive merchant in New York, distinguished alike for his systematic and liberal charity to benevolent objects, stands at the head of the stigmatized list; and his name may be considered as the running title to volumes of recorded sneers and sarcasms. But what has he done to deserve the distinction conferred on him? Gentle reader, he is a rich man, and for example sake, or for his own pleasure, has discarded not only Brandy but Wine from his own table; and would wish wine without any alcoholic mixture to be used in celebrating the Lord's Supper. He has also committed the grievous offence of attempting publicly to patronize a grocery store which has discarded ardent spirits. For these offences some of the New York gentry appear to think that he ought to be drummed out of the city; if not honored with a coat of tar and feathers."

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THE CLERGY AND THE MAIL ROBBERS.

Since the execution of Porter, the mail robber, and the *pardon* of his associate, Willson, much sympathy and commiseration appears to have been felt by some of those kind hearted souls, who are so alarmed lest our liberties should be abridged by the clergy, & are now venting their malice against Dr. Ely, and the Rev. W. L. McCalla, of Philadelphia on account of the execution of Porter and the pardon of Willson, alleging that this was brought about through their instrumentality. They charge Dr. Ely with having gone to Washington expressly to see the President, to intercede for Willson, &c. &c., and with divers other high crimes and misdemeanors, such as being friendly to Gen. Jackson and therefore with being a *politician*, and ergo with a design (as we conclude,) of uniting Church and State. How tender hearted these guardians of the public weal have become, thus to sympathize with the poor dead robber, because he had to die on the gibbet without the consolation of having his companion in crime go into the other world at the same time and in the same way. What wicked wretches these Presbyterian ministers are, and what sad catastrophe would soon befal us, were they not thus carefully watched and exposed by the argus eyes of Infidelity. But we will let these clergymen speak for themselves in this case, and as there appears to be some discrepancy between their statements and that of their accusers, our readers must be left to settle them among themselves.

The editor of the Sun says—

"One clergyman, a Jackson devotee, who with much benevolence, has mixed up in his composition as many of the opposite qualities as make his piety by many doubted, as also a young lawyer who had been engaged in Willson's cause, proceeded to Washington, each at different times, and independent of the other, with the signatures of 1500 citizens, (a small part of our population) to urge the President for pardon."

Again he says, "*The pardon for Willson* was prepared and signed before any public application was made, for him, *by several weeks*. It is well known that Dr. Ely did go on to Washington, on a visit to the President, before any public movement was made here to induce the President to pardon him."

In reply to all this, I would assert, that on the 27th of January last I arrived in the city of Washington and returned home on the 3d day of February following. I have not been any nearer to Washington than when in Philadelphia since that time.—Now the condemnation of Willson took place about the 13th of May last. One or two days before I went to Washington the stage driver who drove out of Baltimore was shot in his thigh, as it is now believed by Willson. The mail robbers at that time, I believe, had not been arrested; and certain I am that I knew nothing of them.—Never did I speak of Willson or Porter to the President, or to any officer of government. I never saw but one petition for the pardon of Willson. That had no signature to it, and I refused to sign it.

From these circumstances the editor of *The Sun* and the public can judge whether he has told the truth or not.

If Willson has been saved from the gallows to be confined in solitude for life, in any measure through my influence, I shall not regret it. Had I been solicited to sign a petition for Porter, I should have refused, but at the same time should have written just the same letter that I did in the case of Willson.

One anecdote concerning Porter ought to shame his admirers who are so clamorous about the preservation of Willson. The Rev. Mr. Kemper told me Porter in his presence manifested and expressed the sincerest joy that Willson was pardoned.—They embraced each other and both wept copiously in their embraces; but Porter remarked that his tears were not from any fear of death. He gave Willson his hymn book, and begged him attentively to read some verses which he had marked, when he was dead. These marked passages emphatically pointed out the way of salvation by Christ.

Finally, if either was spared, and the execution of one was sufficient, Porter was the Captain of the gang of robbers; and had presence of mind and courage to govern his comrades. He confessed to Mr. Kemper that he had lived by robbery for a year before he was caught; and particularized some of his deeds, that a watch might be recovered, and restitution made so far as practicable. He stated that Willson wanted nerve to conduct an enterprise; and allowed himself to be hero of the profession, and too deep for detection.

I would that some of the politicians of the day had the *honor* of Porter, a notorious robber, for then they would approve of hanging one instead of two; and the principle leader, instead of the accomplice!—There *may be honor* among rogues; but often it is wanting among political puppet players.—*Editor of Philadelphian.*

From the American Sentinel.

It seems to be a general report that I am among those clergymen who are said to have endeavored to procure the pardon of the mail robber who lately escaped the gallows. It may be, that petitions and letters were sent to Washington with my name annexed to them, (for, in this happy land, there are many who take the liberty of signing my name, and writing speeches and letters for me, without my permission;) yet this is not my fualt, but the fault of those who perpetrate such forgeries. As to the robbers, I neither wrote nor signed, nor gave leave to any one else to write or sign, in my name for, or against, them or either of them. If I had written to the President on the subject it would have been to guard him against the advice of those deluded friends, who have done him more harm than they may ever again do him good.

Yours respectfully. W. L. M'Calla.

*Philadelphia, July* 15, 1830.

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SANCTIFICATION OF THE SABBATH.

This subject appears to be exciting increased attention in Europe, as well as in America; and the advocates for keeping the Lord's day holy, are treated in both countries with the same kind of unceremonious disrespect, especially by the public newspapers. We copy from *The National Gazette* the following extract from the *London Morning Chronicle*, not merely to introduce the name of *Sir Thomas Baring* with honor to the Christian public; but to show the spirit of these two distinguished public journals; and to prove the increased excitement on the subject of the fourth commandment.—It is a good sign when the arguments and examples of pious people disturb the repose of Sabbath breakers in their sins. The *London Morning Chronicle* says—

"There are a set of men in this country who are more absurd in their Sabbatical notions than even the puritans. One of these men is Sir Thomas Baring, who if we may judge from his speech last night, would keep all the poor people without a dinner on Sunday, or keep them from Church in order that the journeymen bakers may be enabled to go to Church. The Puritans, with whom Sabbath breaking was the greatest of all sins, expressly excepted bakers, just as Bishops would except their cooks and coachmen. Richard Baxter, in his book on the Sabbath, observes—

"And yet I dare not say, if when you are to travel to church, you find your shoes or boots breaking something, to make you incapble of going out, but you may get them mended privately, where it may be done without this inconvenience. And tho' cooks and bakers should not be *unnecessarily* used in their trade, yet it is not always *unlawful*, but sometimes very well. Because as *one servant* in the *kitchen* may be used to dress meat for *all the family*, so one baker or *cook* may serve *many families*, and save ten times as many persons the labor which else they must be at; and perhaps with easier and quicker despatch than others. The trade of the apothecary-surgeon and surgeon is ordinarily used but for necessity."

Mr. Slaney scouted the notions advocated by Sir Thomas, and instanced the oppression which this intermeddling class had caused in preventing shaving on Sunday by barbers.

Sir Thomas Baring is, we have no doubt, a well meaning man, but such is the delusive medium through which men see what regards themselves, that we would undertake to say, notwithstanding his readiness to deprive the poor of a hot joint on Sundays, he takes special care not to dine himself on cold meat on Sundays—at all events not in the winter. He has no objection to keep people from church to minister to his own wants; it is only in the case of the wants of others that he sees a necessity for interference."

When a London newspaper is glad to quote the *Puritans* on cases of conscience, in opposition to "a well meaning" advocate for abstinence from all unnecessary labor on the Lord's day, we must think that times have changed; and that the Devil is rummaging some new ammunition chest for the weapons of his warfare. He must be in great straits before he would go to Richard Baxter for help.—*Philadelphian.*

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From the New-York Observer.

THE BIBLE CAUSE.

It has been stated in several of the religious papers, of late, that the immense sum of $500,000 is required to supply the destitute families of the United States with the Bible. The Secretary of the American Bible Society informs us, that this statement is erroneous and disheartning, and ought to be corrected. The mistake has arisen in this way. When the attempt was first made to furnish all the destitute families in the country with the Bible in two years, it was believed from the best calculation which could be made that this undertaking would require from $400,000 $500,000 about one half of it free donations, the other half the returns for books sold.

During the last year, $74,652 was received as donations and legacies, and $68,796 in payment for books, making the total receipts of the year $149,267, and something over one-third of what it was thought the general supply would require. This account is much less discouraging than the one which it is designed to correct. It will be seen that it is not the "immense sum" of money to be raised which endangers the success of this enterprize, but the *delay* which occurs in paying a more moderate sum. Those societies which have pledged money are many of them intending to redeem their pledges next fall or winter, while the parent Society is in pressing need of aid *now* in order to prepare books for present demands and for still greater demands which are anticipated next fall and winter. If the pledges made could *soon* be redeemed, and the books sold on a long credit soon be payed for, this great undertaking, the object of so much desire and prayer, would, it is believed, be substantially accomplished by May next. Whatever is done for this enterprize as far as funds are concerned, must be done quickly. Books cannot be prepared on the same day, nor in the course of the same week, on which donation is made.

P. S. We understand that the Bible Society of Illinois recently solicited 10,000 Bibles for the supply of that state, but could be furnished at present with only one half of that number. Others however were promised at a future period when prepared. Under such circumstances, the Bible cause will surely postpone assistance no longer than is indispensibly necessary.

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CHRISTIAN DEVOTEDNESS.

"*Willing to go any where, and do any thing.*"

At the last Monthly Concert in the Baptist church, Hartford, Connecticut, Rev. Mr. Skinner, expecting soon to embark for Africa, was present, and gave an account of his exercises in reference to missions.

Mr. S. said he obtained hope while in this city. From the very dawn of that hope, his mind had been exercised on this subject—he had thought of Burmah—of Greece—of almost every unevangelized field, and felt a willingness to labor in any that Providence should designate.

His mind, he said, was now settled down upon Africa—if he knew he should live but a short time after his arrival, it would not intimidate him; for he thought he could do more good in a *short* life in that country, than in a *long* one here. Many of his remarks, evidently breathing the very benevolence of the gospel, were deeply affecting to the audience.

The young lady who is in a few weeks to embark for Asia, was also present. For the cause of missions in general, and for these missionaries in particular, several prayers were offered; and the Lord graciously favored his servants with much freedom in calling upon his name. A prayer was made by the father of the young lady. He also addressed the meeting, and manifested much cheerfulness in regard to the sacrifice he was called to make to the God of missions. His remarks on the expression of the apostle, 'Ye are not your own," were very appropriate and moving. At the close, many said—"It is good for us to be here."

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*Religious influence of Sabbath Schools.*—From the Reports of the American Sunday school Union, we learn that *nine thousand seven hundred and fifty-eight* teachers and scholars are reported as having professed religion during their connexion with the Sunday schools belonging to that Society; and this is supposed by the managers not to be one half of the whole number who have been taught by the Holy Spirit, and have publicly professed their faith in the Lord Jesus Christ, since their connexion with this institution.—*Bib. Rep. & Theol. Review.*

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*Revival.*—A correspondent in Johnstone county, Indiana, under date of June 19th, says:—"During the last year we have enjoyed precious seasons from the presence of the Lord. In that time between seventy and eighty persons have been added to the Green Field church. A few Sabbaths ago on a sacramental occasion held by the Rev. W. W. Woods, and the Rev. Eliphalet Kent, twenty-four were admitted to privileges; nineteen of them were received on examination. During several meetings held by the same brethren assisted by the Rev. J. Hill, a few weeks past about sixty persons have been hopefully awakened to their situation, and hopefully converted to God, and enlisted publicly under the banners of Immanuel. May the Lord hasten that happy day in which there shall be none to hurt or harm."

An interesting state of things we understand exists in several places in this vicinity. The particulars of which have not been received.—*Cin. Chr. Jour.*

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From the London World.

RELIGION IN THE CHURCH OF ENGLAND.

Sir—As you are in the habit of exposing the errors that abound in our National Establishment in a manner that we have never before known, and the spirit in which they are conducted is truly praiseworthy, permit me to state in a very brief way, a few things respecting the clergy in this part; perhaps they may stain your columns, but they deserve to be exposed. As I wish to say nothing but what I have seen myself, or have from good authority, you may rely upon what is stated. A clergyman in our neighborhood having to supply the pulpit of one of his brethren one Sabbath, some time since, saddled his mule and rode to the place, when he went through the duties of the morning (you must understand we have only preaching in the morning here,) he then mounted his mule and was returning home, when he met a farmer in the way, who thus accosted him: "Well parson what will you take for the mule?" The price was stated, the bargain made, the farmer took the mule, and the parson bore the saddle home on his back. Football play is common here on Sabbath days; I have seen a clergyman in the field encouraging the men to play. A clergyman who is most given to the sports of the field may be seen in the summer months at 1 and 2 o'clock on the Sabbath morning fishing in the river; he has been known on the Sunday at church to order the clerk to take his fishing clothes to some house near, in order that he might be ready for the sport. I have known two clergymen leave the pulpit in the shooting season, and walk a distance of 8 miles on the Sabbath with a dog and gun, in order that they might be early at their work the next day. These, sir, are all separate individuals, whom I know; one resides only at the farthest from our place about 6 miles, but some at three miles. You will be able from these facts to judge of the state of society here before Dissenters came. Oh! Sir, we have great need of faithful laborers in our own country. I am, Sir, &c. A. S.

Near Kendal, Yorkshire, May 1.

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*Good Example.*—Dr. Marshman, writing from Serampore to a gentleman near Philadelphia, says that he and Dr. Carey have devoted to the cause of missions, and to the missionary College in India, their *gratuitous* labors for near thirty years, never applying a farthing of money raised in Europe or America for missions to the support of themselves or their families, and in addition to this, have devoted to the cause of God, instead of reserving it for their families, sixty thousand pounds sterling, ($266,640) from the labor of their own hands.—*Western Luminary.*

## SECULAR.

*Savage Butchery.*—The following account of an atrocious murder, which by that class of men who have too high notions of liberty to submit to the restraints imposed by the laws of God, call an *affair of honor*, exhibits in its true light the spirit by which they are actuated, and how different are the principles by which they are governed from those of the gospel. These murderers were called noble, honorable men! They probably would have been ashamed, would have considered it derogatory to their characters, to have obeyed the precept of our Saviour, "if thy enemy smite thee on thy right cheek turn to him the other also"—and in this case we see the legitimate fruits of substituting the laws of honor for the laws of God.

*Fatal Duel.*—We have received a letter dated Arkansas Territory, June 22nd, detailing circumstances connected with an instance of single combat, which took place there, whose severity has scarcely a parallel in history. The parties were resident at or near Iberville, Louisiana.

A challenge passed from Doctor Smith to Doctor Jeffries, on the 1st instant, which was accepted; the interview was appointed for Thursday, the 17th, and the distance fixed at eight paces. When the time arrived the parties met, took their stations, and exchanged shots without injury to either. After this shot, it seems inferable from the remarks of the writer, that some efforts were made by their friends to bring about an accommodation, but unavailing, as Doctor Jeffries declared that he would not leave the ground, till he had lost his own, or taken the life of his antagonist. Their pistols were handed to them a second time, and at this fire the right arm of Dr. Smith was broken, which arrested the fight for a few moments, till he recovered from the exhaustion, when he declared as he was wounded he was ready to die, and demanded the seconds to proceed.—The pistols were then put into their hands for a third time. Dr. Smith using his left hand. At this fire Dr. Jeffries was wounded in the thigh, and his loss of blood, occasioned an exhaustion that again delayed the conflict for a few moments. He recovered, and both then desired to shorten the distance and continue the fight. They stood up for the fourth time, covered with blood and at the distance of six feet.—They were to fire between the words one and five, and the shot proved fatal to both parties; they fell to the earth. Dr. Smith was dead when he dropped, the ball having penetrated his heart, and Dr. Jeffries was shot through the breast, a wound he survived but four hours.

When Doctor Jeffries saw that his antagonist had fallen, he asked if he was dead, and being assured so, he declared his own willingness to die. Before he expired he said that he had been a school mate with Doctor Smith, had been acquainted with him fifteen years, that they had been on terms of great intimacy and friendship, and he bore also, honorable testimony to his character as a man of science and a gentleman. He was engaged at the time of this affair, to be married to a highly intelligent and amiable young lady of Mississippi, which circumstance appears to have had a connexion with the duel: the lady reached the ground only in time to take her last earthly farewell of the object of her affection. Her frantic cries, mingled with the grief of the friends, the letter paints as a scene of the most heart rending description.

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We invite the reader to peruse the following extracts of letters, and let him make what comments he pleases. One observation, however, we cannot forbear to make. *The arms of the Union are to be employed in subjecting a sto the jurisdiction of Georgia!!* Did you know this, Christian reader, did you know that *the arms of the Republic of the United States* were to co-opernte with our oppressors? O tell it not in Gath, publish it not in the streets of Askelon!—*Cherokee Phœnix.*

GOLD MINES, June 24, 1830.

*Mr. Boudinott*:

SIR—When I left New Echota for the purpose of working the gold mines, I expected no interruption from any source whatever. But I have been painfully disappointed, as well as the Ceerokees at this place in search of gold. A detachment of United States' troops have been stationed at this place. They a few days ago arrested nine gold diggers, citizens of Georgia, and delivered them over to the civil authority of Georgia, charged with the violation of the laws of the United States, prohibiting intrusions on Indian lands. But as the principles of abstract justice have been superceded by political expediency, these men have been discharged without any punishment.

On the 22d, the authorities of Georgia, consisting of a Colonel, a Captain and a Sheriff, and about thirty or forty men, made a charge on us, and made us nearly all prisoners under the laws of the state, for taking the gold of Georgia, and marched us over gold pits, logs and brushes, in a style called Indian file, to be committed to gaol, and to be dealt with according to law and Georgia justice. As we marched with a guard before and behind, I indulged in contrasting past scenes with my present condition, now in the custody of the Georgians, for no other cause than working the lands of my forefathers. But as the march was now hurried on, yet slow at that, for I had hurt both of my feet, and could not walk fast, our conquerors came in contact with the troops of the United States, by whom they were all arrested, taken prisoners, their fire arms taken from them, and they taken to the commander's quarters, twenty five miles from this place, where the two conflicting powers settled the controversy, viz. That the state of Georgia had the right to enforce her laws over the Cherokees.—Upon this decision of the two parties at collision, the Cherokees have been notified by the commander of the United States' troops, that he cannot afford us any more protection in consequence of the Georgia laws being forced over us. We are also notified by the officers of Georgia that they will arrest us all in the course of two or three days, for taking the gold of Georgia; but we are not yet intimidated. Being very conscious that we are not trespassers on state rights, we expect all to be taken to gaol according to notice.

From another letter dated June 27th, we make the following extract:

On the 24th inst. another military force of about one hundred Georgians made its appearance. They marched upon us when digging for gold, and peremptorily ordered us to desist. The charge of a warlike force upon us, in time of profound peace, and on a collection of defenceless Cherokees, effected a shock that has completely paralized our operations. They committed some depredations that are common with lawless and unprincipled men. After parading their troops among the numerous pits dug up for gold, they commenced destroying machines. During the exposition of their hostile disposition, they fired a platoon at a milk strainer of tin on a spring house, belonging to a poor Cherokee woman. This is the manner in which the uncontrolled movements of the Georgians have cast an indelible blot on the American character.

I enclose you an order of Lieut. Frainer commanding United States' troops, which places us in the most extraordinary situation. These troops have made arrangements to assist the Georgians in forcing the laws of the state over us.

To-day there will be another military movement.

To the foregoing, the following postscript was added:

ORDER.

An arrangement has been entered into, by which there will be mutual assistance between the United States' troops and the civil authority of Georgia in all civil processes, the jurisdiction of the state of Georgia having been extended over the chartered limits, and all the natives are hereby advised to return to their homes, and submit to the proclamation of the state authority. E. FRAINER.

P. S. They cannot be supported any longer in any thing inconsistent with the laws of the state.

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*Gross Fraud.*—A system of fraud, deeply affecting the public revenue, and imposing upon the public at large, in the grossest manner, has just been detected at Salina. The fraud, in one case consists of large quantities of Salt having been shipped without the payment of duties, (marked and branded as usual with the inspector's name,) by a corrupt connivance between the shippers and the then deputy inspectors—the deputies having received as the reward of their villany a certain proportion of the sum which would have been required to pay the duties on the salt thus smuggled. The whole extent to which this has been carried is perhaps not ascertained; but it is believed, that from the 20th April last to the 1st day of July inst., the quantity smuggled in the manner above stated, will not fall far short of 40,000 bushels!—*Albany Paper.*

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*The late Governor Houston.*—A letter dated Cantonment Gibson Arkansas Territory, May 23d, to the editor of a Portland paper says:" Gen. Houston, who spent the last year amongst the Indians but more generally at our garrison is on his way to this place, from Washington. He intends opening a trading establishment. Some of his goods arrived here in the last steamboat. I have not yet seen him, and can learn from no one what are the motives which induce him to live in this manner. He has been adopted as the son of Jolly, a Cherokee chief. Various conjectures are afloat as respects his visit to Washington.

Some have supposed he wished to obtain the office of General Superintendent of Indian Affairs. But time alone can disclose the intentions which have induced him to leave the sweets of domestick life, and the pleasures and blessings of civilized society, to assume the Indian costume and associate with the untutored sons of the forest.

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Extract of a letter dated Jefferson Barracks, June 27th, 1830.—"Four companies of the third Infantry, under the command of Major Kearney, left here this morning in the steamboat Chieftain, for Prairie du Chien. This detatchment has been furnished on the requisition of Governor Clark, one of the commissioners appointed to hold a conference at the Prairie, by order of the government, for the benevolent object of making a treaty of general and lasting peace, between the numerous hostile tribes of Indians inhabiting the upper Mississippi & Missouri rivers.

## SUMMARY.

The Bowery church and congregation, lately under the charge of Rev. Mr. Christmas, have voted unanimously to invite Rev. Doct. Woodbridge, of Hadley, Mass. to be his successor.

Rev. Erskine Mason, of Schenectady, has accepted the call to the Presbyterian Church Beecker-street New-York, vacant by the death of Rev Mr. Bruen.

A Meeting of citizens in Suffolk County, have nominated Francis Granger Esq. as a candidate for Governor of this State at the ensuing election.

A few days since a man by the name of Chase, carried a boy about thirteen years of age into the water, in Harwich Mass., and held his head under the water until he was strangled. An attempt was made to restore him but too late. The act was done through revenge, and was the result of what boys term fooling.

Two ten dollar notes from the Bank of Newburgh, altered from, ones were passed in Albany by a person who arrived in the eastern stage on Friday. One of these bears dated Dec. 7, 1827, letter B. The alteration is done with skill, and unless persons are familiar with the difference between the ones and tens, will scarcely be detected.

The City of Guatemala & the villages in its vicinity have been completely destroyed by an earthquake.

We infer says the Journal of Commerce, from the proceedings of the County Convention of Albany, that it is determined to put Gov. Throop, in nomination at the Herkimer Convention.

A Miami Indian named Nawenlinggua was tried in Indiana recently, for the murder of a woman; the defence set up was, that the deceased was his slave and had stolen his child and in such case the laws of his own territory justified his act. He was found guilty of manslaughter.

In Boothbay Me. last week, Thomas, son of Mr. Stephen Dunton, aged ten years, while robbing a fishhawk's nest of its young, was attacked by the old birds, and fell 40 feet upon a rock dashing out his brains.

Upwards of $70, 000,000 of Savings' Bank Capital is now invested in the National Debt of Britain. The poor have thus a direct interest in the preservation of the Government.

A bloody & exterminating war has been carried on among them, and it is thought that between 800 and 1000 warlike Indians will attend the treaty, and the display of imposing force of United States troops must have an imposing effect and tend greatly to produce a favorable result.

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*Letters received since our last.*—Rev. A. E. Campbell; J. Guiteau; N. Ingersoll; M. Turner; A. Blanchard; E. Cornelius; H. Couch; J. B. Halstead; C. Hulbert; J. Paine; P. Smith.

TEMPERANCE SOCIETY.

I have deemed it expedient to call a special meeting of the Temperance Society of the County of Monroe, at the Court House in the village of Rochester, on Saturday the 14th of August next, at 2 o'clock P. M.—and I invite the members of the Society and other citizens, who may feel an interest in promoting the object which that Society has in view, to attend the meeting. Gerrit Smith Esq. of Madison county, will then deliver an address on the subject of Temperance. It is one in which Mr. Smith has taken a deep interest, and upon which he has delivered some eloquent and powerful addresses and I can assure those who shall see fit to attend the meeting, that they will be much gratified with Mr. Smith's performance on that occasion. VINCENT MATHEWS, Pres't.

Rochester, July 29th, 1830.

## MARRIED

In this village on the 20th inst. by Rev. Wm. James, Mr. John Biden, Jun. to Miss Honoria Sullivan

In West-Bloomfield, on the 15th inst. by the Rev. S. C. Brown, Mr. Thomas Hall, to Miss Eliza Curtiss, all of that place.

At Cincinnati, Ohio, Dr. Hayward, of Boston, to Sarah Ann M'Lean, daughter of the Hon. Judge M'Lean.

## DIED,

In Pittsford, on the 16th inst. Widow Sarah Gilbert, formerly from New Haven, Con. aged 70 years.

On the 10th inst. near Schenectady, Erastus Spaulding, aged 55, of Lockport—a member of the Society of Friends.

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AGENTS FOR THE OBSERVER.

| | | | |
|---|---|---|---|
| Albion, | Noah Ingersoll | Howard | Rev. L. Barrett |
| Alexander | —— P. M. | Knowlesville | W. Knowles |
| Alden | J. Freeman | Lodi | Mr. Plumb |
| Attica | G. B. Rich | Lima | O. Gilbert |
| Angelica | S. S. Haight | Livonia | J. Richmond |
| Angell's Corners | A. Angell | Le Roy | A. P. Hascall |
| Buffalo | Dr. Bristol | Lockport | Wm. Parsons |
| Barber Hill | J. Barber | Lakeville | Rev. H. Galpin |
| Batavia | Mr. Seaver | Medina | Theophilus Cook |
| Brockport | R. W. Gould | Niagara Falls | Hon. A. Porter |
| Byron | L. Clark | Newark | T. Partrige |
| Bergen | Rev. R. Clapp | Naples | Dr. Fuller |
| Bath | H. W. Rogers | Nunda Valley | S. G. Tyler |
| Canandaigua | Wm. Antis | Orangeburgh | O. Allen |
| Collins | C. Rose | Ogden | Walter Wright |
| Clarkson | Rev. B. Lane | Penn Yan | T. J. Nevins |
| Clarendon | W. D. Dudley | Prattsburgh | D. Rice jun. |
| Caledonia | J. R. Clark | Perry | T. Howard |
| Cohocton | John Clark | Palmyra | Rev. A. E. Campbell |
| Dunkirk | Dr. Williams | Pittsford | Joshua Linnell |
| Dansville Vill'e | S. Shannon | Richmond | E. Gilbert |
| East Ridge | S. T. Fairbanks | Rushville | C. Loomis |
| East Bloomfield | A. Adams | Royalton | Rev. G. Colton |
| East Avon | N. Linzlie | Scottsville | O. Filer |
| Fowlersville | W. Fowler | Seneca Falls | Ws. Mynderse |
| Franklinville | P. C. Hyde | Victor | Wm. Bushnell |
| Griffin's Mills | J. Wadsworth | W. Bloomfield | G. B. Fitch |
| Geneva | A. B. Hall | Warsaw | Dr. Frank |
| Gaines | E. Foot | Wilson | Dan'l Holmes |
| Geneseo | L. N. Dorl | Westfield | H. Couch |
| Hoat's Hollow | Rev. P. Smith | West Meudon | J. Dixson jun |
| Holley | A. Hamlin | Yates | S. Tappan |

ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat | $0 94 | —, mess, | bbl 12 to 13 dol. |
| Flour | 4.50 a 4.75 | Potatoes | 12 to 15 |
| Oats | 31 | Butter | lb. 10 to 12 |
| Corn | 44 a 50 | Lard | 5 to 6 |
| Beef, fresh | cwt. 2 a 2.25 | Eggs | doz. 8 to 10 |
| Pork, do | 3 a 3.50 | Cider | bbl. 1.25 to 1.50 |
| Salt | do, 1.62 | | |

Rochester price of Potashes $80 per ton; Pearls 95.
New York price of Potashes 116 2d; Pearls 125.

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IMPORTANT TO FARMERS.

THE subscriber has invented a machine for Spinning Wool in families, which saves two-thirds, or three-fourths of the labor, and what is very important, the work can be performed by aged persons or children, as the spinner can sit or stand with perfect ease. The yarn spun on this machine is equal, if not preferable to that spun on the common wheel. Farmers are invited to call at the Sash Factory, in rear of Mr. Rathbun's woolen factory, in Rochester, and examine for themselves.—A few of the said machines are for sale at the above mentioned place EDWARD PENNY.

Rochester, July 27, 1830.

We hereby certify, that we have examined Mr. Penny's Spinning Machine, and find it to be a very simple well constructed machine, and performs the work admirably well, and we have no hesitation in saying, that it is the best for family use we ever saw. WM. RATHBUN.

Rochester, July 28th, 1830. DAVID PETTIBONE.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



From the Columbian Star and Christian Index

## THE SPEECH OF DEITY.

*"Day unto day uttereth speech and night unto night showeth knowledge."*—PSALMS.

Who hath wakened at morn when the Summer hours
Floated by on the breath of her emerald bowers,
That hath heard not a voice in the open sky,
Which spoke to the Spirit—"Thou canst not die"
Who hath not heard, in the sighing breeze—
In the shivering leaves of the forest trees—
A still Small Voice, like a call to pray'r,
Floating out on the chastened and viewless air?

But when the day is closing his golden eye,
And the stars look forth from the tranquil sky—
How the knowledge of God in its might is there—
It is written in light on the fields of air!
Who may unwind the eternal maze
Of fires that far in their orbits blaze—
Who, save the God to whose matchless pow'r
They sang in Creation's first morning hour?

Who, save the God whose unerring eye
Can pierce the depths of the vaulted sky?
Whose glance can the billowy sea pervade,
Where the beams of his chastening are darkly laid?
Whose glory the sun can but shadow forth—
Whose smile is pour'd on the radiant earth,
Like the silent sunbeam,—while, at His frown
A gloom like the curtain of night, comes down!

Shall the golden waves of the summer grain—
Shall the river that sweeps thro' the verdant plain—
Or the earth with its countless gifts, be given,
When the soul is unmindful of God and Heaven?
How long shall the day with its pleasant voice,
Bid the bosom's most secret depths rejoice,
And the eye its imperial gems impart,
While a moral midnight enthrals the heart?

C.

## SUNDAY SCHOOL ENTERPRISE.

Statements have been frequently made of the aggregate income of our principal benevolent Societies, and the amount for the United States is reckoned at about $500,000 per annum. If we include Great Britain and all other Protestant countries, the sum is between 2 and 3,000,000 dollars per annum. This is commonly set down as the whole revenue of the kingdom which is not of this world, and it must be admitted that it makes a sorry figure by the side of some single items in some single departments of Satan's kingdom. The revenue for example, which he receives from the item of ardent spirits, in the United States alone, is at least ten times $2,000,000 per annum!

This, however, is not a fair view of the subject, as will be evident if we examine a little more critically the amount really expended in promoting the various benevolent enterprises. Take, for example, the Sunday school enterprise. It is commonly reckoned that the whole number of children in the United States who are proper subjects for Sunday school instruction, is 3,000,000. Of this number about 500,000 are not actually in school and the number of teachers employed in instructing them, in round numbers, is 60,000. Formerly in G. Britain Sunday school teachers received 33 cents a day for their services, but now both in Great Britain and the United States, their labours are *gratuitous*. If we reckon the time which is thus voluntarily given, at the above mentioned rate of 33 cents a day, the whole value of the labour of 60,000 teachers for 52 days in the year, *is more than one million dollars*. This is the lowest sum at which it can be properly estimated; and when the 3,000,000 children are brought under instruction, which will doubtless be the case in a few years, the number of teachers will be 360,000, and the value of their labor *six million dollars per annum*, a sum, equal to one-fourth part of the revenue of the United States, and almost sufficient to build annually a canal equal to that from the Hudson to Lake Erie!

In 1824 the number of teachers connected with the American Sunday School Union was only 7,300, and the value of their labor, $125,000. It has increased eight fold in six years. When we consider that the revenues of Christ's kingdom are so rapidly increasing, while on the other hand, by means of the temperance reformation and in other ways the revenues of Satan's kingdom are so rapidly diminishing, it seems as if the time could not be far distant when the tables will be completely turned, the power of the adversary destroyed, and the stone which was cut out without hands become a great mountain, and fill the whole earth. The rapid progress of the Sunday school enterprise certainly looks more like moral revolution than any thing which our country has yet witnessed.

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*Extracts, from the Correspondence of the American Bible Society, &c.*

AN AFFECTING CASE.

A few days since a female about forty came to the Bible House, inquiring whether she could obtain a Bible gratuitously.—From her general appearance and dress it appeared as if she might be able to purchase one; but on inquiry she burst into tears, and said that it was not in her power to pay for one. On learning her history, which she gave with meekness and reserve, it appeared that she like many other godly women, was connected with a cruel, profane husband, who denied her every religious privilege except that of praying to him that seeth in secret. She lives in the state of New-Jersey, not far from New-York, with no church nearer than three miles, and this she is not allowed to attend.

Her husband has finally forbidden her to read or own a Bible; yet she thought that if she could obtain one she might conceal it from him and read it occasionally in the woods, a privilege she observed, which she desired above all things to enjoy.—

Never have we seen a fellow-being so anxious for the bread that perisheth as this afflicted saint seemed to be for the Bread of Life; and we never felt so strongly before the preciousness of that holy volume to a child of God. She was furnished with this book which she sought, and may it be indeed the man of her counsel, and pleasant as it was to the Psalmist of Israel.

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*Extracts of the British and Foreign Bible Society. From Rev. C. I. Latrobe.*

LONDON, Jan. 25, 1829.

At length I am able to present to the venerable British and Foreign Bible Society the Manuscript of the Negro-English version of the New Testament, with an extract of a letter from Rev. Hans Wied, one of the Directors of the Brethren's Mission. He was upward of twenty years employed in the Surinam Mission, and is therefore well acquainted with the singular language or rather compound of English, Dutch, Portuguese, and Native-Negro languages, forming a strange, and to an English ear, almost offensive mixture, but the only one understood and spoken by 50,000 or 60,000 Negroes in Surinam; and, as I have heard our Missionaries say, soft and pleasant in the mouth of Negroes. By printing the New Testament for their use, the Bible Society will confer, upon both Missionaries and Converts, an indescribable and lasting benefit; for which may the Lord richly reward them!

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*Temperance Society.*—There was a meeting of delegates in Amherst, first parish, on the 21 inst. Mr. Cooke, of Ware, delivered an address. Seventeen Temperance Associations were represented, and much interesting information was communicated.—*Hamp. Gaz.*

*Temperance in Scotland.*—On Monday evening week, a lecture on temperance was delivered by William Cruikshank, in the Caledonian Hall, Dundee. He entered upon calculations to show the immense loss which the country sustained by the vice of intoxication. There were, in Dundee and suburbs, 500 public houses; reckoning to each of these only an income of £4 per week, (which would not give more than £1 profit,) there would be spent in Dundee weekly on drink £2,000 or $104,000 per annum; and, allowing the same rate to the country generally, there would be as much drink in the three kingdoms, as would pay off the national debt, immense as it is, in fifteen years.—*Glasgow paper.*

*Temperance in Ireland.*—Professor Edgar, of Belfast, in a letter published in the Dublin Monitor, says: Every day is furnishing evidence of the redeeming influence, on prevailing opinions and practice, of even a single example of abstinence for conscience' sake. I know at least one instance, in which, though there was only a single advocate for Temperance Societies at a large dinner party, yet the decanters remained stopped. In one large district of country, ardent spirits have been banished from wakes and funerals. I know of more than a dozen Session-houses from which they have been expelled; and in a town where there is a Temperance Society containing a hundred and forty members, two keepers of public houses have resigned, while another individual in a different quarter has not only renounced the trade in ardent spirits, but has become a member of a Temperance Society. Forty Clergymen of different religious denominations, are either members or avowed friend of Temperance Societies; *and Roman Catholic and Protestants are cordially uniting in promoting a cause which is free from party politics, and which seeks the good of* ALL.—*Journal of Humanity.*

Rev. Mr. Muenscher, in an address on Temperance in this place (Northampton) on Sunday evening last, stated as the result of his inquiries, that the quantity of ardent spirits sold in this town in the year 1826 was 25,000 gallons; and that the quantity sold the last 12 months was 8000 gallons, of which about 5000 were consumed by the inhabitants of the town. This statement shows that a great reformation has been effected, and that a great one remains to be accomplished.—*Hamp. Gaz.*

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THE SEVEN PLAGUES.

Not long ago, *a clergyman* (I will not suppress his profession) wrote a book in which he denounced by name the great religious institutions of the age, the Bible Society, the Tract Society, the Temperance Society, &c. to the number of seven, entitling his volume, *The Seven Plagues.* A tavern keeper, who loved the liquor that he sold, hearing of the book, thought it would aid his business to aid in circulating the essay. Accordingly he sent for a dozen or two, with the book seller's hand bill, on which was printed on blazing capitals the title of the work. The most convenient place for him to keep the book was in the bar, where he stowed them away on a shelf, nailing the hand bill over head. His customers came in, one after another, and were struck with astonishment as they went up to call for their slings, and flips, and bitters, to see fastened over the decanters and bottles, the significant sign, "The Seven Plagues sold here."—*N. Y. Evan.*

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CELEBRATION OF INDEPENDENCE IN BOSTON.

At 8 o'clock on Monday morning nearly 1200 children of the Boston Sabbath School Union, with their teachers, and a large concourse of spectators, assembled in Park St. church; and after the appropriate exercises of reading the Scriptures, singing and prayer, an address was delivered by Rev. G. W. Blagden of Brighton. It was a mode of celebrating the day that would have gladdened the hearts of the Old Puritans, could they have been present to witness it; for, by such celebrations, children in their earliest years are taught to associate the ideas of National Independence with the most solemn and delightful subjects of religion, and to praise God for their own release from spiritual bondage, while they thank Him for the deliverance of their country from political oppression. Freedom thus commemorated may be preserved. Mr. Blagden's address was happily calculated to interest the children; he talked to them with that affection and familiarity, which will always secure their attention.

At 12 o'clock the magistrates of the city, and other distinguished citizens, attended by a military escort, marched in procession to the Old South Church, where an oration was pronounced by the Hon. A. H. Everett.

At 4 o'clock P. M. an address was delivered in Park Street Church, by Mr. B. B. Edwards of Andover, on Slavery, and a collection taken in behalf of the American Colonization Society.

There was also, in the morning, a celebration by the Baptist Sunday Schools, in Rev. Dr. Sharp's meeting-house. Address by Mr. Law of Newton Theol. Seminary. —*Bost. Recorder.*

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From the N. Y. Evangelist.

ORIGINAL PARAGRAPHS.

*Speech and Action.*

Christianity, in this day, requires rare qualities in its friends. They must be courteous and fearless. Mild words must be accompanied with energetic action.—The grace of God should be in the heart, and invincible determination in every volition of mind. Prayer is the preparation; "thou God seest me" the panoply; and a crown of glory the issue.

*Fear of Satan.*

The fear of the arch enemy makes many a timid christian flinch from duty. He sees satan coming, his courage fails, and he turns aside. What says the scripture? "*Resist* the devil, and he will flee from *thee.*" Have the shield of faith, the helmet of salvation, and the sword of the Spirit, and this roaring lion will not dare to face you. Such an one will chase a thousand, and two such will put ten thousand to flight.

*A Child's Remark.*

"Papa," said a young girl, "I can't remember Mr. ———'s sermon, he talks about so many things; and it appears to me there is the same difference as there is between firing at a mark, and shooting off a rocket." It was quaintly said to a fashionable preacher, by a plain farmer, "take care, sir, you don't put the hay so high in the rack that the lambs cannot reach it."

*Sword of the Spirit.*

In the hands of some ministers it is a two edged, sharp pointed, glittering instrument, piercing between the joints of the sinner's armor. In the hands of others it is a blade with a dull edge, blunted end, surrounded with flowers and evergreens, the steel being neither seen nor felt by the sinner.—Reader! which does the bible describe? and which does the most execution? One is the sword of the Spirit, and the other the lathe of Harlequin.

*Old Hopes.*

"Did your friend possess a Christian's hope on his death bed?" inquired one.—The answer was a common one: "He had been rather negligent in duty, and too much conformed to the world, but he had *an old hope;* and we trust it is all well with him." Be not deceived; an old hope is like a rope of sand, or spider's web. A Christian's hope should be a present reality, a living, operating principle; shining brighter and brighter unto the perfect day. All other hopes are illusory, must end in despair, and will send the soul to a region "where hope never comes."

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*Tract Anecdote.*—In the District of A., one Sabbath morning, as some S. School children were going to their school, having with them a little bundle of Tracts, they passed by the field of a man who had long neglected the sanctuary and the ordinary means of grace. One of them passed over the fence, and fastened to the plow-beam the tract called the Swearer's Prayer, and continued on to school.

On Monday morning, when the man came to his plow, he found the tract, but was unable to tell how it came there; and surprised at the singular circumstance, took it home, and read it carefully, again and again. Conviction fastened upon his conscience; he began to attend places of public worship; his anxiety after truth continued, until (as he trusts) he found peace in a Saviour's blood, and has since connected himself with a christian church.—*Charleston Observer.*

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*Missionary Anecdote.*—A pious young man who was desirous of devoting himself to the work of the ministry among the heathen, and had been recommended with that view to the London Missionary Society, on undergoing the usual examination, stated that he had one difficulty; he had an aged mother entirely depending on an elder brother and himself for maintenance; and in case of that brother's death, he should wish to be at liberty to return to this country if his mother were still living, to contribute to her support. Scarcely had he made this ingenious statement, when a harsh voice exclaimed, "If you love your mother more than the Lord Jesus Christ, you will not do for *us.*" Abashed and confounded, the young man was silent. Some murmurs escaped the committee; and he was directed to retire while his proposal was taken into consideration. On his being again sent for, the venerable chairman, (Dr. Waugh,) in tones of unaffected kindness, and with patriarchal benignity of mein acquainted him that the committee did not feel authorized to accept his services on a condition involving uncertainty as to the term; but immediately added, "We think none the worse of you, my good lad, for your dutiful regard to your aged parent.—You are but acting in conformity to the example of Him whose gospel you wished to proclaim among the heathen, who, as he was upon the cross in dying agonies, beholding his mother and the beloved disciple standing by, said to the one, 'Woman behold thy son!' and to John, 'Behold thy mother!' My good lad we think none the worse of you.—*Life of Dr. Waugh.*

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*A Christian Spirit.*—The Philidelphia Recorder an Episcopal paper, in speaking of the Sunday School effort says: "It grieves us to observe but few names amongst the clergy of the Episcopal Church at these meetings, while this great work is planning & maturing. There is, as evidently appears to us, a most unauthorized disposition to accuse one denomination of having predominance in this mighty and controling movement. If other denominations stand by and cast reproaches at those who are foremost, as we verily do, from noble disinterested motives, and from the love of souls, to give religious instruction to the ignorant, it would not be strange should those who are most active enjoy their preferences, and finally gather them into their own particular fold. To us it appears that Providence has furnished us with no means for counteracting this tendency, but by throwing our whole energies into this work; and, as far as numbers and wealth go, out-laboring and out-giving all others, and thus honestly taking the vantage ground from under them."

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*The Journal of the Law.*—We learn from the Philadelphia Daily Chronicle, that a publication with the above title has been commenced in that city by an association of members of the bar. The Chronicle says:

"Its main design is the popular exposition of 'the philosophy, history, and actual state, of law and government in different countries,' paying especial attention to our own constitutions and systems; together with 'particular essays on those branches of the law, a knowledge of which may be most practically useful to men engaged in active pursuits.' In this department the laws regulating patents, contracts, bills of exchange, real estate, are instanced, with many others. Interesting reports, biographies, anecdotes &c. are promised. Medical Jurisprudence, and the various topics of general literature, are within the scope of the Journal.

The topics treated in this number—each with striking ability, and not unreasonable length—are *Codification and Revision of Statutes—Judicial Legislation—Constructive crime*—and the *Marks of a good Judge.* In the last of these articles, the writer subjoins, to his own judicious observations on the supreme importance of a sound judiciary, BACON'S instructions to a newly appointed Judge. These should be posted conspicuously, in every court in the country, both for the instruction of those who sit upon the Bench, and to aid the judgment of those who have a right to canvass their merits. These are followed by a narrative in which the exploits of a famous character are related in a very entertaining style.

The work is published at the office of the Journal of Health; and will appear in numbers of sixteen octavo pages, on the 1st and 3d Wednesdays of every month."

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*Gen. Sumter.*—The Sumterville S. C. Gazette, after stating the particulars of the trial and acquittal of Benj. Scott, on a charge of kidnapping negroes thus feelingly notices the appearance, on the occasion, of one of the venerable fathers of the Republic:

"The trial was an interesting one, but a circumstance extraneous to the trial still more excited our feeling—that was the presence of the aged warrior and remarkable patriot, Gen. Sumter, for a few minutes on the second day. We had a strong curiosity to see this venerable soldier of the Revolution, and we scarcely ever experienced greater gratification than when we pressed the hand which had so often wielded the sword of Liberty. The whole assemblage regarded this Chief and statesman of other days with a common feeling of admiration, gratitude and enthusiastic attachment. He is now in his 97th year, has a healthy appearance, moves with activity and firmness of step, mounts his horse and dismounts with great ease and is entertaining and instructive in conversation."

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Two ingenious chemists of Paris, Messrs. Rattier and Guibald, by an entirely new solvent and a very delicate process, have succeeded in spinning India rubber into threads of various sizes. This is subsequently woven into suspenders, garters, surgical bandages for ruptures, fractures, or dislocated limbs.

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*Hard Times.*—It is a fact that *nine* tenths of the young men of the present day, by some means have come to the conclusion, that it is degrading to till the soil, or to perform any sort of manual labor for a livelihood; they seem to entertain the idea that they are all born to literature,—that they possess intuitively the skill of the Lawyer, the Physician, the Clergyman, the Merchant, or the Author; that they have nothing to do but hie themselves to N. York, Boston, or some other city, as soon they are fairly fledged, and can be trusted out of the reach of their Mother's apron strings, and that their *superlative* talents will at once bring them into notice. With these views, many a yong man who might have made a most excellent Farmer or Mechanic, leaves his home, is gone two or three yeaas, expends perhaps, half his father's fortune, which he has labored hard to amass, and returns a poor, lazy, idle blockhead, complaining of "hard times." This is the case often, very often. If all those young men who have been born and bred to that most honorable of all employments, tillers of the soil, would attend to that business, instead of gadding off, and attempting to become contemptible coxcombs, we should seldom hear of 'hard times.'—*New Hamp. Spec.*

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*An ignorant Savage.*—A young Cherokee of our acquaintance has for some time been employed in *teaching* a school in one of the adjoining states, now in a part represented in Congress, by a gentleman, who has, during the late session distinguished himself in traducing our character and improvement as a people, and by portraying in lively colors, our ignorance and wretchedness. It does seem therefore a novel thing that a Cherokee should be instructing the children of some of his constituents.—This young friend of ours writes to us:

"My school will be out about the 15th day of September next, and I will have about —— dollars for my year's wages.—If I should undertake for another year, I shall get —— dollars. In one neighborhood in this county, the people have offered me —— dollars. If better offers are not thrown in my way, I shall accept of that. The people are backward about education here, and that is the reason I come such poor speed in getting subscribers for the Phœnix."

It may be proper to observe that the writer of the above was educated in the nation, and at one of the missionary stations. *Cherokee Phœnix.*

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*The Children's Hair.*—The Journal of Health, that excellent work, which should be in every family, recommends in a late number, that the hair should be frequently cut, until children are ten years old. The idea of its making hair coarse to keep it cut in childhood, is stated to be a mere prejudice. A too luxuriant head of hair is apt to produce paleness of complexion, weak eyes, head-ache, dropsy on the brain &c. The habit of frizzing the hair, and of forming it into braids is very injurious to its beauty. The frequent use of an ivory comb is objected to; but no matter how frequently the brush is used. If you wish for glossy and abundant hair, it must in early life be kept thoroughly disentangled and perfectly clean.

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*Elephants.*—Two elephants, a dam and her calf, have been brought to this city from Calcutta, by Capt. Welsh, of the the ship Mary. A rhinoceros, which was also on board, died on the passage.—*N. Y. paper.*

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*Strange Imprisonment.*—We extract the following from a Stockholm paper:—"Some Engineers lately engaged in exploring the iron mines near the town of Joenioeping; which have been for a long time abandoned discovered in a cave a woman about 30 yr's of age, whose reason appears to be quite lost. From the information hitherto obtained, this unfortunate being has been kept in this obscure abode for fifteen years, and has received during the whole period, no better nourishment than bread and water. Her features are regular but without expression, her complexion is a yellowish brown, and her bloated person resembles a mass of spongy matter. Her health is very feeble and precarious, and she is extremely susceptible of the air. The magistrates are actively endeavoring to discover the authors of this mysterious confinement."

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The eight children and grand children of the Moorish Prince, have all been redeemed, at the high price of $3,100. They arived at New York from Natches some days ago, and are now at Brooklyn. The colonization Society will give them a free passage to Liberia in the vessel which is to sail to Norfolk in October. The Prince, it will be recollected, returned to Mohamedanism, and died soon after his arrival in Africa.

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D. J. W. Smith, of Lockport, Niagara co. says, in the American Farmer, that the best manure for grapes is coal dust, cinders, and scales of iron, or black oxide of iron from the forge, properly mixed with fine garden mould. The thought struck him from a knowledge that the grapes flourish best in volcanic districts. His experience has proved the superior value of this manure.


MAY, 1830.

*ROCHESTER CASH STORE.*

**HILL & PEET,**

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

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

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

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

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality;
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do dipped Candles;
1000 do. Cigars;

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

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WOODBRIDGE'S GEOGRAPHICAL Works. For sale, in large or small quantities,

*Woodbridge's School Geography,*

The Eleventh edition, with an improved Atlas, including an enlarged Map of the United States, with New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.

*Woodbridge and Willard's Universal Geography,*

Third Edition, with Modern Atlas, for the higher classes.

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Upon an improved plan.

*Willard's Geography for Beginners,*

In the style of familiar conversation. Second edition, with Atlas.

By the Report of the Superintendent of Schools in the state of New York, just published, it appears that Woodbridge's School Geography has been adopted and is in use in 309 towns in that state. The introduction of this work is rapidly extending throughout the United States. Two editions have already been published in England. A full supply of the above popular works for sale at the publishers prices, by E. PECK & Co.
19 eow6

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

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**Canal Transportation.**

HUDSON & ERIE LINE.

ALLEN, TIBBITS, & CO.

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED, in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. The arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, the Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line. (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester,*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego*
BUTLER, M'DONOUGH, & Co. *Utica,*
J. H. HOOKER, } *Troy,*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, } *Coenties Sl.*
P. HART, JR. } *New-York.*

April 9th, 1830. 15f

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NEW ARRANGEMENT.—The subscribers have entered into a co-partnership in the publication of THE OBSERVER, under the firm of Edwin Scranton & Co., and will shortly be able to, a few days, to execute all orders in the line of Plain and Fancy Job and Book PRINTING, on entire new materials. Office in the room formerly occupied by Todd & Sherman, 3 doors north of the canal, Exchange st. Rochester.

EDWIN SCRANTON.
PETER CHERRY.

3w30

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ROCHESTER GLOVE AND MITTEN FACTORY. *R. LEONARD, Ag't.* Constantly on hand at the above establishment, and at the Store of Hill & Peet, *Buckskin Gloves & Mittens* of every description and quality, by the Lot, Dozen or Single. Also, Black and Colored Kid for Shoes, Bindings, &c.—Moccasins, Indian Dresses, Whip Lashes, Deer's Hair, &c. &c.

Merchants and Pedlers supplied on better terms than can be had at any other market.

*Rochester, July,* 1830. 30tf

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HARDWARE STORE.—*H. BUSH* is receiving a few more Goods, which he offers as low as usual.

N. B.—I have not purchased an old stock of Hardware, some 3 to 6 years old, to offer the people of Monroe county—they are *new,* and direct from the manufactories of England: please call and examine for yourselves. June 4. No. 32 Buffalo st. Arcade. 23tf

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

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**CLINTON HOUSE,**

EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House, has become the lessee of this splendid establishment, having fitted it up anew, and furnished it in a style suited to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are such as to be agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited.

June, 1830. 26tf

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**FURNITURE,**

OF ALL KINDS, MADE AND SOLD AT THE

**Cabinet Warehouse**

Near the East end of the Bridge Main st. Rochester. F. STARR.

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APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing and Woollen Manufacture.* The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known. Inquire at this office.—June 4. 23 tf

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HARTFORD FIRE INSURANCE Co. *And Ætna Fire Insurance Company, Hartford.* The subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.

January 9, 1829. LEVI WARD, Jr.

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

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WM. H. WARD & Co. (MARBLE BUILDING, *Carroll Street,*) have just received a full *supply* of **GOODS.** Rochester, June 2, 1830.

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FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Ridge and B. Kings, and the north part of Lot 12. *Title perfect*—price and terms liberal. Inquire of

JOSIAH BISSELL Jr.

Rochester, 16 March, 1830

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A HOUSE TO RENT, near Montgomery place, by 16 June, 1830.

J. BISSELL, Jun.


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DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county) executed by Simon Hunt, Nicholas Bushnell, and by him assigned to the subscriber, the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date.....Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the north line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and at the distant therefrom aforesaid to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 17, 1830. NATHANIEL HALL.

Whittlesey & Mumford, Att'ys. Assignee.

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*To Exonerate from Imprisonment.*

Robert Fulton, of Ubill, Monroe county Insolvent—Notice to show cause, September 3 1830, at 10 o'clock, A. M. before Moses Chapin, Esq. First Judge of the county court of Monroe county at his office in Gates. Notice first published, June 25, 1830. 6w

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*To Exonerate from Imprisonment.*

Creditors of Ira Wyman, of Brighton, Monroe County, Insolvent Notice first published June fourth, 1830, creditors to appear before Hon. Addison Gardiner, Circuit Judge of the 8th judicial circuit of the state of New York, at his office in Rochester, on the twentieth day of August next, at 10 o clock in the forenoon. 10w

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*To Exonerate from Imprisonment.*

Emery Richardson of Gates, Monroe county, Insolvent. Notice first published July 16, 1830—Creditors to appear before Hon. Moses Chapin, first Judge of said county at his office in Gates, on the twenty seventh day of September, next at ten o'clock in the forenoon. 10w

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JOB PRINTING NEATLY EXECUTED AT THE OBSERVER OFFICE.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. FRIDAY, AUGUST 6, 1830. VOLUME IV. NO. 32.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS.
PRINTED WEEKLY, BY
ALBERT G. HALL.
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

For the Observer.

*Mr. Editor:*—Among the many subjects of collision and dispute, in this unconfiding age, I did anticipate that that of *Domestic Missions in the* evangelical churches in this region, would not be one, and that we poor, persecuted Presbyterians would have the wisdom to keep the peace among ourselves. It was with this hope that the Am. H. Miss. Society took up this field, some years since, on the united recommendation and, co-operating efforts of the ecclesiastical bodies resident here, and as there remaineth much land to be possessed," at the west and south, it was expected that this ground would be left to the occupation of the Society by which it has already been brought into so full and efficient action in this work. But it appears that some clergymen prefer an ecclesiastical connexion of the missionary work, with the General Assembly, and that some congregations have been induced to apply to the Assembly's Board of Missions for help, though the Home Miss. Soc. have promptly and cheerfully met every call upon their means, to the extent that an enlightened and vigilant economy would authorize, and that thus a pretext is furnished for that Board to enter this field for funds. This I think is to be regretted for many reasons, some of which I would briefly suggest

1. Because we need the operation of one domestic missionary board among the churches; because the Am. H. Miss. Soc. has been fully recommended to the occupancy of this field, and has it already under a quite extensive and harmonious action in the work, enabling its Board of Agency here, to sustain from sixty to seventy missionaries among our feeble congregations, and to raise from 5 to $6000 a year in its behalf; and because the experience of 4 or 5 years has given said Society peculiar facilities for the prosecution of the work among us.

2. Because the operation of the Assembly's Board, so far as successful here, will embarrass the work of the H. Miss. Soc., and for no better reasons, than that involved in what is called the *distinctive principle*, awaken jealousies and occasion collision, and in the end weaken a sense of responsibility to the missionary cause, on the part of many who now labor, and pray for its advancement.

3. Because the same argument which would now turn the eyes and the charities of churches from the A. H. M. S., applies with equal force, and may be expected at some time to be wielded with equal adroitness against the American Board for Foreign Missions—the Am. Ed. Society, and even the Am. B. Soc. itself; and against all those kindred Institutions of Benevolence, which have now, under the distinguished patronage of the Most High, doing so much for evangelizing the world.

4. Because, that having many principles of feeling and action in common with our brethren of New-England, who are every day coming up more decidedly in favor of the A. H. M. Society, and the other kindred institutions mentioned above, and having members of Congregational Churches among us, and a population extensively of New-England extract; we are as a religious community, poorly prepared for the operation of the "*distinctive principle*," or to conduct missions under the direction of a Board that is *exclusively* Presbyterian, and that the attempt to bring our churches into the measures proposed by the Assembly's Board, would be tho't to be ill-advised by many of them, and in effect, would injure the cause of Presbyterianism in this region, which is now kindly and efficiently sustained in the operations of the A. H. M. S.

5. Because the Assembly's Board, after all that is said, is now, in no way, effectually changed in its organization from what it was, except by the appointment of a general agent, and because by yet leaning chiefly on the independent efficiency of the Presbyterial organization it contemplates, it is only preparing the way for its relapse again into the state of inactivity where it so long languished, till excited to a new effort for patronage, by the onward movements, and efficiency, and benign success of the Am. H. Miss. Soc.

Your paper of the 16th ult. contains an article signed Presbuteros, who, for some reason, has appeared for a long time anxious to introduce the Assembly's Board to the notice of our churches. I regret that the article referred to, he has thought it necessary to resort to statements so entirely calculated to mislead the public as to the amount of missionary labor performed in this region by the A. H. M. S. He says that the A. H. M. S. has but eight missionaries within the bounds of the Rochester, Genesee, Angelica, and Niagara Presbyteries—but two within the Rochester Presbytery, and connecting this remark with his account of the funds received from that quarter the past year, conveys the idea, that said Society has done within these bounds in the same time. Now this is wide of the truth. From the published Report of the Society, in May last, it appears, that of the 67 missionaries located within the "Western Agency," 37 were within the bounds mentioned by Presbuteros, including the Presbytery of Buffalo, and since the publication of the Annual Report, some are known to have had their commissions renewed, and others not in commission before to have been appointed. And the same favored Society which has in years past borne the burden and heat of the day among us, and brought up so many of our feeble churches to the paramount enjoyment of gospel ordinances, is now prepared it is believed, to assume the responsibility of supplying all the remaining waste places of Zion in our land, so fast as faithful men can be found, to enter the field.

I am yours, LUTHER.

From the Calvinistic Magazine

## REMARKS ON

Mark xvi. 15.—"And he said unto them, go ye into all the world and preach the gospel to every creature." Matt. xxviii. 20. "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even to the end of the world. Amen."

The Apostle did not live until the end of the world. But the Saviour will be with those who preach the gospel in the latest ages.

In giving this command, he addressed the apostles, and through them, the church in every age, just as he did when he directed his death to be commemorated. He told the disciples to drink of the emblematic cup, and Paul afterwards said to the church, "As often as ye eat this bread and drink this cup, ye do shew the Lord's death *till he come*." St. John, when his wonderful vision had extended down to near the time of millenial glory, (Rev. chap. xiv.) saw an angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the face of the earth, and to *every nation, and kindred, and tongue, and people*. The flying angel is generally understood to be the figure of the messengers who shall carry the gospel to "every nation, and people, and kindred, and tongue." But now when the gospel is about to be translated into every tongue, and carried to every nation, and kindred, there are many who forbid it. This was to be expected. Satan would never permit a minister, or a Bible, to enter a heathen nation if he could help it.——Who does he employ as his agents to speak against this work? Surely none but avowed Infidels, or the openly profane? Not so.—He is as cunning now, as he was when the gospel was first preached. Who opposed it then? None but Idolaters?—None but the notorious haters of God? Yes; the strictest sects, and the greatest pretenders to piety about Jerusalem. We might well suppose then that he would carry on his opposition in the present day, by the agency of professed friends of religion.—And so it is. Some of their plausible sayings, and some of their calumnies I have heretofore noticed. At present I have something to say concerning their three principle objections.

1st. *Objection.* Why send the gospel abroad, when so many thousands disobey it at home?

2d. It is unavailing; and no good has been done by recent attempts.

3d. The expensiveness of the undertaking.

1st. *Objection.* "We need not preach to the heathen until we are all christians here."

I do not know whether the adversary through any of his followers and agents attempted to persuade the first preachers to tarry at Jerusalem until all there should believe; but I know they did not do so.—And furthermore if they had remained at Antioch, or at Corinth, or at Ephesus, or at any other city, or in any one nation, until all were christians, the distant people, and kindred, and tongues, must have *waited long*. But this was not their plan. It was not their master's plan. The providence of God and the commands of the Holy Ghost, called them from city to city, and from nation to nation, before a tenth, or an hundredth, of the population which they had left, professed, or enjoyed the blessings of the gospel. *Some* have obstinately rejected salvation wherever the gospel has been preached. Is that a reason why the ends of the earth should not have the offer?

2d. *Objection.* "Recent missionary efforts have done no good."

This is a bold falsehood. I say *bold*, because it is urged and reiterated in front of opposing and well known facts. In the first place, to say that Missions do no good, must appear venturous to a real christian, whenever he remembers *who* it was that said, "Lo, I am with you alway even to the end of the world." "*He is not now with those who preach to the heathen*," says the objector. I think I hear the first contradiction which was ever given in our world to the Saviour's assertions: "Ye shall not surely die," said Satan. It would be venturous to say that the story of Calvary, told even by the unworthy, would do *no good*. Paul rejoiced that Christ was preached, although some did it of envy. I think God has said, "My word shall not return unto me void:"—I think he has said that, "All scripture is profitable, for doctrine, reproof, and instruction." And it would be venturous to say that only a few copies of his word scattered in any land, would be seed which would rot in the ground. I think it would be hard to show that the faithful preaching of the gospel, ever was in ages past, or ever will be in days to come, unaccompanied with the power of God. Whether the transubstantiation, or the unmeaning, unscriptural, ceremonies of Rome, are the gospel; or that they ever did reclaim an Idolater. But Christ and him crucified, never can be preached in vain. For although it be to some a stumbling-block, and to others foolishness; yet it will be to some of their neighbors or relations, "the wisdom and power of God."

One of the modern writers, who says, "Go *not* into all the world and preach," gives us to understand *that the apostles succeeded because they exhibited signs and wonders, and that preaching to the heathen now without the performance of miracles, will have no effect upon them.*—To what miserable shifts are THEY driven, who stand up against the cause of God.

What sign or miracle did Lydia see before she listened to the Gospel? What miracle was exhibited to the Ethiopian Eunuch before he believed? or Dyonisius, or Damaris, and others of Athens? or to the congregation at Thessalonica, or Iconium? or at Antioch in Pisidia, &c. &c.? God has in the early history of his church told us at one time that the "people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." And at another we read that "they went into the synagogue AND SO SPAKE that a great multitude believed."—He has shown us that he can convert either with or without miracles, as if with the very design that his enemies who use such sophisms should be without excuse.—"Missions do no good," say they—Let us look at this position. Turn to some of the islands of the Pacific. There but a few years since dwelt idolaters—yes cannibals, ignorant, polluted, stupid, filthy, bloody,—hateful and hating one another. Now, multitudes of them have thrown away their idols. "Yes," says the objector, "and how do we know they are any better than they were. No good has been done." But they are reading the Bible. "No good has been done." But they teach their children to read, and to avoid idols, and to be sober and industrious, and to look upon christianity as the one thing needful. "No good has been done." But they have ceased from their bloody feuds,—many profess regeneration; they have ceased from their adulteries; they do justly; seem to love mercy, and to walk humbly with God. "But no good has been done." But look at that comfortable church and at that large congregation; they are silent, orderly, attentive; they appear affectionate to each other, concerned for sinners. They are making a contribution to send the Bible to other heathen lands. They are well informed and converse feelingly concerning the precepts of the New Testament. "No good has been done." Nay then my friend; I discover the secret is, *you* WISH "No good to be done." You are an enemy to missions and you speak and judge as an enemy. Look at any of the stations among the heathen in North America, Lapland, Africa, Ceylon or Hindostan;—There you see those who look like christians, talk like christians, and act like christians. Unless it is in this way, how do you judge of the sincerity of, or the good that has been done *in*, any congregation at home?

We now come to the last objection, viz. the *Expensiveness of Missions*. The officers in the enemy's camp are remarkably fond of making arithmetical calculations, shewing from what has been expended, how much it would take to evangelize the world. We will here give them a sum on which to exercise their skill and ingenuity, seeing that calculation is a favorite employment with them. They say "if so many millions (naming the present cost of keeping the missionaries in the field,) are necessary for the enlightening of so many heathen (naming the number of converts reported,) then how much will it take to instruct 600,000,000."—Now gentlemen, take another sum. If one soul is worth more than the whole world, what is the value of 40,000 souls—that is, the number who appear to be hopefully converted thro' the instrumentality of Missions. But you say "half of them are impostors:" Then take the 20,000—or one tenth, 4,000—or one fortieth, 1,000—or one eightieth, 500—call up your figures, and summon your much improved powers of calculation, and tell us how much has been lost in bringing 500 idolaters to an acquaintance with the true God. Take but one family of reclaimed idolaters and trace their descendants down the stream of a few ages—see them teach their children to read about Jesus Christ, and to keep themselves unspotted from the world. And remember that as sure as "the curse of the Lord is in the house of the wicked," so certainly "He blesseth the habitation of the just."—And we remember a single family in Egypt where HIS blessing rested, that increased in a few centuries to three millions. Follow that converted family I say, and those influenced by them, (for a city set on a hill cannot be hid) and as soon as they have increased to a few more souls, calculate your sum again—If one soul is worth more than the whole world, what is the price of those redeemed children, "trained in the way they should go?"

But we will take along with us one or two facts more.—There are now in heathen lands 150,000 children learning to read and to understand the word of God.—There never were 1,000 children taught to read and to become familiar with the contents of the New Testament, that the blessed Comforter did not make the Word powerful to the conversion of a *portion* of them. If out of the 150,000 thus taught, and become faithful native preachers, we look for large results; Because the gospel never was faithfully preached in vain. If the present laborers continue, or if the friends of this work increase as they have done in the last five years, it will not be long before five hundred thousand, or a million of children will be early instructed to read of a bleeding Saviour. And if out of these youth one thousand only should go forth and speak of the great salvation to their countrymen in their own language,—then we think that he who opened the heart of Lydia will incline many to hear. And then *our* donations here will not be needed; for these heathen "*Impostors*," as you call them, shew a disposition to give, that *their fellow men* may have the gospel. And when part of a nation begins to print Bibles for another part, they can be supplied without our exertions. He that heareth, will say come, to those beyond him;—and converts will impart as freely as they have received.

And now, enemies of the cross of Christ, your condition is an unhappy one. If you are rendered uncomfortable by what you have seen of the gospel's march, you are likely to be in a state of deplorable uneasiness shortly.—If the comparatively feeble efforts of the christian army calls up all your fears and all your opposition; if the (in one sense) small success of missions elicits all your sneers and all your slander, how will you *gnash your teeth*, when a nation shall be born in a day? "Perceive ye not how ye prevail nothing?" I do assure you that for the last five years, (altho' your opposition has been inveterate,) the good work has not paused.—There are *Ten* christians now in our land, who are devoted to the schemes of benevolence, for every *One* that was thus minded when you commenced your poisonous invectives.

If the little rill of God's mercy and grace, which, in answer to prayers of his people, he has caused to run in the parched desert, thus arouses and torments your malignity, how must you feel when he shall "pour the mighty flood?" You had better change sides.—It is hard fighting against God. N.

From the Home Missionary.

## LOUISIANA.

*From Rev. D. D. Chesnut, Abbeville Parish, La.*

Though I have now but little to communicate, I shall comply with my instructions. I have procured 50,000 pages of tracts for distribution, and am now engaged in supplying every destitute family, within the limits of my charge, with the *word of life*. To accomplish this, I must needs call at every house, on either side of the Mississippi, between the Bayou Lafourche and the Bayuou Manshack; the distance, I believe, about 45 miles. It is my present design to supply every destitute family on the Bayou Plaquemine and the Bayou Goula. I have established a Sabbath school at the village Palquemine, which equals my expectations. We have three subscription papers in circulation to raise funds sufficient for the erection of three churches, one of which is now nearly filled. Madam C. D. Donaldson has generously donated a lot in Donaldsonville, on condition we erect a Presbyterian church upon it. My time, you are aware, is divided between three places, Plaquemine, Donaldsonville, and a point intermediate. My most sanguine expectations have been more than realized. At my first appointment for preaching at ———, not one man, not one woman, not one child, attended. At the second, one single individual appeared in solemn loneliness. The number regularly increased, and our house is now sometimes filled to overflowing. Still, (as intimated on a former occasion) I am convinced that a field of labor more unpromising could not be selected. Our business here, under God, is not only to impart instruction to the unlettered—it is not only to revive the faith of believers; it is to eradicate the existing, and create a new belief; it is to wage a war of extermination against the strong-handed tyranny of ignorance and superstition.—Among the Catholics, the Bible is regarded as the propagator of heresy, as "dangerous to put into the hands of the people." The Sabbath is principally devoted to dancing, horse-racing, &c., and vice of every species, triumphs unopposed. Your missionary deeply regrets that, of those in whose hands he deposits the *word of life*, not one half can thence draw "living water." The descendants of the Arcadians are as deplorably sunk in ignorance as any preceding generation of their fathers. There are few among them that are acquainted with the alphabet. The Hindoo musing on the banks of the Ganges is not more completely enveloped in moral and intellectual darkness, than the Arcadian Creole. Their condition, whether they regard it or not, loudly appeals to the sympathies of the Christian and the philanthropist.

### *Religious Education of the Young.*

In the pledge to attempt the formation of "a thousand Sabbath schools in the Valley of the Mississippi, within two years;" the Committee of the A. H. M. S. avowed that they felt warranted to undertake the work, "from the spirit manifested by their missionaries, and the result of past operations." As an evidence that they have not overrated the intelligent zeal of their missionaries on the subject of religious education, the following extracts are submitted.—*Home Missionary.*

### *From a Missionary in Illinois.*

The most absorbing objects with us now are the Sabbath school system, and Bible operations. On the subject of Sabbath schools, the present time appears to be the beginning of days in this region. The impression is becoming much more general admirably calculated to train the minds of children and youth, but that it is the most successful, if not the only method, in which access can be obtained to the minds of the illiterate and thoughtless classes of our adult population. Since the introduction of our Union Questions, in which are started inquiries upon the Scriptures, suited to and profitable to all ages and capacities and characters, the Sabbath school lesson is not considered any "*reproach to spectacles*."—In some schools, the scholars are of almost all ages, from three years to three score and ten: and, in some instances, almost entire neighborhoods are engaged in the school, either as teachers or as scholars. When this can be said with propriety of every neighborhood and village, it will be in this respect as it should be.

*From Another.*

Every step I take here causes me to feel more and more the importance and necessity of education. I visited 27 families not long since, in a section of the county in which there was not an individual that could read! There were in that part 52 families in all. I went to carry them the word of life, but they were unable to read it; they would gladly receive a Bible, but it was of no use to them. I thought that it would indeed be a work of mercy to unlock for them the treasures of that holy book; and I am consequently making some efforts to establish among them a Sabbath school, and gather in, if possible, young and old, and learn them to read. Many of them expressed a deep regret that they were *unable* to read, and a strong desire to learn.—How much good, thought I, might some pious well educated young man do, were he to go and become one of them for a year and teach them to read! He would be one of the best missionaries in the world. We want a band of such missionaries in this state. Perhaps there is no other section as destitute as the one above mentioned, (for it is somewhat noted;) but the proportion of those who are unable to read, so far as my observation has extended, is considerable.

*From Rev. B. C. Cressy, Salem, Washington Co. Ind.*

### *"Times of refreshing from the presence of the Lord."*

It is now one year since I commenced my labors in this place. In reviewing the way in which the Lord has led me, I find abundant cause for gratitude and devout thanksgiving. I shall not at present restrict myself merely to what has transpired since my last communication, but rather present you with an annual report. When I arrived at this place and became acquainted with the state of the church, I felt deeply impressed, that our only hope was in Him who can bring good out of evil, and order out of confusion. I am surrounded by more or less of almost every sect and denomination that can be found in this country, all tenacious of their own peculiar views. With such prospects I began my labors, by a course of plain and pointed preaching to the hearts of the impenitent.

Within three months there were special indications of the Divine presence. The hearts of believers began to be cemented anew in christian affection; a spirit of prayer was manifested; deep solemnity prevailed in our meetings; sinners wept, and proposed the inquiry of the trembling jailor. One after another has found joy and peace in believing. The man of grey hairs has entered the vineyard at the "eleventh hour," while others have consecrated their youthful powers to God. Since I last wrote you, [Jan. 12, 1830,] *seventeen* have been added to the church. The good work evidently has not declined, but appears gradually to be going forward. Within a few weeks, a number of men, between the age of forty and fifty, have given pleasing evidence of a change of heart. I would fain hope that the sturdy "oaks of Bashan" began to "bow" beneath the resistless energies of the Eternal Spirit. Surely we have cause to admire the sovereignty of Divine grace. Our hope is, that God will continue to work like himself.

I would not convey the idea that we have a *great and powerful revival*. The good work has been silently advancing for nine months; but it is emphatically the work of the "still small voice." We have resorted to no extraneous efforts. The exhibition of truth, such as the entire depravity of the heart; the sovereignty of God; the necessity of regeneration; the indispensable duty of *immediate* repentance; have been the means which God has blessed. Since last September, thirty-eight have been connected with Salem church, and sixteen with Franklin church five miles distant, where I preach one fourth of my time; making in all *fifty-four*. Four or five of this number have been received by letter, the remainder by examination. A number of others have recently indulged a hope, who will unite with us soon. Others are anxious. The revival is not confined to Salem, but prevails mostly at my different preaching places in the vicinity.

### *Utility of Tracts.*

Among the means which have contributed to my success the past year, I regard the circulation of Tracts as holding a prominent place. We have circulated, I believe, between thirty and forty thousand pages. A good assortment of these little preachers is of incalculable importance in a revival. I have one Bible class. There is a number of Sabbath schools connected with our congregations, in which several hundred youth are faithfully instructed.—The monthly concert is attended. In each congregation there is a weekly prayer

From the Evangelist.

## CONVERSATION BETWEEN A PRESBYTERIAN MINISTER AND A YOUNG CONVERT.

*Convert.* Sir, I have called to converse with you upon a subject which has frequently agitated my mind; and more especially since I have had reason to believe that I am a child of God, and have felt desirous of connecting myself with some religious society. My partiality is in favor of the Presbyterian church, but I have been informed that you believe such dreadful doctrines, I mean those of *election* and *reprobation*, that I am in doubt as to my duty of connecting myself with your church.—However, as I have derived my information chiefly from those not very friendly to you, I desire to have an explanation from your own mouth.

*Minister.* What, sir, are the ideas which they give you of our belief?

C. You believe, say they, that a certain part of mankind were from eternity ordained to everlasting life, and that it makes no difference whether they repent and believe, and live holy lives, or not; their salvation is sure, let them feel or act as they may. That on the other hand, there is a class called reprobates, who are ordained, from eternity, to everlasting death; and if they repent, and seek ever so earnestly to obtain salvation, it would not avail. They also say that you do not hold that all who die in infancy are saved.

M. This is certainly a gross misrepresentation of the Presbyterian church. The Presbyterians firmly believe that without repentance, faith, and holiness, no man shall see the Lord; and that no true penitent was ever rejected by God. If any one has expressed himself differently, it was doubtless an ignorant one, who spoke in the heat of party zeal; for it is by no means the sentiments of our church. God has told us but little about infants in a future world; but from some intimations given in scripture, and from other probable evidence, our ministers generally agree, so far as I know, that those dying in infancy, are saved.

The statement which you made concerning the doctrine of election, is also a gross misrepresentation of our sentiments. We do indeed believe in election, but not in the way which you have described. To give you our views on this subject, permit me to ask you a few questions concerning your own conversion. This will enable you at once to discover how far they correspond with your experience. My first question is, who is the author of your conversion?

C. God is the sole author. I am sensible that a change has been wrought in my mind which I never accomplished myself, and which indeed I never *could* have accomplished.

M. This is agreeable to the declaration of scripture. "You hath he quickened who were dead in trespasses and sins." Eph. 2, 1. "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1, 13. But what induced you to seek God, while many of your acquaintances have continued in a course of rebellion against God? Was it because there was something in you naturally which others had not; or was it on account of the special grace of God, exercised toward you?

C. Certainly not by any thing naturally good in me, for like all others, I was possessed of a "heart deceitful above all things, and desperately wicked." I am willing to ascribe all to the grace of God; I am fully persuaded of the truth of the declaration, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Eph. 2, 8.

M. You feel then that he has done more for you than he had done before your conversion.

C. Yes, he has done *all* for me that I have experienced. Blessed be his name!

M. You are sensible then, I suppose, that he has done more for *you* than for your *unconverted neighbor*, who is now in the same situation as you were before your conversion.

C. To be sure: it was not my goodness that has made the difference; I was no better than he, and was pursuing the same path with him to eternal misery. God has made the difference, and to his name be all the glory. I take no praise to myself.

M. So thought the Apostle: "Who maketh thee to differ from another: and what hast thou that thou didst not receive?"—1 Cor. 4, 7. Would God have showed you any injustice if he had permitted you to have gone on in your sinful ways, and then sentenced you to destruction?

C. No: his throne would have been forever guiltless. I deserved his wrath, and I consider it a wonder that I was not cut off many years ago. I was pursuing the paths of sin and folly, careless of my spiritual welfare; and when the Spirit of God strove with me, I did not yield my heart to him, but even resisted his strivings, and went on still in my sinful course. For a while indeed I was induced to seek him, that if possible I might allay my agony of mind; but I am now convinced that my prayers were not acceptable to God, for they did not proceed from sincere love to him, and hence I omitted them as soon as my mind was diverted by other things.—O, I have deserved hell a thousand times!

M. But do you not think that your prayers had some influence in gaining the divine favor?

C. I once flattered myself that my prayers, though yet somewhat defective, were becoming better and better, and by this means was gradually growing into favor

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mistaken, for as I have just remarked, my prayers were not acceptable, and of course could have no influence in gaining his favor; for I am sensible that I never should have attempted to pray at all, unless God had discovered to me my danger. I consider all my experience, so far as it has been of a right character, from my first convictions to the present time, as the effect of his Spirit upon my heart.

M. Your experience doubtless corresponds in these particulars, with that of every true Christian. Though man is not passive in the work of conversion, and hence is frequently exhorted in the Scriptures, to "repent," to "believe," to "pray," to "work," agreeably to which commands, the Christian, previous to his conversion, makes an effort to come to Christ, and to do works meet for repentance; yet he is fully persuaded, from a knowledge of his own depravity, that unless he had received a special influence from God, he never would have made a single effort in the way which the Gospel requires. He can therefore accord with the Apostle in saying, "By the grace of God I am what I am." 1 Cor. 15, 10. "Not by works of righteousness which we have done, but according to *his* mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Tit. 3, 5. Now since you are convinced that the author of the change, which has been wrought upon your mind, is God, our next question is—How did it come to pass that he performed this work for you? Was it a mere accidental thing? A dispensation of heavenly favor falling at random, which you had the good fortune to catch before another? Or was it not in consequence of *his* gracious design towards you?

C. Surely God must have thought of working this change in me before it was accomplished. *Men* do not generally work without design, much less God. It is his merciful design that renders him worthy of our gratitude for his favors; for though a person may do me a great favor, yet if he did not intend my good, I could not be grateful to him for the favor. So though this work be of God, yet if he permitted it without design, why should I praise him for what I have experienced? O, I am convinced that the work wrought in my heart, is not the effect of blind chance, but the work of an intelligent and merciful being, who in the distribution of his heavenly gifts, thought of me, and was pleased to designate me as a trophy of his grace.

(*Remainder next week.*)

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*Palestine Missions.*—The following letter, which has just come to hand, from Rev. Mr. Dwight, will be read with feelings of no ordinary interest by the friends of missions.—*W. Rec.*

EXTRACTS.

SMYRNA, *March* 29, 1830.

Mr. Brewer has recently opened a school here for Greek girls, and already he has been obliged to turn away many applicants, for want of means extensive enough to embrace all who apply. He has at present sixty in his school, and from what I can learn, I should think his establishment was exciting much interest. The Roman Catholic priests here have already issued their bull against the school; but some Catholic children still attend.

I took up my pen at this time, for the special purpose of saying something to you in reference to the Roman Catholic church.—Before I left the U. States, I recollect to have heard the sentiment advanced, that this church is not as corrupt as it was some centuries ago; and that in the U. States, especially, little is to be apprehended from its advancement. Indeed, I know it to be a fact, that many Christians of Protestant denominations have actually given their money to aid in building Roman Catholic churches in our own country. I must think that such individuals are wholly unconscious of what they are doing. What! shall it be said, that, while missionaries abroad find in the Catholic church by far the most appalling of all obstacles to the progress of their work; while that church is watching them with an eagle eye, and inventing every possible method to paralyze their influence, and threatening their very existence; shall it be said that Christians at home are lending their aid to strengthen and support this very church? I hope, sir, you will lift up your voice on this subject; and if any are deceived, do exert all your influence to convince them of their error. It is a mistaken notion that the Roman Catholic religion is not so corrupt as it used to be.* Perhaps it has undergone some modifications in its first introduction into the U. States; but let the people know that these modifications in its first introduction are only temporary. The Pope is still at the head, and the whole system of the church is essentially the same that it was when Luther lifted up his voice and protested against its abominations. In Malta, you know, the Catholic is the dominant religion. I wish that the Christians in America, who are so liberal in their feelings towards this sect, could see what I have seen in Malta.

You have heard of Catholic indulgences. I have seen the most public proclamation of them on the very front of their churches. On the door of one church, I saw a small board hung out as a sign, with the Italian inscription, "*Plenaria indulgenza*," *plenary indulgence*. On another, in the most public street Valette, the following inscription in Latin, cut in the solid stone over the door—"*Plenaria indulgentia, quotidiana, perpetua, pro viais et defunctis*;" of which a literal translation is, *plenary indulgence, daily and perpetual, for the living and the dead!!*

I have now been in Smyrna a week, and have already seen much of the Turks. I have been in the Pasha's palace, drank coffee, and smoked a pipe with Jussuff the new Turkish barracks, and witnessed almost the first efforts of the soldiers at European tactics. I was never more kindly received or more hospitably entertained, and all simply because I was an American. The Pasha made many inquiries about America, and appeared much pleased with our visits. He is a venerable man in his appearance; no doubt rendered much more so by his long snowy beard, which is really beautiful. When we told him that a vessel had lately arrived from America in thirty-five days, he said, "God must have sent a very good wind, to have enabled the vessel to come so quick." The Americans are very popular with the Turks. Our frigate Java, which is now lying in the harbor, has been thronged with Turkish visitors; while other ships of other nations have not been noticed. O, that American Christians might feel the obligations which rest upon them to send the blessings of the Gospel to the ends of the earth!

It will be recollected by our readers that Mr. Dwight sailed from Boston last January. By those who are personally acquainted with this gentleman, and know his modesty, his cool judgment, and conscientious piety, the above extracts will be read with the most perfect confidence in the accuracy of the statements here made.

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*It will be recollected that the Rev. M. M'Namara has expressly declared in this paper that the doctrines and practices of the Catholic Church, "are the same yesterday to-day and forever." Indeed how can an infallible church undergo any *modifications*?—*Ed. Obs.*

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From the Christian Mirror and Observer.

THE CHRISTIAN SABBATH.

The benefits conferred on civil society by this institution cannot be overrated.—"The keeping of the Sabbath is the surest safeguard of the people." A celebrated English Journal remarks, "The state of morals and aspect of society have uniformly corresponded to the degree of respect paid to the observance of the Sabbath."—To its religious and political observance is ascribed most that is distinguishing and estimable in the national character of Britons. "It is upon the Sunday that the peasant feels himself a freeman; it is on this day, that in the house of God he is lifted up to the level of a man. There the rich and poor meet together before their common Maker; the mighty are put down from their seats, and those of low degree are exalted. On this day too, the solemn pause which affords a breathing-time to labor, and imposes a check upon restless levity, tends to awaken or nourish the thinking powers." These, however, are but a small part of the benefits which might be enumerated. It is a curious fact, and one to which we invite the particular attention of those in our country who revile the friends of the Sabbath as being the enemies of civil liberty, that when some crowned heads would fix the yoke of despotism on their subjects, their first step has been by legal enactments to desecrate the Sabbath; and to substitute demoralizing sports in place of its religious duties.—Says the Eclectic Review, a uniform, zealous and dignified opposer of the union of church and state, "The connexion between puritanism and a passion for liberty, is not imaginary; nor was the royal policy (alluding to the acts passed in the reigns of James 1. and Charles 1., '*for the better ordering of Sunday sports*,') unworthy of Machiavel himself, which commenced the systematic attack upon our constitutional rights, by an attempt to undermine the sanctity and authority of the Sabbath.—The Book of sports was a fit pioneer for despotism. Those pretended friends of freedom who would loosen what they are pleased to regard as the yoke of the Sabbath, only show themselves to be as unsound patriots and shallow philosophists as they are bad Christians. The English Sabbath, hitherto the happy distinction of our country, is, in a certain sense, the *palladium* of our commonwealth, the safeguard of morals, the nurse of manly thought, and freedom, and piety. Nor is any sign of the times to be viewed with greater dismay, than the increasing and daring profanation of the sacred day."

This precious and important testimony of a competent and disinterested witness, is as applicable to the United States as to England; and ought to be duly considered by both the friends and foes of the Lord's day. If there is any truth in history, those who have most religiously observed the Sabbath have been the best friends and most efficient promoters of civil freedom; and if the Sabbath ceases in our land, our political liberty will fall with it.

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READING SERMONS.—The following observations of a professed stranger and traveller, on hearing a sermon read instead of being delivered extemporaneously, or *memoriter*, are probably intended as a caricature on that manner of preaching, yet we think they may serve as a useful hint to some clergymen who are entirely confined to reading their sermons and not unfrequently find themselves seriously troubled to do even that with any tolerable degree of fluency.

"After the singing was concluded, the minister made a very decent prayer—in it he sought the Lord to lay plentifully to his *hands* of the *food* of *souls*, &c. Now, thinks I, we will have a preaching. Well, his prayer finished, without a blush on his face, he pulls from his pocket a roll of black leather, in form of a tobacco pouch—from this, he unrolls about a sheet of paper, and, without ever opening the Bible, reads a text from the head of the sheet, and so reads on till he comes to Amen, at the end of the sheet. I wondered at the indecency, (to call it no worse,) of the man. Did he think he was addressing a stock or a stone, that did not hear him? Did he suppose his Maker did not know that all the food he was about to deal out to the hungry souls be-

this same mode of prayer used by reading ministers in New York. I hope, hereafter, they will pray for the blessing of light, and eye-sight and the use of their tongues; for, by this system of reading, I had almost said, they put it out of the power of God Almighty to help them. I have been to Guilford and Stonington, to Bambury and Danbury, every where they read their sermons and sing by proxy. It was harvest, and very warm. Saturday was fine for getting in the grain. It was at full moon: Many of the farmers kept their men servants and maid-servants, their oxen and their jackasses at work till one o'clock on Sunday morning. At half past 10, they got all to church. The minister began to read off his task, but scarcely had he got to *thirdly*, when I looked round and found they were all asleep, except a few old women, and about two dozen Sunday scholars in the gallery, who were cutting sticks to make wind-mills—observed the teachers, male and female, were asleep, and the minister was reading the dead languages. To keep myself awake, my thoughts run ahead in the following strain: before this I never could comprehend what was the employment of them chaps in Yale College, who are called Professors of the Dead Language. I now felt satisfied that it must be them who learn the young yankees to read sermons: but what a pity the old farmers, their fathers, should squeeze and starve all the rest of the family, to raise forty dollars per month, to pay board and fees and fire and candles and pens and paper, to learn a boy to read sermons in New Haven. Only send them to New York, ——— and Picket, will learn them for *ten shillings* per month to read nearer to the points than many whom I heard; and Carville, corner of Pine street and Broadway, for one hundred, will give them as many sermons as they can read in fifty years: this too would save a great deal of paper, for a sermon reads just as well when printed as wrote. We have heard much of the march of intellect since the days of the pilgrims. but with regard to pulpit life, oratory and eloquence, it has been in an awful *retrograde* line. Cotton Mather and his cotemporary champions of truth, would preach hours on a stretch without a paper within a mile of them, except their Bible. The Edwards and Witherspoons, the Rogers, and Linns, the Livingstons and Masons of our day made the souls of their hearers, as well as the walls of their churches tremble with their extempore pulpit eloquence. Now we have boys fresh from the College; their beards as soft as the down upon the Mushroon top: green spectacles to hide their conscious shame, reading from a dead paper to a company of dead souls, and with a manner too as dead as the devil (who always attends church) could wish it. Why, if these men were to go into Congress the Bench or even the Theatre, so, they would be kicked from the hall, or hissed from the stage. Is it not a shame, to say the least of it that a man in Congress, or in a Court of Justice, will speak hours to the purpose, and often in support of a doubtful point without paper; and yet a minister of the gospel, who has the range of the three worlds, heaven, earth, and hell, with all the sublime doctrines of the Bible at his finger ends, can't speak forty minutes without a quire of paper held up as an extinguisher of truth between their eyes and the eyes of their hearers. If you want to convince men in argument, they must see the fire of truth flash from your eyes. When Paul stood before Felix, and reasoned of righteousness, temperance, and a future judgment, his eyes kindled with the mighty theme darting conviction through the eyes of the tyrant into the dark corners of his guilty black iron bound soul case, which made him tremble on his throne. Yes, on his throne. Truth when well spoken, (not read,) will make any tyrant tremble. There is no excuse for this *banisher* of pulpit eloquence,—laziness is the cause—40 years ago you would rarely have seen a paper in any pulpit in New York.

The abilities of our young men are as good now as they were then,—memory like all faculties of the mind will improve by using—ministers only of all public speakers take neither pride nor pains to excel. Were I a minister, I would throw my paper in the fire and say I will be second to none, were it only for the *honor* of the *profession;* the ministers in the devil's church, deal out their fictions and lies in such a solemn strain of eloquent pathos that they can chain the attention of their audience and bathe them in tears for hours; but many of the ministers of the Most High deal out their solemn realities as if they were mere fictions, and they can barely keep the people from going to sleep. One Sabbath evening, about seventeen years ago, I went into the brick meeting to hear Dr. ———, from Connecticut, preach.—There he stood with all the insignia of office, white bands, silk cloak, and tassels enough to bedeck a modern hearse, a tall fine looking man: I thought he was Boanerges personified. Out came his paper, he read along pretty well for about nine minutes.

The thunder began to roll over Snake Hill in the Jerseys, the Heavens were clothed in darkness, his spectacles failed, and he was obliged to sit down, till the sexton procured lighted candles. I thought this spoke more than volumes against the pernicious practice of reading. However, next day I learned he had been a professor of theology for seven years previous, and being a man of a very charitable turn of mind, I thought it was probable he might have given a way whatever little stock of divinity he once possessed, for the benefit of those young students whose heads he had been polishing, and thereby left nothing to himself.

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CIRCULAR.

*Dear Sir.*—The American Seaman's

of their Association are duly appreciated by the virtuous, enlightened and patriotic of our fellow-citizens, do suppose that their disinterested efforts are as clearly called for on the behalf of those who are employed upon our *internal waters*, as those who are engaged upon our *seaboard*. Impressed with a conviction of this truth, they have felt no small degree of solicitude on the subject and have thence been led to inquire after some system of measures adapted to promote the comfort and well being of those who are employed on and about the Erie Canal and the Western Lakes.

As the result of their efforts in regard to *sailors*, they have witnessed in this class of of our countrymen a growing elevation of character, an increasingly considerate attention to their own pecuniary interest, (a subject to which they had heretofore been proverbially indifferent,) and an amount of moral and religious susceptibility, which had exceeded the anticipations of their warmest friends. Their degradations, their sufferings and their wrongs, have been, in multitudes of instances, removed and mitigated, through the efforts of this Society. Facts might be recited on this subject, that would not fail to cheer the heart, as well of the patriot and philanthropist, as of the Christian.

There are considerations suggested by the condition of the persons employed on the canal that address, at the same time our patriotism, our philanthropy and our religion. These can not be enumerated in detail. The rapid glance that follows is all that can be given on this sheet. To the *advantages derived from the Erie Canal* and *Western Lakes*, this great and flourishing state, and particularly that section of it through which the canal passes, is largely indebted for its *unexampled prosperity*.—

To render these waters *subservient* to our *agricultural*, *manufacturing*, and *commercial* enterprise, those employed upon them have relinquished *many* privileges and enjoyments, both *social* and *religious*. Being necessarily abroad for a greater portion of the time, they are altogether deprived of the blessings, and the *soft and chastening moral sympathies* of FIRESIDE and of HOME of the *kind* and *restraining interchanges of social neighborhood combination*, and of the *stated* means of *moral* and *religious instruction*. Instead of these, it is not necessary to say, to persons of reflection, that a stream of temptation, far wider than the waters on which they float, is constantly pouring in upon them.

The *loss* of such *privileges*, and the *exposure* to such *evils*, is still a *loss*, is still an *exposure*, whether the persons involved are influenced merely by motives of gain, or are under the pressure of the exigencies of poverty.

To supply, as far as possible, privileges, in some measure commensurate with those of which they are deprived, is at once a dictate of philanthropy and religion; nor can patriotism show clean hands, if she engage not in this work.

What *system* of efforts may be *best adapted*, to promote the contemplated design, will be left for the *Convention* hereinafter proposed, to determine. The following means, among others, however, it is believed, may be successfully employed:—

1. The distribution of the word of God.
2. The systematic distribution of appropriate religious publications.
3. The employment of Missionaries to apply the means of intellectual, moral, and religious cultivation, as far as the nature of the case will admit.

It is essential that there should be a union of effort on the subject, among all the friends of the cause, from Albany to Buffalo.

In conclusion, dear Sir, the undersigned would respectfully ask you to use your influence, in causing a meeting to be called in your village or neighborhood, for the purpose of appointing Delegates to meet in Convention at Syracuse, on the 11th day of August, at 12 o'clock, M. to adopt such measures as they may deem best adapted to carry into speedy and successful operation the foregoing design.

We would only remark, that it is earnestly desired, that no diversity of religious sentiments may prevent a union of all the friends of religion and their country in this good cause.

We are, Sir, very respectfully, yours, &c.

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|---|---|
| JOHN SAVAGE, Albany. | JOHN BRADISH, Utica |
| RICHARD VARICK, N. Y. | JACOB SNYDER, do. |
| J. SUTHERLAND, Albany. | A. M. BEEBEE, do. |
| A. SAMSON, Rochester. | BEN JOHNSON, Ithaca. |
| SETH P. STAPLES, N. Y. | J. H. OSTROM, Utica. |
| B. F. BUTLER, Albany. | T. R. GREEN, N. Y. |
| T. F. TALBOT, Rochester. | T. R. WALKER, Utica. |

*Utica, July* 20, 1830.

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The Albany Christian Register gives the following disgusting picture of the distress and degradation of some of the abandoned females of that city. If facts could be brought to light, we apprehend that there is at least one other fruitful source of ruin to females than those alluded to below—*we mean our canals*. Well authenticated facts in our possession, on this subject, would decency permit us to detail them, would awaken this community to the immense importance of taking immediate measures to correct this alarming evil.

*Female Degradation and Wretchedness.*—Some of the haunts of licentiousness in this city having recently been broken up by a course of law, considerable numbers of the wretched votaries of vice, perhaps the victims of seduction, having no refuge, have resorted to the adjacent hills and woods and there have lived for ten days or a fortnight, literally houseless. During the late intense heat, and the succeeding rains, their lodging has been under the bushes and trees; and in the morning they have stripped off their clothes to dry them in the sun. We have these facts on authority in which we have entire confidence. Their food and whiskey they probably get by either pilfering, themselves, or by the

find fault with the execution of the laws, nor with the nature of the laws themselves, under which these wretched beings suffer; we wish there were not a law in our statute book, nor on the records of our corporation, which was a *dead letter*. But we would call the attention of Christians to the duty of providing, so far as the nature of the case will admit, some remedy for the evils which this forlorn class of human beings suffer in this life and the fearful woes which threaten them in the life to come. Let the reader cast his eye over the whole of the family of man, and see if he can discover a single class of human beings, so justly the object of commisseration as this portion of that sex, which man delights to love and cherish. Take the specimen of their wretchedness now exhibited to this city. *Where can these persons go?* The alms-house is not open to them. What family would give employment to one of them, even were they willing to work?* If they could find another haunt of iniquity, the law comes again and turns them out to the compassion of the elements. They are absolute out-laws: the earth does not furnish a spot where they may rightfully claim an abode, or be permitted to rest, excepting what charity has provided—the "*The Penitent Female's Refuge.*" But Albany affords no such asylum: and to those established in other cities they have no means of going. Such an institution is not a matter of doubtful experiment. It has been tried, as well in several of our own cities, as in Europe, with the most encouraging success. On the occasion of the anniversary of the "Boston Penitent Female's Refuge," the Editor of the Boston Recorder makes the following forcible remarks:—

"The religious and moral part of this community are not aware of the enormous extent of the evil which this Society proposes to arrest, or of the various and multiplied efforts which are required for its suppression. Do they know, for instance, that a system of temptation and deception is practised, to allure unsuspecting females from the country to destruction? Do they know that agents abroad are employed, to draw them to the city with the promise of high wages, and to send them by coasting vessels to the houses of danger? Do they know that men who pass among us for *gentlemen* and men of honor, first occasion the ruin of their own domestics and others, and then dismiss them to the haunts of infamy? Do they know that this very circumstance is one principal cause why the lost condition of hapless females excite no more compassion in "reputable society!" Do they know what barbarous tyranny is exercised over this unhappy class, by those who for the sake of money hold them in bondage? Do Christians know, that escape from this bondage is next to a miracle; and that they who show any wish to flee are watched, and guarded, and cajoled, and threatened, and made drunk, that they may be detained? Do they know, in a word, that the danger is upon us on every side, and that it becomes us to awake and act."

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*During the late session of the Mayor's Court, about 20 were arraigned before the tribunal, and the Recorder put the question to the audience, in relation to several of them whether any person would receive them as domestics and not one was taken.

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ROCHESTER:

FRIDAY, AUGUST 6, 1830.

NEW ARRANGEMENT.

The subscriber having purchased the Rochester Observer establishment, together with all debts due to the office for papers, &c.—and having taken a gentleman into partnership, the pecuniary concerns of the office will hereafter be transacted in the name of S. Chipman & Co, and the editorial department will be entirely under his own control. Those who are in any way indebted to the Observer establishment will receive their accounts in the name of the firm, to whom (or their authorized agents,) all payments are hereafter to be made.—It can hardly be necessary to urge upon those who are in arrears for this paper the necessity of making immediate payment. The amount of debt incurred in making the purchase, together with the current expenses of the office, render it indispensable that collections be made with as much despatch as possible. Bills will be sent to those who were indebted previous to the present volume, and it is hoped that they will not presume upon further indulgence.

Bills will also be forwarded for the current volume the present week, or as soon as they can be made out, and it is presumed that those who feel an interest in sustaining the only religious newspaper in the western part of the state, will evince that interest by promptly paying to agents, or remitting to this office, the amount of their year's subscription. We frequently receive letters from subscribers stating that payment had been made to Mr. Blanchard, or to some of our local agents.—Such cases are almost unavoidable. Agents sometimes neglect to make remittances, and when they do make them, in some instances neglect to state to whom credit is to be given, and our travelling agent cannot of course be here to give us an account of what he has received, oftener than once in two or three months, it is hoped therefore, that where bills may have been forwarded in such instances, those who are thus called upon for money that has been paid, will attribute it to the true cause, and neither be offended or give themselves any trouble about it, farther than to inform us or some one of our local agents, stating the facts in the case.

S. CHIPMAN.

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TO THE PATRONS OF THE OBSERVER.

The subscriber having disposed of his interest in the Rochester Observer, the paper will in future be published by Mr. Samuel Chipman, who has purchased the establishment.

Mr. C. having been the sole editor during the year 1828, and senior editor ever since that period, is, it is believed, well qualified to conduct a religious newspaper; and it may be expected will pursue that course which seems best calculated to promote the interests of the Redeemer's kingdom.

Believing that the continuance of the Observer is intimately connected with the prosperity of Zion in this part of the state, I rejoice that its prospects are flattering. Many difficulties, incident to the

others of a similar character, had previously tained an extensive circulation, have also been surmounted. The subscription list has a gradual increase from the time Mr. C. and commenced our labors; and from the best tion we can obtain, the paper was never popular than at the present time. But it not be concealed, that a greater amount of age is exceedingly desirable. The columns Observer might be enriched with extracts more of the valuable periodical works now istence, particularly such as are published in Britain, were its patronage adequate to the pense of procuring such publications; at the time the editor would be relieved from many perplexities incident to his situation, and tend so much to distract the mind, at a time all its energies are required. But though it is sirable that the subscription list should be ed, it is important that names of responsible sons alone should be procured. A large of irresponsible subscribers would ruin any paper establishment. It is believed the to the Observer, with few exceptions, belong former class; but it is to be lamented that them are many who are so dilatory in making payments, as to cause serious inconvenience publishers. With many persons a newspaper is the last to be cancelled; and when it cease be delayed longer, payment is reluctantly the person proposing at the same time to his subscription provided a deduction from gular price is made! Such cases have occ too often. Would the friends of the Observer its prosperity, let them be *punctual* in the of what is due.

In retiring from the situation I have held lisher and associate editor of this paper, I to express my gratitude for the many favors experienced from Christian brethren and Any thing further than a brief reference to of my leaving at this time, I deem unnecessary. It is known to many of the readers of the Observer, that I returned to this country from the Sandwich Islands, (where I was engaged in the missionary work,) in consequence of the loss of my health, and that it had not been materially improved when I commenced my labors here. It was hoped by a residence in this place, with proper exercise, would be the means of restoring me. This expectation has not been realized; and I deem a relief from the labors, and cares, and responsibilities, which have devolved on me here, peculiarly desirable. I have relinquished my interest in this establishment in the hope of engaging in some other business more conducive to my health. But although my connexion with the Observer has ceased, I shall continue to feel a deep solicitude in its future prosperity. The paper was established to subserve the cause of religion; and there can be no doubt of its having been instrumental in furthering the cause of Christ. That it will hereafter exert an influence favorable to the temporal and eternal welfare of man, I am confident—that it may do this in a high degree, that it may be abundantly successful in exposing the specious errors which are abroad in the world, and in promoting the great benevolent objects of the age, and thus contribute to swell the anthem of praise to our Redeemer, is my earnest prayer.

ELISHA LOOMIS.

*Rochester, Aug.* 2, 1830.

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TO THE CHRISTIAN PUBLIC.

The present editor having purchased the Rochester Observer establishment, will hereafter have the sole management of the editoral, and financial of the pecuniary concerns of the paper.

In assuming this new responsibility, it is incumbent on him to say to the patrons of the Observer, that it depends, in a great measure, on their continued patronage and increased exertions to extend its circulation, and in making prompt payments, whether it shall be sustained. Having had the principal management of the editorial department for more than two years and a half, it is deemed unnecessary, and indeed superfluous to say any thing as to the principles on which the paper will be conducted, or to make any promise of improvement. The patrons of the Observer can judge from the past, what they are to expect in future. They will not look for any material improvement, except that which increased expenditure will enable me to make.

In one respect, however, it is hoped, the paper will be more valuable.—It will be seen that by adding more small type, by excluding a column of advertisements and by extending the length of the columns and by adding one to the former number on each page, the present paper contains about one *fifth* more matter than heretofore, and as the setting of the type is a principal item in the expense, that will be increased nearly in the same ratio.

It is not, perhaps, very agreeable to the readers of a paper to be often called upon to be unusually urged to increase their exertions to extend the circulation, but surely if they find *it* an excellent for the money they pay for *it*—if it is really a salutary influence on society—*if* it is circulating that information relative to the great moral and religious movements of this interesting period in the history of the church and of the world—if it is gratifying to the Christian, and is crippling the powerful arm of infidel opposers—if, in short, it is one of the principal means by which the cause of Christ is to be advanced,—by which that knowledge is to be increased that shall hasten on the promised era of Millenial glory, it might be asked, not what it might conscientiously do in urging their friends and neighbors to pay the trifling sum of two or three dollars per year, but with great propriety and emphasis, What is duty in this respect. Indeed, this is the light in which every question ought to be viewed.—Let the readers of this paper examine the subject in this light, and act agreeably to the decision which their consciences shall make, and the editor of this paper ought to be satisfied with the result. If it is worth sustaining, its patrons need no urging to place it in the hands of all in their vicinity whose religious principles are in accordance with those which it advocates, and who will, by so doing, aid the cause of religion and increase its circulation and its pecuniary means, to relieve it from embarrassment, and place it on a permanent foundation.

In assuming the sole management of the paper additional labor and responsibility will devolve on me. I shall feel the need of the assistance which has heretofore been afforded me by Mr. Loomis, especially in the selection of extracts on the subject of Foreign Missions, for which he was so well qualified by a seven years' residence at the Sandwich Islands, in the service of the Board. It is a matter of sincere gratification, however, that in relinquishing his connexion with the paper, the interest which he has felt for its prosperity, will cease. And here I would particularly call

Central Library of Rochester and Monroe County
Historic Newspapers Collection



the difficulties he has experienced in managing the pecuniary concerns of this paper.

The editor, with perfect sincerity, thanks the patrons of the Observer for the assistance they have thus far rendered the establishment. He solicits its continuance, but does not place himself before them as a suppliant for a personal favor. If his labors are not deserving their patronage—if the paper is not worth the trifling sum paid for it—in short, if the obligations between the editor and his patrons are not reciprocal, and if both are not governed by a sense of duty—the one to benefit his readers, and the other to pay for that benefit—the connexion between them cannot be useful, or its continuance desirable.

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### Home Miss. Society and Assembly's Board.

We give this week the communication of Luther, in which he urges the claims of the H. M. Society, and we have another article which would occupy about two columns on the same subject advocating the same sentiments.

When we first suggested, in an editorial article, that the attempt to form associations, or to collect donations for the Assembly's Board in this section of country, where the H. M. Society had been so long and efficiently operating in building up the waste places of Zion, would produce "collision," we were taken to task for it, and it was urged that no interference, and no opposition was intended, and that such a suggestion was altogether gratuitous, and savored strongly of uncharitableness.—Whether there is not room for both Societies to act to advantage, and whether collision ought to exist is one question, and whether certain measures will, while so much of the old Adam remains in our natures, be likely to produce it, is another. We now see what we anticipated;—brethren who have the same interests at stake, and the good of the same cause at heart, warmly engaged in vindicating their own, and in opposing the views of their fellow christians. We would only ask, what these brethren think about using that offensive and unseemly word "collision," now?

But we see that it is quite unnecessary for us editorially to take the field any longer in relation to this question. We have enough now to do to act impartially—to give each one a hearing so far as it may, in our opinion, comport with the interests of religion so to do—and also set limits to the space which they may occupy in this paper. We are aware that the subject of the claims of the two Societies is one of some importance, and one which will excite some interest, yet we shall not permit it to exclude every other from the paper.—And as some bounds must be set, we will give them distinctly:—we will not permit this controversy to occupy more than a column and a half, or to the extent, not to exceed two columns per week. With the boundaries thus fixed, those who feel themselves in duty bound to give their opinions, will make their calculations accordingly, and if they have a great deal to say, they must take time to compress their ideas into a small compass.

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### American Seamens' Friends Society.

Two weeks since, we gave the resolutions of a meeting of the citizens of Utica, approving of the efforts of the American Seamens Friends Society to extend their benevolent, patriotic and christian efforts to the improvement of the moral condition of those who are engaged in navigating our canals.—In this week's paper, we give an article dated at the same place, and signed by gentlemen of high standing from different parts of the state, calling upon the whole christian community—upon the patriot and the philanthropist, to aid in this work.

The demoralizing tendency of the employments connected with canal navigation has been long seen and deplored, but no efficient and systematic measures have hitherto been adopted to counteract it. Every friend to his country must not only desire that the remedy might be applied, but must see the importance of lending his influence and personal exertions towards effecting this object.—We hope that measures may speedily be adopted to lay before the public, facts on this subject—facts showing the abominations which are daily practiced on our canals—we mean so far as a proper regard to common decency will allow. This must be done before the public mind can be fully aroused to the urgency of the case, or be aware of the enormous mass of moral corruption that is daily generating and floating upon these waters, sending its pestiferous influence throughout the land.

We cannot however, avoid remarking, that we have little hope of any considerable improvement in the moral condition of any class of the community which does not enjoy its Sabbaths. Without the benign influence of that holy day, moral reform has never been effected—the course has ever been and ever will be, downward. To hope to improve the morals of habitual Sabbath-breakers, continuing such, is as preposterous as to preach repentance to the fallen spirits.

It is presumed, however, that the redemption of the Sabbath from profanation, will be a prominent object in the contemplated measures. Where this can be done, a moral lever is secured with which the very foundation of Satan's kingdom may be made to tremble—be moved and demolished.

It is to be hoped that this appeal will not be in vain, especially on those who live on the canals, and therefore are particularly interested, and have peculiar facilities for aiding in this glorious moral enterprize.

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### Expedition against Algiers.

The deep interest which our readers must feel in the fate of the expedition against this nation of pirates, induces us to give more copious extracts on this subject, and to occupy more space with it than we usually do with affairs of a mere secular nature. Indeed, the enlarging of the Observer will enable us to do this, without diminishing our usual variety of religious matter.

We may expect daily, an account of some great movement of a decisive character.

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*Hot Weather.*—The papers are filled with accounts of the extreme hot weather which was experienced the latter part of the past month at the east and south. More deaths have been occasioned by it than we have before heard of, arising from the same cause. We might fill a page with accounts of deaths caused by excessive fatigue and exposure to the sun's rays, and from imprudently drinking cold water when the system was over-heated.

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For the Observer.

*The Assembly's Board of Missions, and the Home Missionary Society.*

As some efforts are making to induce the churches in this region to turn their home charities into the Philadelphia channel, permit me to say a word before the vote is taken.

The object of both institutions is good, and I hope that none will give nothing because we are not them, will, I hope, help many a needy church, and save many souls from death. I prefer, however, the N. Y. Society, especially for the churches in this region. The Geneva Agency, which is a branch of it, is well adapted to our case, and has claims on our attention

1. It has already possession of the ground, and is in successful operation. In most of the churches Associations are already organized. These must be given up and overturned if the Board is to succeed. Reasons must be given for the change, and the Agency must be condemned; some will oppose the measure; recrimination and division will ensue; the people will lose confidence in both Boards; much time and labor be spent in injuring one another; and a divided house will not flourish. Since the ground is occupied, the Board and her friends had better not attempt to divert the public attention. There is no prospect that they will easily succeed, or accomplish more than has been done by our present helpers,

2. The Geneva Agency is well acquainted with our condition, having for some years been assisting us, and receiving our charities. Her Secretary has been longer resident in this quarter than almost any minister west of Cayuga bridge—was a member of the Geneva Presbytery when it extended to Lake Erie—has repeatedly been over the ground—knows most of the ministers, and has visited most of the churches. Such extensive knowledge of our strength and wants, which none other here or elsewhere possesses, and is not easily attained, is of great use to a Society that would assist us.

3. The Geneva Agency has so managed as to raise funds within its limits sufficient for its great expenditures. It has been a blessing to the churches in this region. The Board must, for the present at least, draw money from Philadelphia for our supply.

4. It is adapted to the state of our population, many of whom were originally New Englanders, Congregationalists, and Hopkinsians. The Board glories in its Presbyterianism, and lately refused to employ two young men, because they were Hopkinsians. We have still some Congregational and Hopkinsian blood in our veins, and may wish to employ men of the same stamp. We prefer the New England mode of raising funds by Societies, instead of Church Sessions, for we can enlist others in the Church or out of it, who will be better collectors than some elders; and because in one half of our churches there are no elders. We have tried this way here and in N. England, and we have raised a greater amount than has been done by the Board of Missions.

I some doubt whether the whole Presbyterian Church south of the Delaware, has done so much for feeble churches, as the single state of Connecticut. Beside, it is possible that some of our churches might wish to employ men of just such sentiments as the Assembly's Board saw fit to reject.—We have never had reason to complain of the Agency for any thing of this kind. When they have refused to employ a minister, it was not because he was a Congregationalist, or a Hopkinsian; but because they deemed him not a man properly qualified for a missionary. I am therefore not willing to take away the ground from the Agency, and to say to it, "Thou mayest be no longer steward."—And I am disposed to ask of those who would overturn the present order of things, whether they are willing to become responsible for the consequences which will follow the attempt—the expense of money and time which it will take to bring it about, the interruption of harmony and peace which will ensue, the ingratitude which it will show to our Geneva friends, especially to the gentleman, who supports the agency; and for the risk of getting things after the revolution in as successful a train as they were at the commencement of the attempt.

HEMERA.

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For the Observer.

### ADVICE TO MASTERS.

Masters, it is for your interest to keep good regulations in your shops, to be little absent from them, and to look to the moral welfare of your hands.

This was Mr. D.'s practice, with whom I was first an apprentice. He had begun business with a small capital, and a small newspaper; but was moral, industrious, and prudent. He was much with his hands, and at nine o'clock his house and office were shut up, and all retired to rest.

On the Sabbath morning, although Mr. D. was not a professor of religion, the family were all assembled to read the scripture; and after public worship, (which we were required to attend,) and had taken our tea, a profitable discourse was read to us by our Mistress, and in the evening we attended a religious conference. His shop was kept in good order, his paper came out in season, he was respected, became wealthy, bought a large house, opened a well assorted book store; and at his death left his widow and four children in good circumstances. He died in peace, and much lamented.

Mr. S. who purchased the establishment, having learned his trade in a city, had more skill in it than my old master, but not so good principles, nor that moral integrity. He was not so much in the office, kept not so regular hours, looked not so well to the moral condition of his hands, and was not scrupulous and kind in his language. The villagers, subscribers, and workmen soon saw that the office had a different owner. The press, which before, was still by nine, now must move all night once a week, and even then, did not always get the papers off in season. Subscribers withdrew, hands became dissatisfied, or sick, apprentices ran away, and at length, the once respectable Gazette sunk into silence. The principal cause of the disaster, so far as I can judge, was the want of moral principle in the last owner. The restraints of religion, the maxims of the Bible, and the Christian spirit would greatly have helped him discharge the duties of a master and of a citizen. But he was not enough under their influence. He fell; and to the regret of the village, it was left without a press to tell its news, to print its notices, or send forth its literary productions.

HEMERA.

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For the Observer.

*Mr. Editor:*—The cause of Sabbath Schools seems to be declining in our village, and what is the reason? Perhaps no one of our schools at the present day, has as many scholars as in times past; and I fear teachers have become more slack and remiss in duty than ever, and that they have become slothful in business serving the Lord. When I look into the Sabbath School system and see what a field is open for doing good to the souls of the rising generation, I am astonished that every Christian in our churches is not up and doing. If we are sent into the world to do good, I ask in what field can we find a greater sphere for usefulness than in the Sabbath School cause? Would teachers who profess to be acting for the cause of God, and for the welfare of his creatures awake at once from their slumbers, and come up to the help of the Lord, we should soon see the Spirit of God among us, and teachers and children would be brought to rejoice in his salvation. We should then pray with and for each other, and our scholars would be the subjects of our prayers, and previous to going to our classes on the Sabbath we should importune with God to bless his word to their souls, and to bring them into his kingdom.—That this may be the lot of us all should be the prayer of every

TEACHER.

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From the Rochester Daily Advertiser.

Messrs. Editors—I was gratified to see in your paper of yesterday, some remarks on the subject of the condition of that portion of community who are employed on the canal, especially the young. The evils to which you advert have long been seen and felt. It is a truth not to be denied, that the canal with all its benefits, is exerting a demoralizing influence. What else can be expected, while a portion of community, chiefly of the younger class, are withdrawn from parental watchfulness and restraint, mostly deprived of religious instruction and thrown among many depraved associates? The character of this class, like that of all others, must be influenced by their condition. Instead of being the subject of reproach, they deserve our sympathy and kind offices. They are subjected to these privations, chiefly for the benefit of others. From their labor, and exertion, the rest of community derive wealth, comfort, and luxuries. The have claims upon us, which as philanthropists, and christians, we cannot disregard. But what can be done to benefit them, and improve their condition? This is rather a difficult question, but shall we therefore find our

"Veni, vidi, vici,"

*I came, I saw, I conquered.*

But our victory was an improvement upon Cesar's. We did not move from our camp. Vidi, vici. *We observed we annihilated.* And yet while the laurels of such a victory are still green upon our brow, young soldiers, who have not been four years in the service, are undertaking to instruct us in military tactics, and affect to believe that Presbyterianism is not safe under our protection.!

And what reason do they give? Why they say (in substance) "when the enemy, after his memorable overthrow, changed his mode of attack, and approached you under the banner of that Peace Society man, to overwhelm you with a claim for $5,000, you ought instantly to have put yourselves on the alert, you ought to have run hither and thither in search of the means of defence and annoyance, and to have worked yourselves up to a proper pitch of anxiety for the safety of your reputation, and the safety of Presbyterianism." Well, suppose we had pursued this course—what then?—"Why, then you might have got another victory—then you might have shown to the whole world that Presbyterians, when they make a serious business of it, can maintain themselves and their cause against the attacks of Mr. Barnabas Bates." Very true;—we knew that before—we did not need a despatch from Rochester to communicate such information. But, then, we said to ourselves, "How will that sound in history? How will it sound, if the historian after filling a splendid page with the record of our great victory and the complete prostration of the enemy, should be obliged to say in the very next sentence. "In a few weeks the enemy rallied, and commenced an attack in a new form, but the Presbyterians, mustering all their resources, succeeded in saving themselves from the threatened chastisement." We were afraid if we gave occasion for such a sentence, that distant posterity might question our title to rank with Cesar, and that all the glory we had won, and which through us had been reflected on Presbyterianism, would sink forever in this miserable bathos.

Now the plan which we adopted is free from all such mortifying embarrassments. We enable the historian to finish this chapter of "The Crusades against Presbyterians," with a regular rhetorical climax. After describing our victory of the 27th, he will proceed as follows:

"On the 28th of March the Presbyterians looked out of the doors of their tents, and lo! not a vestige remained of all that proud host which but yesterday covered the plain, such dismay had been wrought by that one lightning-glance of the hero. On the 29th, intelligence was received that the leader of the host, full of wrath, had fled to the territories of an allied chief, under whose protection and counsel he was preparing to renew the war. This ally, although he hoisted the white banner of Peace, and professed love and good-will to all mankind, had long been known as the bitter enemy of the Presbyterians. He received his terrified brother with open arms, begged him not to give way to despondency, offered him all the aid he could bestow, encouraged him to believe that under his counsel this Presbyterian victory might be made the foundation of a splendid fortune, and concluded all by entering into close alliance.

The enemy was now once more in fine spirits, and after two months' preparation, the allied chiefs sent written notice to the Presbyterian camp, that they were ready for battle, and named the time and place of combat. To their surprise the Presbyterian general replied verbally, that he considered his ordinary duties at the camp of more importance than the proposed meeting, and that he must therefore decline the invitation. This answer was interpreted to be an acknowledgment of weakness and excited thrills of joy in the breasts of the allied chiefs. They immediately marched for the Presbyterian camp, and the 11th of June saw their forces drawn up in order of battle on the great plain, while the surrounding heights were covered with crowds of their friends, who had been invited to witness the exemplary vengeance which was now to be inflicted on the common foe. Telegraphs, it is said, had been prepared to communicate the news to those at a distance.

At 7 o'clock in the evening, when all was ready, the Presbyterian general appeared at the door of his tent, and after discharging his piece in the air, turned upon his heel and told the allied chiefs they might do their worst. They then opened their batteries and shot their poisoned arrows, and for about an hour and a half it came volley upon volley, volley upon volley until the ammunition chests were exhausted, and the gall-bags empty. The victory was then thought to be complete, the men on the heights were in ecstasies and were preparing the telegraph to announce "Presbyterianism is demolished," "Orthodoxy is dead." But what was their mortification when they discovered, after the smoke had blown off, that the Presbyterian camp was exactly where it was before, and had sustained no damage whatever, not even to the amount of a single six-pence.

Still the chiefs were not in despair. After the lapse of four weeks they renewed the attack, and being now convinced that the Presbyterian chief (although for reasons which they could not divine) was still determined not to disturb them in any of their operations, they came nearer than before, and making their last, great efforts poured out all their wrath. An examination was then made of the Presbyterian camp, and it was found by accurate calculation, that the value of the damage done amounted to just one-half the cost of the powder and ball which the enemy had expended! This was too much. It overapparent that all attempts to injure these Presbyterians were worse than in vain, for the effort had here been made under every possible advantage, and still every blow recoiled on the head of him who gave it. Satisfied of the importance of all their efforts, the allied chiefs now silently withdrew their forces, fully resolved that they would never be caught in another crusade against Presbyterians. Here, therefore, endeth 'The Book of Unitarian Crusades."

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### LETTER

To a gentleman in the Cherokee Nation, dated,

*State of Ohio, June* 1, 1830.

As a fellow Christian and as a citizen of the United States, I feel deeply for the present situation of the Cherokee Nation. May the Lord of Heaven and of earth take them as individuals, and as a nation under his special care and protection.

You have made your appeal to the Congress of the United States, and to the people. All this is well, and I hope you will continue these appeals. There was a time when the patriots of the then British colonies made similar appeals to the British Parliament, and to the British nation. The result in this case will, I hope, be different from what it was in that.

But carry your appeal further. Go to the Court of Heaven. God be thanked, you have ready access there, and there is no adjournment of this Court; and the number among you is increasing who know the way thither, and the mode of address. Let the praying Cherokees, as one man, be on their knees morning and evening; and through the whole of the day let their aspirations ascend to the Ruler of the universe. Let them pray

1. For wisdom to themselves, and to all their friends, of every name and in every place.

2. For absolute, unconditional submission to the will of Heaven.

Let them in fact commit their whole cause, without any reserve or condition, to the disposal and management of their great Father who is in Heaven. It will be safe in his hands.

3. For those who may be their enemies, that the Lord if it should be his will, would turn their hearts, as he changed the heart of Esau, in answer to the prayer of Jacob.

4. For the United States—for the Government and the people—that the Lord would be wisdom to all their wise men, and strength and integrity to all their patriots.

The hearts and the plans of all men are under the control of the Captain of our salvation, and prayer is the great weapon, both offensive and defensive, which he has put into the hands of his followers. This weapon has never yet been wielded in vain.

A Distant Friend.

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### FOREIGN.

Telegraphic Despatch.—*Toulon, June 13th, 3 o'clock A. M.*—From the Maratime Prefect to the Minister of Marine. Captain Cabrier, who left Palma [Majorca] on the 6th of June, states that on that day the transports of the expedition were at anchor in Palma: that most of those which had been dispersed had reassembled under the convoy, and that the vessels of war were under sail except two frigates, which still remained at anchor.

Paris, June 15.—The telegraphic despatch which the Ministry pretend not to have received until yesterday, might they say, have come earlier. It informs us, at any rate, that on the 6th the fleet was still at Palma. The wind not having varied since that time; it is certain that it is still there, and that many days will pass before its departure.

The expedition has therefore now an infinitude of chances against it. Even if the weather should meliorate, can they hope that it will continue until the debarcation is entirely completed. Seamen and all persons who notice the weather particularly, are inclined to think that the whole season will be variable, if not entirely bad. Let us pray that it may not be so!

The Constitutiounel of the 14th contains the following letter, copied from the Marseilles Semaphone of June 8th:

Sir,—I read in your journal of to-day, that H. B. M. corvette Wasp, arrived here, has brought information that some days previous to its departure from Malta, the Admiral had returned, and had given orders to send six ships of the line, together with several frigates and corvettes, to Algiers; that our fleet would immediately sail for that destination.

Permit me to inform you that you have been led into an error in publishing this news, and that with the exception of the return of the Admiral to Malta, all the rest is entirely erroneous, and without the slightest foundation.

Be pleased to insert this note in your journal. I have the honor to subscribe myself, his Britannic Majesty's Consul.

ALEX. TRUMBULL.

Telegraph Despatch.

Sidi Ferach, June 14, 10 A. M.

*The Count Bourmont, to His Excellency the President of the Council.*

The debarkation commenced at 4 o'clk this morning. All the troops are now on shore. The enemy has been driven from the position which he had taken up in the rear, and the division Berthezene has captured nine guns and two mortars.

The road to the west of Sidi Ferach is good, and the fleet should remain there at anchor.

From Toulon, June 18.

Telegraph Despatch.

Bay of Turretta Chica June 14.

*Admiral Duperre to his Excellency the Minister of the Marine.*

The fleet yesterday anchored in the bay of Sidi Ferach.

The whole of the army landed to-day, peninsula. We have taken possession of the enemy's batteries. The head-quarters are at Turretta Chica.

From the N. Y. Spectator.

*Second Edition.*—We stop the press to announce the arrival, at Boston, of the packet ship Dover, from Liverpool, whence she sailed on the 22d of June.

The King was still living, but each succeeding hour was expected to close the reign of the monarch.

*Landing of the French at Algiers.*—Paris dates are to June 19. A telegraphic despatch dated Sidi Ferach, June 14, 10 A. M. had been received stating that the troops had disembarked at 4 o'clock that morning, and all were on shore. The enemy had been driven from his position, and their batteries had been taken possession of. The head-quarters were at Turetta Chica. The fleet was at anchor at Sidi Ferah Bay.

*Expedition against Algiers.*—Captain Silliman, 13 days from Guadaloupe; informs that a ship had just arrived there, which left Havre on the 15th June. The master stated, that a telegraphic communication was received the day he sailed, that the French expedition had succeeded in landing 15,000 men a little to the northward of Algiers. This is later from Havre than the advices from England.—*N. Y. Spectator.*

*Sales at Havre, June* 14.—*Cotton*—225 bales Georgia, a7 4-5 sous a 181-5; 211 Louisiana, 19 a 20 35; 76 Georgia, price unknown.

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### MARRIED

At Brockport, on the morning of the 4th inst. in the Presbyterian church, by the Rev. J. Myers, Mr. John Brown, to Miss Sophia DeMoore. At Batavia, by the Rev. Mr. Smith, Mr. Francis Clarke, merchant of Medina, to Miss Adeline, daughter of Ralph Coffin, Esq. of the former place.

### DIED,

In Brockport, on the 29th ult. Anna Sanford, eldest child of the Rev. Joseph Myers, aged 4 years and 9 months.

At Middletown, Conn. on the 21st ult. the Hon. Samuel W. Dana, aged 70 years, for many years a senator in Congress from that state. In Canandaigua, on the 20th ult. Capt. Nathan Briggs, aged 48.

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### *Theological Seminary at Auburn.*

The public examination of the students in this Institution will commence on Friday, the 15th inst. at 9 o'clock, A. M. and be continued, with suitable intervals, until the following Tuesday.

The Boards of Trustees and Commissioners will meet on Tuesday the 17th at 9 o'clock, A. M.

On Tuesday evening, public speaking may be expected in the 1st Presbyterian church, from students, representing their different societies,—and on Wednesday at 2 o'clock P. M. from members of the two upper classes, on subjects assigned them by the faculty, to be followed with an address by the Rev. Henry P. Tappan, of Pittsfield, Mass. on appointment of the society of the Alumni.

At the same place, the anniversary of the Western Education Society will be held on Wednesday evening the 18th, and on Thursday morning the Auxiliary Foreign Missionary society of the counties of Cayuga, Onondaga, and Tompkins. Auburn, Aug. 2, 1830.

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### TEMPERANCE SOCIETY.

I have deemed it expedient to call a special meeting of the Temperance Society of the County of Monroe, at the Court House in the village of Rochester, on Saturday the 14th of August next, at 2 o'clock P. M.—and I invite the members of the Society and other citizens, who may feel an interest in promoting the object which that Society has in view, to attend the meeting. Gerrit Smith Esq. of Madison county, will then deliver an address on the subject of Temperance. It is one in which Mr. Smith has taken a deep interest, and upon which he has delivered some eloquent and powerful addresses; and I can assure those who shall see fit to attend the meeting, that they will be much gratified with Mr. Smith's performance on that occasion. VINCENT MATHEWS, Pres't.

Rochester, July 28th, 1830.

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### NOTICE.

The undersigned having been appointed by the Presbytery of Rochester at their late meeting in Scottsville a medium of communication between the congregations under the care of this Presbytery, and the General Assembly's Board of Missions and American Home Missionary Society, do hereby give notice that applications for Missionary aid from either of these boards must be made through this Committee.

Applicants are requested to comply with the following directions viz—state the name of the Congregation, number of communicants, and average number of attendants on public worship, the total amount of salary which the applicants propose to make up, the portion of that salary they can raise for the given time, and the least amount of Missionary aid which will suffice for that period. These statements should be signed by the officers of the Church, or Trustees of the Society, and left with either of the Members of the Committee. July, 1830.

Chauncey Cook, Abner Benedict, George G. Sill, H. D. Pierpont, Joseph Penney, Corresponding Executive Committee of the Presbytery of Rochester.

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### PUBLIC NOTICE.

A general convention of delegates from the towns on and near the Erie Canal and its tributaries, will be held at Syracuse on the 11th inst. at 12 M. to form some plan of operation in connection with the American Seaman's Friend Society, with reference to the Canal—to adopt measures for the systematic distribution of moral and religious privileges to to those employed thereon, that they may have as far as practicable, the same advantages in this particular as those who are located. The object commends itself to every mind, and we are happy to know that merchants who are largely interested on the Canal, are ready to co-operate most heartily in this effort, and that Captains of boats with whom we have conversed are very decided in favor of such measures. We hope that every town and neighborhood will be largely and well represented. It is a general expression that is wanted on this subject.—*Communicated.*

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### NOTICE.

*The Conference of Churches will be held at Brockport on the 4th Tuesday of August. Service to commence at 11 o'clock A. M.*

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### VILLAGE MEETING

The citizens of Rochester are invited to attend a public meeting this evening, at the Court House, at half past seven o'clock, to promote the moral and religious interests of persons employed on the canal, by extending to them the operations which have been so successful on the seaboard for the benefit of seamen; and to appoint delegates to attend a proposed convention at Syracuse, on the 11th inst. Aug. 6, 1830.

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STATE OF NEW-YORK,
Secretary's Office.

*Albany, July* 22, 1830.

Sir—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG, *Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.

JAMES K. LIVINGSTON, *Sheriff.*

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### ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat | 81 a 88 | Hay, | bbl 12 to 15 do |
| Flour | 4,75 a 5,00 | Potatoes, | 12 to 15 |
| Oats | 31 | Butter, | lb. 10 to 12 |
| Corn | 44 a 50 | Lard, | 5 to 6 |
| Beef, fresh | cwt. 3 a 3,25 | Eggs, | doz. 4 to 10 |
| Pork, do. | " 3 a 3,50 | Cider, | bbl. 1,25 to 1,50 |
| Salt, | do. 1,62 | | |

Rochester price of Potashes $90 per ton. Pearls $

Central Library of Rochester and Monroe County
Historic Newspapers Collection



### THE RAINY SABBATH.

*Deacon S.*—Esq. F. I attended meeting yesterday, and am sorry to tell you, that out of a congregation embracing in general between three and four hundred, we could count in the morning but about thirty, and in the afternoon but thirty-five. This fact, shameful to us as a church and society, so distressed me last night, that I could get but little sleep; and I have set out to-day, to call on a number of families, to ascertain the reason of their absence from the house of God.

*Esq. F.*—To inquire the reason of absence, Deacon? Why, it *rained* yesterday, pouring hard.

*Dea. S.*—True; but have you not a covered wagon, a good span of horses—mantles and umbrellas in plenty, and a good dry shed close by the meeting-house door?

*Esq. F.*—Yes; but with all these conveniences, would it not have been a presumptuous exposure of health, to turn out in such weather as we had yesterday?

*Dea. S.*—I think that after all, the weather was not so very disagreeable. 'Tis true it rained a little. We had a few trifling showers; but Esq. F. you know that no portion of the day was so tedious as many a twelve hour snow-storm, in which you and I have sledded logs.

*Mrs. F.*—It did not rain so much as we expected it would. In the morning the clouds looked remarkably watery.

*Dea. S.*—Mrs. F. when we have duties to perform, which we owe to God, we are too often afraid of watery or windy clouds.

*Esq. F.*—But God has made it our duty to take care of our health. "Duty,' as our minister once said; "never calls two ways at once."

*Dea. S.*—I perfectly agree with you as to our minister's remark. But suppose that to-morrow you should have some business at the village, by attending to which you could put *two dollars* into your pocket; and suppose it should rain all day as hard as it did in the hardest shower yesterday; do you not think that you should be punctual on the spot, and ready to attend to the business?

*Esq. F.*—Why—yes—if in usual health, I presume I should.

*Dea. S.*—Well; suppose that to accomplish this business, it should be necessary to take all your family with you: do you not think that this also would be done?

*Esq. F.*—Very likely; but you will bear in mind, Deacon S. that we must wear better clothes to church on the Sabbath, than we should be expected to wear to the village on business. The rain would almost spoil our clothes.

*Dea. S.*—Here comes the secret, I am fully persuaded. The majority of people who stay at home on lowery Sabbaths, are far more apprehensive that their *best clothes* would be injured by going to church, than they are that their health would receive detriment. But why need you and your family wear your *very best* clothes on a rainy Sabbath? I should think that it would be perfectly proper to wear on such an occasion, the same dress you would wear to the village on business, on a rainy day.

*Esq. F.*—For my own part, I would as soon go so with my family as any way, if the rest of the congregation would consent to the practice. As it is, I should not mind much about it, only I suppose my wife and children, especially my daughters, would rather turn up the lip, if I should propose such an attire for Sunday, or even go in that style myself.

*Mrs. F.*—For my part, I should not care one cent about it, if we could agree to such a fashion all round; but it would be quite difficult to persuade the young ladies of most families to consent to such a measure; and as long as they will not do it the young gentleman will not. And so it is; who can help it?

*Dea. S.*—Who can help it? It must be helped, unless we are willing to continue in awful jeopardy the interests of immortal souls. We must make a solemn appeal to the youth on this subject.—*West. Recorder.*

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### SINGULAR INSTANCE OF CONVERSION.

[The following is presented, merely as a narrative of well authenticated facts, without expressing any opinion as to the explanation of them. The reader will form his own opinion of the case. It was communicated by a clergyman of the Presbyterian church.]—*Am. Pat. Jour*

Dr. B— was an active, intelligent man. When he commenced practice, his prospects were very flattering. His mind, naturally brilliant, was well cultivated.—As a man, he was respected, as a practitioner, highly esteemed. But being gay, and fond of company, he fell into that which was not the most respectable, and gradually became negligent in business, and dissolute in manners. His associates, at length, were the most abandoned in the community. He became a complete sot, with all the degrading and polluting accompaniments of that character. Here his friends and property began to leave him.—He lost his practice, his health, and, finally, his reason. By all his acquaintances he was considered as gone—past recovery. To use his own words, "no man could ever be worse than I have been—or be engaged in more vile and wicked devices.—Of religion I neither knew nor cared more than enough to ridicule and despise it, and nothing pleased me better, than to lead astray or accuse its professors."

This was his condition at the age of 37, when in his mad career, in the midst of a fit of dissipation, he was seized with delirium. In his insanity, he was laid upon a bed of sickness. Little, if any, hope was cherished of his restoration either to health or reason. His condition, was apparently the most hopeless and perilous imaginable. It was an obvious and confessed fact, that nothing but the mercy of God could reach him. After lying in this forlorn condition about a fortnight, to the astonishment of all, his reason was restored. The first thing which his wife noticed, indicative of reason, was his inquiring for a bible, and even this appeared unreasonable *in him*, because so new. She gave it to him, and he read with understanding and interest. And what is still more remarkable, from that time, he has appeared in all respects, a new man.—How or when the Spirit operated upon him, no man can tell. But from the moment his reason was restored, his heart seems to have been changing. New views, new feelings, and new desires have since characterized him. As soon as his health would permit, he established prayers in his family. He forsook his former company, and places of resort; has not drunk, and says he has no desire to drink ardent spirits.—He has regained his lost character as a man and as a physician.

The cautious clergyman with whom he conversed, advised him to delay his union with the church, about a year. He did so, but has sustained the character of an active and consistent christian. In the doctrines of total depravity, Divine sovereignty, free and unmerited grace, he is fully established. He says, the work wrought in him is entirely of God.

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An extract from the speech of Rev. Professor Goodrich, of Yale College, delivered at the anniversary Meeting of the Am. B. Society, urging upon them the necessity of increased efforts to redeem the pledge of supplying the destitute in the U. States.

Mr. President—If I know my own heart, I would not willingly exaggerate on a subject of this nature. I have spoken strongly, because I feel so; because I feel that the force of example and public opinion here, may be far greater on other nations than most of my countrymen are ready to believe. If this were the proper place, I could adduce a multitude of facts which have fallen under my own observation to confirm what I say. Nor is this influence confined to the higher classes of minds—to theories in philosophy and speculations in politics. It extends to every spot where the name of our country is known. There is a charm in the word *liberty*, which opens every heart to the reception of the principles which she brings along with her. In illustration of this, permit me to mention an incident which once happened to myself—of an humble nature certainly, but for that very reason more striking, as connected with this subject. Not many years since, I was led, in the pursuit of health, to traverse the mountains of Switzerland on foot. This brought me to mingle freely with the peasantry in their simple habitations, which truly seemed dearer to them for the rude magnificence of their mountains, which lift them through the storm.—In one of these rambles I met with a plain man, of a mild and serious aspect; and among other things, asked him respecting a small body of persecuted men, called in derision, *moniers*, or *mummery makers*.—The subject seemed painful to him; but after a moment's hesitation he said he knew no evil of them, except they *read the Bible*, and endeavored to live more according to its precepts than other men. It was obvious, however reluctant he might be to confess it, that he was one of this number. When I spoke of America as my country, he opened his heart freely, and told me of their trials and their sufferings. They were evil spoken of, he said by every body; despised by the high and hated by the low.—Their habitations were assaulted, their lives were often in danger; and they were forbidden by the government to meet even in their own poor cabins, to read the bible and to pray over its precious promises.—"And do you obey an order like that?" said I. "No," replied he, "we still meet. I am going once more to-night, to read and pray with the brethren; but where we shall be on the morrow, God only knows; very probably on the floor of a dungeon." He seemed anxious to explain their doctrine, and he then put the question, for the sake of which I give you his story, which had all along been laboring in his mind.—"I have heard of America," said he, "as a land of liberty and light." Are there, any Christians there, who understand the Bible as we do?" I told him "multitudes"—that our fathers had been persecuted for the same opinions; and that thousands of their happy churches among us were now walking in the light of their faith. I wish sir, I could place the poor man before you, his eyes filled with tears, his countenance dilated with joy, as he clasped his hands and said, "I will go and tell my brethren that Christians in America read the Bible just as we do! Oh! it will give them new strength to suffer!" As we parted, he took my hand with the holy familiarity of a child of God, "We have heard that Christians in England, and it may be so in America too, meet together on the first Monday in every month to pray for the prosperity of Zion." I told him that we did, from one extremity of the land to the other. "Tell me," said he, "*do they pray for the poor persecuted of the valleys of Switzerland?*"

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### WE PREACH CHRIST CRUCIFIED.

Does the Apostle mean simply to say, that he proclaims the historical fact, that Jesus died upon the cross? Surely not: about that there is no dispute, either on the part of Jew or Greek: on the contrary, it was the very ground of their objections. He evidently means, We preach a crucified Saviour, as the distinguishing and saving doctrine of the Gospel; *unto us which are saved it is the power of God:* in other words *it is the power of God unto salvation to every one that believeth.* This doctrine was to the Jews a stumbling block, or stone of offence; not because they had any difficulty in admitting that sin might be expiated by sacrifice, a notion which is perfectly familiar to them, and characteristic of their own religion; but because they could not bring themselves to believe, that any person could be their Messiah, who had submitted to such an extremity of humiliation and disgrace. But to the Greeks, on the other hand, it would be no conclusive argument against the truth of a system, that its author had undergone a violent, or even an ignominious death, for some of their own most eminent and revered philosophers had suffered death, for imputed innovations in matters of religion. At all events, there was no foolishness in the notion, that a very excellent and wise teacher was unjustly deprived of life. The foolishness to them was, that the death of Jesus on the cross should be declared to be the means of salvation to mankind. This was a strange doctrine; not to be accounted for on their principles of philosophy; that Jesus Christ should be offered up upon the cross as a satisfaction for the sins of the whole world; and that in token of that satisfaction, God should have raised him up from the dead on the third day.

If we inquire in the next place, what satisfaction can have been made for our sins—for of ourselves we are no more able to make any amends, or any reparation now, than our forefathers were at any period of the world—our own reason can give us no answer, but the Scriptures tell us, that the death of Christ has effected it. He was crucified for our sins; his blood was shed and his life poured out, as an atonement or peace-making for us. There is no other kind of atonement, no other means of peace pointed out in the word of God; but this is set forth in language as plain, as strong, and as affecting as the importance of the doctrine required.—*Bish. Bloomfield.*

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*Respect for the Sabbath in a Steam-Boat.* The New-Bedford "Record of the Times" of last Monday states, that the Steam-Boat *President* arrived at that port last Saturday evening, at 7 o'clock, with passengers, and lay at or near the wharf during the Sabbath. We are pleased to learn from the same paper, that the commander, Capt. Bunker, set a noble example of religious reverence for the Lord's-day; for, "instead of op ning his boat for the reception of visitors on that day, he drew her off some twenty feet from the wharf, and positively forbade any passing between the boat and the wharf, excepting to passengers and others belonging on board." The Bethel Flag, the happy signal for a religious meeting, was hoisted on board at five o'clock, P. M. and the services of public worship of the Seamen's Meeting, which have been regularly kept up at New-Bedford for some time, were held on board. A sermon was preached to a very large audience, by Rev. S. Holmes, of that town. The same paper adds, that the New-York and Providence line of Boats is a "Sabbath-keeping Line;" and this is an additional evidence that it is not necessary for Steam-Boat commanders to violate the sacred day, under the false pretence that public opinion requires it. All must approve this excellent moral example of Capt. Bunker. We are credibly informed too, that when this vessel is at N. York or Providence on the Lord's-day, it is closed against visitors, its hands repairing to the religious exercises of the day. What a contrast is all this to our own city of Boston, where the public crier has been known to traverse our streets on Saturday afternoon, ringing his bell, and publicly announcing that a Steam-Boat would proceed to Nahant with passengers on the next day! Is not the public crier under the direction of our City Authorities?—And if so, can they not forbid any similar proclamation as the one referred to?—*Christian Watchman.*

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From the Columbian Star.

DANGEROUS METHOD. We remember the story of an Italian Priest; who, while confessing an hostler questioned him closely whether ever he greased his horses teeth to prevent their eating their due allotment of oats: the man assured him he never had; and absolution was granted. But when the period of confession again came round, this fault was the first to which the hostler pleaded guilty. "I thought," exclaimed the surprized priest, "you told me, that of this fraud at least you never had been guilty?" "I never had," replied the man, "till you put it in my head."

The preceding anecdote reminds us of the method pursued by many preachers. They call up objections and difficulties in Christianity which their hearers would never have known, merely to show their skill in refuting them. They describe sins and enormities which would never have reached the ears of their auditors, with a view of putting them on their guard against such things. The case of the confessor, too, reminds us of some parents in their weak zeal to hinder the false steps of their children, think it proper to acquaint them with the history of many vices and much ruin. And the same story furnishes a fair sample of all the virtue acquired by novel reading and theatrical exhibitions. The silly pretence that,

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

has ruined many a one.

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### A FACT AND APPEAL.

The following is from the Report of he Executive Committee of the Berkshire co. Temperance Society, read at the late annual meeting, by Hon. Robert F. Barnard, Ch'n.—*Jour. of Humanity.*

A highly respectable magistrate in the county, who had stood aloof from the efforts of his friends and neighbors to promote the cause of temperance—was usually called a temperate man, yet sent his bottle to his friend's distillery, who was a retailer, for his supply of spirits. A poor man, degraded by the habit of intemperance, was dependant upon him, and daily supplied with the poison and intoxicated by it. This unhappy intemperate man was asked why he indulged himself so frequently, and why he made no effort to reform as did others. Let his reply be marked—"Mr. ——dont like all this fuss about intemperance—he wont join your Society—he drinks when he pleases—he gives me what I want; and when his bottle is out he sends and gets more—*he is my standard; and so long as he does so, you may do as you will, I cannot.*" This story reached the ears of the magistrate—he suddenly and altogether discontinued the use of spirits, and when asked by the retailer for his reason, he said, "*I will no longer be a stumbling block, over which poor——shall fall into hell. If he drinks hereafter he shall not have my example to justify him. I'll buy no more.*"

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### THE CHRISTIAN MISSION.

Brethren, what is the meaning of this mystic and misrepresented term? What is a Mission? What is a Missionary? What is the Missionary enterprise? Was not the Son of God the great first Missionary, from the bosom of his Father, to our fallen race? Is not the world one great, dark, devious Missionary field? Were not the holy city, the hill of Calvary, the mountain Olivet, the earliest Missionary stations? Are not the ministers of Jesus, Missionaries all? And is not our religion all a Mission—a message, so denominated by the angels, of *glad tidings to all people*—a mission sent from heaven, the endearing proof of God's paternal love—a mission sent to men, his erring children, to guide their feet here, in the way of peace, and lead them through the darkness of the grave to happiness in heaven? And is the Missionary enterprise, then, an idle undertaking? Is the name of Missionary a dishonorable name? Is it a reproach to be the friend, the advocate, the humblest of the servants of Missions?—Then welcome dishonor, if it be incurred in Jesus' cause! Welcome reproach, if it be shared with Luke and Barnabas and Paul! *God forbid that we should glory, save in the cross of our Lord Jesus Christ!* God forbid that we should count labor unwelcome, or reproach opprobrious, or our life itself dear unto us, so we may but proclaim to sinners, poor and needy, the unsearchable riches of the Gospel of Jesus Christ!

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*Sunday Schools in Rhode Island.*—Since the middle of May 90 Sunday Schools have been established in the state of Rhode Island, by a number of students, part of them from Brown University, and the others from the Theological Seminary at Princeton. This statement was made at a public meeting on the 5th inst. at Princeton, by one of the Students who had been engaged in the work, he also stated that there is now a Sabbath school for one out of every three school districts in that state; a fact which cannot be said of any other state. We hope that the Baptist state of Rhode Island will in future neither deserve nor receive the reproach of neglecting the religious instruction of her children.—*Zion's Herald.*

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The Editors of the Journal of Commerce have been favored with the following letter, dated

HAVRE, June 1st, 1830.

Business is very dull with us at present. This is chiefly owing to the approaching elections, which have completely engrossed the attention of every body. A mighty struggle is going on between the people and the Ministry, which you must know is abhorred by the nation, and with reason.—They have dissolved the Chamber of Deputies, in hopes that the newly elected Deputies will side with them. In order to effect this, they are turning every one out of office, and putting in new Prefects, new Mayors, &c. But it will not avail—the people are too strong for them. Meanwhile, the Ministers have fitted out the Algerine expedition before the Deputies had voted the necessary supplies; which they probably *will* not, unless a change of Ministry takes place. In this case we shall have hot work: the taxes will not be paid,—a revolution would of course ensue, which would have a bad effect on the *feelings* of Charles X.

Extensive fires have lately ravaged Lower Normandy, and the injury done is immense;—the work of incendiaries. The alarm and agitation are indescribable. The whole population are under arms. People are stopped and arrested on the slightest suspicion. To give you a proof of the state of the country—a man was keeping watch before his own door; hearing a slight noise near him, he called out "que vive," and fired;—'twas one of his oxen. "Never mind," said he, "had it been a man, he would have met the same fate." It is even whispered that the Ministers are the prime movers of this horrible affair, in order to distract the attention of the people from the elections. But this is too shocking to believe. If such is the case, however, let them look to it. Although the prisons are crowded with persons on whom suspicion has fallen, nothing has been discovered as yet.

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*Going to the Theatre.*—A Providence paper says, one of our most respectable citizens, while attending the performance at the Theatre on Friday evening, was robbed of his pocket book, containing six thousand dollars, in bills of the Branch Bank of the United States of this place. The money was drawn from the Bank on that day, in bills of from 5 to $1000. Sundry notes and papers were also in the pocket book, which may possibly lead to a discovery of the money. A reward of *five hundred dollars* has been offered for the recovery of the bills and notes.

We hope this "most respectable citizen" will in future, spend his leisure hours in a more respectable place.—*Christ. Watch.*

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From the Philadelphia U. S. Gazette of the 28d ult.

*Painful Occurrence.*—Yesterday, Mr. M'Farland, a stevedore, while engaged at work on the deck of a vessel, in the lower part of the city, was suddenly overcome by the heat; he fell down and expired.—He was carried to his house in Second below Shippen street. His wife, in the hope of effecting his restoration, started in haste for a physician—at the corner of Second and Gaskill street she took a drink of water, and was immediately so much affected as to be unable to stand. The most humane attention was bestowed by the people in the vicinity, but in vain; in a few minutes Mrs. M'Farland was taken home a corpse, and laid beside the dead body of her husband.

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*Rum better for the feet than head.*—During the revolutionary war a privateer was wrecked in a violent snow storm, near Martha's Vineyard. A hogshead of rum was saved and divided among one hundred and fourteen persons, who composed her crew, ninety-eight of whom drank freely thereof, and all perished. The other sixteen wholly refrained from the internal use of it, but soaked their feet and legs in rum by turning it into their boots, and they all survived the storm.

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Two maniac, brothers named Maynard, have been chained in one apartment in Sudbery N. H. for some years. A few days since, some fruit was given to one and the rest offered to the other, at which the former in a great rage, broke loose and strangled his brother before the keeper could interfere.

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Rev. Mr. Wilks of Paris, is about to establish a new journal, the object of which is to combat the Neologism, and Rationalism of Germany.

A *ukase* has been issued by the Emperor of Russia, containing regulations for the re-organization of all the schools in the Empire. The elementary schools are to be conducted on the Lancasterian plan.

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MAY, 1830.
*ROCHESTER CASH STORE.*
**HILL & PEET,**

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

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WOODBRIDGE'S GEOGRAPHICAL Works For sale, in large or small quantities,
*Woodbridge's School Geography,*
The Eleventh edition, with an improved Atlas, including an enlarged Map of the United States, with New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.
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Third Edition, with Modern Atlas, for the higher classes.
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*Willard's Geography for Beginners,*
In the style of familiar conversation, Second edition, with Atlas.
By the Report of the Superintendent of Schools in the state of New York, just published, it appears that Woodbridge's School Geography has been adopted and is in use in 309 towns in that state. The introduction of this work is rapidly extending throughout the United States. Two editions have already been published in England. A full supply of the above popular works for sale at the publishers prices, by E. PECK & Co.
19 cow6

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**Canal Transportation.**
HUDSON & ERIE LINE.
**ALLEN, TIBBITS, & CO.**

WISH to inform their friends and the public, that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running
NIGHT AND DAY—SUNDAYS EXCEPTED, in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.
E. F. NORTON, *Buffalo,*
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JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, } *Coenties Slip,*
P. HART, JR. } *New-York.*
April 9th, 1830 15tf

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NEW ARRANGEMENT.—The subscribers have entered into a co partnership in the publication of THE OBSERVER, under the firm of Edwin Scranton & Co., and will also be able in a few days, to execute all orders in the line of Plain and Fancy Job and Book PRINTING, on entire new materials. Office in the room formerly occupied by Tuttle & Sherman, 3 doors north of the canal, Exchange-st Rochester.
EDWIN SCRANTON.
3w50 PETER CHERRY.

ROCHESTER GLOVE AND MITTEN FACTORY. *R. LEONARD Ag't.* Constantly on hand at the above establishment, and at the Store of Hill & Peet, *Buckskin Gloves & Mittens* of every description and quality, by the Dozen or Single. Also, Black and Colored Skins for Shoes, Bindings, &c.—Moccasins, Under-Dresses, Whip Lashes, Deer's Hair, &c. &c.
Merchants and Pedlers supplied on better terms than can be had at any other market.
*Rochester, July, 1830.* 39-3m

HARDWARE STORE.—*H. BUSH* is unpacking a few more Goods, which he offers as low as usual.
N. B.—I have not purchased an old stock of Hardware, some 5 to 6 years old, to offer the good people of Monroe county—they are new, and direct from the manufactories of England: please call and examine for yourselves. June 4. No. 32 Buffalo st. Arcade. 23tf

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

**CLINTON HOUSE,**
EXCHANGE-STREET, ROCHESTER.
ERASTUS SMITH, late of the Mansion House Co. has become the lessee of this splendid establishment. Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.
The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.
The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.
The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 36tf

**FURNITURE,**
OF ALL KINDS, MADE AND SOLD AT THE
**Cabinet Warehouse**
Near the East end of the Bridge Main-st, Rochester. F. STARR.

APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing and Woollen Manufacture.* The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known.—Inquire at this office.—June 4. 23 tf

HARTFORD FIRE INSURANCE CO. *And Aetna Fire Insurance Company, Hartford.* The subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

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

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830.

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 121 *Tule perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

A HOUSE TO RENT, near Montgomery place, by 16 June, 1830.
J. BISSELL, Jun.

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

**IMPORTANT TO FARMERS.**
THE subscriber has invented a machine for Spinning Wool in families, which saves two-thirds or three-fourths of the labor, and what is very important, the work can be performed by aged persons or children, as the spinner can sit or stand with perfect ease. The yarn spun on this machine is equal, if not preferable to that spun on the common wheel. Farmers are invited to call at the Sash Factory, in rear of Mr. Rathbun's woolen factory, in Rochester, and examine for themselves—A few of the said machines are for sale at the above mentioned place. EDWARD PENNY.
Rochester, July 27, 1830.
We hereby certify, that we have examined Mr. Penny's Spinning Machine, and find it to be a very simple well constructed machine, and performs the work admirably well, and we have no hesitation in saying, that it is the best for family use we ever saw. WM. RATHBUN.
3w Rochester, July 4th, 1830. DAVID JEFFERDS.

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's Office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date.... Notice is hereby given that by virtue of a power of sale contained in the said Mortgage the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eighty rods distant therefrom and on the east by a line parallel with the west line of said Lot and at a distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty-seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL BELL.
Whittlesey & Mumford, Att'ys. Assignee.

*To Exonerate from Imprisonment.*
Robert Fulton, of Ogden, Monroe county Insolvent—Time to show cause, September 3 1830, at 10 o'clock, A. M. before Moses Chapin Esq First Judge of the county court, of Monroe county at his office in Gates. Notice first published June 25, 1830 6w

*To Exonerate from Imprisonment.*
Creditors of Ira Wyman, of Brighton, Monroe County, Insolvent Notice first published June fourth, 1830, creditors to appear before Hon. Addison Gardiner, Circuit Judge of the 8th judicial circuit of the state of New York, at his office in Rochester, on the twentieth day of August next, at 10 o'clock in the forenoon. 10w

*To Exonerate from Imprisonment.*
Emery Richardson of Gates, Monroe county, Insolvent. Notice first published July 16, 1830—Creditors to appear before Hon. Moses Chapin, first Judge of said county at his office in Gates on the twenty seventh day of September next at ten o'clock in the forenoon. 10w

AGENTS FOR THE OBSERVER.

| | | | |
|---|---|---|---|
| Albion, | Noah Ingersoll | Howard | Rev. L. Barnett |
| Alexander | —— P. M. | Knowlesville | W. Knowles |
| Alden | J. Freeman | Lodi | Mr. Plumb |
| Attica | G. B. Rich | Lima | O. Gilbert |
| Angelica | S. S. Haight | Livonia | J. Richmond |
| Angell's Corners | A. Angell | Le Roy | A. P. Hascall |
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| Barber Hill | J. Barber | Lakeville | Rev. H. Galpin |
| Batavia | Mr. Seaver | Medina | Thorp & Miller |
| Brockport | B. W. Gould | Niagara Falls | Hon. A. Porter |
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| Bergen | Rev. B. Clapp | Naples | Dr. Fuller |
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| East Avon | N. Little | Scottsville | O. Filer |
| Fowlersville | W. Fowler | Seneca Falls | Wm. Mynderse |
| Franklinville | E. C. Hyde | Victor | Wm. Bushnell |
| Griffin's Mills | J. Wadsworth | W. Bloomfield | G. B. Fitch |
| Geneva | A. B. Hall | Warsaw | Dr. Frank |
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| Geneseo | R. N. Buel | Westfield | H. Couch |
| Hunt's Hollow | Rev. P. Smith | West Meadow | J. Dixson Jun. |
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# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, AUGUST 13, 1830. | VOLUME IV. NO. 33.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS.
PRINTED WEEKLY, BY
ALBERT G. HALL.
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

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For the Observer.

*Mr. Editor:*—The question now agitating the Presbyterian church, in regard to the subject of missions, must deeply affect every member of it. It is no longer to be concealed, that we are at material variance. The propositions discussed, and the measures adopted at the last General Assembly, will put the *whole Presbyterian* church to the test, whether we shall have an ecclesiastical *organization*, or adhere to the former course of voluntary associations for the management and distribution of the bounties of the Christian public. Now this question, in my opinion, is the most momentous by far, viewed as an *expediency* merely, that has come before our churches for many years. Happy indeed shall I be, should I be found a mistaken diviner, when I say, that this question involves consequences which those gentlemen most urgent in pressing it to its results, may yet live to deplore! It is indeed deeply to be lamented. Nor is there perhaps any part of the Union that shall more thoroughly and lastingly feel the sifting influence of this *bill*, than the Western part of this state.—What these results certainly shall be, He who knows all events alone can determine. We can judge at present only from cause to effect; taking for our data circumstances and events which have taken place. For myself, I acknowledge that I can see no possible good which can accrue from pressing the church at large to decide on this matter. The evils appear to me many and serious.

Aware as I am, moreover, what little argument I can offer, to men so much more capable of viewing this subject in all its bearings;—and how little the influence I can have on ministers and lay-brethren so much wiser, and more experienced than myself, on both sides of this question, I write with trembling. Yet again, I consider, however insignificant, something tells me, I have a duty to perform, as a lover of the Presbyterian church; and let this excitement terminate as it may, there is some satisfaction in one's reflecting that he has done his duty from honest intentions.

There are several important subjects which would naturally come up for discussion, in a full developement of the merits of this case. I have but very partially examined any of these points. An "ecclesiastical organization," comes uppermost in my mind; and I shall therefore devote a few general thoughts to it in this place.

What is an "*ecclesiastical organization?*" It is a church doing its business in its own way:—or as it is explained in Philadelphia, doing business in "*its own distinctive character.*" It is important to this question to inquire—1st: Is the General Assembly convening annually at Philadelphia this church *doing to do its business in its own way?*—2d: Is the opinion and judgement of the General Assembly, *ipso facto*, and to all intents, the opinion and judgement of the whole Presbyterian church?—3d: Does the Presbyterian church, in its constitution confer on this assembly the duty, or privilege, of being the almoner of its bounties?—4th: Has the monied charities of the church any thing to do necessarily with its internal government? or rather, has the government any thing to do with that?—5th: Is there warranty from the word of God, that the charities of the primitive churches passed to their intended objects, through the hands of the Judicatory of any particular church, or through the hands of a convention of these judicatories assembled? Is it a right to be claimed as forming a part of the discipline and edification of the church at large? In other words, a part of the Pastoral office, acting with its aids and subjects, for the purpose of more convenient church government?

Now all these questions appear to me to be included in this ecclesiastical organization. And the advocates of that system ought to satisfy the great body of the church, and its ministry, many of whom are not a little perplexed at the high ground taken by the Assembly, and the unseasonable zeal with which these dominant measures are pressed at this moment upon the Presbyterian community.

Let us look at the first of these inquiries. *Has the General Assembly the Presbyterian church?* In order to answer this question correctly, it will be proper to look at the Scotch Kirk, from which we derive our example. In Scotland, it might be proper enough to say that the General Assembly was the Presbyterian church. It is opened by a commissioner from the throne, without whose presence, its acts are not valid. It is a national establishment, supported by, and identified with, the civil institutions of the country. Its ministry is maintained by "teinds" on the land-holders, which can be collected by the Sheriff and paid to the incumbent. The parish schools and colleges, especially the former, are under its superintendence, if not entire control. It is not a civil court, taking cognizance of the erection and repairing of parsonages—meeting-houses—seeing that the landlords pay their due proportion of taxes, according to the rise or fall of their rentals, or landed income in each parish. The great body of the communicants having nothing to do in the Kirk, farther than to fill the seats of the house of worship on the Sabbath, the landholders building the edifice and appropriating a pew to each of their farms, for the incumbent tenant to occupy;—the nobles generally presenting to the vacant benefices, the ministers supported independent of the people.—These people are never asked who their minister shall be, or when he shall go from, or come into any cure.—The Patron can settle a minister with one or two elders of the session and one landholder concurring in the call, although the whole parish beside should be opposed to him. I have known, myself, a minister settled, I think, in Crieff in Perthshire, about 12 or 15 years ago, under a guard of military; so violent, so fruitless the remonstrances and efforts of the parish to prevent his settlement. True indeed, the communicants have a voice in the election of their ruling elders, although I believe it to be done more frequently, by the session filling its own vacancies from time to time. This is all that the body of the people have in constituting the General Assembly. The acts of the Assembly are binding, having all the force of law—if not from legal authority, at least from custom. Such is, so far as I recollect, a true account of the Scottish General Assembly. This Assembly is the Kirk, and indeed the kingdom, with the exception of the dissenting denominations. This too, is an "ecclesiastical organization doing its business in its own way"—that is, "*in its distinctive character.*" The great body of the communicants have nothing to do with it—neither voice nor veto—and no manner of redress. The only case where its authority is ever questioned, is, when a rich parish proprietor, deeming himself too severely taxed, in building a new church, or enlarging an old parsonage, he can carry his case to the court of Sessions, the highest judicial authority in the kingdom. It is furthermore to be observed, that much of the discussions and decisions of the General Assembly for Scotland relate to the settlement of the secular affairs of the church—little about conversions, or discipline of immoral members, or doctrines, or missionary enterprize.—Here then is a body that represents the nation. The Kirk is the General Assembly, and the Assembly is the acting Kirk. As in all national churches the temporal and spiritual are blended together, and both submitted to the ministry with such representation from the laity as the particular church provides for; so here, the Assembly must have in part, a secular jurisdiction, as far as is requisite to manage the property under its care.

For the above reasons therefore, the Assembly in Scotland may be considered the church; the mass of communicants being a mere passive instrument, and never inquiring what their ministers and ruling elders do, when they meet in Edinburgh with the king's Commissioner once a year. The people take it for granted, that the Kirk cannot do wrong.

Now, if our General Assembly, or any of its peculiar advocates, should say that the General Assembly in North America is the Presbyterian church, they must, to be consistent, take the same ground, that they do in Scotland. The General Assembly of the Scottish Kirk, is absolute.—Should every man of it become Socinian, the body of the people have no redress—but by secession or revolution. They might it is true, petition Parliament to purify the church of a Socinian clergy; but that would be an invidious task, and one that Parliament was illy qualified to perform.

But are we, in this country prepared to hear any ecclesiastical tribunal say, "*We are the Church!* Our acts, are the acts of the church. We have authority over not merely your belief and practice as Christians; but also over your property. We can tell you to give your benevolent charities to us, because we only can make the best use of them; and we do not consider you good Presbyterians unless you obey us."—Now, this is precisely the doctrine of the "distinctive character:"—the doctrine of arranging a whole church into one grand missionary establishment. The Assembly meanwhile is an organized, perpetual Society, to take charge of the vast fund, the officers of which Society, are not elected by the people to that trust, but by the General Assembly exclusively. Might not a good enough Presbyterian reply to all this, The General Assembly has no control at all over my property. I will give my money to whom, and for what objects I please. I shall not vest any property under a Board in the choice of whose officers I have no voice. I may never be a member of the Gen. Ass. in the world. I know nothing of that body itself, except as a court of review and control in spiritual affairs; composed of an indefinite number of Synods—a body to hear appeals from the lower judicatories, and consult the most effectual measures for the peace and prosperity of the church.

This reasoning, to my understanding, is correct. These are the constitutional ends and functions of the General Assembly in this country. It is a body to promote piety, by telling the Synods, Presbyteries and Sessions, what they ought to do, for the advancement of religion;—as a judicatory, and not as a great financial establishment. It has constitutionally nothing to do with money, except the money of its own members. I admit that it may have monied trusts committed to it, such as Theological Seminaries, &c.—but to lay the church under any regular system of taxation, subject to the order of the Gen. Ass. is a doctrine that I can never espouse, so long as I have my reason.

It will be replied, that this taxation is voluntary. So were the vast sums expended in the crusades, voluntary. All tax-levying, unless under Ottoman despotism, are considered voluntary. I only ask, ought not the payers of this benevolent revenue to have directly in their hands, the appointment annually of the officers who take charge of it? This is a right universally understood in this nation. The present electors of this Board are the General Assembly—that is, one minister out of fifty, and one ruling elder out of 500, throughout the Presbyterian church. Not more that that proportion, I think, are present at any one Assembly. Thus it appears, that the Gen. Assembly *is not* the Presbyterian church: that it ought not to be a secular institution, embracing the whole church—and putting it under an uniform system of creating a revenue. I shall glance at some of the other questions in my next. PHILO.

CONVERSATION BETWEEN A PRESBYTERIAN MINISTER AND A YOUNG CONVERT.
*(Concluded.)*

M. The ideas which you have advanced appear to me no less agreeable to Scripture than to reason. "We love him," said the Apostle, "because he first loved us." 1 John 4, 19: which passage, if stated in single propositions, conveys the three following ideas:—1. There was a time when the Christian did not love God. 2. At that time God loved him. 3. Had not God then loved him, he never would have loved God, or in other words, his present love to God is the consequence of God's former love to him. Agreeably to this, Christ said to his disciples, "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit." John 15, 16. Which declaration accords with every Christian's experience; for all who like Mary have chosen Christ for their portion, attribute their choice to the influence of divine grace upon their hearts. But when do you suppose God first thought of you in the manner which you have described? Has God any new thoughts? Does he design any thing to-day which he had not designed yesterday, or which he had never thought of before? His existence is eternal, and "his understanding is infinite." Ps. 147, 5. "He knoweth all things." 1 John 3, 20. "Known unto God are all his works from the beginning of the world." Acts 15, 18. "Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do." Heb. 4, 13. What God knows and designs now, he must evidently have known and designed from the beginning.

C. I am obliged to subscribe to those sentiments, for they not only accord with Scripture as you have quoted it, but also with my own experience. I sometimes look back and attempt to trace the stream of divine mercy which has flowed into my soul to its fountain; but I find myself immediately lost in eternity.

M. You have now expressed all that we intend by election. It is simply grace traced to its origin, like a stream traced to its source, or an effect to its cause. In other words, election is the *design* of God to accomplish that work of *grace* in the heart, which believers experience at their conversion, and to bring them through sanctification unto everlasting life. This design, as we have seen, was eternal, since God is "the same yesterday, to-day and forever," and of course can have no design now which he did not have before the worlds were made. It looks forward ultimately to *salvation*, though not without reference to the character of the creature. God has not designed to save any in impenitence and unbelief, but "through sanctification of the spirit and belief of the truth." 2 Thes. 2, 13. This design contemplates first—*grace* wrought in us; secondly, a life of piety, which is the invariable effect of grace in the heart; and thirdly, eternal life, as a gracious reward for Christian fidelity. The whole may be embraced in three words—grace, holiness, and glory: which are the three links that make up the golden chain of the sinner's salvation; corresponding to the words of the Apostle, as recorded in Titus ii. 11, 13. "The *grace* of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live *soberly, righteously,* and *godly* in this present world; *looking for that blessed hope,* and the glorious appearing of the great God and our Saviour Jesus Christ." In respect to God, our election is unconditional, since there was no good thing foreseen in the creature to induce him to show favor; but in respect to us, it is conditional, for there is never an election to salvation, which does not contemplate a previous work of grace in the heart, and perseverance in the Christian course to the end of life. "Without holiness no man shall see the Lord." "He that endureth to the end, the same shall be saved." If therefore we are not living holy lives, we have no evidence to believe that grace has ever been implanted in our hearts, and no good prospect of inheriting future bliss. These three links can never be broken, without destroying the sinner's hope. The work begins in grace, is carried on in holiness, and ends in glory.

C. And is this all that you intend by the doctrine of election? It does not appear so objectionable as I have been accustomed to view it. To a confession like this I think I could cordially subscribe. I should now be pleased to hear you explain the other point, viz. reprobation—for this has prejudiced my mind more than the former.

M. The term *reprobation* is not used by our most distinguished and judicious divines; not however because the word itself means any thing contrary to their belief, for it simply signifies *something which is disapproved;* but because it is defined by the enemies of their doctrine very differently from the meaning which they attach to it. I will give you our ideas on the subject, by adverting to what you have already stated concerning your former experience.

You have said that you were pursuing, and that willingly, the path to destruction. God provided a Saviour, but you did not receive him; he gave you the gospel, but you did not follow its precepts; he warned you by his providences, but you did not give heed to the admonition; he spake to you by the voice of conscience, but you resisted the call; he also strove with you by his Spirit, but in defiance of all, you pursued the downward course. You have said also that God would be perfectly just to have permitted you to go on in your *chosen* way, and endure that wrath which he has denounced against the finally impenitent. Or, to express it more nearly according to your own language, you are sensible that God was under no obligations to show you a favor, that all which he has done for you, is mere mercy; that your sins deserve his wrath, and of course that you would not be able to complain of injustice, should the penalty of the law be inflicted upon you.

Now suppose you had been thus left, your situation would be the same as that of those who will be finally lost. There is no positive *decree* concerning them at all, except the general one: "The soul that sinneth, it shall die;" and they being sinners, and not complying with the terms of the Gospel, (without which there can be no salvation) fall of course under the sentence, and must reap the reward of their iniquity. They are not sentenced to destruction because they *repented,* or *after* they repented, but because they *would not* repent. They are not driven from the cross where they lay pleading for mercy, for no one ever perished there. "Him," i. e. whosoever "cometh to me," saith Christ, whatever his name or condition, or former character, 'I will in no wise cast out.' But they are condemned because "they are the enemies of the cross of Christ;" not *without sin,* but for their sin; not when they were *endeavoring* to believe in Christ, and *could* not, but because they resisted, or at least neglected all the offers of his grace. "How often would I have gathered thee together," says he, "as a hen gathereth her brood under her wings, and ye *would* not."

By reprobation then is intended nothing more than God's *permitting* the wicked to remain as they are, viz. *disapproved:* suffering them according to their own *free* choice, to pursue the path to perdition.—Had God permitted you thus to perish, you are sensible that the fault would be your own, and so of others who pursue the road to hell; for the cause of your condemnation would not be in God, but in yourself. You are conscious of acting perfectly *free,* and of being as free to act differently as you are to act as you do. Of course you stand condemned by your own conscience as well as by the law of God.

Now, if God permits any to perish, he must have known from the beginning, the *very persons* who would fall under his eternal displeasure. We may therefore state the doctrine of reprobation in the following propositions:—1. God had an eternal design of punishing those who should persist in their sins. 2. Some persons, notwithstanding all the means of reformation which he has given them, of *their own free choice,* without any *compulsion* from him, though by his *knowledge* and *permission,* continue in a course of iniquity to the end of life. 3. Such of course fall under the curse of the law, and become monuments of his everlasting wrath; not because he foresaw or decreed it, but because of their rebellion against his authority, and their neglect of his salvation.

I will here make a remark concerning the charge of *partiality,* which some bring against this scheme, and which they assert is derogatory to the divine character, since he deals better with those whom he converts and saves, than with those whom he permits to continue in sin, and perish; tho' the former were no better in their characters before their conversion, than the latter.

This objection is founded rather in *ignorance* of the doctrine, than in any thing which belongs to the doctrine itself. Suppose a law giver enacts a law to punish a particular crime with death. One after another violates the law, and is reserved in confinement to await his execution. All are equally guilty of the crime, and equally worthy of death. But the law-giver, not without good reasons, yet for reasons which he does not disclose to them, releases part of them, and restores them to his favor; while the others are punished according to their demerits. This statement exhibits in its true light our doctrines of election and reprobation. All mankind in their fallen state, are reprobate, i. e. disapproved, and under the curse of God's holy law. It was in view of mankind as thus fallen and self-destroyed, that he formed his plan. Upon some of them he resolved to bestow pardon and salvation; the others he simply left as they were. Now the objection of partiality is founded upon the supposition, that he did all this *without any reason,* which supposition is undoubtedly false. We are indeed accustomed to say, that his election of one in preference to another, was *sovereign,* since the moral characters of men by nature are all alike, and of course no cause exists in the creature why one should be selected, and another left. But to say that *he had no reason* for the choice, would be supposing that he acts in a manner in which no intelligent being ever does act; and to assert that the reason was not a *good* one, would be to tax his infinite wisdom. It is sufficient for us to say, that God doubtless formed his designs in relation to this subject, with *good reasons,* though he has not revealed them to us; and though we shall never discover them in this world, it may be that in a future world, what now seems so mysterious in the dispensations of his mercy, will be clearly and satisfactorily unfolded to our view.

The above, so far as I understand the views of our clergy, is a correct exhibition of their sentiments. The chapter on election, in our Confession of Faith, has been made by many to speak sentiments as contrary to our belief, as that of any other sect; and must be acknowledged that some sentences are expressed in language which is capable of misconstruction. But as our own divines interpret it, (and surely they ought to be allowed to interpret their own confession,) it contains no more than what I have now exhibited.

DEATH OF LUTHER.

Thus matters proceeded till the 17th of February, Luther at all proper times applying himself to business, eating and sleeping well, and being very cheerful in his conversation. On that day, his friends perceiving more repose to be desirable for him, persuaded him to keep quiet in his study, which he did, frequently walking up and down, in an undress, but conversing with animation. "From time to time," says Justus Jonas' "he would stop and looking out at the window, in that attitude (as his custom was,) address fervent prayers to God, so that I and Coelius, who were in the room with him, could not but perceive it: and then he would say, "I was born and baptized here at Eisleben; what if I should remain or even die here?" Another of his friends, Razeberg, the elector's physician, has preserved one of the prayers, as it would seem, which he has offered while walking up and down in his study. It is in the following terms—principally referring to the religious interests of his native country: 'O Lord God, Heavenly Father, I call upon thee in the name of thy most dearly beloved Son Jesus Christ, and imploring that, according to thy promise, and for the glory of thy name, thou wouldest most graciously hear the prayers which I offer up unto thee, beseeching thee that, as thou hast of thy mercy and boundless goodness, discovered to me the great apostacy of the Pope before thy last advent, which is at hand, and is to succeed that diffusion of the light of the gospel which now dawns upon the world, so thou wouldst graciously preserve the church of my beloved country in the acknowledgement of the truth, and the unwavering confession of thy uncorrupted word, without failing even to the end; that the whole world may know that thou hast sent me for this very purpose.—Even so, O most blessed Lord God! Amen and amen.

"Though, however, Luther passed the day in his study, he did not choose to sup there, but in the large dining room: observing that 'to be solitary did not help the spirits.' During supper, he quoted and made observations on many interesting passages of Scripture. The conversation also happening to turn on the question, whether the righteous would recognize those who had been their friends on earth, in a future state of blessedness, he gave his opinion decidedly in the affirmative.

In the course of more ordinary conversation, he remarked, 'If I can but establish peace among the Counts, the rulers of my country, I will then go home, lay myself down in my coffin, and give my body for food to the worms.'

"Before supper he had complained of a pain in the chest, to which he was subject. It was, however, relieved by warm applications. After supper it returned; but he would not have medical aid called in, but about 9 o'clock he lay down on a couch and fell asleep. He awoke as the clock struck ten, and desired that those around him would retire to rest. When led into his chamber, he said 'I go to rest with God:' and repeated the words of the Psalm, 'Into thy hands I commend my spirit &c.' and stretched out his hand to bid all good night, he added, 'Pray for the cause of God.' He then went to bed; but about 1 o'clock, he awoke Jonas, and another who slept in the room with him, desired that a fire might be made in his study, and exclaimed, 'O God how ill I am! I suffer dreadful oppression in my chest; I shall certainly die at Eisleben!' He then removed into his study without requiring assistance, and again repeating, 'Into thy hands I commend my spirit!' He walked backwards and forwards and desired to have warm clothes brought him.—In the mean time his physicians were sent for, as also Count Albert, who presently came with his Countess. All Luther's friends and his sons were now collected about him; medicines were given him, and he seemed somewhat relieved; and having lain down on a couch he fell into a perspiration. This gave encouragement to some present: but he said, 'It is a cold sweat, and the fore-runner of death; I shall yield up my spirit.' He then began to pray nearly in these words; 'O eternal and merciful God, my heavenly Father, Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ: in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the Pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! O heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I assuredly that I shall dwell with thee forever, and that none can pluck me out of thy hands!' He then thrice again repeated the words, 'Into thy hands I commend my spirit!' 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life!' And that verse of the 68th Psalm, 'Our God is the God of whom cometh salvation: God is the Lord by whom we escape death.' He then became silent, and his powers began to fail him: but when several present addressed him, 'Reverend father, you die in the constant confession of Christ and his doctrine, which you have preached?' He distinctly answered, 'Yes,' and spoke no more; but about a quarter of an hour afterwards, between 2 and 3 o'clock in the morning, with his hands clasped together, and without a finger or a feature being disturbed, gently breathed his last.—*Scot's Hist.*

From the Philadelphian.

"TEST OATH FOR OFFICE."

*The N. Y. Sentinel and Working Men's Advocate of July 8th says,*

"We mean, further, that an attempt has been made by Ezra Stiles Ely, of Philadelphia, and his partizans, to institute a virtual test oath for office, inasmuch as they desire to make a man's creed, and not his moral honesty and fitness, the first qualification for office; to fill all places of trust with (what they call) sound Presbyterians, and to influence public opinion to exclude from office all who do not bow, (sincerely or insincerely) at the same altar as themselves."

The Bible teaches me that "as a man thinketh so is he." A man's religious or political creed must directly affect his *moral honesty* and political conduct. A creed about mere matters of speculation might be called a speculative creed, but his creed about practical matters must be a *practical creed,* if a man's judgment regulates his practice. I hold that no man has any more *moral honesty* than he has *moral principle;* and he who is bound by no rational sense of moral and religious obligation to his Maker, has no *fitness* for any office among his fellow citizens.

Instead of advocating, I have always reprobated the enactment and use of any *test oath for office:* but this I confess, that by the right use of the pulpit, the press, and all means of communicating knowledge, I would wish the whole community to become so wise, religious and virtuous, that they will support none, but apparently virtuous men of good religious and moral conduct for any office either in the national or state governments. The majority have a right to elect those whom they prefer, and when the majority of the community realize that scoffers at religious denominations, avowed infidels, profane swearers, contemners of the Sabbath, and the patrons of promiscuous concubinage, are destitute of moral honesty and fitness for office, they may very lawfully, and they will most certainly refuse to vote for them. I plead for the same enjoyment of liberty and right of voting agreeably to their judgment and choice, to be extended to the religious and the irreligious. The infidel party in N. York have a constitutional right to elect infidels and Fanny Wright politicians, if they can obtain a majority of suffrages for them: and all I desire is, that the friends of divine revelation and of good moral character, of all truly Christian denominations may co-operate, from mutual regard to each other, the cause of Christ, and the best interests of our happy republican country, in promoting the elevation to office of good men, who fear God, and work righteousness. A moral and religious man of any denomination of Christians, who is otherwise competent for office will satisfy me; but I verily think, that without some true religion there is no moral honesty on which it is safe for a community to rely.

From the Missionary Reporter.

THE GENERAL ASSEMBLY'S MISSIONS.

*Extract from a Missionary in Cattaraugus County, N. Y.*

[This missionary has regularly supplied 7 stations during the last 5 months, and occasionally visited other places.]

"The first station I occupied, was Franklinville, situated on the Ischua Creek, 20 miles from its junction with the Allegany. Here were 30 members of the Presbyterian church in covenant with each other, and who had enjoyed occasional supplies. They had no rules of discipline, and were independent of any ecclesiastical body. They held no meetings by themselves, except when a preacher was present.

With this church I have spent 7 Sabbaths, preached 22 times, administered the sacrament of the Lord's supper twice, baptised one adult and one infant, attended a few prayer meetings, meetings of the Sessions, and Temperance society.

Feb. 3d, I organized this church by setting apart 3 Elders in the manner our constitution directs. The church is connected with the Presbytery of Angelica. We have dismissed 4 members, and admitted 4,—1 on certificate, and 3 on profession. Here

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has been some serious attention, and cases of conviction and hopeful conversion.

Ellicottsville, our county seat is my next station. Here had formerly been a church connected with the Buffalo Presbytery.—But none existed of any order, when I came here, if I may except an Episcopal. A few members, relics of the old one and others recently from abroad, were found here and there to tell the sad tale of its death. It was thought to be a fruitless attempt to make an effort to organize a chh. or even a society, or to raise a subscription for missionary services. After a few weeks however, our school house became full and crowded so as to render it uncomfortable.

Dec. 19 and 20. Assisted by the Rev. Mr. Gridley, we organized a church of 11 members, and ordained 4 Elders. Since, we have added 9 members, making our present number 20. Here I have preached 17 times, administered the sacrament of the Lord's supper twice, baptised one infant, attended one meeting of the County Bible Society, a few meetings of the Sessions, prayer and other religious meetings, where I have taken a part in the exercises.

I have visited other towns, viz. Little Valley, Machias, Napoli and Olean, where I have preached 9 times. In each of all these towns there are some Presbyterians. At Olean once existed a church, connected with the Bath Presbytery, but is now lost. It cried for help, but being so far from the others from whence help could be found, none heard,—and she died alone, unpitied and unknown. Her name was known on the records of Angelica Presbytery, but none knew that she was dead, till it was told them a few weeks since. I have visited other towns, and am solicited and importuned to come and preach to them. But how can I? Will no one pity poor Cataraugus? Will no one come and help me? Will any body send a poor missionary here a few tracts? He has nothing to purchase them for the people. I found the field assigned me a large one, a field 30 miles square, but one church fully organized, and but one minister in the whole county of our order.

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BIOGRAPHY.

The following narrative of the early life and conversion of a native young man, now a member of the Ceylon mission church, was drawn up by himself, and read in the church at the time of his admission. The narrative was forwarded by the missionaries, and may serve as a specimen of the character, religious knowledge, and feeling of the native church members generally, who have not enjoyed regular instruction in the mission schools.—*Miss. Herald.*

*Catheraman's Account of Himself.*

Respecting the writer Mr. Winslow remarks—

Catheraman is a fisherman of Navaly in Manepy. He was, previous to his conversion, very ignorant, not being able to read intelligibly his own language. Since then he has become quite versed in the Scriptures, repeating large portions most appropriately when engaged in controversy, or in exhortation. He is very active and zealous in making known the Gospel, being employed as a reader at Manepy, and he attends regularly and with profit the Theological class, which meets at Oodooville once in each week.

This account was written by Catheraman in Tamul, and translated into English and somewhat abridged by Asa M'Farland, formerly a member of the missionary seminary, and now a native catechist at Oodooville.

Though the mercy, which the omnipresent God has shown me, is inexpressible, yet I desire to tell you some of it. Being the chief of sinners, I passed my days with a conceited heart, thinking myself to be a good man, not even knowing what sin means. It happened one day, that several persons were going to the bungalow to hear preaching. I went with them, and heard the minister. He told us that we must not give place to the deceitfulness of the devil, but seek salvation thro' Jesus Christ. Having heard these words, I went and inquired of my relations and acquaintances what the preaching meant. On another day, when I was going out to work, I saw Philip,* who asked me whether I was a heathen. I told him I was. He asked me to come and hear preaching. I told him I had no one to accompany me. He said that Antony† (one of his neighbors,) usually attended, and that I could come with him. I pretty soon went to Antony, who gave me a book which I read with much pleasure. After that, it was my custom to attend preaching with Antony, and when we returned home, we read and spoke to the people. One day, as I was reading the Bible to the people, an odigar, or headman of the village, with others, came and tried to prevent us from reading to the people; but I told him I would not fear those who can do nothing after they have killed the body, but the mighty God only, who is able to destroy both body and soul in hell. As he went away he said, you will be sorry for it, if you disobey me and continue to read. We used frequently to go to the missionary, to converse about religious things. One day I requested him to baptise me, and to admit me into the church; but he told me to wait, and that he must first inquire about my conduct. A Roman Catholic told me and Antony one day, that if we are not baptised and received into the church, we cannot be Christians, or go to heaven. My mind was much affected by his remarks. I went to bed, but could not sleep. At length I fell into a drowse, and dreamed that I was carried into a field where was a tank, at one side of which stood a man. Those who carried me told him, that I wished to be baptised. He asked me, whether I believed on the Lord Jesus Christ. I replied that I did. He then baptised me, and I returned home with exceeding joy.

After several weeks, I joined the church. I then had great confidence in Christ, that he would have mercy on my wife, and show her the danger to which she was exposed. I prayed to him, and constantly read the word of God to her. Soon after this I was taken sick with the cholera, and the missionary, who was the means of my being brought into the way of salvation, attended and took care of me, both as doctor and servant; nor am I willing to pass over this subject without expressing my feelings toward him for his kindness. I thought and said, that as Christ, though he was God, came into the world to set a good example, so the missionaries have come to do good to this people. The thought, that while even those of my countrymen who attended on the missionary, loathed to touch me, he most cheerfully took care of me, constantly dwelt upon my mind. As my desire to speak to the people about the way of salvation was great, I used to go among my neighbors and others, and tell them this good news. Some of them would call me a fool and dunce, and say that it is not proper for me to have a wife, because I do not earn my living; others would call me a low barber, &c.; and some would say that I was a hypocrite, running about to get clothes and money. Though these words tended to make me ashamed, I would restrain myself from being so, and told them, If you follow the Lord Jesus Christ, you will not only obtain these good things, but everlasting and perfect happiness; therefore turn ye from your dangerous ways. Some of my neighbors who heard the word of God, have repented of their sins, been baptised, and joined the church; and some are candidates for admission to the church. When I did not get food enough to satisfy my hunger, I used to thank the Lord for what he was pleased to give me, and then I would go to my neighbors to read the Bible, and speak to them. It was my desire, wherever I went, and whomsoever I saw, to speak of Christ and salvation through him.

The missionary called me, and told me to go to Soothoomally once a week, and distribute tracts to the fishermen in that village; but as my desire to do this work was great, I used to go every day, in consequence of which my worldly profits became less. God did not, however, leave me destitute of food. Some great men would ask me, whether my faith was so strong as to enable me thus to be careless of my living, and would tell me not to injure myself by running about in this way. I used to reply, Though I seek the good things of the world, I must die; therefore I will make *this* my daily work and my living.

As God was merciful towards me, he caused the missionary to give me food.—One day I went to read the word of God, and to speak with the fishermen. Then they were much displeased and said, What, you yourself being a heathen, do you come to trouble us, as you have troubled the fishermen in your village? So one said, Take off his handkerchief: others caught hold of the tracts and the Acts of the Apostles, which I had, and ran away; and another came round behind me with a stick in his hand, and mocked me. Then the man who took away the books, came running to me, and caught me by the neck, just as he would a thief. I stood still, but told them that God would not forget them in the day of judgement, and even the judges of the country would not suffer plunderers to go unpunished. When I had said these things they desisted, and made me stop a little. I have been to the same place twice since, and the man who before abused me most, came to me and not only heard very attentively, but begged me to forgive him his faults, and said he did it in sport. I told him to look to Jesus Christ, and beg him to forgive.

At another time, the missionary gave me some books and tracts, and told me I might go to the islands and distribute them. I took a small boat, and went over to one of the islands, but it soon began to rain very hard. I took an olla, however, to keep my head and books dry, and went from house to house, conversing and reading and distributing the books. Some of the Roman Catholics told me, that it was very wrong to forsake the virgin Mary, and worship Jesus Christ only; and that if I did not worship the apostles, too, I should not obtain their favor. I told him that I did not find any place in the Bible, where it is said we must worship them, and as it is not taught in the Bible, we should not worship them. They asked me my name. I told them Catheraman. They replied; Why, then, do you bring the word of God to the people, while you have nothing but a heathen name yourself? I told them that it was my duty to bring to others the word of salvation, which God has been pleased to show me. When it was dark I called at a house, and staid all night. In the morning it rained very hard, but I took an olla to shelter myself a little, and went to another village, where I distributed several tracts. I then passed on to another village. There some opposed me, and one blasphemed our Saviour. I told him that he did not know the God who made him, and therefore he spoke thus, and urged him to take a tract, but he refused. I told him that when God comes to judge the people, he also must stand before him, and that the impenitent must be cast into hell. I then went to another village; and as the rain and wind were very hard I staid over night, and the next day came home. After this I used to visit my neighbors daily. When I spoke with great men I took the place of a slave, and when speaking to the people of low classes, I spoke to them as friends.

A headman once commanded me not to come and read the word of God in the streets of the village, and though I told him it is better to obey God than man, still he threatened me and commanded me not to read. He heard me very attentively when I went to him and spoke with him on another day. Not long after I went to the islands again. I also got leave of the missionary to go into different parishes near. [illegible] would dispute with me, still I tried to tell them plainly of Jesus Christ. Some months after this I went with the missionary to some islands more distant, where we staid two or three days distributing tracts and books. I came across some brahmins, who were unwilling to attend to what I said, and though I constrained them to listen, still they objected, saying, "What is the soul? What is the body? They are composed of five elements, and when men die, the elements which compose the soul and body will be separated from each other and be mixed with their respective elements." They would not receive our tracts. We left them and went from house to house. Some disputed, others heard very attentively and received tracts. In one of the islands we found a Portuguese man reading the Bible, with whom we stopped and prayed to God: with him and his family we spent the Sabbath very happily in reading and prayer. In the evening we passed on to another village. In the morning we got a boat and crossed over to another island, and as our tracts were all gone, we conversed with those we met by the way, and came home.

Not long after this the missionary took me and some others and went to Charvechary, Catchai Varanny Castlavaly, and Point Pedro. After my return I went to Soothoomally, a village near mine, and spoke to several persons, exhorting them to seek salvation through Jesus Christ.—One of them got angry, and came up to me with an axe, as though he would beat me, saying, Have you come to ridicule us and our gods, and tell us to repent? A school master who was sitting near at the time, rebuked him for doing so, and some of the people begged me not to inform the missionary of their bad conduct.

This narrative exhibits the kind of labor which the native assistants, under the direction of the missionaries, and furnished with books and tracts are able to perform. The influence of the mission on the people, therefore, may be expected to increase every year, as new classes leave the seminary and become catechists and distributors of tracts among their countrymen. The narrative also shows what kind of opposition the native converts have to contend with, and how their characters are tested.

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BOMBAY.

Extracts from the Private Journal of Mr. Stone.

*Mahratta Services in the Chapel.*

At no time, perhaps, does the missionary contrast the character and fruits of idolatry with those of Christianity, so directly and with such effect on his own feelings, as on the Sabbath, when he has before him those who have been in some measure improved by the Gospel which he preaches. He remembers what they once were, and sees what his labors have been the means of making them. —*Missionary Herald.*

*Sab. Dec.* 14. An unusual number of natives attended the Mahratta service at the chapel, and a pleasing growing attention to the word preached is manifested from Sabbath to Sabbath. About 70 girls belonging to our female schools attend regularly at the chapel Sabbath mornings, and after the morning services they are examined in reading the Scriptures, and reciting the Commandments, Catechism, and portions of Scripture committed to memory. It is very interesting to our feelings to see with what facility these pagan girls learn to read the word of God and commit to memory the principles of our holy religion, and what becoming deportment and eager attention they manifest in the house of God. When they first attended, there was an irreverence and wildness about them, which was to be expected from untutored pagans; but now their conduct will not suffer in comparison with the best regulated Sabbath schools in America. Many of the natives turn in to hear them read the word of God, and go away wondering and saying, What do these new things mean? It is now a time of wonder among the natives. To hear females read is to Hindoos a new thing under the sun. They have hitherto supposed females incapable of learning to read and write. So their brahmins have taught. And what shall I say in regard to my own feelings in view of these things? Sometimes my faith perceives the operations of the Spirit of God upon the hearts of many while listening to the preached word: then again I seem to see them as impenetrable to the influence of divine truth as the trees and stones. I now rejoice in the dawning of a brighter day: and now mourn beneath a more gloomy cloud. Still, wavering as my faith is, as to the time of its dawn, I know full well that a brighter day is approaching; and whether my anxious eyes, before they close in death, shall greet the light of it or not, it is my duty and my privilege to labor and pray for its speedy arrival.

*Views of a Brahmin respecting Christianity and Hindooism.*

16. Had a long conversation with my brahmin respecting the comparative claims of Christianity and Hindooism to a divine origin. He is very bitter against Christianity, or rather, he endeavors to maintain that Christianity and Hindooism are the same in substance, the only difference being in the different incarnations of God; the incarnation of their god is the same to them that ours is to us; that every nation of people must have an incarnation of their own flesh; and that Christ was the incarnation of God in an Englishman's body &c. as Krishnoo was in a Hindoo's. On telling him that Christ did not appear in an Englishman's body, but in the body of a Jew, he seemed stumbled, he did not see how he could save the English. This led me to explain to him the nature of Christianity, and that it was designed for all persons of every age and nation. He says that both religions are true, Christianity adapted for white men, and Hindooism for colored men. This is a favorite sentiment among the more enlightened brahmins, in order to avoid a discussion as to to the comparative claims which the two systems have to a divine origin. They are aware that, if they admit that but one religion can be true, the arguments will preponderate in favor of Christianity: and that consequently Hindooism will be seen to be false, and must be renounced. A spirit of trembling has already seized the champions of Hindooism. They fear the fulfilment of their ancient prophecies, that the time will come when all the distinctions of cast will be done away and merged in one. May these apprehensions be speedily realized.

I asked the brahmin how two religions which are directly opposite in their spirit, their requirements, and their doctrines, could be the revelation of the same God, or be true. He replied that the Christian religion is true to the English, but not to Hindoos; and on the other hand, Hindooism is true to Hindoos, but not to English. He said it would be wrong for the English to forsake their religion and embrace the Hindoo religion, and it is wrong for Hindoos to forsake their religion and embrace Christianity. I then asked him if he admitted that the true God gav the Christian religion? He said yes. I asked him then if it was all true? He said yes. I then told him that the Christian religion or the Bible, says that the Hindoo religion and all other religions are false; and asked how this religion could be true, and other religions, which it pronounces false, could be true also. He seemed to be in a dilemma, and with highly excited feeling, said he did not like to hear us say that unless Hindoos repent of their idolatry, and believe in the Lord Jesus Christ, they will go to hell, he did not wish to have Christians propagate their religion among the Hindoos. I replied, What shall we do? You say that the true God, the God of Hindoos as well as of Christians, is the author of the Christian religion; and this religion requires us to go into all nations and preach the gospel to every creature; Hindoos as well as Musselmans and others, assuring them that those who believe in Christ shall be saved, but those who believe not shall be condemned; and that all idolaters and all who forget God shall be cast into hell. Now sir, shall we obey or disobey God? Which will be right? He replied hastily, obey God and preach your Gospel to the Hindoos, but they will not believe. I replied that many had believed, and that others would. Then, said he, they will all be outcasts.

*Salutary Effects of Schools for Females*

The deplorable ignorance on all moral subjects, prevalent among the mass of the people, especially among the females, and the debasing views which they are taught to entertain respecting their capacities and the end of their being, as well as the change which is immediately wrought by Christian instruction, are well illustrated in the following anecdote.

26. As Mrs. S. and myself were returning from a visit to one of our female schools this morning, and passing through a native street, we heard a voice from behind saying "Sir, give me a book." We turned and saw a young female about ten years old, coming out of a native hut anointed and adorned for her marriage, and attended by ten or twelve virgins of her own age. She desired a book. I asked her if she could read. She said Yes. I then asked her where she learned to read. She replied that she learned in the Christian school, taught by Luee Buey; which is one of those under the superintendence of Miss Farrar. I gave her the tract called "The Three Worlds," which she read with considerable fluency. Very soon a multitude of women and men also were collected round us: I asked several adults if they could read. All answered in the negative. I then requested them to hear the little girl read. They listened with astonishment, and seemed as if they could hardly trust their own ears and eyes. It was probably the first time they ever heard a female read. I requested the girl to repeat the Commandments; which she did correctly. I then asked her several questions in the Catechism, which she also promptly and correctly answered. I first put the same questions to several of the aged and respectable Hindoos who were standing around. This I did to let them know how much more a little girl knew about God and Christ than themselves.—They were such questions as these—Who made you? What else did God make? Of what did God make all things? How long has God lived? Where is God? Who is Jesus Christ? Why did he come into this world? Have you sinned? Can Christ save you? Will he? What is true repentance, true faith? &c. No one could answer these except the little girl and two boys belonging to our schools. I addressed them on the importance of learning to read, and the good which would result from female education. They all said it was good. I promised to send their daughters to our schools. This is a day of wonders to this heathen people.

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MORAVIAN MISSIONS.

The following extract from a letter of Rev. J. C. Kleinschmidt, a Moravian Missionary in Greenland, (which we copy from the last number of the United Brethren's Missionary Intelligencer,) shows what doctrine of Christianity it is that gives to the Moravians that disinterestedness and success in their missionary efforts, which have drawn forth the applause of all classes of people.—*Boston Recorder.*

"It is indeed true, my dear brother, that *the all-conquering word of the atoning sufferings and death of Jesus*, approves itself the power of God in the hearts of these people; and I cannot describe the impression made upon them, when this great subject is treated of, especially at baptisms and communions. I think the substance of all our singing and preaching should be continually, *Worthy is the Lamb that was slain, and hath redeemed us to God by His blood.* If I should live here to see the Centenary jubilee of the Greenland mission, I think I should enjoy a heavenly feast. As a youth, I often thought what delight it would afford me, to see a congregation of converts from among the heathen; and thanks to our Saviour, I have both seen, and had the favor to serve such a flock of Christ for a number of years. I never wish to omit meeting the Greenland congregation at church, and my greatest delight is to join this dear people in singing the praises of their Redeemer, and to hear them declare what the Lord hath done for their souls."

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From the N. H. (Dover) Chronicle.

CEYLON MISSION.

We have been favored with the following extract from a letter from Rev. Miron Winslow in Ceylon, to his brother in this town, which we with pleasure lay before our readers.

In regard to the state of our Missions, it is in general prosperous; though we greatly need more special divine influence. We have nearly four thousand children in our native free schools, and two hundred in our boarding establishments. Only a small number comparatively of these children and youth appear as yet to have received saving impressions. The good seed which is sown will not be lost, but we must have long patience for the harvest. We have received into the church the last year only eight or ten members, and we have had the grief to expel three who had been previously admitted." [The number previously admitted is about sixty or seventy.] "But there is some progress, for which we should be thankful and praise the Lord — The Seminary goes on well; and the Female School here has done better the past year than any time before, making good progress in Geography, Arithmetic, &c. Of the Theological class under my instruction, three are now ready for license, four have received Certificates as Catechists, and eight as Readers and Exhorters. We are also doing a good deal, considering our means, in the preparation and printing of tracts and elementary books. Much of my time the last year has been devoted to this labor, which I hope will turn to some account in the end. Pray for us, that the Spirit may be poured upon us from above.

We have been afflicted as a mission by the illness of Dr. Scudder, who was obliged to repair to the Nulgherries for his health, and there within a few weeks, when about to return home, he has been brought to the borders of the grave by a fever. He is now recovering, and Mrs. Scudder has just left. I offered to join him."

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TRACT CAUSE.

TRACT DISTRIBUTION IN NEW-ORLEANS.

It was announced, some time since, that the Committee of the American Tract Society had made a grant of 500,000 pages of Tracts, to aid the Board of Agency in New-Orleans, particularly in their gratuitous distributions in that city; and also that Mr. Moses H. Wilder had been commissioned by the Parent Institution as an Agent to assist them in their responsible labors. Mr. Wilder has now presented the report of his agency to the month of June, of which the following is an abstract.—*Am. Tract Magazine.*

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| On my arrival at New-Orleans, the Depository contained, in Tracts & volumes, | 1,082,580 pages. |
| Since received, | 717,600 |
| | 1,800,180 |
| Sold to Auxiliaries and individuals | 216,493 |
| Gratuitously distributed in Texas | 15,520 |
| Do. in Florida | 10,000 |
| Do. in interior of Louisiana | 144,800 |
| Do. in New-Orleans to sailors and boatmen 42,000; Sabbath schools 2,500; monthly distribution 220,105; miscellaneous 32,500 | 319,145 |
| Do. to Steam-Boats on the river | 16,000 |
| | 721,958 |
| Remaining in the Depository June 4, | 1,123,186 |

*Systematic Monthly Distribution.*

The monthly distribution of Tracts to every family in the city willing to receive them was commenced in March, and has been systematically prosecuted, with very small exceptions, throughout the city for three successive months. I hoped to find individuals to engage in the distribution who would be able to continue the work without the aid of an Agent. Only six, however, have yet enlisted as distributors, a part of whom have proved very zealous and efficient laborers. The results of the distribution for April were as follows.

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| Families supplied: French 2316; English 1,156; German 108; Span. 98 | 3,588 |
| Houses to which access was not gained | 16 |
| Families refusing the Tract | 66 |
| | 2,912 |

The manner in which the Tracts have been received has been truly gratifying, and, as far as I can judge, they have been read by a greater proportion of those who receive them than those distributed in New York, and with greater interest.—Often have the French ladies followed me in the street, as I have passed their doors, to get more Tracts, and many have expressed their satisfaction in high terms, that they could once more have Tracts to read; for they had not seen any since they had been in the city. In the last month's distribution I was often compelled, by families who spoke in English, to go in; and sometimes have conversed with them freely respecting the concerns of the soul; in one or two individuals I have found considerable anxiety on the subject of religion.

A Frenchman who, in March, treated me very coolly, in April met me with gratitude for the Tract, and in May came to the Depository to obtain a Bible for a friend, and expressed the great interest he had felt in reading it himself. On giving a tract to an old lady, she expressed much joy at seeing Tracts in this country, and said she had often read them in England with much profit.

A Spanish woman appeared much gratified to find a book that she could read; saying, "You must have a good heart to give away such good books." When I called the next month, she said she had much trouble to make her husband believe that she had not bought the Tract, he was at length satisfied; carried it to his store in the lower part of the city, and lent it to his neighbors. On visiting that District in April, I found much inquiry for the *Dairyman's Daughter in Spanish.*

An old military officer said he had received a few Tracts from a clergyman some months before, and was much pleased with them, and begged that he might have several for his daughters in French and Spanish.

A young woman said she had read the Watchmaker many times, and was anxious to get some other. I asked if she knew any thing of the religion which was so dear to the poor Watchmaker. She said she did not, and that was what caused her trouble; she would give the whole world, were it at her disposal, to know that she was a christian.—After some conversation I left her the *"Way to be Saved,"* probably never to see her again till the final day of judgement.

On presenting a Tract the second month to a French Druggist, he took the last one out of his desk and said it was good, and appeard much pleased to receive another. He soon followed me to another house, and urged me back; took me into his room, and showed me his Bible, and seemed to wish me to understand that he read it much more now than before I left him the Tracts.

I met a man in the street who said the Tract gave me the other day told me it was wrong to on Sunday, and that he had thought more of bath-breaking for four days than he had before as many years; he thought it was all wrong and would be guilty of it no more.

A young man of intelligence, a catholic, on one of the officers of the Board of Agency told him that a gentleman had been giving Tracts in his neighborhood; that he had been prejudiced against them, but if all our Tracts such as that gentleman left at his house, he do all in his power to promote their circulation. The Tracts referred to were the Watchmaker, to be saved, and Dairyman's Daughter.

Often, on passing through a District after it supplied, I have seen men and women sitting their doors with a Tract in their hand, and engaged in perusing it. Thirty or forty have been supplied with Bibles. Though I report any cases of conversion thro' the instrumentality of these Tracts yet the eagerness with they were sought after, and their effect, already parent, in leading people to think about their have brought me to the conclusion, that eternity will unfold the most important results from monthly Tract distribution in New-Orleans.

*Distribution on the Levee.*

A most important branch of Tract operation New-Orleans is a judicious distribution on bath mornings, on the Levee, which is then ed with sailors, boatmen, laborers, peddlers, chants, and in fact with all descriptions of Numerous vessels and steamboats are loaded unloaded on the Sabbath, and probably more on that day than on any other. I have generally spent the Sabbath in distributing small Tracts every one that would take them, at the same time inviting them to the Mariner's Church.

On offering a man a Tract on Sabbath-breaking he began to swear in the most dreadful manner. I however, read him the Swearer's Prayer. I induced one gentleman and another to take a Tract, and about 30 were immediately distributed. The next Sabbath I found the same man on board a vessel; he invited me on board his boat, and had a considerable religious conversation with him. It appeared that when about 15 years old he was hopefully converted, and had fallen into the sinful state by imbibing the sentiments of Universalism. His confidence in that system seemed somewhat shaken; he had just received a letter from his wife in the country, which he said shook his faith more than any thing he had seen since he had left the church.

As four men were unloading a flat boat, I told them that they had forgotten a law that was in force in this country. They said they were well acquainted with the laws of Louisiana and were not conscious of having violated any, and desired to know to what law I referred. I replied, "Verily, my Sabbaths ye shall keep." O said the master, "there is no Sabbath here!" I replied, God never granted New-Orleans. He acknowledged he was wrong, and immediately left his work; said he had got the habit of going to church constantly, because every body worked here, he thought he would not alone. I gave them each a Tract, and in the afternoon they were all at the Mariner's church.

One morning I found an old sailor making a partion to sell a quantity of poultry, gave him a Tract *'On the Lord's Day'* and endeavored to persuade him to put aside his business & go to church. He acknowledged my advice was good, but he should lose all his property if he did not take care of it. I told him he had better lose his property than lose his soul, as he certainly would if he continued a Sabbath-breaker. In the afternoon he was at the Mariner's church, and before sermon related the circumstances of our interview, with that he could not get along with his work, and was obliged to put it by and go to church.

I asked a young sailor if his mother never spoke to him about religion. He said she did. He said another who stood near; "and she prayed for us too; and if we had followed her advice we might have escaped many a hard time." After a very interesting conversation during which a occasional tear stole down their cheeks, I gave them "Praying Mother" and "Charles Grafton." In the afternoon and evening they were both at church and were very solemn.

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TWO TRACTS DROPPED BY THE WAY-SIDE.

A clergyman of New-York city related from the pulpit the following fact. A clergyman in a neighboring town, a few months since, as he was riding, passed some young females, near a school-house, and dropped from his carriage two Tracts which he had previously marked. Some time after he was conversing with a young woman with reference to her spiritual state, and found her rejoicing in the hope of pardoned sin. He inquired the history of her religious feelings, and she traced them to a Tract dropped by a traveller, which was manifestly one of the two above referred to. He was at length called to see another young woman on a sick bed, whose mind was calm and composed in view of death, which the event proved was near at hand. She traced her first serious impressions to the circumstance of two Tracts being dropped by a traveller—one of which she said was taken up by her companion, the other by herself; and now, said she, we are both hoping in Christ. She had preserved the Tract as a precious treasure, and putting her hand under her pillow, drew it to the clergyman, who immediately recognised the marks he had written on it.—*American Tract Magazine.*

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TEMPERANCE.

*Long Island.*—I called at a tavern, as I was travelling through the Island a few weeks since, which was kept by a deacon of a church, and you may be sure that in this day of temperance reformation his bar was plentifully supplied with ardent. *Selling grog is a worthy employment for a deacon!* It reminds me of the question, "do men gather grapes of thorns, or figs of thistles?"

A merchant in Southold remarked to me the other day, that where he formerly sold eight hogsheads of rum, he thought he should not now sell more than one.—*Friends of Temperance.*

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*How Drunkard, "clear out!"* A hard drinker was heard to remark that the temperance measures had rendered it so unpopular to drink grog, which soon it might be difficult to obtain, that he believed that *would clear out!* He therefore purchased a quar of ardent spirits and two ounces of laudanum, which he puts into a pint of the spirits, and drank it. He was thrown into a deep sleep from whence he never awoke.—*Ib.*

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*Scotland.*—Another interesting supplement to the Canadian Courant, on the subject of intemperance, has been issued. It says:

"By the late arrivals from Scotland we have received the most heart cheering intelligence respecting the progress of Te-

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* Philip Matthew, then a native assistant at Manepy.
† Anthony has since died in the faith.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



perance in that country. Within a few months, the subject has engaged the attention of many influential men, and means have been taken to inform and arouse the public mind."

*Tennessee.*—Maj. Gen. Gaines, who has his head quarters at Nashville, has taken a decided stand in favor of the formation of societies. Mr. Grundy, U. S. Senator from the State of Tennessee, in addressing the young ladies of a seminary, which contains upwards of *one hundred* pupils, remarked, that if he could only persuade the young ladies of our country, or any portion of them to withdraw their *arms* from every young man on whose breath there is the least savor of *strong drink*, he could accomplish more than he could any other way.—*Pittsburg Herald.*

*Massachusetts.*—A letter dated Mendon, 10th of the 7th month 1830, says: "In 1822, a few individuals here formed ourselves into an Association to abstain from distilled spirit at social parties, at funerals, and even when taking care of the sick,—not to keep the article in our houses nor taste it, except from pain and distress.—The title was, 'Female Advocates for Temperance.'"—*Journal of Humanity.*

*Important Precedent.*—A meeting was held at the summit level of the Chemung Canal on the 1st inst. attended by the Engineer, many of the Contractors and several inhabitants, to concert measures for the *construction of the Chemung Canal, without the use of ardent spirits.* They adjourned to give time for a more general notice, and were to meet again yesterday; when it is hoped their laudable efforts were so unanimously seconded that the traveller, as he may hereafter glide over its surface or pass along its borders, may have the proud satisfaction of knowing that it is a monument of the *temperance* as well as the enterprise of American citizens and the state of New York.—*West. Spectator.*

*West Point.*—The National Intelligencer of the 13th inst. contains a report of the Board of Visiters to the U. S. Military Academy at West Point, addressed to the Hon. J. H. Eaton, Secretary of War. Under the head of *Police*, the Visiters introduce the subject of Sutling and Temperance. Regretting the existence of a Sutler's Establishment at the station, they allude to the formation of a Temperance Society in the following terms:—

"We are glad to learn that through the instrumentality of a Temperance Society, recently formed among the soldiers, and by other measures prudently adopted, the consumption of spirituous liquors has manifestly decreased.—*Gen. of Temperance.*

*Temperance Celebrations* of the 4th of July have multiplied this year to a great extent.

ROCHESTER:
FRIDAY, AUGUST 13, 1830.

*The American Tract Society.*—Rev. Mr. Hallock, Corresponding Secretary of the American Tract Society was here last week on business connected with the interests of this institution.

His first object was to arouse the slumbering energies of Christians to the importance, and to show them the practicability, of placing in the hands of every family in the country once a month, one of these little heralds of salvation, which have been so signally blessed, in so many instances, to the conversion of sinners. The prayers of every friend of the tract cause should follow him—nor their prayers only—it is a business which particularly requires personal exertions and pecuniary sacrifices. Could this benevolent effort be carried into full effect, how many of the waste places of Zion which are now left to mourn over their desolations not only without the ministrations of the living preacher, but almost without the benign, the moralizing and heavenly influences of the Christian Sabbath—the aged passing to the tomb and the bar of God without the consolations of religion, and the rising generation growing up to fill their places, untaught in the things which pertain to salvation, and their characters forming without the impress of gospel morality—would have cause of thankfulness in time and eternity for the existence of the American Tract Society.

The numerous instances in which the aged sinner has been brought to a knowledge of the truth at the eleventh hour,—in which domestic peace has been restored to families—the outcast from society restored to its bosom—the intemperate reclaimed, industry excited, and competence afforded to the poor and degraded, ought to be sufficient evidence of the inestimable value of Tracts, and sufficient to excite every christian to put forth his energies in this department of benevolent enterprise.

But Mr. Hallock had another object in his visit. It was to obtain the means of aiding in the purchase of Tracts, and the support of agents to carry them into the desolate regions of the south and west—into the valley of the Mississippi, into which a tide of population is rolling that soon will control the political destinies of our country.

What that influence shall be—whether to sustain our free institutions, or to destroy them, will depend, in a great measure, upon its moral character, and that character will depend in this, as in every case, upon the religious instruction it receives—upon the Bible—the preachers of the word, and the other means of communicating the doctrines of the gospel of Christ. And while the increase of population so far exceeds the ordinary means of religious instruction, by a stated or even an itinerant ministry, it would seem if no additional motive would be required to excite those who value the souls of men, or desire and pray for the prosperity of our country, to assist in sending to every family in the vast region of the west, the good news of salvation, in this cheap feasible, speedy and efficient mode—the monthly distribution of tracts.

As a specimen of what has been done in one place—of the necessity of doing immensely more, and of the utility of this simple and unostentatious way of doing good, we refer our readers to the interesting article which we give this week from the Am. Tract Magazine, on the distribution of tracts in New Orleans.

The Philadelphia Recorder says it is a thought which ought to occupy the minds of christians of that city, and one which "they ought to employ for the most important religious purposes, that during the last ten days, one at least of our citizens has been called into eternity every hour"—yet we might add that such events are seldom productive of any lasting or beneficial impressions. Calls and warnings from the providence of God are less heeded than those given in his word, or from the mouth of the living preacher, and yet multitudes appear to imagine that should God in his providential dealings, so order events as to show them clearly, the uncertainty of life—so order events as to teach them this by the sickness & death of friends; they should—they would then consider—but facts prove the fallacy of such hopes. The judgments of God in great public calamities seldom lead to any general amendment of life—any general turning to the Lord.

Indeed is it to be expected that those who have not only Moses and the Prophets, but the preaching of Jesus Christ and his Apostles, and have refused to hear them, should be brought to repentance and obedience by some special judgments of God. If God has not given enough to make the path of duty plain and to take away all excuses from the sinner, we may indeed expect that he will *further* reveal his will and make more manifest his displeasure at sin, by special calls, by judgments, by sickness, by death or in some other way. But who is prepared to ask for more clear revelation, on the ground that he has not already enough to show him his duty? Yet such hopes and expectations as that mentioned above are no doubt indulged by thousands, but they will prove as the spiders web!! Prepare to meet thy God—and that speedily—*now*—is the command of the Almighty—and when this is obeyed, then more light, and a clearer manifestation of the will of our Heavenly Father may be sought and *hoped* for—even the guidance of the Holy Spirit which is promised to those that *love* him.

☞ We this week send out our Bills to those who have not already received them, and earnestly call upon our subscribers to pay over to our local agents the amount due, and agents are requested to transmit to us all monies so paid, as soon as possible.

We would also notice, that Mr. A. Blanchard is now on a tour to obtain subscribers in the counties of Yates and Ontario; and we flatter ourselves that the friends of the establishment, who do not already take the Observer, will avail themselves of this opportunity to prove their *good will*, by giving him their names.

A Meeting was held at the Court House in this village on Friday evening last, to take into consideration the recommendation of the Meeting held at Utica, advising the appointment of delegates to a convention at Syracuse on the 11th inst., with reference to the moral condition of those navigating the canal. The sentiments of the Utica Circular were adopted, and the following delegates were appointed to attend said convention viz:—Rufus Beach, N. T. Rochester, Cha's J. Hill, Z. Freeman, and Rev. Joseph Penney.

"Vox Populi" will appear next week.—We are much pleased with the pleasant manner in which he treats the subject, and hope that others who may follow will be profited by this feature in his communication—at least so far as to avoid all harshness or asperity.

We learn from the Ontario Repository that a meeting is to be holden in Canandaigua to take into consideration the propriety and practicability of rebuilding the Steam Mill which has been destroyed by fire. The Repository says that no fire had been used in that part of the Mill, in which it first appeared and its origin cannot be accounted for in any other way than by attributing it to the careless use of pipes or segars.

The loss of this valuable establishment must be severely felt by the citizens of Canandaigua, and by the surrounding country.

*Crops of Wheat.*—Much of the wheat crop has been cut, and considerable secured, and it is now placed beyond a doubt that we have not had a more abundant harvest in a great many years. From a gentleman who has just returned from Vermont, and has been through the western part of Connecticut and Massachusetts, and whose business has led him to examine and make enquiries with respect to the prospects of the harvest, we are informed that in New-England generally, the Rye and the little wheat that was on the ground, were never more promising.

The crops at the south and in Ohio and Michigan, we are informed, are also very abundant.

It should be recollected, that after the 1st Sept next, the circulation of bills of a less denomination than $5, on *Banks out of this state*, are prohibited by a law of our last legislature.—Penalty, forfeiture of the bill so offered and cost of suit.

The Rev. J. R. Barbour of Byfield, Mass., requests in the Journal of Humanity, the ministers and clerks of churches *of all denominations* to send him written answers to the following questions, as he wishes to embody the whole in a report that it may be seen at one view how much of Zions trouble originates from the use of ardent spirits. Such a table we have no doubt, would be highly useful and might possibly lead some *rum-drinking Christians* to hesitate, and perhaps to break off altogether, instead of continuing to throw the influence of their example in the scale of the opposers of the temperance measures.

1. What is the whole number of excommunications from your church within the last fifty years, or any part of that time?
2. How many of these, in which intemperance was the charge, or one of the charges?
3. How many confessions have been made to the church in the same time?
4. How many of these were for intemperance?
5. How many cases of exclusion on other charges, in which the individual *soon* become intemperate?

THE LEGITIMATE EFFECTS OF SABBATH BREAKING AND THEATRICAL EXHIBITIONS.

It would seem that the following facts would serve as a warning to parents and men of business, to watch with care the conduct of their children, and those in their employ, and that they would cast an eye of suspicion upon their clerks who are in the habit of spending their Sabbaths in jaunts of pleasure—in sports, and in short, in any other way than in attending some place of religious worship. To expect honesty and faithfulness in those who steal God's time and appropriate it to their own pleasure, or who are habitual attendants upon theatres, is perfectly preposterous. We might ask the merchants and mechanics of some of our villages where their clerks and apprentices get their money to pay for the horses and carriages with which they sport on the Sabbath? And if they get it honestly *now*, how long will it be before their morals will become so corrupted that they will rob them with as little compunction as they now rob God?

From the Journal of Commerce.

A few weeks ago, one or two of the dry goods merchants in Boston became alarmed for the honesty of their own and some of their neighbor's apprentices, from having ascertained that they were in the habit of riding out on Sundays, and frequenting the theatre, taverns and other places of resort, at which they evidently expended more money than they had any honest means of acquiring. After some consultation it was agreed that a committee should investigate the moral character of all the apprentices in the neighborhood. The disclosures produced by this investigation were appalling. One lad was convicted of having, at various times, abstracted goods from the store over that in which he was employed, to the amount of *three-thousand dollars*. He had sold them to an old-clothes-dealer, at about one-third the cost. Another, whose employer was agent for a Bank in the country, from which he received bundles of bank notes from time to time, to be passed over to one of the Boston banks, had abstracted five, ten and sometimes twenty dollars at once, until an aggregate of from six to eight hundred dollars had been taken. The remittances of course fell short; but the fraud went undiscovered until this general investigation.

Between twenty and thirty boys were detected in peculating to a greater or less extent, and dismissed from their places, within the neighborhood of Kilby street alone.

By request.

*Mr. Editor:*—Having been an interested spectator at the recent session of the Genesee Conference of the Methodist Episcopal Church, I have thought a brief and simple notice of the character of its operations might give some interest to the columns of your respectable paper.

The Genesee Conference, embraces a territory bounded on the north by Lake Ontario, west by Niagara river, east by Cayuga Lake, and south by a section of Pennsylvania. About sixty efficient members took their seats, and Bishop Hedding presided. At the close of the Conference, about eighty received their appointments to the different sections in the above territory, and appeared to go forth cheerfully to their work. It is worthy of remark, that the greater part of the members of this Conference are between twenty-five and forty, and not one superannuated by age.

This highly dignified body commenced business of Conference on the 29th of July, and ended on Thursday evening last past of the present month; during which time, I have listened with peculiar satisfaction to the interesting discussions on the various momentous subjects, and I am free to say, (and am persuaded I am not alone in the sentiment) that I have never observed greater order, dignity, and despatch, in the execution of business, in any civil or ecclesiastical body. In the discussion of subjects on which an honest difference of opinion existed, a pleasing harmony and brotherly good feeling uniformly prevailed. When any subject of warm debate was tested by ballot, the minority manifested a dignified submission, and exhibited the sentiment of enlightened and consistent men, truly republican. In the general train of business and discussion, it is remarked, that more than ordinary ingenuity and strength of intellect, characterised this body.

I cannot here omit to notice, with all due respect and reverence, the honored and worthy president, Bishop Hedding. It is a just compliment to him to say, seldom has any man presided in a judicial capacity, with greater dignity and intelligence.—A dignified order and manly decorum prevailed in his presence; and such was the simplicity and unaffectedness of his manners—such the majesty of his appearance—such the evidence of profound talent, wisdom, and piety—all, with one consent, seemed to look up to him as their counsellor and their father. Aside of the dignified attitude of his station, there is one pleasing trait in his character. He appears to be the familiar *friend*, and the *brother*. Among the many interesting subjects of discussion, no one excited deeper interest, and called forth greater talent, than the location of a Seminary of learning. The able and interesting debate engaged the Conference, the greater part of one day,—and although the discussion was somewhat parliamentary, it was not of an ordinary character for intelligence and enlightened understanding.—It was finally determined, by a fair majority, to locate the Seminary at Lima,—and to be named *The Genesee Wesleyan Seminary.* Notwithstanding Lima gained the ascendancy, I am fully satisfied, the Conference respect with grateful emotions, the spirited and honorable exertions of Perry, Brockport Le Roy and Henrietta.

That the Great Head of the Church has owned and blessed the exertions of this body of Divines, is evident, from the fact, that there has been an increase of between three and four thousand members in the church, within the bounds of this Conference, during the year last past. The public preaching during this session of Conference, has evinced to me, that the Methodist preachers are soundly learned in Divinity, and compose an *efficient ministry.*

On last Sabbath, at a meeting in the grove, hundreds listened to the melting eloquence, and persuasive arguments of the Rev. Bishop Hedding and Robert Burch. And that God has blessed this meeting of the Conference is also evident, from the fact, that some have experienced his *Divine* favor, and are made happy in the love of Christ.

Aug. 6. SPECTATOR.

For the Observer.

MOURNING APPAREL, COACHES AT FUNERALS, &c.

*Mr. Chipman:* I think your views, formerly expressed in reference to wearing *mourning apparel* are correct; and I wish you would follow them up till people can be buried *decently*, and not in such an extravagant manner as many are now a days.

Just let me tell you a FACT, that is known to many

A person died lately, whose last days were days of suffering from sheer neglect of her *should-be* friends; and when she was buried, something like half a dozen coaches were summoned to carry the mourners and friends to the funeral, attired in new black clothes that for "decency's sake" must be had, and for *poverty's* sake are not, and *will not* be paid for. I have heard of *"going to jail for the Greeks,"* but going to jail for the *dead* is too common to excite attention.

What is the *use*, the real use of mourning apparel? Does it do the living any good, or can the dead be benefited by it? Are not merchants often left unpaid who supply it? And as to this coach system, I have only to say, I can as well walk half a mile when my friends are dead as work all day when they are all alive. I call for reform, and we must have it. WORKING MAN.

P. S. I want *work* to help pay funeral follies—coach riding, and such like extras. W. M.

For the Observer.

A WORD FOR MINISTERS OF THE GOSPEL.

As ministers of the Gospel are "of like passions with other men," it is highly important to their usefulness that they look well to the frame of their own minds when, from the pulpit they portray the characters of others. "Zeal not according to knowledge," sometimes manifests itself, in pointing out the real or supposed faults of individuals in such a manner that it is as evidently the design of the speaker to direct the minds of the assembly to them, as tho' their names were called. My feelings, occasionally, have been wounded by the dishonour thus cast upon the cause of Christ, and my sympathy excited for those who were thrust before the public, in this indecorous if not unchristian manner. It is not my desire that ministers should be less faithful in the exhibition of truth, or less pungent in applying it to the conscience. It is indeed their duty to avail themselves of their knowledge of individual characters, to do them good in a public discourse. But their remarks, tho' faithful, should be made in a spirit of kindness and love. Then they become like arrows to the conscience. But when it is evident to a hearer, that his minister is studious to hold him up to public reproach, every avenue to his conscience is closed. Other feelings than those of salutary remorse occupy his mind.—He feels indignant and disgusted, that a preacher of the Gospel should take advantage of his sacred station, publicly to reproach him. Should he feel himself injured or misrepresented, he is debarred by the time and place, from making explanations, or answering in any way, for himself, and is compelled to submit to impressions made on the public mind.

I cannot believe that such a *method* of plain dealing is one, by which the ministers of Christ can commend themselves to every man's conscience. Let them be faithful and unsparing against all sin. Let them be cautious lest by unhallowed feelings, arising from personal dislike, they injure the cause they profess to love, and ruin souls, for whose salvation they should labor. P. D. H.

## SECULAR.

*Unprecedented Storm and devastation.*—It will be perceived by the following extracts from letters and from the northern papers that the accounts of the great storm upon Lake Champlain and the northern rivers, have not been exaggerated; but that the destruction is immense, and the loss of lives great and lamentable.

The Middlebury, Vt. Republican of the 29th ult. contains the following particulars.

*Dreadful Calamity.* The excessively warm weather which prevailed throughout the country, during the last week, was followed by a fall of rain unprecedented in these parts. It began on Saturday evening, & continued without much cessation until Tuesday morning, during a considerable part of which time, especially on Monday afternoon and evening, it fell literally in torrents, flooding the whole surface of the earth. The freshet which has succeeded in this vicinity, has been unparalleled—such as has never been witnessed by our oldest inhabitants.

The bridges for some distance round about, particularly to the north, have been, to a great extent, carried away. The road in consequence, is rendered impassable at present, between this and Burlington, with carriages. The mail was brought, with great difficulty, to this place from the north yesterday.

But the most distressing part of this general calamity has fallen upon the town of New-Haven. At a place called the *East Mills* one or two dams, a bridge, a woollen factory, a carding machine, tan works, a saw mill, a new stone grist mill, and two or three dwelling houses, have all been destroyed. The loss at this place falls heaviest on O. Jewett and D. P. Nash Esqs.—

At New-Haven West Mills, is presented a scene which baffles all description. Not only has a flourishing little village, consisting of dwelling houses and shops of various descriptions, been literally *swept away* before the devastating flood, but *fourteen persons* have all, as scarcely remains to be doubted, been hurried with the general wreck into eternity. Parents and children have been separated, and parents and children have gone to the grave together, with scarcely a moment's warning, in a manner to which even the colorings of fancy cannot do justice. The family of Nathan Stewart, a blind man, consisting of himself and wife—six children and a young man living with them, are all missing, with the exception of two children. The wife of Mr. John Wilson—his wife's sister and three children are all lost. A son and tenant of Lemuel B. Eldridge, Esq. are also gone. A scene of devastation presents itself altogether unparalleled, and taken in connexion with the destruction of human lives, a scene of desolation and woe of the most appalling and distressing character. It is estimated that upwards of twenty buildings have been destroyed in the two last mentioned places. The water rose between six and twelve feet higher than was ever known before.

Two families by the name of Farr were taken from their houses on rafts, one of them in the midst of the storm, and darkness, from the window of the second story of the house. The family of col. Wm. P. Nash, whose wife was confined to bed by sickness remained all night in the upper rooms of the house, while the lower part was filled with water, and without all was darkness and doubt. A state of greater suspense and dread cannot be very well imagined; placed in the midst of a flood threatning to sweep all before it, danger and death staring them in the face, without any means to escape. The situation and escape of Mr. C. Claflin was still more fearful and singular. Mr. C. was aroused in the night, and upon going to the door found that the water had risen to such a height around the house as to prevent his escape from it. He accordingly took a cord from the bedstead and having conveyed his children into the top of an elm tree, which stood near, fastened them to it by means of a rope. He also succeeded in getting his wife and a young infant a few weeks old, into the same place, where they awaited in agonizing anxiety the return of light.—They were rescued from their situation with much difficulty the next morning.—

The circumstances in which those who were carried away were separated from their friends and neighbors, were heart rending in the highest degree. Mr. Eldridge and his two sons with Mr. Somers and one or two others went to the assistance of Mr. Stewart and his family in the house.—The water rising rapidly, they all fled from the house to the barn which stood on higher ground and while engaged in preparing a raft of the barn doors and such other materials as were at hand, the barn was carried away by the force of the current.

Some it is supposed were killed by the fall of the barn; all, with the exception of one boy who caught by a bush and was subsequently saved, were carried down by the stream, till the river meets with Otter Creek, where Mr. Eldridge and one son, and one or two others escaped. At two or three different times, Mr. Eldridge had his son who was lost, in his arms, but was torn from him each time by the violence of the current and the wrecks of the buildings.

Cries of distress were heard by those who were on the banks of the stream, and, as they continued, seemed to pass down with the current. The deep darkness of the night and the fury of the inundation, shut out every thing from their sight and precluded the possibility of affording any assistance, and they were compelled to hear, in silent agony, the shrieks and supplications of their perishing neighbors and friends without being able to afford, any succor. Mr. Wilson at the same time his house began to give way before the water the chimney having already fallen, was standing with his son near a door—the remainder of the family were above, and as the building fell into the current, his son and himself plunged into the water and swam towards the land, while the wife and children were hurried to destruction by the rushing torrent. Mr. Wilson heard the cries of his family as they were swept away and swallowed up by the devouring flood. A separation more agonizing is beyond conception.

Extract of a letter from Georgetown, D. C. dated July 27.

"I regret to add, that death in its most appalling form, has made its appearance in this town and vicinity. It seems to be confined to the laboring classes in general, but more especially to the emigrants working on the canal. Its approach seems to be preceded by a species of wild delirium in the subject, which holds until the body sinks from exhaustion, and after a few hours continuance in this condition, the spirit departs from its mortal tenement—shortly after death, the corpse takes a dark hue, and becomes nearly black. In the Roman Catholic grave-yard, I have been informed that as many as fourteen have been interred in one day; and a member of that denomination was told by one of the clergymen, that he had visited, within twenty-four hours, forty different persons, and administered to each, the comforts of religion. There is another clergyman of the same persuasion, also in constant attendance. The laborers are chiefly members of that Church. The disease is not always fatal; there have been several cases of recovery.

"It is represented by the physicians, that so far as regards the native citizens, the town never was healthier."

The King of England died on the 26th of June; and his death was announced by the following bulletin.

"*Windsor Castle June* 26.—It has pleased Almighty God to take from this world the King's most excellent Majesty. He expired at a quarter past three o'clock this morning without pain.

Signed, H. HALFORD,
M. J. TIERNY."

Geo. IV has been succeeded by the Duke of Clarence, who has taken the title of William IV. He immediately took the oaths of office and it is understood will make no material changes in the administration; those who have held offices under his predecessor being still continued.

*Latest Intelligence* from the French expedition against Algiers is, that six thousand Arabs presented themselves on the 20th at our outposts, to make their submission to the French army. They have been desired to return to their homes, and they have promised to do so. In the following night another corps of Arabs presented themselves. Our troops were preparing to repulse them, but the Arabs fired their arms in the air, made their submission, and the same answer was given them.

On the 19th June, the French were attacked by 40,000 Algerines when the latter were routed.

## SUMMARY.

The Steam Mill at Canandaigua was consumed by fire on the 5th inst. It was insured $8000 and cost $28,000.—Supposed to have taken fire in the upper loft from the burning of a lamp.

*Books in France and Germany.*— The number of books published in France from 1814 to 1826, amounts to 33,775, and in Germany to 50,303. Considering the number of books published in Germany within the last 13 years, a man reading one book daily, would have to live 191 years 166 days, in order to read them all.

*Mt. Etna.*—Capt. Hawes, of the brig Oak, arrived at New York, from Palermo, reports that on the 14th 15th and 16th of May, there were simultaneus eruptions from Mount Ætna and Volcano Island, and the most violent hurricane that had happened for 20 years.

The accounts from Guatamala were to the 3d of May, up to which time shocks of the earthquake continue to be felt daily. Most of the public buildings have been destroyed, and the dwellings were so much injured that they were abandoned, and the inhabitants resided in huts and sheds built up in the squares, and other open places.—The villages of Amatillan, Pinula, and Petassa, the Parish of San Sebastians and several plantations in the vicinity have been demolished.

*Source of Indian oppression.*—Georgia distributes the Indian lands among her citizens by *lottery*; a law of the State specifies the classes and the chances each class is entitled to. The married man is entitled to two draws, while the batchelor is entitled to but one: this is to encourage matrimony. All *illegitimate children* are entitled to one draw each, and it is said that 3000 or 4000 of that class claimed their draws in the last land lottery.—*Amer. Spectator.*

*Imprisonment for Debt.*—The law abolishing imprisonment for debt in New Jersey, went into operation July 4th.

*Discontinuance of Stage Travelling on the Sabbath.*—We are glad to hear that proprietors of the Southampton coaches have come to the determination of ceasing to run their coaches on sundays. We shall sejoice to see the example voluntarily, followed by proprietors in general, without the interference of the legislature.

*Alfred, Me.*—It has been published as a fact lately in some of the papers, that there is no spirit sold in any of the five stores in the town of Alfred. The keeper of the hotel has to obtain his supply of liquors from Portsmouth or Portland.—The population of the town is about 1500.—*Mir. and Obs.*

*Progress of Congregationalism in England.*—The monthly list of ordinations, opening of chapels, &c. is quite encouraging. A new chapel is going up at East Cowes, Isle of Wight, to accommodate a new and increasing congregation.—*Vt. Chronicle.*

FRANCE. *Calais.*—There is a congregational church in the Basse Ville, where divine worship is performed twice on the Sabbath, and at half past six on Wednesday evening.—*Ib.*

*The Sabbath School a nursery of piety.* Among the fruits of the late revival in Orwell, two teachers, and fifty scholars, who were connected with our Sabbath School the last year, are numbered as subjects of the work.—*Ib.*

BULL'S HEAD, Monday, July 26.

The number of Beef Cattle at maket was four hundred; the principal part of these were from Ohio.—There were about three hundred sold. The prices, this week are from 40s. to 48s—average price 44s.—The markets are looking up.

*Port Hope, U. C.*—The Telegraph of the 22d ult. contains the proceedings of a meeting held there on the 12th at which a Temperance Society was organized. The constitution contains the usual pledge of total abstinence, and the resolutions allude to the success of the "many societies formed both in Europe and America.—*Genius of Temperance.*

*Sporting on the Subbath.*—Fifteen young men and boys were drowned at Summerland, Eng. on Sunday, May 23d, while visiting a West Indiaman in a pleasure boat. One was to have been married the next week, and two of the boys were truants from a Sunday School.

*Royalist and Opposition papers in France.*—The Gazette de France makes the circulation of royalist journals 27,886 per day, and that of the opposition, 32,929. The National asserts that the Constitutionel, Journal des Debatas, Courier Francais, and Journal du Commerce, alone sell 32,000. The National gives 53,494 for the sale of the opposition journals, and 19,461 for the royalist.—*Journal of Commerce.*

It is reported that Congress have decreed to Bolivar a pension of $25,000 a year for life, with liberty to choose a residence in any part of Europe.

*List of Letters received since July 30th.*—J. Freeman, W. S. Halsbell, Marshall & Foreman 2, Gates & Hascall, E. R. Bascom, E. M. Conklin, H. Foster, T. Cook, W. Phillips, G. Williams, S. Mallory, W. Ware.

NOTICE.

*The Conference of Churches will be held at Brockport on the 4th Tuesday of August. Service to commence at 11 o'clock A. M.*

## DIED,

Lately, in Castleton Vt. Hon. Chauncey Langdon aged 64 years. He has for many years been one of the most respectable members of the Bar, in that state, and has filled a number of important public offices.

ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat | 90 | Pork, mess, | bbl 12 to 13 dol |
| Flour | 4.7 | Potatoes, | 25 |
| Oats | 37 | Butter, | lb. 10 to 12 |
| Corn | 44 a 50 | Lard, | 6 to 7 |
| Beef, fresh | cwt 2.25 a 7.00 | Eggs, | doz. 10 to 12 |
| Pork, do. | 5.00 | Cider, | bbl. to 1.25 |
| | | Salt, | 1.50 a 1.62 |

Rochester price of Pot ashes $95 per ton; Pearls 1.02 a 105
New York price of Pot ashes 125 a 127.50 Pearls 130.

NOTICE—TO TANNERS AND CURRIERS.

TO LET, and possession given immediately, that newly established *Tannery* and premises, situate on Young-street, three miles from York, in a beautiful settlement, together with 400 Hides and Skins, which the tenant can have to tan on shares by applying immediately, if by letter (post paid,) to C. W. PAGE, *Saddler.*
York, U. C. August 10, 1830. 33-3w

THE *American National Preacher.*—The subscriber is an agent for this place and vicinity, and will receive names and amount of subscriptions, and forward them to the Publishers.
Terms, $1, in advance, $1,25, at the end of six months, or $1,50, at the end of the year.
Ogden, August, 1830. WM. A. CHAPMAN.

STATE OF NEW-YORK }
SECRETARY'S OFFICE. }
*Albany, July 22, 1830.*

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG,
*Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.
JAMES K. LIVINGSTON, *Sheriff.*

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York, to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $330.75. NOTICE is therefore hereby given that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (244) reference being here in had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 29th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS,
6m33 Assignee.

*To Executors from Imprisonment.*

Peter Freeland of Greece, Monroe county, Insolvent Notice first published August 13, 1830. Creditors to appear before Moses Chapin, first Judge of Monroe county, and Counsellor of Supreme Court, at his office in Gates, on the twenty fifth day of September next, at ten o'clock in the forenoon. &c

Central Library of Rochester and Monroe County
Historic Newspapers Collection

### THE EXHIBITED DWARF.

*By Thomas Hayes Bailey.*

I lay without my father's door,
A wretched dwarfish boy;
I did not dare to lift the latch,
I heard the voice of joy—
Too well I knew, when I was near,
My father never smiled—
And she who bore me turned away,
Abhorring her poor child.

A stranger saw me, and he bribed
My parents with his gold,
Oh! deeper shame awaited me—
The dwarfish boy was sold!
They never loved me, never claimed
The love I could have felt,
And yet with bitter tears I left
The cottage where they dwelt.

The stranger seemed more kind to me,
He spoke of brighter days—
He lured each slumbering talent forth,
And gave unwonted praise;
I smiled to smiles, fame ardently
I panted for applause!
And daily he instructed me—
Too soon I learned the cause.

I stood upon his native shore,
The secret was explained—
I was a vile, degraded slave,
To mind and body chained!
Condemned to face, day after day,
The rabble's callous gaze—
To smile before their merriment,
Or bleed before their praise!

In anguish I went still perform
The oft repeated task,
And unresistingly reply to all
Frivolity may ask!
And hear inhuman scrutiny,
And hear the baleful jest,
And sing the song—then crawl away
To tears instead of rest.

I know I am diminutive,
Ave, loathsome, if you will!
But ye, too hard hearts, are ye not
A human being still?
With feelings sensitive as yours,
Perhaps I have been loved—
I could not wound a fellow man
In mockery, or sport.

Yet some there are, who seem to shrink
Away from me at first,
And then speak kindly—to my heart
That trial is the worst!
Oh, then I long in kneel to them,
Imploring them to save
A friendless wretch, who only asks
An honorable grave.

*Blackwood's Magazine.*

From the Irish.

### "THEY THAT SEEK ME EARLY SHALL FIND ME."

Come, while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze—
Come, while the restless heart is beaming lightest,
And joy's pure sunbeam trembles in thy ways—
Come, while sweet tho'ts like summer buds unfolding
Waken rich feelings in the careless breast,
While yet thy hand the ephemeral wreath is holding,
Come, and secure interminable rest.

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown—
Pleasure will fold her wing—and friend and lover
Will to the embraces of the worm have gone.
Those who now love thee, will have passed forever,
Their looks of kindness will be lost to thee—
Thou wilt need balm to heal thy spirit's fever,
As thy sick heart broods over years to be.

Come, while the morning of thy life is glowing—
Ere the dim phantoms thou art chasing die—
Ere the gay spell which earth is round thee throwing,
Fades like the crimson from a sunset sky.
Life is but shadows, save a promise given,
That lights the future with a fadeless ray—
Come—touch the sceptre—win a hope in heaven,
Then turn thy spirit from this world away.

Then will the shadows of this brief existence
Seem airy nothings to thine ardent soul—
And shadowed brightly in the forward distance,
Will, of thy patient race appear the goal—
Home of the weary, where in dust reposing,
Thy spirit lingers in unclouded bliss,
While this lit dust the curtained grave is closing,
Who would not early seek a lot like this!

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TOLERATION.—To bring the gospel message to the ears of the immense multitudes of the lower orders in England, it has been found indispensable to address them in the open air wherever they may be collected, as very few have any seats of their own in houses of public worship, and but a small proportion of them would be accommodated in such houses if access could be had to them. This has induced individuals who have had the good of immortal souls at heart, from time to time to preach to the multitudes who assembled in London, and in other large places, on various occasions, and warn them to "flee from the wrath to come." These preachers are of *course* Dissenters, and are looked upon with a jealous eye, by those who are opposed to innovation.

A Society has for many years existed, called the British Open-Air Preaching Society. A Mr. Smith has for a number of years, been one of its distinguished Missionaries, and has had the honor to suffer imprisonment, reproaches, scoffs, and persecution from those in power, because he would not.

It is worthy of special notice, that while others were permitted to exhibit on the Sabbath for the gratification of the multitude—minister to corrupt taste, and pick their pockets, Mr. S. was watched with the greatest jealousy, and subjected to the gripe of the officers of police, for disturbing the public tranquility, in preaching to the people the gospel. Yes, this is usually the case in London, and in our opinion is a fair exhibition of the principles of those in *that* or *this* country, who have so much to say about toleration—any thing is to be tolerated but the religion of Christ. The account below affords an instructive lesson which we hope may be read and digested by all—especially by those who see in every movement to save the souls of men, a project for a "union of church and state."

A general meeting of the British Open-Air Preaching Society, was held at the City of London Tavern, Bishopsgate-st., on Tuesday, the 1st of June, when the late powerful opposition manifested to the labors of Rev. C. G. Smith, at Covent Garden, &c. was discussed. Thomas Phillips Esq. was called to the chair. After singing and prayer,

The *Chairman* called on Mr. Mead to read a statement drawn up for the purpose of being submitted to the meeting.

Mr. *Mead* then read that document, which commenced by reciting several passages of Scripture bearing on the subject in question. It then went on to state, that the first pulpit of which any account was furnished in the sacred oracles, was erected in the open air. After quoting several passages of Scripture out of Nehemiah, it concluded by adducing several cogent arguments in favor of out-door preaching.

Rev. *G. C. Smith* arose amid loud applause to move the first resolution. He considered the present meeting to be one of the most important ever held in the metropolis. It certainly was new and strange. Never did the city of London before witness so large a number of persons coming forward boldly and publicly to avow, in the face of opposition from various quarters, to countenance the preaching of the Gospel in the open air. He rejoiced in the spirit of civil and religious liberty manifested by the meeting, but he rejoiced far more in the effect it was likely to produce thro'out the country. He remembered being told by a late Lord Mayor at the Mansion-house that he was not to preach the Gospel in the open air. The effect of that injunction, through the publicity given to it in the newspapers was, that in every part of the country he visited, he was prevented by the magistrates from proclaiming the glorious truths of the Gospel. The prohibition also extended to every other minister, and it was almost impossible for home missionaries, or any other persons, to address the multitudes in the open air without fear of imprisonment. The eyes of the nation were now directed to London, and unless the objects proposed by this meeting were carried into effect, there would be a total suspension of the open air preaching. He had applied to the Society for the Promotion of Religious Liberty, and though he met with sympathy from the worthy secretary, yet he (Mr. S.) was sorry to hear that nothing could be done on behalf of himself, and those who coincided with him, and that, according to the law, they would be indictable if they attempted to prosecute their labors. Twenty-three y'rs had now elapsed since he first commenced preaching in the open air. When introduced into the ministry, he was led to peruse the life of Rev. G. Whitfield, and also that of Rev. J. Wesley; in addition to which he had the pleasure of being acquainted with the widow of the late Rev. W. Wells, and the accounts which he read and heard of the way in which these devoted men promulgated the Gospel among the poor, inspired in his bosom feelings corresponding with those excited in the young soldier on perusing the victories of Wellington, and the sailor who read the history of Nelson. Had he again to commence his ministerial career, he would, despite of committees and the seeming irregularity, pursue the plan of open air preaching. He rejoiced in having, since the year 1817, preached in Dover-st. and other parts of the metropolis.

Mr. S. then spoke of the great evils of public fairs, and of the indecent shows that were there exhibited, and pointed out in a very forcible manner, the absurdity of forbidding open-air preaching, while the assemblage of vast crowds to witness such exhibitions was permitted. Mr. S. stated that he had on the previous day, visited Greenwich fair, and having come fresh from the scene, he would tell the meeting what were its effects. He could only compare the scenes he had beheld at Greenwich, to the festival of Juggernaut—to a bacchanalian procession—to the carnival of hell. He visited the fair very early last Sunday morning, and observing an excellent platform attached to Richardson's show, he was exceedingly desirous to ascend it for the purpose of preaching the Gospel. (Laughter.) He determined on applying to the proprietor for permission, but not being able to see him, he applied to Mr. Richardson's foreman, who refused on the ground that the magistrates would not like it. (Applause.) The magistrates had no objection to Mr. Richardson's exhibition, however great the crowd might be that was collected around it, but they considered that circumstance to form quite a sufficient objection to the preaching of the Gospel. He ascended the steps, however, and placing one foot on the platform, addressed the multitude, under the conviction that showmen, as well as others, had immortal souls to be saved. He visited the spot yesterday where he preached on the preceding day, and there saw a policeman stationed on the platform for the purpose of maintaining order: and if himself or his friends attempted to preach the Gospel they must be immediately removed by the police, because they drew a crowd; but here forsooth, because Mr. Richardson had influence with the inspector of police, the men under his command were directed to attend for the purpose of protecting him from the multitude who were congregated for purposes that led to the worst species of crimes.

He had conceived the idea of a converted Hindoo visiting this country, and beholding the iniquitous scene exhibited at Greenwich fair; the man returning to his native country, and while the missionaries were attending the bazaars, and all the places of public resort, for the purpose of preaching the Gospel and distributing tracts, the Hindoo describing to his converted brethren the obscenity of which he had been the witness in Christian England. He (Mr. S.) pictured to himself the Hindoos forming a Missionary Society for the purpose of sending a missionary to England. (Applause.) The zealous man arrived in this country, attended the fair, attempted to arrest the attention of the heedless multitude, and address them upon the subject of eternity. But, alas! no sooner did he commence his labors, than he was seized by a policeman, dragged before a magistrate, and ordered to desist, lest because of the crowd collected, a man's pocket should be picked. There was no such apprehension entertained when thousands were assembled to witness the buffoonery carried on at the fair. (Loud applause.) How would the feelings of that Hindoo be shocked; and what would be the intelligence he would send over to Hindostan. He (Mr. S.) could only consider the pretext of the magistrates for suppressing street preaching, as the most abominable, hypocritical cant he had ever heard. He could not refrain from submitting to the meeting, that the greatest benefit might result from opening a booth at the ensuing Camberwell fair, for the purpose of preaching the Gospel. (Loud applause.) Those who engaged in such an undertaking might be, but what of that? He was well persuaded, that a booth opened at such a place, and for such a purpose, would have a greater tendency than any other means to suppress those iniquitous scenes. (Applause.) If other ministers of the Gospel, would come forward and aid him, and subscriptions were raised, for the purpose of defraying the necessary expenses, he would most cheerfully embark in the undertaking. So far from the police being able to interfere, the same protection could be claimed as was extended to the shows. He would be most happy to raise the Bethel flag, belonging to the British and Foreign Seamen and Soldiers' Friend Society, on that occasion.

The reverend gentleman then noticed the various efforts made in different parts of the country, to preach in the open air, particularly the society lately formed in Leicestershire for that purpose, by the General Baptist denomination, and expressed his hope that other bodies of Christians would come to a similar determination. He then detailed the interruptions he had lately met with in Covent Garden, Farringdon market, Fleet market, and other places, while attempting to discharge the duty under which he conceived himself laid, for promulging the truths of the Gospel. Mr. S. expressed his determination to persevere in the work he had commenced, even though he should be led as a martyr to the stake. A kind friend had lately supplied a pulpit for out-door preaching, and, to his great surprise, he ascertained, a few days ago, that the identical pulpit in which the Rev. George Whitfield preached on Blackheath, was still in existence. (The two pulpits were then exhibited on the platform, and appeared to excite considerable interest.) The reverend gentleman concluded by characterising the new police as a violation of *magna charta*, and stated that two members of Parliament had already given notice to the House of Commons of motions relative to that subject. [The address of Mr. Smith, which occupied nearly three hours and a half, was listened to with the greatest attention, and the cheers when he sat down continued for some minutes. Several subscriptions were handed up to the platform towards defraying the expenses of a booth at Camberwell-fair.]

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### A REMNANT.

BY ANDREW FULLER.

*Interview with Rev. John Berridge.*

As soon as we were seated, says Mr. Fuller, I requested Mr. Berridge to favor us with a few outlines of his life and ministry. The venerable old man then observed,—Soon after I began to preach the gospel of Christ at Everton, the church was filled from the villages around us, and the neighboring clergy felt themselves hurt at seeing their churches deserted. The squire of my own parish too was much offended. He did not like to see so many strangers, and to be so incommoded. Between them both it was resolved, if possible, to turn me out of my living. For this purpose, they complained of me to the bishop of the diocess, that I had preached out of my own parish. I was soon after sent for by the bishop. I did not much like my errand, but I went.

When I arrived, the bishop accosted me in a very abrupt manner. Well, Berridge, they tell me you go about preaching out of your own parish. Did I institute you to other livings? No, my lord, said I, neither do I claim these livings; the clergy enjoy them undisturbed by me. Well, but you go and preach there, which you have no right to do. It is true, my lord, I was one day in E——n, and there were a few poor people assembled together, and I admonished them to repent of their sins, and to believe in the Lord Jesus Christ for salvation; I remember seeing five or six clergymen that day, my lord, all out of their own parishes upon the bowling green. Poh! said his lordship, I tell you, you have no right to preach out of your own parish; and if you do not desist from it, you will very likely be sent to Huntington jail. As to that, my lord, said I, I have no greater liking to Huntington jail than other people; but I had rather go thither with a good conscience, than to live at my liberty without.—Here his lordship looked very hard at me, and very gravely assured me, that I was beside myself, and that in a few months I should be better or worse. Then, said I, my lord, you may make yourself quite happy in this busines; for if I should be better, you suppose I should desist from this practice of my own accord; and if worse, you need not send me to Huntington jail, as I shall be provided with an accommodation in bedlam.

His lordship now changed his mode of attack. Instead of threatning he began to entreat. Berridge, said he, you know I have been your friend, and I wish to be so still. I am continually teased with the complaints of the clergymen around you. Only assure me that you will keep to your own parish, and you may do as you please there. I have but little time to live; do not bring down my gray hairs with sorrow to the grave.

At that instant two gentlemen were announced who wished to speak with his lordship. Berridge, said he, go to your inn, and come again at such an hour, and dine with me. I went; and upon entering a private room, fell immediately on my knees. I could bear threatning, but knew not how to withstand entreaty; especially the entreaty of a respectable old man. At the appointed time, I returned, and at dinner was treated with great respect. The two gentlemen also dined with us. I found they had been informed who I was, as they sometimes cast their eyes towards me in some such manner as one would glance at a monster. After dining, his lordship took me into the garden. Well, Berridge, said he, have you considered my request? I have considered it, my lord, said I, and have been upon my knees concerning it. Well, and will you promise me that you will preach no more out of your own parish? It would afford me great pleasure, said I, to comply with your lordship's request, if I could do it with a good conscience. I am satisfied that the Lord has blest my labors of this kind, and I dare not desist. A good conscience! said his lordship: do you not know that it is contrary to the canons of the chh.? There is one canon, my lord, I replied, which says, 'Go preach the gospel to every creature?' But why should you wish to interfere with the charge of other men?—One man cannot preach the gospel to all. If they would preach the gospel themselves said I, there would be no need of my preaching it to their people; but as they do not, I cannot desist. His lordship then parted with me in some displeasure. I returned home, not knowing what would befal me, but thankful to God that I had preserved a conscience void of offence.

I took no measures for my own preservation, but Divine Providence wrought for me in a way that I never expected. When I was at Clare hall, I was particularly acquainted with a Fellow of that College; and we were both upon terms with Mr. Pitt, the late Lord Chatham, who was also at that time at the university. This Fellow of Clare hall, when I began to preach the gospel, became my enemy, and did me some injury in reference to ecclesiastical privileges, which I had before enjoyed.—At length, however, when he heard that I was likely to come into trouble, and to be turned out of my living at Everton, his heart relented. He began to think, it seems, within himself, We shall ruin this poor fellow among us. This was just about the time I was sent for by the bishop. Of his own accord he writes a letter to Mr. Pitt, saying nothing about my 'Methodism,' but to this effect:—"Our old friend Berridge has obtained a living in Bedfordshire, and I am informed he has a squire in his parish that gives him a deal of trouble.—He has accused him to the bishop of the diocess, and it is said he will turn him out of his living. I wish you would contrive to stop these proceedings." Mr. Pitt was at that time a young man, and not choosing to apply to the bishop himself, spoke to a certain nobleman, to whom the bishop was indebted for his promotion. This nobleman, within a few days, made it his business to see the bishop, who was then in London. My Lord, said he, I am informed you have a very honest fellow, one Berridge, in your diocess; and that he has been ill-treated by a religious squire who lives in his parish. He has accused him, I am told, to your lordship, and wishes to turn him out of his living. You would oblige me, my lord, if you would take no notice of that squire, and not suffer the honest man to be interrupted.

The bishop was astonished, and could not imagine in what manner things had thus got round. It would not do however to object; he was obliged to bow compliance, and so I continued, ever after, uninterrupted in my sphere of action. The squire having waited on the bishop, to know the result of the summons, had the mortification to learn that his purpose was defeated. On his return home, his partizans in this prosecution came to inquire what was determined on; saying, 'Well, have you got the old devil out?'—'No,' said the squire, 'nor do I think the very devil himself can get him out!'

Mr. Fuller adds, 'I greatly admired that savor which all along mingled itself with Mr. Berridge's facetiousness, and sufficiently chastened it. His conversation tended to create a frequent but guiltless smile, accompanied with a tear of pleasure. His love to Christ appeared to be intense.—When he had gone through his narrative, I asked him to pray for us. He said he was so faint that he could not yet, and requested me to pray. I prayed, and concluded as usual, by asking all in Christ's name. He without rising from his knees, took up the prayer where I had left it, in some such manner as this: "O Lord God! this prayer has been offered in the name of Jesus; accept it, I beseech thee;" and for five or six minutes he continued his supplications in a most solemn and savory manner. We then took leave, with solemn prayer for blessings on each other, as if we had been acquainted for forty years, and were never to see one another again in this world. The visit left a long and lasting impression on my heart, of the beauty of holiness almost matured.—*Fuller's Remains.*

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### CONVERSATION OF SEAMEN.

It has been remarked by different captains, that they have never before, at any time or in any place, heard so much conversation among seamen upon the subject of religion as they have heard in this port during the past winter. They have said that with many it had become a matter of course, on returning from the church or from a prayer meeting, to sit down and converse upon the subjects to which their attention had been directed. Probably one circumstance which has tended to this result, is the change that has recently taken place with regard to the use of ardent spirits. It has heretofore been a uniform practice, when masters or officers have called on board each other's vessels to offer them some beverage of this kind, and it would be very natural that the conversation should be directed to the subject in hand, or to others, which should be suggested by some association with it. This practice has of late been to a great extent relinquished, insomuch that one master who remained in port nearly three months, observed before he left, that during the whole time, he had not been invited but once to taste of ardent spirits on board a vessel.—The increasing religious privileges, which are now afforded to seamen, furnish another reason for their conversing more upon such topics.—*Charleston Reporter.*

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A letter in the Court Circular, from Windsor, dated on the evening of the 12th says:

"It is but too true that this amendment in his Majesty's health has been brought about by an operation of no ordinary kind—an incision in the side, near the region of the heart. This operation some of the Journals inflicted upon the Royal Sufferer more than five weeks ago: but the truth is, it never was performed until last Wednesday, when it was performed by Mr. Brodie, with great skill, in the presence of Sir Henry Halford, and Sir Matthew Tierney; and as it appears at present, with unexpectedly beneficial effect.

The recent improvement in his Majesty's symptoms is said to have been occasioned by the rupture of an internal abscess, which took place during one of the violent paroxysms to which the Royal Sufferer has been subject."

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From the Cherokee Phœnix.

We are happy to inform the public that the Cherokees have been thus far very prudent and forbearing—those at the gold mines particularly. For the good of the nation they are willing to endure insult and oppression. The community at large may be assured that violence will not be resorted to by the Cherokee people. For what individuals do the nation cannot be responsible.

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We learn that six men have died within two days, on board the Russian corvette. The introduction of cold water and ice into the ship had been strictly prohibited. The mortality must therefore be ascribed to the direct effects of the heat, and perhaps, over exertion in preparing the vessel for sea.—*Phil. Gaz.*

The London Herald of the 11th states, that by documents in the Library at Stowe the author of Junius had been discovered. Lord Temple, who was killed by a fall from his horse in 1775, is said to have been the person.

The Savannah Republican says: "We understand from a gentleman who lef Fort Mitchell a few days since, that a council of chiefs, headmen and warriors of the Creek nation, are to meet at Watumka on the 15th July, for the purpose of receiving a talk from the United States' Agent, on their removal west of the Mississippi."

Peter Furlong was found dead in bed at Albany, on Thursday. He had gone to bed much intoxicated.

The number of deaths in New-York last week, amounted to the extraordinary number of *two hundred and four*. Convulsions 22, drinking cold water 11, dysentary 16. In Philadelphia, during the week ending 24th inst. the number was *one hundred and ninety-six*. Cholera morbus 34, convulsion 15, drinking cold water 11, excessive heat 6, intemperance 6. The Philadelphia Gazette remarks, that so large a number of deaths has not been recorded in one week for the last 15 years.

Mr. John Reynolds, mill-stone cutter, of Albany, was seized with an apoplectic fit on Saturday, at Nash's tavern, on the Troy road and died almost immediately. The heat of the weather was no doubt a principal cause of the melancholy event.

At Boston on Sunday morning, Chief Justice Parker had an apoplectic fit. Drs. Warren and Bigelow were in attendance through the day: the most powerful remedies were resorted to in vain. He died between 11 and 12 P. M.

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NEW ARRANGEMENT.—The subscribers have entered into a co partnership in the publication of THE GEM, under the firm of Edwin Scranton & Co., and will also be able in a few days, to execute all orders in the line of Plain and Fancy Job and Book PRINTING, on entire new materials. Office in the room formerly occupied by Tuttle & Sherman, 3 doors north of the canal, Exchange st. Rochester.
EDWIN SCRANTON.
5w50 PETER CHERRY.

ROCHESTER GLOVE AND MITTEN FACTORY. *R. LEONARD, Ag't.* Constantly on hand at the above establishment, and at the Store of Hill & Peet, *Buckskin Gloves & Mittens*, of every description and quality, by the Load, Dozen or Single. Also, Black and Colored Skins for Shoes, Bindings, &c.—Moccasins, Under-Dresses, Whip Lashes, Deer's Hair, &c. &c.
Merchants and Pedlers supplied on better terms than can be had at any other market.
*Rochester, July*, 1830. 30 3w

HARDWARE STORE.—*H. BUSH* is unpacking a few more Goods, which he offers as low as usual.
N. B.—I have not purchased an old stock of Hardware, some 3 to 6 years old, to offer the good people of Monroe county—they are *new*, and direct from the manufactories of England: please call and examine for yourselves. June 4. No. 32 Buffalo-st. Arcade. 239w

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830.

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

OHIO LAND—150 Acres for sale. Inquire of A. & C. Carpenter, or of
May 22, 1830. JOSIAH BISSELL jr.

IMPORTANT TO FARMERS.

THE subscriber has invented a machine for Spinning Wool in families, which saves two-thirds, or three-fourths of the labor, and what is very important, the work can be performed by aged persons or children, as the spinner can sit or stand with perfect ease. The yarn spun on this machine is equal, if not preferable to that spun on the common wheel. Farmers are invited to call at the Sash Factory, in rear of Mr. Rathbun's woolen factory, in Rochester, and examine for themselves.—A few of the said machines are for sale at the above mentioned place EDWARD PENNY.
Rochester, July 27, 1830.
We hereby certify, that we have examined Mr. Penny's Spinning Machine, and find it to be a very simple well constructed machine, and performs the work admirably well, and we have no hesitation in saying, that it is the best for family use we ever saw. WM. RATHBUN,
3w Rochester, July 24th, 1830. DAVID JEFFERDS.

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

Canal Transportation.
HUDSON & ERIE LINE.
ALLEN, TIBBITS, & CO.

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running
NIGHT AND DAY—SUNDAYS EXCEPTED, in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. This arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially assigned.
E. F. NORTON, *Buffalo*,
E. FOLSOME, *Lockport*,
ALLEN, TIBBITS, & Co. *Rochester*,
JAMES MOORE, JR. *Syracuse*,
JOHN T. TROWBRIDGE & Co. *Oswego*,
BUTLER, M'DONOUGH, & Co. *Utica*,
J. H. HOOKER, } *Troy*,
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany*,
THO'S. M. SOUTHWICK, } *Coenties Slip*,
P. HART, JR. } *New-York*.
April 9th, 1830. 15tf

MAY, 1830.
*ROCHESTER CASH STORE.*
HILL & PEET,

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

WOODBRIDGE'S GEOGRAPHICAL Works. For sale, in large or small quantities,
*Woodbridge's School Geography*,
The Eleventh edition, with an improved Atlas including an enlarged Map of the United States, with New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.
*Woodbridge and Willard's Universal Geography*,
Third Edition, with Modern Atlas, for the higher classes.
*Willard's Ancient Atlas*,
Upon an improved plan.
*Willard's Geography for Beginners*,
In the style of familiar conversation, Second edition, with Atlas.
By the Report of the Superintendent of Schools in the state of New York, just published, it appears that Woodbridge's School Geography has been adopted and is in use in 309 towns in that state. The introduction of this work is rapidly extending throughout the United States. Two editions have already been published in England. A full supply of the above popular works for sale at the publishers prices, by E. PECK & Co.
19 eow6

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's Office of Monroe county) executed by Simon Hunt, to Frederick Bushnell and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty nine cents being due thereon at this date. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL.
Whittlesey & Mumford, Att'ys. Assignee.

*To Exonerate from Imprisonment.*
Robert Fulton, of Ogden, Monroe county Insolvent—Notice to show cause, September 3 1830, at 10 o'clock, A. M. before Moses Chapin, Esq. First Judge of the county court, of Monroe county at his office in Gates. Notice first published June 25, 1830. 6w

*To Exonerate from Imprisonment.*
Creditors of Ira Wyman, of Brighton, Monroe County, Insolvent. Notice first published June fourth, 1830, creditors to appear before Hon. Addison Gardiner, Circuit Judge of the 8th judicial circuit of the state of New York, at his office in Rochester, on the twentieth day of August next at 10 o clock in the forenoon. 10w

*To Exonerate from Imprisonment.*
Emery Richardson of Gates, Monroe county, Insolvent. Notice first published July 16, 1830—Creditors to appear before Hon Moses Chapin, first Judge of said county at his office in Gates on the twenty seventh day of September next at ten o'clock in the forenoon. 10w

FURNITURE,
OF ALL KINDS, MADE AND SOLD AT THE
Cabinet Warehouse
Near the East end of the Bridge Main-st., Rochester. F. STARR.

APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing, and Woollen Manufacture*. The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known.—Inquire at this office.—June 4. 23 tf

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance company, Hartford*. The subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

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

JOB PRINTING NEATLY EXECUTED AT THE OBSERVER OFFICE.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

# ROCHESTER OBSERVER.

S. MUEL[illegible] MAN, EDITOR. FRIDAY, AUGUST 20, 1830. VOLUME IV. NO. 34.

ROCHESTER MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS.
PRINTED WEEKLY, BY
ALBERT G. HALL.
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber*, $2,50 *per ann. in advance.*

*Village subscribers*, $2,50 *in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing*, 2 *dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

For the Observer.

*Mr. Editor:*—As the subject of the H Miss. Society and the General Assembly's Board se ms to be producing a good deal of discussion in your paper, and elsewhere and as you have kindly devoted two of your columns weekly, to that object, we beg leave to "give our opinion." But in doing this, we do not appear the advocates of *either* institution exclusively, and we hope you will therefore let us sp ak freely. We have looked upon these institutions as having only one object in view—both laboring to supply the destitute congregations of our own land with the word of life, and stated ordinances of the Gospel; and we have not been able to discover any need of "collision," nor do we yet believe there will be any, unless it is "put into our heads' by the friends of each. The H. M. S. views the Assembly's Board as a sister institution—

"Younger sister,
"Whom she scarce an equal deems;"

and we have been wont to esteem them as beloved "sisters of charity," wishing them both God-speed; and heretofore when the H. M. S. has been presented to us, we have not only said to her "Be warmed and be filled," but we have furnished so far as we were able, those "things needful:" and so when we were introduced to her sister, as we were so well pleased with her appearance, and with the modesty of her demands, (only fifty cents a year if you can spare it, and if not your prayers,) we determined to adopt her into our family of charities, and lay by as the Lord should prosper us, a portion for her; and if we could not comply with her first request by retrechment in our expenses, and denying ourselves, and present her on the 25th December 50 cents, why, we thought we might remember her when in our closets, give her our prayers; and can we not do this without subjecting ourselves to the charge of being accessary to "collisions," or being accused of "throwing about firebrands, arrows and death?" The fact is, Mr. Editor, we want a little stock in both of these banks. Can we not take a share or two in each, without prejudice to either, or producing collision in both? We have for years been somewhat intimately acquainted with the Home Miss. Society, and can bear honorable testimony that we have seen nothing litigious or quarrelsome in the spirit she has manifested, or the course she has pursued; and if we are capable of coming to any just conclusions in respect to the character of her sister by the spirit she manifests and the course she is pursuing, we see no reason for those fearful apprehensions which some of their *distinctive* friends are indulging, lest a quarrel should ensue.

The object is a great one. The field is this nation. Is there not room enough for both? Is there not an amount of destitution in our land sufficient to call forth all the resources and employ all the energies of both? Cannot these two thus agreed walk together and not "fall out by the way?" Will they not be mutual helps to each other, and provoke one the *other* to love, as well as good works? No, Mr. Editor, we do not believe these institutions will leave their work to bite and devour one another; at any rate we are willing to hazard the experiment; and our united voice is, let them be united, and occupy the same field, and if you prefer the H. M. S. contribute to her funds; and if "Presbuteros" prefers the A. B. of Missions, let him aid the funds of the Board, and let us quietly and peaceably support them *both*.—United, they will stand, united they will more easily pull down the strong holds of the enemy, and put to flight the armies of the aliens;—united, they will more easily pluck off the gates from the city of Gaza, and going forward in the strength of the Almighty, throwing each an arm around the pillars that support the temple of Dagon, and bowing themselves with all their might it shall fall into ruin, but they themselves shall escape unhurt, and go on their way rejoicing, till the top-stone shall be brought forth with shoutings, and crying grace, grace unto it. VOX POPULI.

From the National Preacher.

ALARM TO DISTILLERS AND THEIR ALLIES.

*Ecclesiastes, ii. 29.—God hath made man upright: but they have sought out many inventions.*

*Hab. ii. 15.—Wo unto him that giveth his neighbor drink.*

The art of turning the products of the earth into a fiery spirit was discovered by an *Arab* about nine hundred years ago. The effects of this abuse of nature's gifts were soon viewed with alarm. Efforts were made even by a heathen people to arrest the evil. And it shows the mighty agency and cunning of Satan, that Christian nations should ever have been induced to adopt and encourage this deadliest of man's inventions. In the guilt of encouraging the destructive art, our own free country has largely participated. Fifteen years ago, as appears from well authenticated statistics, our number of distilleries had risen to nearly *forty thousand*. And, till within three or four years past, the progress of intemperance threatened all that was fair and glorious in our prospects. The reformation recently commenced is one of the grandest movements of our world: and to secure its speedy triumph, the concurrence of distillers is obviously indispensable. They must cease to provide the destroying element. This they are urged to do by the following considerations.

1. The business of distilling *confers no benefits on your fellow-men.*

Ardent spirit is not needed as an article of living. In the first ages of the world, when human life was protracted to hundreds of years, it was unknown. By the first settlers of this country it was not used. It was scarcely used for a whole century. And those temperate generations were remarkably robust, cheerful, and enterprising. To this we may add, that at least two hundred thousand persons, accustomed to use it, have given it up entirely within the last four years. And their united testimony is, that they have made no sacrifice either of health, or strength, or any real comfort. Indeed, few, if any, except such as have the intemperate appetite, will now seriously contend, that distilled liquor is necessary or useful. The little that may perhaps be desirable as medicine might be made by the apothecary or the physician.

The talents God has given you *might* be applied to advance the welfare of your fellow-men. It is your duty—your highest *honor*—thus to apply them. And on the bed of death, in near prospect of the judgment, it will surely be a melancholy reflection, that, as regards the happiness of mankind, your life has been an utter *blank.*

2. The business of distilling is not only useless, but is *the occasion of many and great evils.*

Recent examination has developed a number of appalling facts, which few, if any, pretend to question. It is admitted, that the use of ardent spirit has been a tax on the population of our country, of from *fifty to a hundred millions of dollars* annually. It is admitted, that three-fourths of all the *crimes* of the land result from the use of intoxicating liquor. It is admitted, that at least three-fourths of all the sufferings of *poverty* arise from the same source. It is admitted, that upwards of *thirty thousand* of our citizens have annually descended to the *drunkard's grave.* It is admitted, (by those who believe the Bible,) that *drunkards shall not inherit eternal life*, but must *have their part in the lake that burneth with fire and brimstone.* In a word, it is admitted, that health, fortune, social happiness, intellect, conscience, heaven, are all swept away by the tide of intemperance.

And now, what you are specially bound to ponder is, that this burning tide, with all its desolations, flows from those very fountains *you* have opened—the boiling flood can be perpetuated only by those fires which *your* hands kindle, and which it is your daily task to tend.

The position you occupy, then, is one of most fearful responsibility. You are directly and peculiarly accessory to a degree of guilt and misery which none but the Infinite Mind can comprehend. I hear for you a loud remonstrance from every court of justice, from every prison of collected crime, from every chamber of debasement, and from every grave-yard; as well as from the dark world of despair. I hear the cries of unnumbered mothers, and widows, and orphans, all with one voice imploring you to extinguish those fires—to dry up those fountains—and to abandon an occupation pregnant with infamy, and death, and perdition.

3. The business of distilling *destroys, to a great extent, the bounties of Providence.*

Many of the substances converted into ardent spirit are indispensable to the comfort of man—some of them the very staff of life. But the work of distillation not only destroys them as articles of food, but actually converts them to poison. An incalculable amount of grain, and tens of thousands of hogsheads of sugar and molasses, besides enormous quantities of other useful articles, are every year thus wickedly perverted in this Christian land! Who does not know the odious fact, that, in many places, the *distiller* has regulated the price of bread? Who does not know, that his engine of iniquity has at times so consumed the products of industry, as to make it difficult for the poorer classes to get a supply? "The poor we have always with us," and cries of the suffering are often heard from other lands. Such facts, it would seem, might reach the conscience of all who are wantonly destroying Heaven's gifts. Can you, for a little selfish gain, persist in converting the bread of multitudes into a pestilential fire! How utterly unlike the example of Him, who, while feeding thousands by miracle, could still say, "Gather up the fragments which remain, that nothing be lost."

4. By continuing this destructive business, *you greatly offend the virtuous and respectable part of the community.*

The temperance reformation has been commenced and prosecuted by enlightened men. It is not the enterprise of any political party, or religious sect. It has the general support of ministers and Christians of different denominations, of statesmen, judges, lawyers, physicians, and hundreds of thousands in the walks of private life. They regard the enterprise as one, on the success of which hang the liberties of our republic, and the happiness of future millions.

You cannot be surprised, then, that they look with pain on operations directly adapted to defeat their plans, and perpetuate the dread evil they deplore. You cannot suppose that their eye will light on the *fountains* of this mighty evil, but with inexpressible grief, disgust, and indignation. And if you have the common magnanimity of our nature, you will surely cease to outrage the feelings of the virtuous throughout the nation.

5. You pursue a pernicious calling *in opposition to great light.*

The time was when good men extensively engaged in the distilling business; and when few seemed to be aware of its fearfully mischievous tendency. The matter had not been a subject of solemn and extensive discussion. The sin was one of comparative ignorance. But circumstances have changed. Inquiry has thrown upon the community a flood of light. The evil of intemperance has been exhibited in its complicated horrors. Ardent spirit has been found to be not only useless, but fearfully destructive. So that the guilt of manufacturing it now is enormously aggravated.

Good men were once engaged in the slave-trade. They suspected not the iniquity of the traffic. And an apology can be offered for them on the ground of ignorance. But that trade has now come to be regarded by the civilized world in the same odious light as piracy and murder.—The man who engages in it is stamped with everlasting infamy. And the reason is, that, like the distiller, he now sins amid that fulness of light which an age of philanthropy has poured around him.

6. Perseverance in the business of distilling must necessarily be *at the expense of your own reputation and that of your posterity.*

You are creating and sending out the materials of discord, crime, poverty, disease, and intellectual and moral degradation. You are contributing to perpetuate one of the sorest scourges of our world. And the scourge can never be removed till those deadly fires you have kindled are all put out. That public sentiment which is worthy of respect already calls upon you to extinguish them. And the note of remonstrance will wax louder and louder, till every smoking distillery in the land is demolished. A free and enlightened people cannot quietly look on, while an enemy is working his engines and forging the instruments of national bondage and death.

Without a prophet's vision, I foresee the day when the manufacture of intoxicating liquor for common distribution will be classed with the arts of counterfeiting and forgery and the maintenance of houses for midnight revelry and corruption. Like these the business will become a work only of darkness, and be prosecuted only by the outlaw.

Weigh well, then, the bearing of your destructive employment on personal and family *character.* The employment may secure for you a little gain, and perhaps wealth. But, in a day of increasing light and purity, you can never ride treasures, thus acquired, of a *stigma*, which will render him miserably poor who holds them. Upon the dwelling you occupy, upon the fields you enclose, upon the spot that entombs your ashes, there will be fixed an indescribable gloom and odiousness, to offend the eye and sicken the heart of a virtuous community, till your memory shall perish. Quit, then, this vile business, and spare your name, spare your family, spare your children's children, such insupportable shame and reproach.

7. By prosecuting this business *in a day of light and reform, you peculiarly offend God, and jeopard your immortal interests.*

In "times of ignorance," God, in a sense, "winked at" error. But let the error be persisted in under a full blaze of light, and it must be the occasion of a dread retribution from his throne.

The circumstances of the distiller are now entirely changed. His sin was once a sin of ignorance; but is such no longer. He *knows* he is taking bread from the hungry, and perverting the bounties of Providence. He *knows* he is undermining the very pillars of our Republic. He *knows*, that by distilling he confers no benefits upon mankind. He *knows* he is directly accessary to the temporal wretchedness and the endless wailing of multitudes. And knowing these things, and keeping on his way, he accumulates guilt which the Holy One cannot overlook. If endless exclusion from heaven be the drunkard's doom, can *he* be held guiltless, who deliberately prepared for him and perhaps placed in his hand the cup of death and damnation! This is not the decision either of Scripture or of common sense. Wilfully persevering to furnish the sure means of death, you carry to the judgment the murderer's character, as clearly as the midnight assassin.

And now, what is the *apology* for prosecuting a business so manifestly offensive to God, and ruinous to yourself as well as others? Do you say, *It is necessary as a means of support?* But whence have you derived authority to procure a living at the sacrifice of conscience, character, and the dearest interest of others? And is the maintenance of a *public nuisance* really necessary to your support? In a country like this, the plea of necessity for crime is glaringly impious. Many and varied departments of honest and honorable industry are before you, all promising a generous reward. And, neglecting them for a wicked and mischievous occupation you must bear the odium of a most sordid avarice or implacable malignity.

You, virtually too, impeach the character of God. You proclaim, that he has made your comfort and even subsistence to depend upon the practice of iniquity. It is an imputation he must repel with abhorrence and wrath. Nor is it sustained by the conscience, reason, or experience of any man.

But possibly you urge in self-justification, *Others will manufacture spirit if I do not.* But remember the guilt of one is no excuse for another. "Every one of us shall give an account of *himself* to God. If others pursue a business at the sacrifice of character and of heaven, it becomes you to avoid their crime, that you may escape their doom.

Is it not certain, however, that others will prosecute the destructive business, if you abandon it. Men of forethought will not now embark their silver and gold on a pestilential stream, soon to be dried up under that blaze of light and heat which a merciful God has enkindled. They will not deem it either wise or safe to kindle unholy and deadly fires, where the pure river of the water of life is so soon to overflow. In the eye of thousands the distillery on your premises adds nothing to their value. Indeed, should they purchase those premises, the filthy establishment would be demolished, as the first effort of improvement. And every month and hour is detracting from its value, and blackening the curse that rests upon it.

Let the thousands now concerned in distilling, at once put out their fires, and the act would cause one general burst of joy through the nation; and any effort to rekindle them would excite an equally general burst of indignation and abhorrence. None but a monster of depravity would ever make the attempt.

But again, perhaps you say, *No one is obliged to use the spirit that is made.* But remember that you make it only to be used. You make it with the desire, with the hope, with the expectation that it will be used. You know it has been used by thousands—by millions—and has strewed the land with desolation, and peopled hell with its victims: and you cannot but acknowledge, that you would at once cease to make the liquor, did you not *hope it would continue to be used!* Indeed, you must see that, *just in proportion to your success*, will be the amount of mischief done to your fellow-men!

It seems hardly needful to say, that the foregoing considerations are all strictly applicable to *such as furnish the materials* for the distiller. Were these withheld, his degrading occupation would of course cease. By suffering, then, the fruits of your industry to pass into his hands, you perpetuate his work of death. You share in all his guilt, and shame, and curse.—And remember, too, that the bushel of grain, the barrel of cider, the hogshead of molasses, for which you thus gain a pittance, may be returned from the fiery process only to hasten the infamy and endless ruin of a beloved son, or brother, or friend!

Nor is the crime of the *retailer* of ardent spirit essentially different. He takes the poison from the distiller, and insidiously deals it out to his fellow-men. It is truly stirring to one's indignation to notice his variety of artifice for rendering it enticing. His occupation is one which the civil authorities have, in some places, with a noble consistency, ceased to tolerate; and one which must soon be put down by the loud voice of public sentiment.

Indeed, the *retailer*, the *distiller*, and he who *furnishes the materials*, must be looked upon as forming a TRIPLE LEAGUE, dangerous alike to private and social happiness, and to the very liberties of the nation.—And an awakened people cannot rest, till the deadly compact is sundered. Why not, then, anticipate a little the verdict and the vengeance of a rising tone of public sentiment, and at once proclaim the *unholy alliance* dissolved? Why not anticipate the verdict of an infinitely higher tribunal?—why not believe God's threatening, and escape the eternal tempest that lowers *for him who putteth the cup to his neighbor's lips?* Why not co-operate promptly in a public reform, that is regarded with intense interest in heaven, on earth, and in hell?

O review, as men of reason, and conscience, and immortality, this whole business: And if you have no ambition to *benefit your fellow-men*—if you can consent to *ruin many for both worlds*—if you can persist in *wasting and perverting the bounties of a kind Providence*—if you can outrage the feelings of the most *enlightened and virtuous*—if you can pursue a work of darkness *amid noonday light*—if you can sacrifice a *good name*, and entail *odium on all you leave*—and if you can deliberately *offend God*, and jeopard *your immortal interests* for paltry gain,—then go on—go on a little longer;—but, "O MY SOUL, COME NOT THOU INTO THEIR SECRET; UNTO THEIR ASSEMBLY, MINE HONOR, BE NOT THOU UNITED!"

From the Missionary Herald.

FOREIGN.

WESLEYAN-METHODIST MISSIONARY SOCIETY.

*Summary of the Missions.*

In the report of the year ending Dec. 31, 1829, it is stated that the number of missionary stations under the care of the society is 147; the number of missionaries actually employed at all the stations, exclusive of catechists, schoolmasters, and females, is 110; the number of members in the society, in foreign countries 39,660, being an increase of 2,743 during the year; of whom 24,085 are slaves, and 6,910 free persons of color in the West Indies. The number of children reported in the mission schools is 20,114. Of the stations 78, occupied by 107 missionaries and 11 assistants, are in pagan or Mohammedan countries or among the negroes in the West Indies; and the others are in the countries of Europe and the British North American colonies.—During the year the missions were reinforced by 21 men and 12 women. Other important reinforcements are needed and contemplated.—The receipts of the Society were $229,172 22.

*Influence of the Mission among the Caffres.*

Christian influence is gradually advancing from the Cape to the interior. One savage and degraded tribe after another is subdued by it. And while the missionaries are softening and purifying the hearts of the people, and elevating their thoughts, by holding out to them the truths of the Bible, they are at the same time teaching them to provide against want by industry and by mild counsels, are curbing their passions, and preventing or mitigating their barbarous and destructive wars.—Some of the chiefs, with their tribes, are becoming fully convinced that the designs of the missionaries are kind, and that good comes from conforming to their instructions; and regard them with affectionate and grateful confidence. The following statements are from Mr. Shrewsbury, who resides at Butterworth.

So far as it regards the sphere of my present labors, I am not left without that comfort which arises from success, altho' there are many things by which my faith and patience are exceedingly tried. It is an undeniable fact, that throughout Hintsa's tribe, and throughout Caffreland in general, some rays of light have been dispersed, and to a certain extent received; so that the whole nation may be considered as removed, in some small degree, from that darkness which formerly covered the land, and which continues to overspread the more distant tribes of Africa. And among the people with whom we dwell, the light is increasing, and the darkness decreasing more and more. In my circuit a growing attention is paid to the Gospel of Christ whensoever it is proclaimed. The last week that I was employed in itinerating from kraal to kraal, I preached in the course of the week to upwards of 700 souls; and instead of finding, as usual, a large proportion of my hearers either trifling or disputatious, not more than one solitary individual jested with the word of God, or contended against its sacred truth. Every where I was listened to with respect and seriousness; and when I afterwards invited remark and inquiry, if any were made, it was generally prefaced with such an observation as the following: 'All that you say is right and good;—we Caffres are ignorant, and know nothing;—you must continue to teach us.' Certainly I could not but feel encouraged at the great outward change which hath been wrought in this particular; it seemed to me something like 'bone coming to its bone,' in the prophet's vision. And yet, when I reflected that a year would elapse before I could visit them again, I feared that I should not happily behold the communication of that enlivening and quickening power which the prophet saw.

The situation of this mission village could not be more favorable; Butterworth stands in the very centre of the tribe; so that, occasionally, individuals passing by hear the word of the Lord. At the same time we preach every Sabbath-day at some of the kraals near the station; and indeed so many kraals have been built near us, that we are quite surrounded; and have in our vicinity, and within the reach of our Sabbath labors, almost double the population that we found at the commencement of the mission. The natives seem to consider themselves safer near a mission station, than in any other part of the country; and however much they may distrust one another, they have the utmost confidence in those resident with us, that they will do them no wrong.

I have had the happiness of preaching to a few of the late chief Chaka's people, who tarried here one night on their way to the colony, in company with a British traveller. With the death of that warrior you have already been made acquainted. Much authentic information has been recently communicated to me concerning him; his cruelties almost exceed belief; he rioted in blood; and never had higher enjoyment than when killing his own subjects.—When his mother died, immense numbers of his people were summoned together to weep, and the mourning was appointed to continue three days and nights. Every artifice was made use of to provoke sorrow, and cause the tears to flow; but it was impossible for the multitude to continue constantly weeping; and yet, when any one did not shed what the tyrant considered a sufficient quantity of tears, he was instantly despatched for want of affection to his mother's memory. In the course of those three days 300 persons are said to have been put to death. And whenever a man was killed, his wife or wives, and all his children were destroyed on the same day. Hence the Ama-zulu, the people whom Chaka governed, had become so habituated to murders, that they almost seem as though they could not live without committing them. That portion of South Africa which lies between Port-Natal, quite down to Morley, the station of brother Shepstone, is still in a very disturbed state. and unless Missionaries are successful in establishing peace, the tribes inhabiting it will continue to waste and exterminate one another until the land becomes a wilderness. The chiefs at present at war, are, Dingan, or Tingan, the successor of Chaka; and Cato, a chieftain who has revolted from Tingan, and made himself independent. Cato, the revolted chieftain, is said to have been one of the principal of Chaka's commanders. Of him Faku is much afraid, and he has consequently, within these few days, sent to Hintsa to request his help; but our chief declines fighting, unless an incursion should actually be made into his own country. As I had an opportunity of sending a message to each of those distant chiefs who are at enmity, I prepared a present for each one and sent to them as follows. 'Hintsa's missionary sends a present to each of the three brothers, Faku, Cato, and Tingan; unto them all be peace. He has heard of their contentions; but now seeks to make them friends. Faku will, perhaps shortly, have a missionary, and that missionary will not look on Cato and Tingan as his enemies; but will visit them, and preach unto them the Gospel of the Son of God.'—What effect that message will produce I cannot tell; but if no good should result therefrom, it certainly cannot occasion evil: even should their contentions not cease, it will give those chiefs to see that missionaries are friends to all, and desire only to promote their happiness and welfare.

While the tribes beyond us are in such a miserable condition, 'hateful, and hating one another,' we cannot be sufficiently thankful that within the limits of our tribe we enjoy uninterrupted peace. Our chief is not a converted man; but it is his sincere desire never to fight another battle with any people. Hintsa will never be the aggressor in making another war; with the British colony he is particularly anxious to remain at amity, and as it regards the mission families, he would not suffer one of his people to do us the smallest injury, were any one inclined to be hostile towards us. On the station our congregations continue to increase; and since I last wrote, two more have been received by baptism into the Christian church, of whom, I trust, we shall never have cause to be ashamed; and one, truly penitent for sin, has been added to the number of those on trial. May the time soon arrive when my hand shall have to record a pentecostal visitation, in which thousands shall have been converted and saved.

Some remarks of Mr. Shaw, of the same missions, show how a gracious providence is searching out, and bringing to a knowledge of the Gospel, natives of the interior, far beyond where missionaries have penetrated.

*Sunday, Oct. 4.*—The congregations were so large this day, that the chapel was quite crowded, and not a few were content to place themselves around the doors and windows to listen to the word of life. At our meeting of catechumens, I asked Kama, whose conduct manifests a firm determination to take upon him the yoke of Christ, whether he now wished to be baptised.—He replied, that he was desirous of obeying all the commands of Christ; I therefore signified to him, and to three other approved candidates, that I intended baptising them on the next Lord's day, exhorting them to pray fervently for the baptism of the Holy Spirit. We have recently had an addition of five or six more names to our list of catechumens; some of these newly-awakened persons are fugitives from tribes far in the interior, who have been scattered by wars, and who have for some time past found a home and a permanent settlement in this village; one of them a woman, who belongs to a tribe that occupied a tract of country hundreds of miles higher in the interior, appears to have been excited to a concern for her soul by hearing the children recite the Word of God at the last school anniversary. Thus, 'out of the mouth of' Caffre 'babes and sucklings, the Lord hath perfected praise.'

From the same

MISSION OF THE CHURCH MISSIONARY SOCIETY IN SOUTHERN INDIA.

The following paragraphs taken from the journal of Rev. C. F. Rhenius, one of the missionaries in Tinnevelly, will show in what light Christianity and paganism are regarded by the inhabitants.—There is great ignorance and superstition remaining,—but the pagan system seems like a heap of ruins. The dates of the extracts are from April 1, 1829, to June 16.

*Miscellaneous Notices.*

Our tracts begin to be used as instruments to keep the devils out of the people's houses. A man had a dream, in which his former devil swamy told him that he could no longer dwell with him and do him favors, because he had Christian books in his house; and that if he would send them away, he would again be favorable to his house. The man replied, that formerly he had done him no good, and neither could he do him any good hereafter, and that he would not send these books away: and so the swamy has left his. This has spread even among the heathen, who (even those who cannot read) ask for books, for the purpose of keeping the devil out of their houses. Of course, I strongly advised the catechists to warn the people against a superstitious use of the tracts, to refuse them to all who cannot read.

I heard to-day the particulars of the report of the preparandi. Those who went to Shevelberry, state that on account of the rain, the large car could not be drawn; and the people were under the necessity of contenting themselves with pulling only the small one. The messengers had addressed themselves to the managers of the feast, and found a favorable reception: they not only heard the tracts read, but asked some of the readers to come to a place where their relations and friends were assembled, including females, and read the tracts in their hearing also; which they did: the brahmins also were friendly. All declared, that idolatry was certainly a vain thing, and that what those books said is true: a number of tracts were distributed.

At Trichendoor the enemy tries hard to keep the Gospel out of the place; but I trust it will be in vain. They are very much opposed to the establishment of a Tamul school there, fearing that it will happen to Trichendoor as it has to Tinnevelly—first a school, and then preaching, and then a congregation and a church. David was rather afraid urge the subject, when he saw the state of mind of certain persons: he even

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feared to have a prayer-meeting there with a few native Christians that had come thither on business; but the Lord encouraged him remarkably, by the words which he spoke to St. Paul, *Fear not Paul*, &c.

These idol-temples have amazing riches. In each temple there are three hidden places, where they deposit the various gifts of jewels, rich silk, stuff, &c. from time immemorial, and there they lie useless: indeed, many things perish by age. The oldest place or hole is already filled, and never opened. They say that this cannot be done, as the devil has possession of it.—Notwithstanding these riches, the temples still receive, annually, fresh money from government, for their feasts, &c. These riches, of course, serve the brahmins, and are the source of many quarrels among them.

A Moorman came to day and asked for the Scriptures, and for such other books as will show him the nature of Mohammedanism. He is from Pettah, where his son is a scholar in our school. He expressed himself much pleased with the good instruction which his boy receives there. I gave him some books, after I had had a long conversation with him about Mohammed: he seemed to be not far from the kingdom of heaven. He is a merchant, and appears to have been benefited by his boy.

Early this morning we arrived at Kadeiyam, the place where our people have for many months been very much ill-treated by Pandiyan Taleiven: Michael Pilley is laboring here. In the morning, I had prayer with them at their former idol temple; before which they have erected a pandal, where Michael keeps school also. The two principal idols of clay are still standing in their place. As our people are few, and rather unsettled, they have refrained from destroying them, as the interested heathen might raise a clamor against it:—but even the heathen do not worship them now. I advised them by all means to let them stand, until they are all agreed.*

On our return, I stopped for a time in the soodra street of Kadeiyam, where a brahmin would nearly maintain that the brahmins were the gods of the other people—an old tale which is now seldom heard; but the bystanding soodras heartily laughed at him.

In the evening, the congregation was once more together; and, with them, 15 householders, who requested to join them, and to give their signatures. I expected some, but not so many; and, therefore, was the more gratified. I examined them minutely as to their motives, and found reason to believe that they are excited to it, if not altogether, yet in a great measure, by a desire to walk in the true road to heaven.—I think the discourse this noon, about the cure and health of the soul, has been blessed to them. Having once more explained to them the Gospel, and advised them by all means still to wait with their signatures if they are not yet fully resolved in the matter or have other motives than they ought to have, I took their signatures, and they made them cheerfully: afterward we prayed, when they were recommended, together with the rest, to the gracious keeping of our covenant God. The most promising disposition seemed to prevail. There are now, therefore, 25 families, among the 100 Shanar Families, professing Christianity in this place.

*These idols have since been destroyed.

From the Connecticut Observer.

*Missionaries for Bombay.*—A meeting was held in Park Street Church on Sabbath evening the 1st inst. preparatory to the departure of Rev. Messrs. William Hervey, William Ramsay, and Hollis Read, with their wives, for Bombay.—This station was the first which was occupied by the Board. A large number of people attended the meeting, which was opened with prayer by Mr. Anderson, one of the Secretaries of the Board The instructions to the missionaries were then read by the Corresponding Secretary, Mr. Evarts; the fellowship and sympathy of the churches were expressed by Rev. Mr. Fairchild, of South Boston; a prayer commending the missionaries to the divine protection and blessing, was offered by Dr. Fay, of Charleston; and the services were closed with an address from Dr. Beecher. A collection was taken, amounting to $122 82. The missionaries took their passage in the ship Corvo, for Calcutta.—Rev. John T. Jones and his wife, under the direction of the American Baptist Board of Foreign Missions, and destined for the Burman mission took passage in the same ship. The Corvo left the wharf on Monday the 2d inst. at eleven o'clock—services having been previously performed on the wharf at which the ship was lying. The concourse on this occasion was large—and composed of both the denominations whose missionaries were departing to enter on the same benevolent and glorious work. We doubt whether at that moment any heart felt that the mode and subjects of baptism are so important as to separate from communion the common followers of him who left it as his last injunction, 'Go ye into all the world and preach the Gospel to every creature.'

*Professor Stuart's Letter.*—It is probably well known to most of our readers, that considerable complaint has been made for a year or two past, that the Orthodox were '*aiming to subvert and destroy the religious liberty*' of our country &c. That this is the case with some individuals may be true; but where is the body who would like to be judged by the obliquity of sentiment or conduct of some misguided individual among them? We know men are aspiring—that even some Christians are too much inclined *to dispute by the way among themselves who shall be the greatest.* But that any of the Protestant denominations in our country have had serious thoughts of uniting Church and State, or that there has ever been any concert among them respecting it, we are much inclined to doubt. Something of this kind having been alleged against the Orthodox in this section of the country, has called forth a Letter from Professor Stuart of Andover to Dr. Channing of Boston.—*Methodist N. England Herald.*

There is something in the above extract which we like, and something which we dislike. We like the general appearance of candor which pervades the article, though at the same time, as a whole, it reminds us not a little of the Bashaw mentioned in Professor Stuart's Letter, who gave with one hand and took away with two. By insinuating that some individuals may be 'aiming to subvert and destroy the religious liberty of our country,' it gives currency to the accusations of infidels, and affects the character of a denomination. We can scarcely persuade ourselves that the Editor of the Herald in honest sincerity believes any of the individuals against whom this accusation is made, are guilty. The effect of such insinuations we deprecate.—We had much rather that the individuals should be named—and the proof be exhibited, than that such a doubt should be expressed. The reader of the article in the Herald can scarcely avoid the impression that some leading men, of some denomination, are 'aiming to subvert and destroy the religious liberty of the country.' We do not feel grateful for this exception of a whole denomination, while unknown individuals, we are not told exactly how many or who, are arraigned on this charge. The Editor is '*much inclined to doubt*' that 'there has ever been any concert among' any denomination to unite Church and State. We are 'much inclined to doubt' that his expression does not convey the true belief of his mind. Has the Editor of the New-England Herald the *slightest* 'doubt' on this subject? Does he really suppose that there is a particle of proof that the Presbyterians and Congregationalists—for we may as well speak out on this subject, since every one knows they are alluded to—ever had any concert to unite Church and State?—If he says he supposes there is some proof, we will believe him, and wait patiently for his exhibition of it—but until that time we must be excused for being 'much inclined to doubt' it.

It may be true that 'some Christians are too much inclined *to dispute by the way among themselves who shall be the greatest.*' We have often seen the numbers of a denomination brought forward with great prominence—and we have thought we could sometimes discover in the frequent claim of surpassing in this respect, all other denominations in the country, a secret desire to be regarded as 'the greatest.'—But we may have mistaken the state of feeling which prompts these exhibitions of numbers. Perhaps if the truth was known, no denomination is so free from a desire to be 'the greatest,' as to be authorised to accuse another denomination of the same desire. We only add that the general spirit of the Editor's articles, when he speaks of other denominations, is liberal and manly, and if continued will conduce to the promotion of harmony among brethren.—*Conn. Observer.*

A PIOUS OLD FRENCH SOLDIER.

The following affecting anecdote of an old French soldier was recently related by Colony Nee, pastor of several Protestant churches in the north of France, to an English friend. We copy it from the London Evangelical Magazine for July. It strikingly illustrates the dearth of real piety on the continent of Europe during the last forty years.—*N. Y. Obs.*

An old Catholic, aged eighty years, who lives in the neighborhood of Lisle, had been in his youth with faithful Christians—probably they were Jansenists. Having entered the military service early in life, he had always preserved something of what he had learned from them, without being able to account for it, or to form at all correct ideas on the subject. He served forty years, and was engaged in almost all the campaigns of the French Revolution. Wherever he went he inquired if there were persons of the religion of Jesus Christ. It was thus he called the Christians, with whom he had mixed in his youth; but he could discover them no where. Having returned to his village at the end of half a century, he asked constantly, "Are there no longer here any persons of the religion of Jesus Christ? Can I find them no more before I die? This was always his most ardent desire. The Lord condescended at last to satisfy him in the following manner: The grandson of this old man met one of my parishioners who is in the custom-house. He spoke to the child concerning Jesus Christ, and gave him some tracts.

"Are you not of the religion of Jesus Christ?" said the young person to him.—"Yes, my friend," replied my parishioner. "Oh, how I wish you could see my Grandfather, who is constantly seeking persons of your religion without being able to find them!" "Where does he live?" "At three leagues distance." "I cannot visit him myself, but give me his address, and I will send one of my religious companions, who will speak to him of Jesus Christ, and of all that he has done to save us." He did send to him one of our young people, who go from house to house carrying religious books and preaching the Gospel. As soon as the old man saw him, he threw himself into his arms, crying out with much emotion "You are, then my brother in Jesus Christ! I salute thee, my beloved brother in Christ! He called immediately all his family, and said, "Listen to what my brother in Jesus Christ is about to tell us." The pious old man wept abundantly during his discourse concerning the Saviour and his words. "It is this! It is this! cried he, which they told me in my youth!" He was so prepared by divine grace, that like Simeon, he immediately embraced Jesus Christ as the mighty Redeemer of his soul. Since that time, in order to hear the Gospel, he walks five miles every Sunday with his family, returning the same distance.—He ceases not to speak of the love of Christ to sinners, and he is about to hold a christian meeting at his house every Sabbath. I have every reason to hope that he will become an instrument of good in this village, as he has already been in his family.

*American Popery.*—Some who would be thought very liberal and charitable, insist upon it that Romanism is not now what it once was. They profess to believe that not only its spirit is changed—but that its principles have been modified. They cannot bring any proof of this to be sure—only that we live in the nineteenth century, and that our institutions are favorable to liberal sentiments. Adduce the declarations of Papists—still these charitable men will think that the Papists are mistaken—that they are more liberal than they suppose themselves to be. It is not for such that we select the following extracts from the Jesuit, published at Boston.—*Connecticut Observer.*

The Catholic Church, the only church in the creation, has the authority to determine the true faith.

*Again:* 'The Protestant worship presents, in every point of view, strong indications of an approaching dissolution.—Preaching form the principal part of it, so that it has already lost, even in the opinion of Protestants themselves, every pretension to religion.

Protestantism as fully developed, is in reality, the destruction of Christianity.

*Again:* Let Protestantism now speak of Christianity, and let it retain if it can, even the *name* of it. In its *modesty*, it will still profess a partiality for it, but universal conscience, which cannot be deceived by this empty, this groundless name, will not hesitate to pronounce against the reformation, this awful anathema: FOR THEE THERE IS NO CHRISTIANITY! This is sufficient. You may now judge of Protestantism.'

## THE INDIANS.

THE CHEROKEES.

A Committee of the Council of the Cherokee nation have issued an Address to the people of the United States, which, in point of argument, is not surpassed by any thing we have seen on this very interesting subject. It occupies six columns in the Cherokee Phœnix:—we cannot therefore give more than a short extract from it, although we are satisfied it would be read by our citizens generally with feelings of deep interest. The following is the closing part of the address. A more temperate and candid article on a subject so peculiarly calculated to excite feelings of the strongest indignation, we have never seen,—and as the Cherokees have restrained theirs, we will repress our own feelings & will not tax the *English language* to speak what we have felt while reading this mild and manly exposition of the most unrighteous and infernal system of oppression that ever disgraced our country, or blotted the fair pages of its history.

Such we deem, and are absolutely certain, will be the feelings of the whole Cherokee people, if they are forcibly compelled by the laws of Georgia to remove; and with these feelings, how is it possible that we should pursue our present course of improvement, or avoid sinking into utter despondency? We have been called a poor, ignorant, and degraded people. We certainly are not rich; nor have we ever boasted of our knowledge, or our moral or intellectual elevation. But there is not a man within our limits so ignorant as not to know that he has a right to live on the land of his fathers, in the possession of his immemorial privileges, and that this right has been acknowledged and guaranteed by the United States; nor is there a man so degraded as not to feel a keen sense of injury, on being deprived of this right and driven into exile.

It is under a sense of the most pungent feelings that we make this, perhaps our last appeal to the good people of the U. States. It cannot be that the community we are addressing, remarkable for its intelligence and religious sensibilities, and pre-eminent for its devotion to the rights of man, will lay aside this appeal, without considering that we stand in need of its sympathy and commiseration. We know that to the Christian and the Philanthropist the voice of our multiplied sorrows and fiery trials will not appear as an idle tale. In our own land, on our own soil, and in our own dwellings, which we reared for our wives and our little ones, when there was peace on our mountains and in our valleys, we are encountering troubles which cannot but try our very souls. But shall we, on account of these troubles, forsake our beloved country? Shall we be compelled by a civilized and Christian people, with whom we have lived in perfect peace for the last forty years, and for whom we have willingly bled in war, to bid a final adieu to our homes, our farms, our streams and our beautiful forests? No. We are still firm. We intend to cling, with our wonted affection, to the land which gave us birth, and which every day of our lives, brings to us new and stronger ties of attachment.—We appeal to the judge of all the earth who will finally award us justice, and, to the good sense of the American people, whether we are intruders upon the land of others. Our consciences bear us witness that we are invaders on no mans rights—we have robbed no man of his territory—we have usurped no mans authority, nor have we deprived any one of his unalienable privileges. How then shall we indirectly confess the right of an other people to our land forever? On the soil which contains the ashes of our beloved men we wish to live—on this soil we wish to die.

We entreat those to whom the forgoing paragraphs are addressed, to remember the great law of love "Do to others as ye would that others should do to you"—Let them remember that of all nations on the earth they are under the greatest obligation to obey this law. We pray them to remember that, for the sake of principle, their forefathers were *compelled* to leave, therefore *driven* from the old world, and that the winds of persecution waited them over the great waters and landed them on the shores of the new world, when the Indian was the sole lord and proprietor of these extensive domains—Let them remember in what way they were received by the savage of America, when power was in his hand and his ferocity could not be restrained by any human arm. We urge them to bear in mind, that those who would now ask of them a cup of cold water, and a spot of earth, a portion of their own patrimonial possessions, on which to live and die, in peace, are the descendants of those whose origin, as inhabitants of North America, history and tradition are alike insufficient to reveal. Let them bring to remembrance all these facts, and they *cannot* and we are sure that they *will* not fail to remember, and sympathize with us in these our trials and sufferings.

LEWIS ROSS, Pres't Committee.
JAMES DANIEL,
JOS. VANN, and others.

*Public Opinion respecting the claims of the Indians.*—There can be no doubt that an immense majority of men, who would be selected as men of principle, inhabitants of the southern states, are decidedly in favor of the rights of the Indians.

A gentleman of undoubted veracity, who passed through the States of Mississippi last winter declares that the respectable men of that state viewed the act of their legislature as a wanton and outrageous act of usurpation. In some places it was quite odious, and the members of the legislature felt themselves obliged to apologize for it to their constituents. This was the case in Natchez, by far the most important place in the state. At a public meeting there, in which a member of the legislature attempted to defend his vote, three or four speeches were made against the course respecting the Indians.

A resident in Mississippi told our informant, that he had recently conversed with ten men separately in succession; and that nine were decidedly opposed to robbing the Indians of their country. The tenth was a very ignorant man. As to the character of this transaction, it is a most daring and abominable act of public robbery of the weak and defenceless,—a robbery which we, as a nation, had solemnly promised before earth and heaven, that we would not commit. Is it possible that the people of the United States will sit down quietly under this foul and most humiliating imputation? An imputation which never can be removed, unless it now be prevented from fixing itself upon the character; and this can be done in no other manner, than by a speedy, public authoritative acknowledgment of the rights of the Indians. If the people of the United States are awake and alive to their honor and their true interest, such an acknowledgment will take place.—*N. Y. Obs.*

John Ross, the Principal Chief of the Cherokee Nation, concluded his late Message to the General Council, in the following terms:—

"Confiding in the superintending care of a kind providence, we should not despair, even should we for a season be plunged into the cells of Georgia's prisons—means for our deliverance may yet be found. Let us not forget the circumstance related in Holy writ, of the safe passage of the children of Israel through the chrystal walls of the Red Sea, and the fate of their wicked pursuers: let our faith in the unsearchable mysteries of an Omnipotent and all wise Being be unshaken, for in the appearance of impossibilities, there is still hope.

The gold region of the Cherokee territory is again overrun by hunters of the precious metal. It is supposed that 2000 persons are there from the State of Tennessee alone. It is expected some serious examples will have to be made before they desist.

*Peace among the Indians of the North-West.*—The Rev. Aratus Kent writes us from Galena, in Illinois, under date of the 17th ult. as follows:—*N. Y. Observer.*

I send this by the boat which conveys the commissioners and about 200 Indians, returning from the council at Prarie Du Chien. I attended the council on Monday; it was a novel sight to see 800 Indians in their various costumes. They have concluded a peace among the different tribes, and purchased a strip of land to separate the parties at variance. You will have the particulars shortly.

## TEMPERANCE.

MONROE COUNTY TEMPERANCE SOCIETY.

At a special meeting of this Society pursuant to public notice, held at the Court House in the village of Rochester, on Saturday August 14th 1830. Rev. Mr. Penney addressed the meeting and gave a very interesting history of the rise and progress of temperance Societies in Ireland, and communicated many important facts relating to the proceedings in Canada on the subject of temperance.

Temperance Societies in Ireland took their rise from American publications which Mr. Penney distributed in his late visit to that country.

Gerrit Smith, Esq. of Madison county attended the meeting by invitation, and delivered a very interesting and eloquent address. Dr. Comstock moved the following resolution, which was unanimously adopted.

*Resolved*, That the thanks of this Society be presented to Mr. G. Smith, for his most appropriate, able and eloquent address just delivered; and that he be requested to furnish a copy for publication.

VINCENT MATHEWS, pres't.

*The temperate drinker and the drunkard.* In a town blessed with a Temperance Society, a church member for some time held out, and would not give his pledge for total abstinence. He used to say he had a weak stomach—wanted a little, and a little made him feel better. One morning in a store, a poor drunken fellow came up to him and said,—"Uncle B—— have you joined the cold water society yet?" No, was the prompt answer. "*Well then,*' says the drunkard, *you and I will shake hands.*"

The church member soon gave his pledge, and said, conscience often smote him for not doing it before.

ROCHESTER:
FRIDAY, AUGUST 20, 30.

*Another artifice to* COMPEL *the Cherokees to remove* "VOLUNTARILY."

The United States' government has for years paid an annuity to the Cherokees, agreeable to treaty stipulations, for lands sold to the U. States. This has always been paid to the Treasurer of the Cherokee nation. The amount is $6,666 66.—The Cherokee population is about 16,000, so that the sum which each individual would receive is 42 cents. This money the Cherokees have appropriated to defray the expenses of their government and to aid in sustaining the Phœnix, in which are published the proceedings of their National Council. This annuity was of great importance to them, and without it indeed, it would be extremely difficult for them to defray the current expenses of their government. Now then, what device could the enemies of the Indians have resorted to, better calculated to cripple them, than by ordering that the annuity should hereafter be paid to *each individual* of the Cherokees, instead of paying it together, to their Treasurer. *And this has been done by order of the Secretary of War.*—so that now a great proportion of the Cherokee would have to travel 20, 30, 50, and many of them from 100 to 120 miles for this FORTY CENTS. Such an act of barefaced injustice and oppression, must call forth we should think, an universal burst of indignation and contempt from one end of the union to the other. Every child that can read must now understand what is meant by 'leaving the Indians at liberty to emigrate, or to stay on their lands."—We look with anxiety for the final result of these measures of systematic oppression, at which justice revolts and humanity recoils with horror!!

*The "Five Points."*—This is the name given to the great sink of filth corruption, and crime, in the city of New York; and judging from the city papers, must afford pretty constant business for the police court. We hardly take up a N. Y. paper without seeing an article headed, a "grand haul at the Five points"—another "grand haul"—or something similar, in which we are told that on such a morning Alderman Strong or Alderman somebody else, accompanied by high constable Hays, bro't up, sometimes 60, sometimes 90, and at one time 130 miserable wretches, charged with riotous conduct—a great proportion of them females—black and white; and occasionally accompanied by *young men of very respectable appearance*, who had been caught in the net of Mr. Hays, in this speckled and motley group

As these accounts have been much more numerous of late than formerly, or at any rate, have more frequently met our eye, we would inquire of those who have the means of answering the question, especially the editors of the N. Y. Spectator, and Journal of Commerce, whether the moral lectures of Miss Wright and R. D. Owen & co. have had any perceptible effect in increasing the business of the police officers in that quarter of the city. We inquire of Mr. Stone especially, as he has manifested no particular reluctance in giving his opinion of Miss Wright and her doctrines—her voyage to Hayti—her *practical* lessons on the voyage; &c. &c. and if it shall be found, upon the whole, that the moral character of the Five points has not been improved by these lectures, we would suggest to the friends of the Theatre, the location of a branch of the "School of Morals" in that section of the city, and see, as Mr. Hopkins said of the oyster soup system in the state prison, whether they can resist that. So much lecturing, and the exhibitions of the Theatre must have produced an effect!!!

*Disturbance of Public Worship.*—A writer in the N. Y. Spectator says that he hopes he shall not subject imself to the charge of being a "church and state" man, for complaining of the gross profanation of the Lord's day which was witnessed in the lower part of the city on the 8th inst. A company of volunteer militia who had been on a party of pleasure, on their return from the steam boat on Sabbath morning, marched by the church, where the writer was attending worship, with their drums beating, and other instruments of music playing, by which the voice of the preacher was completely drowned and he was compelled to suspend the exercises until these defenders of the *liberties* of their country had passed by: and as it was evident that it was designed to disturb and cast contempt upon those assembled for worship, it was supposed that the same scene was witnessed at the other churches by which they passed.—They were probably in favor of "*free inquiry.*"

*Steam Boat Racing.*—Another outrageous occurrence has taken place on the North River, in a boat race between the De Witt Clinton and the Ohio. On their arrival at Newburgh, the Ohio reached the wharf a little ahead, and the De Witt Clinton ran in between her and the wharf, striking the Ohio about 15 feet from the stern, carrying away her railing, the bowsprit, entering the baggage room, and throwing a number of trunks overboard, and doing much other damage. No lives were lost, but a number of persons escaped almost miraculously. A law suit, we are informed, will grow out of it. Cannot such shameful conduct, by which human lives are put in jeopardy by those who act as public carriers, be prevented?—Let the public frown upon it, and refuse to travel in those boats, and we have no doubt the evil would be effectually corrected.

It appears that the storm which did so much damage in Vermont, extended west to St. Lawrence county, destroying mills, bridges, &c

TEMPERANCE ADDRESS.

Gerrit Smith, Esq of Peterboro', Madison Co. delivered an address, on Saturday last, at the Court House in this village, on the subject of Temperance. As it was known some time previous that Mr. Smith was expected here at that time—and as he was known to feel a very deep interest, and to have taken a very active part in the promotion of the temperance reformation, the friends of the cause here gave him an invitation to deliver an address at the time of his visit, and having received his assent, notice was given by the president, Gen. Mathews, for a meeting of the Temperance Society on Saturday. We were prevented by business from being present, but by numbers who attended, we have heard the address of Mr. S. spoken of as one of the happiest and most powerful that has ever been listened to by an audience in this section of country; in short the high anticipations of the Society and citizens who attended were more than realized.

Although at this late day in the progress of the temperance reformation, we very much doubt whether the cause is promoted by the publication of many addresses as have already been given to the public, we are happy to learn that Mr. Smith's is to be published for distribution.

*"Christian Intelligencer."*—We have received the first number of a paper of the above title published in New York, by an association of gentlemen of the Reformed Dutch Church, and edited by Rev. C. D. Westbrook D. D.

This paper will supply the place of the Magazine heretofore published monthly by this denomination of Christians. We have no doubt, judging from the number received, and from the ability with which the Magazine was conducted, that the Intelligencer will prove a valuable auxiliary in the diffusion of useful knowledge, and in promoting the cause of Christ.

*Alarm to Distillers.*—In recommending this article to the attentive perusal of our readers, it would be almost preposterous to attempt saying more in commendation of it, than to state the fact that it is a *prize tract*, and has been deemed of such surpassing merit as to obtain for it a place in the National Preacher. We have not in a long time seen any essay on the subject of temperance which we thought, upon the whole, best to insert in the Observer; but when we read this, we at once doubt what to do. It is an alarm which ought to be borne on the wings of the wind, and sounded as the voice of thunder in the ears of every man in the land who has any *agency whatever* in furnishing the drink of the drunkard.

*Cast Iron Hammers.*—The Oswego Free Press says that the manufacture of this article is carried on extensively in that village, and by men who, from their station in society, ought to blush at such meanness." It is said that they are designed for the Canada market. We are *sorry for it* as we could wish, if our country must be disgraced by the manufacture of "basswood cucumber seeds," "wooden nutmegs," and "horn gun flints," that the sale of them should be confined to our own country; and that we should not suffer in the eyes of foreigners, as a nation for the meanness and the cupidity of a few immoral and contemptible individuals, who would almost barter their souls for little paltry gain. We strongly suspect, by the by, that this article has found its way into the Rochester market, and our citizens ought to be on the guard

ASSEMBLY'S PSALMS AND HYMNS.

We understand that Solomon Allen, Esq. is preparing plates for the publication of the new Psalm and Hymn Book of the General Assembly, and that they will be ready for delivery in three months, and for sale at the Book stores, at from 37½ to 75 cts per copy.

*Foreign Paupers.*—Our city papers complain of the great influx of foreign paupers; and it has been ascertained that in England the parish officers are in the habit of sending off their poor to this country An examination of one of these emigrants has been taken before the proper authority in the city of Albany, on which it was proven that the passage of paupers to this country is paid by the overseers of the poor, and that each member of the family is paid in addition ten shillings sterling at the time of embarkation. It is believed that 17,000 passengers who have arrived at Quebec, most of whom came immediately to New York, at least one half are parish paupers thus turned over to our hands. It is certain however, that European emigrants of a very different description—families of respectable farmers and mechanics, with the appearance of wealth, have arrived the present season, in considerable numbers.

*Insurrection in Yale College.*—Forty-three Sophomores have left Yale College, because they were not permitted to "explain Conic Sections from the book, instead of being required to demonstrate from figures."

TEMPERANCE SOCIETY IN WHEATLAND.

We understand that on the 11th inst. a Young Men's Society for the promotion of Temperance was formed in Wheatland, and that an address was delivered on the occasion by Rev. Dr. Comstock of this village.

We learn from the Western Spectator and Advertiser published at Palmyra, that the citizens of that town and the adjacent country, were to hold a meeting on Wednesday last, to take into consideration the expediency of erecting a Steam Mill in that village.

We regret to learn that G. Smith Esq. has declined giving a copy of his address for publication

TO CORRESPONDENTS.

*Presbuteros* is received and will appear next week. His article which appears on the third page of *this* paper was received too late for last, as the communication of Philo, occupying a trifle more space than we had alotted to the discussion relative to the Missionary controversy, was not only in type but was stricken off before it was received. Indeed the article of Presbuteros (in this paper) has not been delayed as long as was that of Philo. This explanation was due for the last paper and was mislaid by some accident and it was not discovered until after the paper came out. Knox will appear soon.

INFIDEL TOLERATION!!

It is worthy of notice, that in Switzerland, where Unitarianism is almost universal, the followers of Christ are now suffering a relentless persecution at their hands.—That in Germany where the same sentiments have been predominant for a long time—in Germany, which is distinguished for its

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of profound erudition—where science and literature are more generally and more highly cultivated than in any other country on the globe—in that country which boasts of its learning and its freedom from the shackles of orthodoxy—where a *liberal* religion, founded on philosophy instead of the Bible, or rather which brings the Bible to the test of philosophy, and makes human reason the standard of truth, predominates—it is worthy of especial notice, that there too, freedom of religious opinion obviously means a liberty to believe as infidels believe, or to suffer the consequences.—Emancipation from the restraints of scripture doctrine and scripture morality has so long prevailed that in their Theological Seminaries, the sword of the duelist is used with far greater skill, and is far more sought after, than "the sword of the Spirit;" and as an American traveller has said, until a Lying-in Hospital is an indispensable appendage to a German University—yet, in Switzerland and in Germany persecution is now felt by the followers of Christ. Is this the *Toleration* which is so much talked about by the *liberals* of this country?

The following facts, from the New York Observer, are worth a volume of speculation and argument as to the character of infidelity,—and those who have so much to say about "church & State," and the intolerance of the Presbyterians, would do well to show where Presbyterians are, in this nor attempting by any coercive measures to *compel* others to embrace their sentiments, or where they attempt by the application of physical force to prevent others from worshipping God according to the dictates of their consciences. INFIDELITY IS DOING IT—IS PERSECUTING. The following extract is from a Report of the Lower Saxony Tract Society

We are opposed both by civil and ecclesiastical power. Most pastors in the Lutheran community are bitterly opposed to the contents of our publications, and use their influence to hinder their circulation where they can, and in several kingdoms their distribution has been strictly prohibited. In many instances however, these measures have rather been conducive to the furtherance of the Gospel; if God will work, who can hinder it? Our little society has, notwithstanding its difficulties, prospered from year to year.

The demands for tracts continue to be most pressing. The importance of tract distribution is perhaps nowhere of such utility as in this country. Here the missionary cannot preach in private houses the glad tidings of salvation, nor even pray or read the Bible with a few persons together, without exposing himself to the watchful eye of the police, who will either fine him or put him in prison. About a year ago, I had to pay 56 marks, for having met at my own house with about twenty friends, to read the Holy Scriptures, to sing and pray. In other provinces a missionary is not allowed to enter the country, and thus the poor people die more hopeless of heaven, with their rationalist pastors, than the Chinese or hardened Jew. But our tracts can find their way where no other means can, under existing circumstances, be enjoyed.

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The Rochester Daily Advertiser, in speaking of the re-appearance of Edward Kean, the celebrated tragedian, on the British stage, expresses the following very correct and just sentiment. We trust and believe the editor's anticipations that "the time will soon come when men will talk of the stage as they now talk of the circus and of the gladiators of ancient Rome," will be fully realized; and we may add, happy will they be, and deserving the high honor of public benefactors, who lend their influence to hasten the arrival of this glorious era.

"The glory of the *stage* is departed; not because Mr. Kean is about retiring, but because theatre-going is becoming unfashionable. The public mind has found a new course, a new spring of action, and that disposition or passion which has led men to witness theatrical performances for amusement, is now gratified by exhibitions of a far different nature, and the time will yet come when men will talk of the *stage*, as they now talk of the circus, and gladiators of ancient Rome; and the sooner that time arrives the better. Scarcely any event can more distinctly mark the progress of moral improvement, than that spirit which shall leave the *stage* silent forever, and the green room without an inhabitant."

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For the Observer.

*Mr. Editor.*—A writer in the Observer of August 6th, over the signature of Luther, appears to regret that some of our clergymen and churches should prefer a connexion with the Assembly's Board of Missions, instead of the Home Missionary Society, and entertains fears of collision and dispute. The writer suggests five reasons of regret, but as you caution your correspondents against long articles, I will give what I conceive to be the substance of Luther's reasons, while I would refer all interested to his article for more particular information.

The first reason is, "because but one Missionary Board is needed—the Home has the occupancy of the ground—has done well, and will probably continue to do well for the cause."

I would concede to Luther, that but one Missionary Board would be needed, if our churches and ministers were all in favor of being connected with the Home Missionary Society. But since a part of them have a conscientious preference for the Missionary Board of the General Assembly, and confidently believe that the greatest amount of good can be accomplished through it, the operations of that Board are needed. The change from one to the other can be effected without any particular inconvenience, either to churches or ministers.—Although the Home Missionary Society may have what is called the occupancy of the ground, yet the Board of Missions are not excluded from it by this circumstance.—Neither are we to calculate that any less will be done in the way of contribution, but much more, and all the facilities afforded to the friends of Missions which they can desire by the operation of two Boards.

2d reason, "Because the assembly's Board, if successful, would embarrass the work of the Home Missionary Society, and the distinctive principle would awaken jealousies and occasion collisions," &c. The embarrassment which the Home M. S. would meet with in this case, could not be very serious, as the change would be gradual, and the diminution of the expenses of the Home would precede the diminution of its receipts. As to the jealousies and occasional collisions, &c. which would be awakened by the distinctive principle, I would remark, that in a religious community so enlightened as this, and where the principle of toleration exists in the feelings of the people so generally, we ought not to calculate for things of this sort.

3d reason, "Because the same argument which would now turn the eyes and charities of our churches from the Home Missionary Society, might be used against all our benevolent societies, even the Bible Society."

The argument referred to, I suppose to be this, viz. that Christ has committed the work of evangelizing the world to his church;—therefore that branch called the Presbyterian church are bound to prosecute, as a church, the work of missions—that the Presbyterian church has commenced this work—that her plans of conducting the work are better adapted to our form of government, and as well calculated to accomplish the object as those of any other society.

Now then, if the eyes and charities of this enlightened community, or any portion of it, can be turned by this argument from the Home Missionary Society to the Assembly's Board, it will be because they think they are shown a more excellent way of doing good. And who can reasonably object to it? Has the writer over the signature of *Luther* (who by the way was a very eminent reformer) set his face against every improvement in the plan of conducting Missions? But we are told "this argument may be wielded against the Foreign Missionary Society." Till the Assembly's Board engage in foreign missions, it will have no more influence in directing funds from that Society than the Home Missionary Society has had. When the Assembly's Board engages in foreign missions, the people must be brought to believe that their contributions will accomplish an equal, if not a greater amount of good through that channel, than thro' the one which their charities now pass. The same conviction must be wrought in the public mind in favor of the Assembly's Board of Education before funds now going to the American Education Society can be directed from it. How this argument can be wielded against the Bible Society I cannot conceive, unless we say that all the means employed in spreading the Gospel must bear a Presbyterian stamp, i. e. the materials for the Bibles must be made of Presbyterian stock, and by Presbyterian hands, and so throughout.

I think that Luther puts a low estimate upon the intelligence and discernment of this religious community if he has really any apprehension of evils growing out of their favorable regard of the Assembly's Board of Missions.

4th reason "Because our principles of feeling and action in common with our brethren of New England—the number of Congregational churches among us, and our New England extract, render us poorly prepared for the *distinctive principle*, or to conduct missions under a Board that is exclusively Presbyterian—that such a measure would be thought ill advised by many, and would in effect injure the cause of Presbyterianism in this region."

"It has never been the design or wish of the friends of the Assembly's Board to compel our churches to come into their measures. We say, let the Home Missionary Society go on and do all the good it can, and let the churches and ministers which choose to co-operate with that Society do it; at the same time, let those churches and ministers who have a preference for the Assembly's Board, and think that their plans are better calculated to do good than those of the H. M. S. contribute their funds to that Board, and let no embarrassment be thrown in the way of either. We live in a land of civil and religious liberty and no one will admit that he wishes to deprive his brother of any of his privileges. As to "injuring the cause of Presbyterianism (which Luther says "is kindly & efficiently sustained by the Home M. S.") by such harmless and peaceable measures as the friends of the Assembly's Board would wish to see adopted by our Presbyterians in relation to this subject, I would remark, that the object of the Assembly's Board is to spread the Gospel, and win souls to Christ, not proselyte to Presbyterianism—and that if in the progress of this work, the developement of her plans and the system of Presbyterian government should show our churches a more excellent way as to ecclesiastical polity than *now exists among us*, it would not be a matter of regret.

5th reason "Because the Assembly's Board may again relapse into that state of inactivity where it has so long slumbered, &c."

This is quite as probable as that the Foreign or Home Missionary Society will become inactive and that all our other benevolent societies will go down. The same spirit which, in our country sustains one of these societies will sustain the other, if they are all deemed useful, and if the General Assembly have not in their Board of Missions such men as will prosecute the Missionary work in such a manner as to do honor to the christian character, let them remove them, and appoint others who will do it.

Towards the conclusion, Luther regrets that Presbyterians thumbt in his article published in your paper of the 16th July, resort to statements so entirely calculated to mislead the public as to the amount of missionary labor performed in this region by the A. H. M. S. My statements in that article are not and cannot be denied, for they were carefully made from authentic documents, or personal knowledge, and I think are not calculated to mislead the public. You Mr. Editor, published the report of the Western Agency, two weeks before, wherein was given the account of their missionary labors last year so that your readers would understand that I spoke of what was now doing, (as I did explicitly) without reference to the past.

Now, Mr. Editor, I will only trouble those of your readers who take an interest in this subject with one remark more, and it is this: The Presbytery of Rochester have appointed a Committee of Correspondence both with the Assembly's Board of Missions and the Home M. S., so that every individual can bestow his donation as he chooses.—At the end of a year at least, we shall know what evils if any have grown out of this measure and whether any of those predicted have actually taken place. The agitation of this subject now I do not conceive to be useful at all. What the Presbytery of Rochester, and some ministers and some churches have done, in the way of expressing a friendly regard to, or preference for, the assembly's Board, they have done. And I think that we "poor persecuted Pre-by-terians" of the Presbytery of Rochester will have the wisdom to keep the peace among ourselves," if we are let alone by those who do not belong to this body.

Yours, PRESBYTEROS.

P. S. I would inform Hemera that I have read his speech, and that Hopkinsianism is no objection against any minister recommended to the Board of Missions for an appointment, provided he is not too high *keyed*. In this region they have not to my knowledge appointed any who were *keyed on the tune of Hopkinsianism higher than Edwardsism*. Perhaps our churches would not wish any of their ministers higher strung than this. As to Congregational churches I would inform H. that the first church which in this region came into the measures of the assembly's Board is a Congregational church, which has paid over $50 to the Board of Missions.

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For the Observer.

FUNERALS AGAIN.

I understand all Rochester was in commotion again last Sabbath, on the occasion of another funeral; and once more I protest that it is all wrong.

If you want an example for splendid funerals, go to the dark and vicious Roman Catholic countries, where "*ignorance is the mother of devotion*," or to some of our cities, where, as I am told, 20 or 30 *empty* coaches are hired to follow the coffin to the grave, by way of respect to the dead. Qere. How much better is a procession of men than horses? Suppose "mourning women" should be hired to make howlings for the dead, as has been, and now is, I believe, the practice in some countries. Only let that be customary, and it would seem quite as important as all this coach parading—bell ringing—time destroying—money wasting system. When I die I should like a *hearse*, because I would not be borne on shoulders; and a dozen or two of my neighbors who were most at leisure, to see that I was buried so soon after my decease as a plain board coffin could be made: and if any one wants a coach to ride in, let him ride any other way than to my grave. *No bell ringing*—*no convocation*—no funeral *sermons*—*no keeping the corpse* to putrify and spread contagion—*no* procession. Dig the grave deep, cover it up well, and say "*and he died*," and there leave the matter. Let me be forgotten rather than have a marble *stone* to tell lies about me, or the *truth* either. WORKING MAN.

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For the Observer.

A NOBLE SENTIMENT.

In the Temperance address of Gerrit Smith Esq. at the Court house last week, there was one tho't which, to me surpassed in importance any other as respects the bearing of intemperance on our political institution. I shall not attempt to give it in the speaker's own words, but endeavor to present the point as briefly as possible.—"I glory in the doctrine of *universal suffrage*, and especially because it imposes a *necessity* that the community should be virtuous. A nation of *freemen cannot exist* without virtue—drunkards are notoriously vicious—and as the proportion of drunkards is great, and their influence powerful in our elections, they must be reformed or we are all ruined."

The necessity to "*stamp out rum*" is manifest to all; and I calculate that every honest patriot will stand forth against the blighting curse of intemperance, as for his life. BALLOT BOX.

P. S. *Demagogues* may cry out, "Great is Diana of the Ephesians," and "These men are turning the world upside down;" but the common people will hear of temperance reformation gladly. B. B.

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From the Vt. Chronicle.

DEPARTURE OF MISSIONARIES.

*From our Correspondent.*

Theo. Sem., Andover, Aug. 5, 1830.

"I left Andover last Saturday morning and walked to Boston, to attend the various exercises connected with the departure of Messrs. *Harvey, Hemisley and Reed*, as missionaries for Bombay, and *Mr. Jones*, (Baptist) for Burmah. On the Sabbath I visited, in company with a fellow student, four Sabbath Schools in Boston. In the morning I heard an excellent sermon delivered in the Park street church by Mr. Harvey on the certainty of the death and resurrection of Christ. In the evening, a large assembly convened at Park street church, and the directions of the Board to their missionaries were read by J. Evarts Esq. An address was then delivered by Rev. Mr. Fairchild, who was followed by Dr. Beecher, in a short but spirited extempore address. He regarded the Foreign Mission enterprise as the first and greatest of all the noble schemes of benevolence now in operation in our country—the morning star of this deep action for God and the souls of men, whose rise he saw, and whose growing splendor and majesty he had watched, as it rose higher and higher in the heavens, till at length it became a sun, and other luminaries burst forth from it and lighted up the whole horizon. He compared it to the van of the army of the Lord God Almighty, which is going forth to contend with Satan and his servants and said it must be sustained; if the enemy overcome in this, and it is permitted to waver and flee for want of support, he will attack us in the flank, and gain at least a momentary triumph. But this must not be. Let every child of God, every soldier of the cross, come forward and do a soldier's duty—come up to the building of the great temple of Jehovah, whose four chief foundations shall rest on the four corners of the earth, and whose topstone shall be in heaven. A large collection was then taken up in aid of Foreign Mission. At 9 o'clk on Monday morning, the missionaries, accompanied by many persons, friends and acquaintances, and by a multitude of the friends of the great cause they were about to engage in, repaired to the ship on board of which they were soon to embark. The dock and the adjacent parts of the wharf were soon entirely covered by the numerous assembly. The number of persons present was estimated at 2,500 or 3000. A stand being prepared near the vessel, those expected to engage in the exercises of the occasion mounted it. A few remarks introductory to the other exercises, were made by Rev. Dr. Bowles, (Baptist) and the verses beginning, "Salvation! O the joyful sound," were sung by hundreds of voices. A prayer was then offered by Rev. Mr. Jackson, (Baptist) of Charlestown. The hymn commencing, "Blest be the tie that binds," was then sung by the assembly, and prayer offered again, by Rev. Mr. Green. The exercises being closed, the ladies who had occupied most of the deck, were requested to leave the vessel, and preparations were made for sailing. Some of the female friends of the missionaries and their wives were much affected at parting, and sympathy drew tears from the eyes of those, who otherwise would not have wept. After their friends had left them, the missionaries all appeared calm and cheerful. I saw, however, many a moistened eye among the crowd that stood upon the wharf, and I trust the occasion may prove to an interest in the cause of missions, that will not soon die away, but will give rise to new exertions, to increased contributions, and more frequent and fervent prayers. The assembly remained upon the wharf till the ship slowly receding from them, had carried the dear objects that held them there, beyond the reach of their voices, and their eyes could no longer distinguish them.

When the vessel was about sailing, it occurred to some of the students from this place, a large number of whom were present, that it would be agreeable to the missionaries, as well as to themselves, that they should accompany them out of the harbor. A boat was accordingly hired, and sent forward to await our arrival and bring us back. About 30 all, except two or three, from the seminary, joined in the excursion. After proceeding about a mile, the very light breeze with which we started, ceased, and we made little progress for an hour and a half, or two hours. About half past one a breeze sprang up, and we soon came within sight of the light house, at the mouth of the harbor. Our boat soon came along side and we gave the missionaries the parting hand, and entered the boat to return. When two or three rods from the ship, our company commenced singing Bishop Heber's Missionary Hymn. The father of one of the female missionaries was with us, and joined with a full voice and tearless eye in the song we raised. Our return was rapid and pleasant; particularly so, because there were in our number, not less than 10 or 12 who love the cause of missions as their own, and design a few years hence to leave like those from whom we had just separated, their native land, to carry the glad tidings of salvation by the blood of the Redeemer, to the benighted and perishing heathen. The emotions excited in my own mind were all, or almost all, of a pleasing character. I endeavored to bring near the time of my own departure from my country and my friends and realize what it would be to look upon them for the last time in this life. But I could but feel that I should go with not only a cheerful, but joyful heart. Indeed, the occasion seemed so joyful, that I could hardly sympathise with the weeping crowds around me. I heaved not a sigh, I dropped not a tear, and had my course of study at this Seminary been completed, and other necessary preparations made, I would gladly have sailed for the shores of India. Life will soon be over, and then all who love the Saviour, will meet in a better country to part no more. Earthly separations surely are not matters of great moment, since a few days will bring them to an end. Wherever we are on earth, our work is to do good, and wait in faith, and hope, and love, for the coming of our Lord, to call us home to rest.

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*Dreadful Accident at Trenton Falls.*—Drowned at Trenton Falls, on Monday, August 2d, Charles Oliver Bill, student of the Medical College at Fairfield and son of D. E. Bill, of Remsen, aged 21 years.—This promising and much esteemed young man lost his life by incautiously stepping into the edge of the current, while conducting several female friends around the first point of a rock, a few rods above the lower fall. By this fatal indiscretion, his foot slipped, and unable to regain his foot hold, he was carried down the rapid current, and precipitated over the fall near the west side, a descent of about 40 feet into the gulf below, from which he was not seen to rise.

We learn that Mr Bill made a number of attempts to gain the shore as he was borne along by the current, which was too strong for him to resist. He was only immersed in water to his middle when he went over the first fall, and his friends were so much shocked that they were unable to render him any assistance. The party was composed of his sister, uncle, and two cousins, the former of whom immediately ran towards the public house for assistance, but she was so much distracted when she arrived that it was some time before the by-standers were able to learn what she wanted to make known to them. Her appearance was distressing to every one; she had lost her hat, and in runing for help her hair had fallen over her shoulders, and she was in a state of mind little short of distraction. A number of persons immediately went to the falls and found the rest of the party almost overcome with grief, but no traces of the deceased could be found. The body was found on Wednesday below the lowest fall.

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*Gratifying.*—In sending out our bills, as it so frequently happens that, in a letter containing the amount due, and often without that important *consolatory* accompaniment, we receive a laconic notice to discontinue,—when, on the contrary, in answer to our bill we are gratified with such a note as the following, it is certainly a great relief—so peculiarly encouraging, that we feel ourselves justified in publishing it. We are far from feeling a disposition to complain of our subscribers,—we would not exchange them for those of any other paper in the country. They are generally very prompt in making payment, but it is gratifying to receive *more* (as in this case) than we ask, and such an expression of approbation of our labors as shows it is not paid grudgingly—nor as if there was not a fair *quid pro quo*.

*O——, Aug.* 12, 1830.

SIR—Your bill is at hand, enclosed are three dollars, which please to pass to my credit; and as I intend to continue your valuable paper, it will all come right on settlement in the next year. Your bill will always meet with immediate attention.—I wish you to be punctual and remind me of neglect. As I do and ever shall esteem it, if conducted as it has heretofore been, I will use my exertions to give it an extensive circulation in this part of the country. Yours, with respect. ——, ——.

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The following is the more valuable, because it comes from an unexpected quarter—a political paper published at Washington city.—*Chris. Jour.*

SIGNS OF THE TIMES.—Infidelity has become bolder, its *avowed*, and probably its real friends, are increased in numbers, and it seems destined still further to augment its devotees in this country. Active and zealous christians are blamed by a few of their weak brethren for having stimulated the enemy to this fresh assault.—How foolish! The god of this world likes nothing better than a fearful, compromising indolent church. He has laughed to scorn the progress of christianity for centuries, and has doubtless boasted among his leaders that the millenium never would come. And now when warm and devoted Christians are determined to *live and die for Christ*, and Satan is alarmed, and calls out his troops, and offers battle, and anticipates victory, timid Christians are seared. Ah! how many will falter, and in the fiery trial pass over to the enemy's camp, only He who sitteth in the heavens does know.—*American Spectator.*

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From the Western Luminary.

Extract from a letter from a correspondent in Louisville.

"Yesterday, July 25th, as I was going to Shippingsport, my heart was very much grieved at the shocking profanation of the Sabbath. The hacks were running, multitudes walking, and many engaged on the canal at their labor, blasting rock and removing it from the canal. Blacksmith shops in operation. When I arrived on the canal, I discovered that a man had suddenly fallen dead, and was surrounded by a multitude. I approached them and endeavoured to do something for the man; but thinking my concern was more with the living, I proposed to preach to them if they would go to another shade. A considerable number accepted the invitation, and received the word with thankfulness apparently, and very readily received a number of tracts."

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*Another Missionary Gone!*—The Liberia Herald of June 6th, received at this office, announces the death of the Rev. Mr. Granet, German missionary. He died at Monrovia, the capital of the African colony, on the 12th of May, at 9 o'clock in the evening, after a sickness of seven weeks and five days. He enjoyed the consolation of religion during his long illness, and fell asleep so quietly that those who surrounded his bed could not tell when his spirit departed.—*N. Y. Observer.*

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*Mission to Armenia.*—A letter from an American gentleman, dated Constantinople, May 25th, published in the Journal of Commerce, says: "Eli Smith left Stamboul with a Rev. Mr. Dwight, both habited in Turkish costumes and mustachios, about six days ago, for Armenia and Persia."—*N. Y. Observer.*

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*Liberia.*—By late news from Liberia it is announced that Dr. John W. Anderson, the Colonist Agent, died on the 12th of April last. He is much regretted, as he was much respected.

The last Liberia Herald announces the establishment of a new Sunday School in Monrovia.

The Herald for June, has accounts of a war going on between King Boatswain, whose capital is Bo-Poro, and who can muster 6000 warriors, and King Tom Bassa, who is in league with the Quea people. Boatswain is a man of talent and energy, the Bonaparte of the tribes; and he is, and has all along been friendly to the Colony. Indeed the colony is on good terms with all the adjacent tribes.

The announcement of candidates for office in the colony is made in our American fashion, and they are all republicans; and the notices of marriages—new establishments for trade—and of the products of the soil, all indicate prosperity. Peas, cucumbers, water-melons, &c. were expected to be in the Monrovia market in the latter part of May.—*Troy Sentinel.*

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## SECULAR.

*Branch Bank at Utica.*—We learn that a branch of the U. S. Bank is to be established at Utica. The directors have already been appointed.

Wool continues to advance. The prices now, we should think, are just about where they were in 1824. One large flock of fine Merino which last year brought 37 1-2 cents has been sold this year at 60 cents, the grower realizing at the latter price about $12,000. American Saxony commands 62 1-2 cents. The lower grades of fleeces are in great demand; grades being 50 cents. The stock in this market is extremely light, the manufacturers having stepped before the dealers and secured almost all the large flocks. The stock of foreign wool is very light and the prices abroad very much advanced.—*Journal of Commerce.*

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*Treaty with Turkey.*—The Washington Telegraph says: "Information has been received at the Department of State, that a treaty between the United States and the Sublime Porte, was signed at Constantinople on the 7th of May last, by Mr. Charles Rhind, on the part of the former, and the Reis Effendi, or Minister of Foreign Affairs of that Government, on the part of the latter. The treaty secures to the commerce and navigation of the United States, all the advantages enjoyed by the most favored nations in the ports or dominions of the Turkish Empire, and a free passage for their vessels, to and from the Black Sea. Mr. Rhind left the United States in the month of October or November, of the last year, upon this interesting mission."

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*Steam Mill.*—The meeting held last Saturday, to take into consideration the loss of the Steam Mill, was well attended by the citizens of the village, and by many respectable farmers of this and adjoining towns. But one sentiment prevailed on the subject, and it was resolved that measures should be immediately taken, to effect if possible, the re-building of the mill. A committee was appointed to take the matter in hand, and from the interest manifested on the occasion, a favorable result is anticipated.—*Ontario Repository.*

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Two young men (Archibald M'Claren, and Emery Pierce,) were drowned in Black river, in the village of Watertown, on the 31st ult. After crossing the stream by swimming, they had proceeded to the foot of the falls, a few rods distant, when M'Claren flung himself into the current of a violent whirlpool, thinking no doubt, that he could at pleasure extricate himself. He was borne rapidly round the circle of several rods diameter, and his companion probably supposing him pleasantly situated, plunged in after him. They were carried round with resistless force, until exhausted, they sunk in death, the unhappy victims of youthful temerity.

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*Fire.*—On the night of the 4th inst. during a remarkable thunder shower at Wilmington N. C., a large wooden building was twice struck by lightning, setting fire to large quantities of merchandise very combustible in its nature and ignited several casks of spirits which burst with a tremendous explosion. Although five fire engines were soon on the ground and continued to ply with unflinching courage amidst torrents of rain, and flashes of lightning the most vivid and piercing, and the most tremendous peals of thunder, the fire was not got under until immense damage had been done and property destroyed to a great amount.

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At the Court of Sessions on Tuesday, James Gardner and John Murphy, two young men about 21, were indicted for stealing a quantity of jewelry from the store of Samuel I. Tobias, 41 Pine-street on the 9th of June last, and Mary Stevens, a black woman was indicted for an assault and battery upon James Calder, a printer, in throwing some liquid in his face, which blinded him so that he has been unable to see with his right eye ever since. They were found guilty. *N. Y. pa.*

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## SUMMARY.

A plan has been projected for raising $2,000 in Cincinnati, for the purpose of colonizing in Africa one hundred emancipated slaves, or such as may be emancipated, with the design of having them colonized. About $1,000 of this sum has been already subscribed.

A Dublin writer of June 19th says: "I do not exaggerate when I state to you that the people are literally starving in various districts of Connaught and Munster, the provinces in which potatoes are almost the only food used by the poor. The distress is as great and appalling as it was in 1822.

When the news of the death of the King of Great Britain reached this city on Saturday, the American vessels in the harbor hoisted their colors half mast, as a mark of respect for the memory of the Sovereign of a country, with which ours is so intimately connected.—*N. Y. Observer.*

Mr. Benjamin Ostrander, of Carthage, Jefferson County, was drowned in Black river on Thursday, 29th ult while bathing. He was to have been married the next Sunday.

*Dollars.*—Spurious dollars are in circulation. They are of the Spanish stamp, of the dates 1802-3-8 and 18, the composition of which is supposed to be bell-metal. They are well executed, but of a whiter appearance than usual with the true coin of the same periods, and may be easily detected.

More than 1000 passengers from Europe arrived in New York on July 29th and 30th, in the course of twenty four hours.

*Breach in the Miami Canal.*—The Cincinnati Advertiser states that a breach occurred, on the 4th inst. in the bank of the Canal, about 3 miles from town; and the water continued to rush out, until the breach extended upwards of 50 yards.

*Census of Detroit.*—The following is the result of the census recently taken at Detroit:—There are within the corporation 914 white females, 1182 white males, 126 black males and females. Total, 2222.

We learn from the Albany Evening Journal, that from the partial investigation into the frauds at Salina it appears that more than 40,000 bushels of salt have pased, duty free, during the present season.

The Town Council of Providence have passed a resolution not to grant licenses to the bar-keepers of the Theater in that town, at least during warm weather.

The Rev. Mr Jones, who is about to sail as a baptist missionary to Burmah, having received of the American Education Society $333, was on application released by the Society from his pecuniary obligations to them.

There were found to be six cases of the small-pox on board the ship Jane, Warnse, lately arrived from Belfast, at Quebec, after the captain had given a certificate that all was healthy on board. The persons infected were children.

During the thunder storm on Thursday the 4th inst. Mr. Peter Lefevre, of Newbury township, York County, Penn. was struck with lightning, and instantly killed. He was gathering wheat in a field with three of his children, two of whom were knocked down, but recovered.

It is supposed that New England has gained 340,100 inhabitants since the census of 1820.

We have received the Liberia Herald of May 6. It is in mourning on account of the death of Dr. John W. Anderson, acting Colonial Agent. He died with the African fever on the 12th of April, after an illness of ten days. Rev. G. A. Kisseling, German Missionary, performed the funeral service.—*Jour. Com.*

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*New Agents for the Observer.*—Rev. Joseph Merrill, Junius, Seneca Co. Chester Bennet, Royalton, Niagara Co.

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*List of Letters remaining since our last.*—A. Blanchard, 2, J. Freeman, F. Hyman, E. F. Foote, C. Gooding, H. Lyman, E. Mack, N. Potter, jun., Z. Dickson.

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*Contents of the Museum for August*, 1830.

Constancy of Lady Jane Gray. Northern Field Sports. Notices of Brazil. Stories of the Irish Peasantry. A Visit to the Grand National Cemetery in the year 2000. Sketch of a Residence at Constantinople. My Neighbors over the way.—Algiers. A Chapter on Cigars. All's well! or Recollections of my Youth. Coquetry. Present Policy of Europe towards the Barbary States.—Ancient and modern Tactics. Disadvantages of Promotion by Seniority. The Jews. The late Duchess of Gordon. Egypt. Letter from Toulon. Heat and Thirst—A Scene in Jamaica. Noctes Ambrosianæ. To my Babe. Cato. New Zealand, in 1829. Music in a Room of Sickness. A Dream. De Lindsay, a Tale. The Exile's Return. Emperor Paul. Stanzas. *Miscellany. Literary Intelligence.*

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## MARRIED

On the 4th inst. by the Rev. R. Deming, Mr. Theron Eaton of Carroll, Chautauque Co. to Mrs. Almira Robb of Penfield.

On the 11th by the same, Mr. Jedediah T. Maynard, to Miss Patricia Ford, both of Ontario.

On the 29th inst. by Rev. Stephen Williams, Dr. Abdial D. Carpenter to Miss Jane L. Hawley, both of Greece.

## DIED,

In Lima, on the 28th ult. Mrs. Mary N. aged 22 years, wife of M. W. Brown, Esq. On the 7th inst. Mrs. Esther Hovey, widow of the late James Hovey, aged 40 years.

In this village, on the 16th inst. Mrs. Lizzie Chappel, in the 44th year of her age—a member for many years of the Presbyterian church in Geneseo.—On the 13th inst. Mrs. Weaver, aged 82, formerly of Herkimer co. She lived the life of the righteous and her end was peace.

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ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat | 80 | mess | bbl 13 to 14 dol |
| Flour | 4.75 a 5 | Potatoes | 25 a 31 |
| Oats | 25 | Butter | lb. 10 |
| Corn | 40 | Lard | 6 to 7 |
| Beef, fresh | cwt 5.00 | Eggs | doz. 10 |
| Pork, do | 5.50 | Cider | bbl. 125 a 150 |
| | | Salt | 1.63 |

Rochester Price of Pot ashes $100 per ton; Pearls 1.05

New York Price of Pot ashes 109,50 a 110,50. Pearls 113,50 to 115.00.

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NOTICE.

The undersigned having been appointed by the Presbytery of Rochester at their late meeting in Scottsville a medium of communication between the congregations under the care of this Presbytery, and the General Assembly's Board of Missions and American Home Missionary Society," do hereby give notice that applications for Missionary aid from either of these Boards must be made through this Committee.

Applicants are requested to comply with the following directions viz.—To give the name of the Congregation, number of communicants, and average number of attendants on public worship; the total amount of salary which the applicants propose to make up, the portion of that salary, they can raise for the given time, and the least amount of Missionary aid which will suffice for that period. These statements should be signed by the officers of the Church, or Trustees of the Society, and left with either of the Members of the Committee. July, 1830.

Chauncey Cook, Abner Benedict, George G. Sill, H. B. Pierpont, Joseph Penney, Corresponding Executive Committee of the Presbytery of Rochester.

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*Northern District of New York.* } *To wit:*

[L. S.] Be it remembered, That on the seventeenth day of June, in the fifty fourth year of the Independence of the United States of America, A. D. 1830, Joel Parker of the said District, hath deposited in this Office the title of a book, the right whereof he claims as author in the words following, to wit: Lectures on Universalism, by Joel Parker, Pastor of the third Presbyterian Church, in Rochester: Buy the truth, and sell it not. Prov. xxiii. 23. In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints."

R. R. LANSING,
*Clerk of the District Court,*
*for the Northern District of New York.*

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*To exonerate from Imprisonment.*

Creditors of Orlen White, of Gates Monroe County Insolvent Notice first published August 28th 1830, creditors to appear before Hon. Moses Chapin Esq. First Judge of Monroe County courts of the state of New York, at his office in Rochester, on the eighth day of November next, at 10 o'clock in the forenoon.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



From the Amulet.

BY JOSIAH CONDER.

Why are springs enthroned so high,
Where the mountains kiss the sky?
'Tis that thence their streams may flow,
Fertilizing all below.

Why have clouds such lofty flight,
Basking in the golden light?
'Tis to send down genial showers
On this lower world of ours.

Why does God exalt the great?
'Tis that they may prop the state—
So that toil its sweets may yield,
And the sower reap the field.

Riches, why doth he confer?
That the rich may minister
In the hour of their distress,
To the poor and fatherless.

Does He light a Newton's mind?
'Tis to shine on all mankind.
Does He give to Virtue birth?
'Tis the salt of this poor earth.

Reader, whoso'er thou art,
What thy God has giv'n impart,
Hide it not within the ground,
Send the cup of blessing round.

Hast thou power?—the weak defend—
Light?—give light, thy knowledge lend—
Rich?—remember him who gave—
Free!—be brother to the slave

Called a blessing to inherit,
Bless, and richer blessings merit;
Give, and more shall yet be given;
Love, and serve, and look for Heaven.

PSALM LXIX 15.

*Let not the water-flood overflow me, neither let the deep swallow me up.*

The world's a sea, my flesh a ship that's mann'd
With lab'ring thoughts, and steer'd by reason's hand,
My heart's the seaman's card, whereby she sails,
My loose affections are the greater sails.
The topsail is my fancy, and the gusts
That fill these wanton sheets, are worldly lusts.
Prayer is the cable, at whose end appears
The anchor Hope, ne'er slipp'd but in our fears.
My will's the inconstant pilot, that commands
The stagg'ring keel, my sins are like the sands—
Repentance is the bucket, and mine eye
The pump unused (but in extremes) and dry.
My conscience is the plummet that does press
The deeps, but seldom cries, O fathomless!—
Smooth calm's security, the gulph despair,
My freight's corruption, and this life's my fare.
My soul's the passenger, confess'd by drives
From fear to fright, her sailing port is Heaven.
My seas are stormy, and my ship doth leak,
My sailors rude, my steersman faint and weak.—
My canvass torn, it flaps from side to side,
My cable's crack'd my anchor slightly tyed,
My pilot's craz'd, my shipwreck sands are cloak'd;
My bucket's broken, and my pump is choak'd,
My calm's deceitful, and my gulph too near,—
My wares are rudder'd, and my fare's too dear,—
My plummet's light, it cannot sink nor sound,
Oh, shall my rock bethreaten'd soul be drown'd?
Lord, at'll the seas, and shield my ship from harm,
Instruct my sailors, guide my steersman's arm,—
Touch thou my compass, and renew my sails,
Send stiffer courage or send milder gales.
Make strong my cable, bind my anchor faster,
Direct my pilot, and be thou his master.—
Object the sands to my most serious view,
Make sound my bucket, tune my pump anew,—
New cast my plummet, make it apt to try
Where the rocks lurk, and where the quicksands lie,—
Guard thou the gulph with love, my crimes with care,
Cleanse thou my freight, accept my slender fare,—
Refresh the sea-sick passenger, cut short
His voyage, and him in his wish'd for port.—
Thou, thou, whom winds and storms obey, may
That through the deep gav'st grumbling Jo'el way,
Say to my soul, be safe, and thou mine eye
Shall soon grim death, although grim death stand by.
O thou whose strength exceeding arm did cherish
The sinking Peter, at the point to perish,
Reach forth thy hand, or bid me tread the wave;
Pll come, Pll come, at the voice that calls will save.

From the Evangelist.

## INTERESTING QUESTIONS.

Are we not taught of God, that faith is the duty, and unbelief is the sin of mankind.

And is not faith the great means of justification and life, and unbelief the great means of condemnation and death?

And are not faith and unbelief both voluntary acts of the human mind, through which evil was communicated to the unfallen and perfectly righteous soul in its paradisical state, and is not faith the means through which good is first communicated to the fallen soul, in its perfectly wicked state?

Were not lies the first evil recieved into the soul, and did they not darken and pervert the righteous soul through unbelief, and is not truth the first good received into the soul, and does not truth inform and change the dark and dead soul through faith?

Did the righteous soul in Paradise, possess a wrong thought, or a wrong impression, before it believed the devil? How then does the unrighteous soul possess a right thought, or a right impression before it believes God?

Could lies have made any impression on the unfallen soul, if they had not been believed? How then can truth make any impression on the fallen soul while it is not believed?

Was it not hard for the righteous soul in Paradise to believe the devil without first possessing some unrighteousness to enable the soul to act unbelief? And can it be any more hard for the unrighteous soul to believe God without first possessing some righteousness to enable the soul to act faith?

Was not the principle of falsehood *received* into the righteous soul by believing the devil? And is not the principle of truth received into the unrighteous soul by believing God?

Did unbelief come to the righteous soul by hearing the lies of the devil? Why then cannot faith come (to the unrighteous soul) by hearing the word of God?

Was it not with the heart righteous man believed the devil unto external, and then internal unrighteousness? And is it not "with the heart (unrighteous) man believes God unto (external and then internal) righteousness?"

Why cannot what God says produce faith in the fallen soul, as effectually as what the devil said produced belief in the unfallen soul?

And has not truth as much efficacy to convert the fallen soul that believes it, as lies could have to pervert the righteous or unfallen soul when it believes them?

Why does the word preached, not profit them who hear it? Is it because God does not see fit to own, to bless, or to apply it by his Spirit? Or rather is it not because the word preached is not mixed with faith in them who hear it?

Do not the above questions solve themselves; and are they not scriptural and conclusive answers to the most important in the whole list of questions proposed in the tenth number of the Evangelist?

Would there be half the controversy in theology, if men would not admit the false notion that Deity has revealed many kinds of truth, some of which are contrary to common sense, and to his established order of things?

Where in all the book, or in all the established order of creation, or in all the established order of God, are men called upon to believe any thing contrary to common sense, or contrary to the evidence of things?

Is it not "through faith, we understand that the worlds were framed, by the word of God;" and through what other medium do we understand any thing if not through faith?

And if faith must precede all knowledge, or all understanding of things, why does it not also precede all right thoughts, and all right influence?

If man can have no wisdom without faith, how can he have any goodness without receiving it of God through his faith?

What is truth, if not spiritual and intellectual light, But what is light, if not "that which makes manifest?"

What is faih, if not the belief of the truth? Or what is great faith, if not the belief of the whole truth? Or what is greatest faith, if not the belief of the truth, the whole truth, and nothing but the truth?

And is it not in the light of God's truth, that any subject, or any transaction is understood through his faith?

Can I know any thing without *faith*, that my *senses* of hearing, of seeing, of feeling of tasting, or of smelling, is according to truth?

Why not admit faith then to be the evidence of things present, and the substance of things to come? E.

REMARKS.

The respected brother who proposes the above questions, "A Methodist of thirty years standing in the M. E, Church," says in his letter, "I am so far from being a sectarian, that I wish to be entirely a *Bible Christian*." Suppose now that a person, who is not only not "biased by his creed from the plain self evident truth of God, which all agree to when not under that bias," but who is also not biased *against* a creed, nor disposed to reject a sentiment without examination or evidence merely because it has a bad *name* attached to it; that such a person, after agreeing to the *general* sentiment implied in the foregoing questions, with a few qualifying explanations, should go to propose a few additional questions to brother E. something like those which follow. Let us see whether they do not "solve themselves" and convey "the essential doctrines of the Bible, as held by all sects deserving the name of Christian."

QUESTIONS.

Brother E. you are a Christian, you were not always one. Who made you a Christian?

You enjoyed the instructions of the gospel for many years, without any saving benefit. How came they to do you good at last?

There are many of your acquaintances, friends and neighbours, who have had just as good opportunities as yourself for embracing religion, but they still continue in the way to hell, and many who sat out with you in life, have died impenitent, and are now lifting up their eyes in torments.—Who made thee to differ?

The fundamental difference between you and your ungodly neighbours, consists in faith. Is that faith "of yourself," or is it "the gift of God?"

In giving you that faith by which you obtain all the blessings of salvation, did not God give you something more than the external revelation of truth in his word?

When you pray for the success of a preached gospel, do you pray merely that God would give strength to preach it fully, or do you pray that God would do something to make it influential in the minds of the hearers?

If you ask God to do something for the hearers of the word, what do you ask him to do, if not "to own and bless, and apply it by his Spirit?"

If unbelief in the hearers prevented yesterday's preaching from taking effect, what shall prevent the same fatal hindrance from operating to-day, unless God does something to-day which he did not do yesterday, in opening sinner's hearts to attend to the things spoken?

When your soul is filled with the most humbling views of your former sinful course, and with the most adoring and grateful views of the goodness of God in bringing you to your present state, do you not love to acknowledge his gracious work in *every step* of the process by which you have been transformed from a child of wrath to a child of God? Is not the very first move, "of grace," as every subsequent one? Have you *any thing* different from the ungodly which you have not received?

Brother E. is requested to answer these questions, not according to what he thinks is calvinism or methodism, but according to what he thinks is BIBLE, and by his own experience of the grace of God. Let him answer it in such a way that he can go into his closet on his knees and tell it to Jesus. These questions are proposed in the same spirit as his own; not for victory, but to come at the *whole truth* about man's salvation. ED.

From the Home Missionary.

## "I ABHOR A HYPOCRITE."

*[Furnished by a Clergyman.]*

In recently visiting a family, the heads of which had both been for some time ill, but were now recovering, I held with them in substance, the following colloquy. "Had it pleased God, who has yet spared you, to call you away from time, have you reason to think that you would have been transferred unto Abraham's bosom?"—"Why sir," said Mr. B. "I can't say that I have reason to believe that my exchange would have been a happy one; and I confess I have long felt a desire for something more than I possess, to sustain me in affliction and the hour of death." Then you think religion truly desirable, and the one thing needful? "Yes sir, I think I have a desire to possess it, and have desired to seek and obtain it, but I can't get it, and you know we can't change our own hearts." How have you sought it, Mr. B.? Have you ever prayed earnestly in testimony of your desires to God? "Why you know sir, Solomon says, 'the sacrifice of the wicked is an abomination to the Lord.' I would pray if I had a heart to pray in faith; but since I cannot pray in faith, I think it safer to omit it, than to be adding to my guilt by the exercise of hypocrisy, *for I abhor a hypocrite.*" So do I, Mr. B., and I think with you, that we have sins enough to make us sufficiently miserable, both here and hereafter, without adding to them the abomination of hypocrisy; and sure I am, the hope of the hypocrite shall perish. But I fear, my dear sir, unless by faith in Christ and repentance toward God, you give yourself up to the guidance of him who has said, 'Ask and ye shall receive, knock and it shall be opened,' that *hypocrisy* will be found at last one of your darkest crimes, for which you will have to answer at the bar of Jehovah—and one of the heaviest weights to sink your soul deeply into the miseries of the damned. Let me exhort you then, as you value the life and salvation of your soul, to examine your own character in this matter, whether it be not that of the hypocrite, which you say you abhor. "Why, sir," said he, "I tho't that I was guiltless of the crime of hypocrisy." I will try then Mr. B. to convince you that you are not. You believe that without holiness no man shall see the Lord; without faith it is impossible to see God; and that there is no possibility of escaping the wrath of God, but by a surrender of yourself to him, by repentance and faith in his Son. "Yes sir, I think that is true." And yet you are taking no step whatever to secure his favor, or escape his wrath!—Now you must necessarily acknowledge one of two things; either, that you are insincere in the professions of belief that you have made, or that you have courage and boldness sufficient to meet the thunders and of Jehovah's vengeance. Which are you ready to acknowledge? "Why, sir, there seems to be an inconsistency somewhere, I confess. The subject never presented itself to me precisely in that light before. I will think of the matter more deeply, and I thank you for your kind reproof." In about a week or ten days afterward, the same individual came to my room to inform me that he had seen his heart deceitful above all things, and desperately wicked; and that he had been deeply guilty in casting off fear and restraining prayer before God—that his heart had been full of hypocrisy. He resorted to the throne of grace, and found God ready to listen at the cry of the returning penitent. J. A. S.

From the Observer and Telegraph.

## HORRID MURDER.

We have just received a letter from Dea. Salmon Cross, detailing the particulars of a murder, committed on the 22d ult., in Waynesfield, Wood Co., about a hundred miles to the west of us. The circumstances, as gathered from the letter, are as follows.

As Mr. Isaac Richardson was sitting in the open part of his house, or rather in the space between two log houses, the roof extending from the one to the other, in conversation with a traveller by the name of Morse, from Erie Co, N. York, who had put up for the night, he was instantly killed by the discharge of a gun from a corner of one of the houses, which formed the space. The traveller started upon his feet, looked at Richardson, and saw that he was dead, still sitting in his chair as before. He had himself received a part of the charge in his left hand, arm, and shoulder, and the blood was streaming from his wounds. In this situation he immediately fled to the nearest house, which was half a mile distant. The alarm was immediately spread through the neighborhood, and a Capt. Rice with two ladies were repairing to the house of Richardson, when they were met by a man, who commanded them to leave the road, and let him pass; told them that he was armed, that he was the man who had killed Richardson, that Richardson had ruined him, but should never ruin another man, and said that his name was George Porter. In a fright they left the road and he passed on; and after concealing himself in the woods a short time, and wandering about for a while in the immediate neighborhood of the place where the deed was committed, he surrendered himself into the hands of justice, confessed his crime, and said that he was not sorry for it. He was taken to the house where the murder was committed on the day of the funeral, and was feelingly addressed by the afflicted widow: she spoke of her own bereaved condition, pointed him to her fatherless children, and finally to the lost condition of her deceased husband, who was hurried out of the world unprepared to meet his God; and where now, she added, is his immortal soul? To all which he manifested a total indifference. He is one of those who do not believe in the future punishment of the wicked, and it is under the influence of such principles that he has been training himself for the gallows.

A funeral sermon was preached by the Rev. Isaac Van Tassel of the Maumee Mission.

Mr. Morse, it is added, is in a fair way of recovery.

*Effects of the Gospel among Coloured people.*—A Wesleyan missionary, in the course of his remarks before the London Society, spoke to the following effect relating to the coloured population of Jamaica:—

"With regard to the reception of the gospel of our Lord Jesus Christ, I am prepared to say that there are no people in a better state of preparation for it than the slaves. A short time since, in a certain part of the island of Jamaica, a child which had been educated in a Sunday school happened to see a negro mending a net upon the Sabbath day. The child immediately went up to him and said "Do ye not know that it is written in the word of God, "Thou shalt remember to keep holy the the Sabbath day. "Now massa" replied the negro, "if you bring de word of God, and read dat passage, I no mend my net on Sunday any more. The child brought the bible and read it; the negro laid aside his net, and going home to his wife, said, "Oh, I never can work upon de Sabbat, again." I have seen that where the negroes have embraced the gospel of Christ, and a change has been effected upon their hearts, it was not confined to themselves, but its influence extended to others around them. So great is the respect in which I have known a negro slave to be held, that where the master, a white man, could not obtain credit for five pence, the slave has been sent to a public store for that purpose, and could obtain credit for 12 or for 14 pounds, with this observation, "George we look to you for the payment of the money." The fact is, that where religion acts upon the mind of the slave, it is capable of raising him to the highest tone of moral feeling. Many a time have I seen the negro in the prospect of a speedy dissolution; rejoicing in the hope of the glory of God. Many a time have I seen, both in life and in death, the most astonishing effects produced by the powerful influence of the gospel; and to this moment it affords me the highest personal ground for rejoicing, to reflect that I have laboured among the negro population."

LONGEVITY.

Most of the ancient philosophers might be named as patterns of health, temperance, and long life. Pythagoras, in particular, restricted himself to vegetable food altogether; his dinner being bread, honey, and water: and he lived upwards of eighty years. His followers adopted the same diet. It is well known, also, that the early Christians were remarkable for temperance, and for longevity too, when not removed by the hand of persecution. Matthew, for example, according to Clement, lived upon vegetable diet. The eastern Christians, who retired from persecution into the deserts of Egypt and Arabia, allowed themselves but twelve ounces of bread per day, as their only solid food, and water alone for drink; yet they lived long and happy. St. Anthony lived 105 years; James the Hermit, 104; Jerome, 100; Simon Stylites, 109; Epiphanius, 115; and Lomauldus and Arsenius each 120.

Galen, one of the most distinguished of the ancient physicians, lived 149 years; and composed between 700 and 800 essays on medical and philosophical subjects: and he was always, after the age of 28, extremely sparing in the quantity of his food. The Cardinal de Salis, Archbishop of Seville, who lived 110 years was invariably sparing of his diet. One Lawrence, an Englishman, by temperance and labor lived a hundred and forty years: and one Kentigern, called St. Mongah, who never tasted spirits or wine, and slept on the ground and laborred hard, died at the age of a 185. Henry Jenkins of Yorkshire, who died at the age of 169, was a poor fisherman, as long as he could follow his pursuit, and ultimately he became a beggar, living uniformly on the coarsest and most sparing diet. Old Parre, already mentioned, who died at the age 153, was a farmer of extremely abstemious habits, his diet being only milk, cheese coarse bread, small beer and whey. At the age of 120 he married a second wife, by whom he had a child. But being taken to court by the earl of Aurundel, as a great curiosity in his 153d year, he very soon died, as the physician decidedly testified after dissection, in consequence of a change from a parsimonious to a plentiful diet. Henry Francisco already noticed also, as living to about a 140 in this country, was except for a certain period, when he became attached to ardent spirits, "remarkably abstemious, eating but little, and particularly abstaining from animal food, his favorite articles being tea, bread and butter, and baked apples." A Mr. Ephraim Pratt, of Shutesbury in this vicinity, who died at the age of 117 years, lived very much on milk, and that in small quantity; and his son Michael Pratt, attained to the age of 103 years by similar means. Indeed great longevity has been attained in no instance with which we are acquainted, where the individual was not a pattern of abstinence in diet—Great eaters never live long. A voracious appetite is a sign of disease, or of a strong tendency to disease: and not a sign of health as is generally supposed. Ill health as infallibly follows the indulgence of such an appetite, as any other effect its legitimate cause.—*Hitchcock on Dyspepsy.*

THE POOR OF IRELAND.—The Liverpool Mercury of June 25th represents the condition of the poor in many parts of Ireland as truly appalling. The Dublin Register says,

Two thousand six hundred and ninety paupers in the Mendicity institutions of Dublin and the entire funds, for the maintenance of these human beings, amount to two shillings and three pence! The committee will endeavor to maintain them another week, but if at the termination of that period, adequate funds are not forthcoming, this immense horde of starving wretches shall be let loose upon the public? Is this a time for the infliction of new burdens upon Ireland? A gentleman on Thursday at the fair on Summer-hill purchased eight cows for 43 pounds. Three years ago, eight cows of similar quality and condition cost him ninety-six pounds.

A letter from Rev. Mr. Lyons Kilmore, Erris, says, in my parish alone, there are, at this moment, from 5, to 700 families without any other food or means of subsistence than cabbage with a precarious supply of shellfish, dillick, and other marine plants procured from the shores. Hunger is visible in the countenances of the people and if there is not an alleviation of their sufferings, they must become desperate. There is no employment for the laboring classes. All in fact, are suffering, in common, but the suffering of the lower class is extreme. They have not substance, or money, or credit, and must inevitably perish unless something be done forthwith for their relief."

With the deepest regret we fell ourselves called upon this day to declare that any thing to equal the pressure of want and distres felt at present by the poor of this town has not been experienced during the last 15 years. Provisions have advanced considerably in price, and are scarce; the poor cannot get employment; business of every kind is dull, consequently money is not in circulation.—*Fermanagh Rep.*

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbert Patterson and Polly his wife of the village of Rochester, in the county of Monroe and state of New York, to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, Liber 6 of mortgages, page 121 and has been duly assigned to the subscriber, the amount now due on the said mortgage being $231,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four (244) reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 29th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.

JOHN C. NASH, Att'y. STARR NICHOLS, fm53 Assignee.

DEFAULT having been made in the payment of a certain sum of money secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four (and recorded in the Clerk's Office of Monroe county) executed by Simon Boot to Frederick Hochstetter and by him assigned to the subscriber; the sum of four hundred and eighty one dollars and twenty nine cents being due thereon at this date. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described to wit. All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court House in the village of Rochester in the said county of Monroe on the twenty second day of September next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL

Whittlesey & Mumford, Solrs. Assignee.

To Executors, Exec. Copies sent.

Peter Everhard of Greece Monroe County, Insolvent Notice first published August 18, 1830. Petition to appoint before Moses Chapin, first Judge of Monroe county, and Common Pleas Court, at his office in Gates on the twenty second day of September next at 10 o'clock in the forenoon. 3aw

*To Exonerate from Imprisonment.*

Robert Fulton of Gates, Monroe county, Insolvent—time to show cause September 5 1830 at 10 o'clock, A. M. before Moses Chapin Esq. First Judge of the county court of Monroe county at his office in Gates. Notice first publish'd June 25 1830. 6w

*To Exonerate from Imprisonment.*

Ca. fa. in favor of Ira Wyman, of Brighton, Monroe County, Insolvent Notice first published June 4th, 1830—Creditors to appear before the Hon. Addison Gardiner, Circuit Judge, of the 8th judicial circuit of the state of New York, at his office in Rochester, on the twentieth day of August next, at 10 o'clock in the forenoon. 10w

*To Exonerate from Imprisonment.*

Emory Richardson of Gates, Monroe county, Insolvent: Notice first published July 15, 1830—Creditors to appear before Hon. Moses Chapin, first Judge of said county at his office in Gates on the twenty seventh day of September next at ten o'clock in the forenoon. 10w

STATE OF NEW-YORK }
SECRETARY'S OFFICE. }

*Albany, July 22, 1830.*

SIR—I hereby give you notice, that at the next general election in this state to be holden on the 1st, 2d, and 3d days of November next a Governor, and Lieutenant-Governor are to be elected.

And also that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December 1832. A. C. FLAGG,

*Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.

JAMES K. LIVINGSTON, *Sheriff.*

MAY, 1830.

*ROCHESTER CASH STORE.*

**HILL & PEET,**

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

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

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

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

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

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

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830.

JOB PRINTING NEATLY EXECUTED AT THE OBSERVER OFFICE

**CLINTON HOUSE,**

EXCHANGE-STREET, ROCHESTER.

EASTUS SMITH, late of the Mansion House Utica, has become the lessee of this splendid establishment, having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters. he has opened it for the reception of company under no pledges which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attendance is respectfully solicited. June, 1830. 20 6m

WOODBRIDGE'S GEOGRAPHICAL Works. For sale, in large or small quantities,

*Woodbridge's School Geography,*

The Eleventh edition, with an improved Atlas, including an enlarged Map of the United States, with New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.

*Woodbridge and Willard's Universal Geography,*

Third Edition, with Modern Atlas, for the higher classes.

*Willard's Ancient Atlas,*

Upon an improved plan.

*Willard's Geography for Beginners,*

In the style of familiar conversation, Second edition, with Atlas.

By the Report of the Superintendent of Schools in the state of New York, just published, it appears that Woodbridge's School Geography has been adopted and is in use in 309 towns in that state. The introduction of this work is rapidly extending throughout the United States. Two editions have already been published in England. A full supply of the above popular works for sale at publishers prices, by E. PECK & Co.

19 cow6

HIRMAN JONES, *House and Sign Painter, Glazier &c., No. 42, Main-st.* keeps constantly on hand an assortment of Paints, Oils, Sp'ts Turpentine, Sash Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color, ground and mixed fit for use. He will also do country jobs and furnish all materials for the same. Windows furnished of any size in good style very cheap. May 24, 1830. 22 6m

NEW ARRANGEMENT.—The subscribers have entered into a co-partnership in the publication of THE GEM, under the firm of Edwin Scranton & Co., and will also be able in a few days, to execute all orders in the line of Plain and Fancy Job and Book PRINTING, on reasonable trials. Office in the room formerly occupied by Todd & Sherman, 3 doors north of the canal. Exchange-st Rochester.

EDWIN SCRANTON
3w30 PETER CHERRY

IMPORTANT TO A MERS.

THE subscriber has invented a machine for Spinning Wool in families, which saves two thirds, or three-fourths of the labor, and what is very important the work can be performed by aged persons or children, as the spinner can sit or eat with perfect ease. The yarn spun on this machine is equal, if not preferable to that spun on the common wheel. Farmers are invited to call at the Sash Factory, in rear of Mr. Rathbun's woolen factory, in Rochester, and examine for themselves. A few of the said machines are for sale at the above mentioned place. EDWARD PENNY.

Rochester, July 27, 1830.

We hereby certify, that we have examined Mr. Penny's Spinning Machine, and find it to be a very simple constructed machine and performs the work almost well; and we have no hesitation in saying that it is valuable for family use we ever saw. WM. RATHBUN

Rochester, Jan 25th, 1830. DAVID JEFFERIS

TO LET, and possession given immediately, that newly established *Tannery* and premises, situate on Young-street, three miles from the city in a beautiful settlement, together with 100 Hides and Skins, which the tenant can have to take shares by applying immediately, if by letter (post paid,) to C. W. PAGE, Saddler

York, U. C. August 10, 1830. 8tf

THE *American National Preacher*.—The subscriber is an agent for this place and vicinity, and will receive names and amount of subscriptions, and forward them to the Publishers.

Terms, $1, in advance, $1.25, at the end of six months; or $1.50, at the end of the year.

Ogden, August, 1830. WM. A. CHAPMAN

APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing and Woollen Manufacture.* The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known.—Inquire at this office.—June 4. 23 tf

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* The subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.

January 9, 1829. LEVI WARD Jr.

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

**FURNITURE,**

OF ALL KINDS, MADE AND SOLD AT THE

**Cabinet Warehouse**

Near the East end of the Bridge Main-st. Rochester F STARR

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the 5d Ridge and 8 Kings, and the north part of Lot 18. *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.

Rochester, 16 March, 1830

OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, or of

May 22 1830. JOSIAH BISSELL jr

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

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice

JOSIAH BISSEL Jr.

Rochester, 16 March, 1830.

A HOUSE TO RENT, near Montgomery place, by 16 June, 1830.

J. BISSELL, Jun.

AGENTS FOR THE OBSERVER.

| | | | |
|---|---|---|---|
| Albion, | Noah Ingersoll | Howard | Rev. L. Barrett |
| Alexander | —— P. M. | Knowlesville | W. Knowles |
| Alden | J. Freeman | Lodi | Mr. Plumb |
| Attica | G. B. Rich | Lima | C. Gilbert |
| Angelica | S. S. Haight | Livonia | J. Richmond |
| Angell's Corners | A. Angell | Le Roy | A. P. Hascall |
| Buffalo | Dr. Bristol | Lockport | Wm. Person |
| Barber Hill | J. Barber | Lakeville | Rev. H. Geiger |
| Batavia | Mr. Seavey | Medina | Theophilus Cook |
| Brockport | R. W. Gould | Niagara Falls | Hon. A. Porter |
| Byron | L. Clark | Newark | T. Partridge |
| Bergen | Rev. R. Clapp | Naples | Dr. Fuller |
| Bath | H. W. Rogers | Nunda Valley | S. G. Tyler |
| Canandaigua | Wm. Attis | Orangeburgh | C. Allen |
| Collins | C. Rose | Ogden | Walter Wright |
| Clarkson | Rev. S. Lane | Penn Yan | T. J. Sevens |
| Clarendon | W. D. Dudley | Prattsburgh | D. Rice jun. |
| Caledonia | J. H. Clark | Perry | T. Howard |
| Coboston | John Clark | Palmyra | Rev. A. Eddy |
| Dunkirk | Dr. Williams | Pittsford | Joshua Lines |
| Dansville Valley | S. Shannon | Richmond | R. Gilbert |
| East Bloomfield | A. Adams | Rushville | C. Lewis |
| East Avon | N. Little | Rochester | Rev. D. Colton |
| Fowlerville | W. Fowler | Riverside | O. Pike |
| Franklinville | E. C. Hyde | Seneca Falls | Wm. Hyndman |
| Griffin's Mills | J. Wadsworth | Victor | Wm. Bushnell |
| Geneva | A. B. Hall | W. Bloomfield | O. B. Fish |
| Gaines | E. Foot | Warsaw | Dr. F. Pack |
| Geneseo | E. N. Buel | Wilson | Dan'l. Baldwin |
| Hunt's Hollow | Rev. P. Smith | Westfield | O. Cook |
| Henrietta | A. Hamlin | West Mendon | J. Dixon jr. |
| | | Yates | S. Tapper |

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# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. FRIDAY, AUGUST 27, 1830. VOLUME IV. NO. 35.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS.
PRINTED WEEKLY, BY
ALBERT G. HALL.
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

For the Observer.

*Mr. Editor:*—I have noticed in your paper of the 13th inst., a long article signed Philo. Brother Philo seems to labor under some misapprehensions about the state of things, as respects Missions, &c. With your permission, I will endeavor to relieve his mind. He imagines "the whole Presbyterian church is to be put to the test whether we shall have an ecclesiastical organization, or adhere to the former course of voluntary associations for the management and distribution of the charities of the christian public," and this in consequence of propositions discussed and measures adopted by the last General Assembly, and that he can see no good which can accrue from pressing the church at large to decide on this matter.

I cannot conceive what these discussions or measures he alludes to in the last General Assembly, are. I have read all you have published, and all that has appeared in the Philadelphian, which gave the proceedings of the Assembly from day to day, and I have discovered nothing which looked to me like putting the whole church to the test whether we shall have an ecclesiastical organization for missions or voluntary associations as formerly, neither have I seen any thing like pressing the church at large to decide in this matter or meddling with the charities of the christian public.

The Presbyterian church had an ecclesiastical organization more than a hundred and twenty years ago, called a Presbytery, and this body did missionary business in its distinctive character, i. e. as a Presbytery, and was then the highest judicatory of the church. It has since increased, growing into a Synod, and then into a General Assembly, and every year, with the exception of the interruption occasioned by the revolutionary war, has done more or less in its distinctive character for the cause of missions. For about a hundred years, the highest judicatory attended to all matters in relation to missions. Afterward a standing Committee of Missions was appointed, and lastly in 1817, a Board of Missions with enlarged powers. It is therefore no new thing for the Presbyterian church to prosecute the missionary work in her *distinctive character*.

The General Assembly at its session in 1829, after accepting the report of their Board of Missions, say in their *distinctive character*, "While the Assembly would affectionately solicit the co-operation of the churches with its own Board of Missions, yet as many of our churches have already united their efforts with the American H. M. S. and the Am. Board of Com'rs for F. M.—therefore, Resolved, as the sense of the Assembly that the churches should be left to their own unbiased and deliberate choice of the particular channel through which their charities shall flow forth to bless the perishing." No measure contrary this sentiment, I am confident, has been adopted by the Gen. Assembly at their last session; and surely, this does not look like pressing the church to decide on the matter whether we shall have an ecclesiastical organization, or a voluntary association.

Philo speaks of the Assembly's having taken "high ground," and "of dominant measures."—I have never before heard anything of this kind suggested of the last or any former Gen. Assembly, and I presume it will be new to your readers. The last Assembly consisted of 180 members, and was admitted on all hands to be a very harmonious one, which I think could not have been the case, if "high ground" was taken as to ecclesiastical authority. Philo inquires, "what is an ecclesiastical organization?" And answers, "it is a church doing its business in its own way,—or, as it is explained in Philadelphia, 'a doing business in its own distinctive character.'" I do not agree with brother Philo in this definition. Ecclesiastical is a word which signifies, according to Johnson, *relating to the church, not civil.* A church of any denomination, is an ecclesiastical organization. So is a Presbytery, Consociation, Classis, Synod, General Conference or Convention, or Assembly when the churches are represented an ecclesiastical organization, without any reference to their manner of doing business. He (Philo,) raises the inquiry, "is the Gen. Assembly the Presbyterian church?" Instead of going to the standards of the Presbyterian church, the true source of information of this kind, or telling us that any person in America ever said or thought that the Gen. Assembly was the Presbyterian church, he takes a look at the Scottish Kirk, in order to answer the question, and comes to the conclusion, that in Scotland the General Assembly is the Presbyterian church, and the Presbyterian church is the Gen. Assembly.—But in America the Gen. Assembly is not the Presbyterian church.

Again, he says, "are we in this country prepared to hear any ecclesiastical tribunal say *We are the church?* Our acts are the acts of the church. We have authority over not merely your belief and practice as christians, but also your property. We can tell you to give your benevolent charities to us, because we only can make the best use of them; and we do not consider you good Presbyterians unless you obey us. Now, this is precisely the doctrine of the distinctive principle." Philo may hear an ecclesiastical tribunal say *we are the church*, and things still more wonderful, if he will attend a meeting of Roman Catholic Ecclesiastics. But he would not hear such language from any judicatory of the Presbyterian church, and if he would examine the standards, and converse with her ministers and members, he would not find such high-toned sentiments about ecclesiastical authority as he seems to attribute to the Assembly and its advocates. Philo professes to *love* the Presbyterian church, and to write with trembling." He ought therefore to be careful, and not attribute sentiments to the General Assembly, and those whom he calls its peculiar advocates, which they do not hold to. The operation of the distinctive principle in our church is something new to Philo, and wears a most frightful aspect, because he has not given it a correct definition. What is the distinctive principle? As I understand it, it is for a church or a Presbytery, or any other ecclesiastical body, to act as such in any particular business. A church acts on the distinctive principle, when she exercises discipline, or does any business as a church; such as aiding the education cause, or missionary cause. The highest judicatory of the Presbyterian church, has, in her *distinctive character*, besides other business, raised funds and prosecuted the missionary work for about one hundred twenty years. Now, in all this time, has she ever spoken such language as Philo would put in her mouth, and calls the language of the distinctive principle? Read the language of the Assembly which I have quoted as spoken in 1829. Our christian liberties have been preserved while the distinctive principle has been in operation, and there is no more popery or any other spirit of ecclesiastical domination now, than at any time previous to the present. We have no more reason to fear that our church will ever be secular like the established church of Scotland, than we have to fear that our civil government will become like that of Great Britain. It is not now a matter of doubt in the mind of the patriot, whether a republic can long exist—and it ought not to be a matter of doubt in the mind of any intelligent Presbyterian who *loves* the chh. whether all the excellent privileges which her constitution now secures to her members, can be retained, under the operation of the distinctive principle.

The Gen. Assembly, our Synods, and our Presbyteries, have, in their *distinctive character*, recommended the Home M. S. to the patronage of our churches. Its claims have been urged upon them by these lower judicatories in their *distinctive character*, more strenuously than ever have been the claims of the Board of their own church, and what evil has arisen from the operation of the distinctive principle in this case? We see then, what the *distinctive principle* is, and that it can be, and has been, successfully wielded in recommending the Home M. S. to patronage.

It would indeed be strange, had the Assembly never before done any thing, that she could not now in her *distinctive character* go further than to recommend voluntary missionary associations to the patronage of her churches, even so far as to appoint a Board of Missions to receive the contributions of the churches and expend the money in sending missionaries to preach the Gospel to those which are destitute. When the Assembly has churches under its care needing aid, is it not the more consistent and natural way for her to call upon the churches for a contribution, and appoint persons to take charge of the funds and do the work under her direction, than it is to pay these funds over to a voluntary association, over which she has no control, and which is not responsible to her for the use it makes of the charities contributed by her churches? I think it is.—If a church or a Presbytery is aggrieved by any act of the Board of Missions, complaint can be made to the Gen. Assembly, and the grievance can be redressed; but in case a church being aggrieved by act of a voluntary association, there is no body to appeal to for redress. This feature in the Assembly's Board of M. gives it a decided preference in my mind over a voluntary missionary association.

Philo thinks that the Assembly has nothing to do with money, except the money of its own members," and is opposed to laying the churches under any regular system of taxation subject to the order of the Assembly." As to taxation, it would have been well for Philo to have reserved that remark till the Assembly were about to lay the tax. If he considers their recommendation of the fifty cent contribution a tax, he might as well consider our monthly concert collections a tax, and oppose them. He thinks, also, that the payers of the money should appoint the Board of M. instead of their representatives. This may be done, if our churches shall think best to alter their constitution.

I hope that Philo's fears and apprehensions will be allayed when he shall have thoroughly examined the constitution of the Presbyterian church, and the acts of her Gen. Assembly. Finally Mr. Editor, it is too late in the day to come out with apprehensions of evil from an ecclesiastical organization which has prosecuted, in her *distinctive character*, the missionary work for seventy years under the chilling influence of a Monarchical, and for fifty-four years under the benign influence of a Republican government, and when too, after such a long experience it has not been discovered that any evils have grown out of this method of doing business.

Yours, PRESBUTEROS.

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CONVENTION AT SYRACUSE,

Of delegates from the villages on the line of the Erie Canal, to take measures for the moral and religious improvement of persons employed on the canal and its branches.

This Convention met at Syracuse, on the 11th inst., agreeably to a call in a circular to that effect, issued from Utica, and already before the public.

Rufus Beach Esq., of Rochester was called to the chair, and Joseph Penney was chosen clerk.

The following delegates, and others invited to sit with them, appeared and took their seats as members of the Convention, viz:

Rev. Sylvester Eaton, from Buffalo; Rev. Joseph Penney, and Rufus Beach Esq., from Rochester; Rev. E. H. Adams, and Samuel Roberts Esq., from Camillus; Samuel Mead Esq., Pliny Dickinson Esq., Geo. Hooker M. D., Daniel Dana Esq., Royal West, Rev. Palmer Dyer, and Rev. M. J. Gilbert, from Syracuse; Ira M. Olds, Edward Lewis Esq., and Ebenezer Calking Esq., from Lenox; Luther Holbrook, from Whitesborough; Rev. John A. Yates, Professor of Union College, Schenectady; Rev. Isaac P. Labagh, Rev. S. Schaeffer, from Lexington, Greene Co.; John Slocomb, Utica; Rev. Horatio Lombard, Syracuse; Rev. Gordon Winslow, Agent of the American Seaman's Friend Society; Rev. Moses Gillet, and Rev. David Morris, from Rome.

The meeting was opened with prayer, after which the circular was read, by which the convention was called.

The following were appointed a Committee more fully to present to the meeting the subject on which they had convened: viz—Rev. Messrs. Eaton, Penney, Yates, Winslow, and Dyer; and after a recess, those gentlemen successively addressed the convention, pointing out, first, the moral influence exerted by the canal on the community at large; secondly—the actual condition of morals on the canal, so far as investigated; and thirdly,—the probable remedies for existing evils. It was then unanimously

*Resolved*, that it is expedient that a society be formed, similar to the American Seaman's Friend Society, and auxiliary to the same, for the purpose of carrying into effect, measures of religious and moral improvement among the persons employed on the canal and its branches: And that Rev. Messrs. Eaton, Penney, Gilbert, and Dyer, with Capt. Putnam, and Messrs. Holbrook, and Clark, be a Committee to report a constitution for the same.

After a recess, the above committee reported the following constitution, which being discussed, article by article, and amended, was adopted, and is as follows, viz:—

ART. I.—The name of this Society shall be the Boatman's Friend Society.

II. The object of the Society shall be to co-operate with the American Seaman's Friend Society, as an auxiliary in carrying into effect measures for improving the social and moral condition of Boatmen and others employed on the Erie Canal, and its branches.

III. Any person contributing to the funds of this Society, shall be a member, and any person contributing twenty dollars at one time shall be a member for life.

IV. The officers of this Society shall be a president, seven vice-presidents, a treasurer a secretary, and twelve directors, who together, shall constitute the executive board of the Society, with power to enact their own by-laws, and fill their own vacancies. Five members of this board shall constitute a quorum.

V. The Society shall among other means for accomplishing the above objects, employ one or more chaplains, who shall also act as the agents of the Society under the direction of the executive board.

VI. The Society shall hold its first meeting at Utica, on the first day of September next, at eleven o'clock A. M., and shall meet thereafter annually, at such time and place as the board shall appoint, when a report shall be presented, and officers elected for the ensuing year. The report with the list of officers shall be regularly forwarded to the parent Society.

VII. No alteration shall be made in this constitution, except at a regular meeting, and with the approbation of two thirds of the members present.

The following persons were appointed officers for the present year, viz:—

Abraham Varick, Utica; *President.*—Henry Root, Buffalo; Nathaniel T. Rochester, of Rochester; Henry Dwight, Geneva; Ezra Sprague, Syracuse; Saml. Hurlburt, Oswego; Nathan Williams, Utica; and John Savage Esq., Albany; *Vice-Presidents.* Jno. Bradish Esq., Utica; *Secretary.* Alex. Seymour, Utica; *Treasurer.* Samuel Stocking, Utica; A. M. Beebe, Utica; Thos. R. Walker, Utica; Rev. D. C. Lansing, Utica; B. P. Johnson, Rome; Jacob Sutherland, Albany; Hiram Pratt, Buffalo; John P. Norton, Albany; Evan Griffith, Rochester; Wm. Atkinson, Rochester; Amos P. Granger, Syracuse; and Hiram Putnam, Syracuse; *Directors.*

The clerk was charged with procuring the publication of the proceedings of this convention in some of the public newspapers, and requested to accompany it by some farther exposition of the views which prevailed in the meeting on the important subject which occupied their attention.

RUFUS BEACH,
*Chairman of the Convention.*
JOSEPH PENNEY, *Clerk.*

*To the Forwarders, Merchants, and others, more intimately concerned with the Erie Canal and its branches:*—

GENTLEMEN—It is no doubt known to you, that during the late sitting of the Supreme Court at Utica, a large and respectable meeting in that place had their attention especially called to the moral condition and influence of that part of our population employed in our inland navigation, and that a circular issued thence, inviting a convention of delegates from the several villages along the line of the canal, to meet at Syracuse on the 11th inst., more fully to consider that subject, and to devise such measures adapted to the nature of the case as prudence and benevolence might dictate. It was a matter of regret, that while merchants and forwarders in every part of the country acknowledge that evils exist, and while many are doing what they can, individually, to remedy these evils, so few of this class on whose united co-operation every thing must depend, should have attended this convention. This circumstance will explain the necessity which appeared to the convention for presenting to you in this way, through their clerk, some of the views which were presented in the meeting.

It was made evident to the convention, that although there are many honorable exceptions of forwarders, captains, and hands, who in their several places support the cause of good order and good morals; yet, on the whole, our far-famed canal is fast becoming a channel of corruption to our community, and disgrace to our country. It withdraws a little army of men and boys, during the best part of the year, from all the good influences of home, and the social and religious institutions which are every where thought necessary to the support of good morals in society. They are, during this season, more sequestered than soldiers or sailors are by their occupations; but are hitherto without any of the special provisions made for the latter. The opportunity and the example exist on the canal, of many vices. Gambling, drinking, profane swearing and licentiousness are learned and practised there; and from thence every winter take shelter in filthy receptacles in our villages, which are sustained by this support, or else they spread out into our country population, carrying with them their foul contagion. The bad influence of drivers alone, on boys of their own age, to a considerable distance in the interior of the country, is said to be very manifest; an acquaintance with vice is found to exist among them, hitherto and elsewhere unknown among the youth of a country population. The records of petty larceny and other crimes in our villages begin to mark out the canal as a school of corruption; and the actual pillage of property transported on the canal has begun, both with our own citizens and strangers, to destroy confidence in our respectable forwarding lines, and to attach a stigma to our character for honesty as a people. This is the necessary consequence of the other vices that prevail. The beggared gambler, rendered callous by licentiousness, and outrageous by strong drink, will repair his losses when he can without regarding at whose expense of reputation or property it is done.

The consequence to you, gentlemen, and to the country, may readily be anticipated unless some efficient remedy be applied. Steady, honest, respectable persons, of both sexes, will refuse to be employed on the canal. You will be reduced to the necessity of entrusting your business to the dregs of the community; bad characters will resort to these waters as their element. Here vice will find its asylum, and young lads be trained to every thing that degrades and nothing that qualifies for respectable citizenship.

Every member of the community is interested in this matter; but not a step can be taken without your active co-operation. With you it rests to say, let these waters be pure; let the canal be a proud monument to the passing stranger, as well of our public virtue as of our commercial enterprize, or let it prove to all that we recklessly sacrifice our country's good and the very souls of these youth to our views of personal advantage.

It was, gentlemen, because you were not properly represented in the convention, that so little was done in the way of definite measures of reform. The members of that body wished you to aid and direct in the adoption of these, so that they might have your approbation and support. What they have done is only of a general nature and remains to receive its character from you, through the society which is formed of members from all the villages on the canal. Various means of effecting the reformation desired, were adverted to; none of them were obtruded on the future society, nor on you, that we might not seem to dictate. All will probably agree that these means must be of the same general character as those that promote good morals and good order in all other portions of the community. The ignorant must be instructed; the heart and conscience must be addressed, and impressed with those truths that apply in common to all men, as accountable creatures. The younger part may be excited to steadiness and the observance of good regulations, by the distribution, in the fall, of appropriate rewards. The Chaplain contemplated in the constitution, who must be a man of discretion, should be the common friend of all, from the merchant to the driver; and should be felt to be so by all. He should be personally acquainted with all, and by kind measures, (all coercion is out of the question,) influence all for their good, distribute suitable publications, and convene the hands in groupes, when and where he can, for religious instruction.—But these and all other matters are left, as they must necessarily be, to the wisdom of the society and to you.

With earnest wishes for the well being and honor of you and all concerned, I am, gentlemen, on behalf of the Convention,

Yours, &c. J. PENNEY, *Clerk.*

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From the Missionary Herald.

CHOCTAWS.

*The present condition of the Mission, as affected by the proposed removal of the Indians.*

During the last year, communications were made by the government of the United States to the four south-western tribes, on the subject of their proposed removal to the countries west of the Mississippi.—These communications were substantially to the following effect; that the Indian nations, whose territory lies within the chartered limits of states, must become subject to the laws of the states; that the President could not protect them from state laws; that the Indians could not live under these laws; that all the Indians, therefore, would consult their own interest by removing westward beyond the limits of the state of Missouri, and the territory of Arkansas; that the government would assist in such removal; and that the new country would be guaranteed to the Indians forever, where they might remain secure from the encroachments of white men, and pursue their own plans of improvement in civilization without hindrance or molestation. The government expressed, also, a sincere desire to promote the happiness of the Indians.

All the south-western tribes had entertained quite a different opinion of their relations with the U. States. They supposed that they were, and always had been, residing on their own lands, and under their own government; that the states had no right to encroach upon the lands of Indians, or to impose laws upon their persons, or to abrogate their laws and customs.—They supposed themselves to be independent of the U. States, except so far as they had consented to a qualified dependence, the terms of which were clearly defined by treaty; and that, in all the treaties, which the U. States had made with them, the inviolability of their territory and their right of self-government, were guaranteed to them by implication, and in some by the most express and solemn stipulations.—They were also entirely unwilling to remove, unless compelled to do so, by the pressure of severe necessity. The Cherokees, as is well known, petitioned congress. The Choctaws concluded to wait the results of the public discussions, which were expected.

In the course of last fall, a major Haley, of Mississippi, was requested by the President of the U. States, in a personal interview, to visit the Choctaws, and to explain to them the views of the government, as above expressed. In commencing his agency, he wrote to Col. Folsom on the subject. After consulting with other chiefs and with numbers of the people, Col. Folsom replied, in a letter dated the 24th of last Dec. In this letter, he appealed to Major Haley that the following facts were within his personal knowledge, as he, (Haley), lived near the Choctaw boundary: viz. That the Choctaws, as a people, do not wish to remove, with a view to better their condition; that they have made rapid improvements, within the last ten years, in civilization and industry; that the greater part of the people have become herdsmen and farmers; that they raise corn, potatoes, pumpkins, beans, peas, and other vegetables, and cotton for their own consumption; that they spin and weave; that they raise every kind of stock, such as horses, cattle, hogs, and poultry; that none depend entirely upon hunting for subsistence; and that sobeyness prevails in the Choctaw nation. All these things, he says, Haley himself knows.

He then adverts to the President's declaration, that "he never speaks with a forked tongue," and that the country beyond the Mississippi should be secured to the Indians, "as long as the waters run."

We copy the close of the letter, as it relates to this subject, *verbatim*. Col. Folsom, though a sensible man, never had such advantages of education, as to enable him to write the English language grammatically. He is said to be a powerful speaker in his own tongue. After mentioning the President's declarations, he proceeds thus:

This is all good. This is what we Indians wants. We want all the former treaty and engagement and those solemn treaties and talk should not get forked. If it did get forked here, where we have inherited this land from Jehovah—if it be the case,—if we were to go to the west, when we get there, the talk can be forked again into its branches; and the water of its living truth may fail and dry away, and poor Choctaw perish.

"You say," (addressing himself to Maj. Haley, and quoting from his letter,) "If it is my wish you would aid us in preparing the minds of the Indians *for a moval.*"*

"I do hereby inform you, I have no wish to have my people remove to the west. I am entirely averse to it. I have no wish to bring calamity and destruction, nor will be accessary to the downfal and deplorable destruction of my dear people. For if the Choctaw people remove, it will be against their will, interest, happiness; and every thing dear to them will cease from them. Never can be said, nor be realized, that Choctaws be benefitted by their removal. But loss and sorrow forever to the Choctaw people; and great gain and much joy to the white, by our calamity.

* This is the literal quotation from Haley's letter

"I want, when you come, to bring the treaties with you, and explain more particularly the treaty of Doak's Stand, Oct. 1820, and treaty of Washington, Jan. 1825.

"I am your friend and brother,

DAVID FOLSOM."

Though the letter was published in the Missionary Herald for March, p. 83, yet it seemed proper to introduce the foregoing extracts in this place, so as to preserve the chain of the history, without interrupting the reader.

The treaty of Doak's Stand was negotiated by Gen. Jackson and Gen. Hinds.—It contains an express stipulation, that the boundaries shall not be altered, unless in a certain contingency, and under the direction of Congress. The subsequent treaty of Washington revokes the conditional power given to Congress, and expressly declares, that the power of bringing the Indians under the laws of the U. States, shall not be exercised, "*but with the consent of the Choctaw nation.*" There was much point, therefore, in the request of Col. Folsom, that these two treaties might be bro't by the agent of the President, and their meaning explained.

That the present condition of the Choctaw people may be understood, some particulars of their recent history should be mentioned.

The Choctaw nation is divided into three parts, or districts, supposed to contain seven or eight thousand inhabitants in each. For some time past, (perhaps from time immemorial,) a high chief, called a Mingo, often translated *king*, presided over each district. These three mingos appear to have been equal in power and rank. So far as can be learned, they rose gradually to this station by the consent of other leading men, but without any formal election. In each village, or set lement, a head man was appointed, whose rank is indicated, in our language, by the word *captain*. There are about thirty of these in the north-east district; and perhaps nearly the same number in each of the others. The captains were raised to this office by the consent of their neighbors and of the Mingo; but all appointments appear to have been confirmed in a council of chief, captains, and warriors; meaning, by the word *warriors*, all the common men. The councils were held at irregular periods, and were usually called by the chief.

In the beginning of the year 1826, the three chiefs were very inefficient men, who, instead of restraining their people from drinking whiskey, rather led the way in every species of dissipation, to which the people were inclined. There were laws against the introduction of whiskey, and the chiefs were intrusted with the execution of them, both by their own councils, and the treaty stipulations of the U. States. Yet the laws were disregarded; and the chiefs were the first to violate them.

In this state of things, some of the people, and especially young men, who had experienced the benefits of education, became much alarmed, lest their people should sink to so low a point of degradation, that they could never afterwards be raised, but must become an easy prey to the cupidity of the surrounding whites.—These truly patriotic individuals conferred together, and resolved that they would have a better state of things. After some preparation, a council of the captains and warriors was held in the north-east district, about the middle of April, four years ago. Mooshoolatubbe was then the mingo of that district. His influence was deemed quite unfavorable to the best interests of the people. He attended the council; and perhaps he had some agency in calling it. The assembled captains requested Col. Folsom, who is a ready speaker, to state their grievances. For this purpose they put into his hands an elaborate address, written in English by a young man, who had received instruction, but who was not then connected with any school, or missionary station. It should be added here, that the titles of *general*, *colonel*, and *major*, have been given, by agents of the U. States, as a matter of courtesy, to individuals among the Choctaws and other tribes, according to the station and influence, which they held, or were supposed to hold, among their countrymen.

The address above-mentioned was liberally translated by Col. Folsom, who appeared solely as the mouth-piece of the complainants, and not as a candidate for office. In the course of the oration, the miserable condition of the Creeks was described, who had been ruined, as was alleged, by the perfidy of McIntosh. The Choctaws were exhorted to avoid the same dangers, by choosing respectable men to guide their affairs, and by applying themselves in earnest to the work of civilization. Mooshoolatubbe was charged to his face with being a bad ruler. He was requested to resign. He was told that the people did not wish to hurt a hair of his head; that, if he would resign, they would give him $400; but if not, they would certainly eject him from office, and appoint another chief more agreeable to them.—He replied, that he had always been a just man, and had done no wrong, and that he did not believe there was a general disaffection towards him. He attributed these complaints to the sons of white men, (that is half-breeds,) and wished for an expression of the opinion of those, who were present. The question was therefore put, *Are the people here assembled in favor of a change of measures?* and was carried unanimously in the affirmative. Mooshoolatubbe resigned, and received his $400. A basis of a new government was laid. It was resolved, that the chief should hold his office but four years, unless re-elected; that he should have advisers; and that another council

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should be called to take further steps.—David Folsom was unanimously chosen the new chief, and has since been called *colonel*.

He immediately set about improving the condition of his people, and proceeded with great prudence, judgement, and success.—Within a few months another council was held, at which a few important laws were enacted.

The western district soon followed the example, which had been set by the north-eastern. An active, ardent man, by the name of Le Fleur, (often spelt Leflore,) the son of a Frenchman, was appointed chief.

The next year, a man by the name of Garland was appointed chief of the south-eastern district. In each of these cases, the former chief was compelled to resign. The three new chiefs are the sons of white men and Choctaw women. They have spoken the English language from their early years, and have seen and conversed with many intelligent men. Their predecessors could not speak English at all, and were entirely incapable of leading the people in the way of improvement.

Tho' Mooshoolatubbe and some others were accustomed to throw out suspicions, that the *sons of white men* would prove unfaithful to the Choctaws, yet the people generally gave great and increasing confidence to their new rulers. The public morals were improved; whiskey was almost wholly excluded; and a rapid advance in civilization was unquestionable.

In August, 1828, a very remarkable attention to religion commenced among the Choctaws. It increased rapidly till June 1829, and gradually extended its influence till recently; and perhaps it may even now be increasing in some parts of the nation. At the very commencement of this attention, Col. Le Fleur joined the communion of the Methodist missionaries, who were preaching in his neighborhood, and has since been very zealous in the promotion of religion. Col. Folsom, who had for many years been a serious and exemplary man, became also deeply interested in religious things, and took a very active part in teaching his countrymen, during the greater part of last year. Col. Garland also was friendly to the progress of religion, called meetings for public worship, and aided very efficiently in suppressing intemperance, and in exciting measures for the improvement of the public morals.

Thus things were going on, till the subject of removal began to agitate the minds of the people. The chiefs, who have been mentioned, and the people generally, were strongly opposed to a removal, as was stated in the letter of Col. Folsom. There can be no doubt on the subject, in the mind of any man, who has the means of knowing the truth.

Mooshoolatubbe and some few, who were attached to him, were dissatisfied with the new order of things. The first four years of Folsom's authority were about expiring. Consultations were held among the disaffected, to ascertain whether the opposers of religion and the lovers of whiskey could not muster a strong party. But, on calling a council of the district, early in Dec. last, it was found, that a great majority of the people were in favor of re-electing Folsom, when his first term should expire. A rumor was in circulation, however, that Mooshoolatubbe and his adherents would negotiate with the government of the United States in regard to a removal. In order to counteract the influence of this rumor, Folsom wrote to Col. Johnson, member of Congress, stating what the real feelings of the Choctaws were, and imputing the designs of Mooshoolatubbe to influence exerted upon the Choctaws, thro' the medium of the lads receiving an education in Kentucky; these lads having written home a joint letter, which was obviously dictated to them, and in which they urged their countrymen to a removal, on the ground that the state of Mississippi had a right to extend her laws over them, and a new country could be guaranteed to them forever, to which they were invited by favorable auspices. Col. Johnson was requested to make known these facts to the Secretary of war.

This was the posture of affairs till the month of March last. Le Fleur spent a part of the winter among the Cherokees, and in the state of Tennessee, as we have been informed. While with the Cherokees, he expressed it as the determination of himself and his countrymen to remain on the land of their fathers. He hoped and expected, that the original right of the Indians would be confirmed to them, by some future decision of the Supreme Court of the U. States.

When he returned, it would seem that his views were changed as to the practicability of remaining in his own country.—A general council was called on the 15th of March. It was attended by the three chiefs, by several hundreds of people from Le Fleur's district, and by a few from the two other districts.

At the opening of the council, Folsom and Garland resigned their offices. The reasons of this step are not known. It is conjectured, that these chiefs were afraid of the laws of Mississippi, which inflict the punishment of a thousand dollars fine, and imprisonment for a year, on any Indian who shall exercise the office of a chief. Le Fleur presumed upon the indulgence of Mississippi, as the whole influence of his office would be used to promote a removal. By the general consent of those who were present, he was considered as the chief of the whole nation.

He laid before the council the business of the meeting. In doing so, he said that the Choctaw nation must either fight the U. States, or submit to the laws of Mississippi, or remove. He translated these laws; and made comments upon them; and asked the people, if they should live under them. He also stated the substance of the President's talk.

The captains and [illegible] to take. The general sentiment was, "We are distressed. We cannot endure the laws of Mississippi. We do not think our great father the President loves us. We must go, as he will not protect us here."

A proposal for a treaty, with all the articles written out, was then produced. It occupied 16 pages of foolscap paper, and was in the hand-writing of Dr. Tally, the most prominent of the Methodist missionaries, several of whom, (all but one of their number,) being present. One missionary of the American Board was present also.—He had no agency in preparing the treaty; nor did he advise to such a measure.

The document which had been produced as the basis of the treaty, was read to the people;—afterwards copied, and then approved, and signed by a large number of individuals; and, among the rest, by Cols. Folsom and Garland, as private men, and not as chiefs.

The terms of the treaty have not been published. They were sent to the President, and by him transmitted to the Senate and were to be obligatory on the Choctaws if ratified by the government of the United States. It is understood, that the document contained an engagement to remove, and a cession of the Choctaw country east of the Mississippi, on certain conditions.—Some of these conditions were of a character, which exposed the chiefs to the charge of selfishness. The Senate did not approve of the treaty, and it is not obligatory upon the parties.

Soon after the doings of the council were promulgated, Mooshoolatubbe and his party began to make loud complaints. They said that the measures, which had been taken, were altogether unjust and unauthorised; that there were but few persons present from the north-east and south-east districts; that the extinction of two council fires, and the bringing all the Choctaws under one government and one chief were acts of usurpation not to be endured; that the people in these districts would not submit to Le Fleur; and that they would hold district councils to choose rulers for themselves.

As this measure had been brought forward by the aid of the Methodist missionaries, all those who had been opposed to the progress of the Gospel and to the restraints of intemperance had a new and very popular topic to dwell upon. They said that this treaty, which was so formed as to favor a few chiefs, was the genuine fruit of the new religion; that Mooshoolatubbe and his friends had always predicted, that the Choctaws would be ruined by the introduction of Christianity; and that every true friend of his country and its rights ought now to set his face against the missionaries and their followers. Thus, by setting patriotism, which they could all feel and understand, against religion, of which many were entirely ignorant, the opposing party have obtained a great advantage.—In the south-east district, the reaction has been most lamentable. A few months ago, Mr. Wright, the missionary in that district was sent for, in the most urgent manner, by people in many different places at once.—Since the present excitement against the treaty has begun, there are but two places where any meeting for public worship can be held; and even in these two, the number of worshippers is small.

A council was held in each of the above-mentioned districts, soon after the treaty was proposed. Mooshoolatubbe was chosen a chief in one, and Nectoksachi in the other. Early in May, a council was held in the south-eastern district, at which nine captains were removed from office, on the ground that they were friendly to religion; and it was resolved, that no professor of religion should be eligible to any office whatever. The law made last fall for the observance of the Sabbath was annulled; and a resolution was taken that, instead of an attendance on public worship, ball-plays, dances, and all kinds of sports, should be encouraged.

It should be remarked, that this district is the only in which there has never been much attention to the Gospel till last fall. Most of the people had, till then, been in the deepest paganism. They are still extremely ignorant of the first principles of religion. It is by no means surprising, that, in the present circumstances of the people, there should be a great excitement.

The party of Mooshoolatubbe do not suppose the Choctaws can remain in their own land. They have been told many times, by functionaries of every rank, that the laws of Mississippi will be enforced upon them. They wish, therefore, to make the best terms they can; and to have the whole business in their hands, rather than in the hands of the Christian chiefs.

There can be no doubt, that the late propositions for a treaty were the result of compulsion; if it is proper to call by that name the dread of apprehended usurpation; —the terror of being subject to unknown laws, enacted and to be enacted, by men who have no interests in common with the Indians.

Major Haley, who was present at the council in March, has frankly said, that the Choctaws consented to a proposal for a treaty, because they could not bear the *oppression* of the laws of Mississippi. He said they supposed they would be *oppressed* by these laws. The words "oppression" and "oppressed" were the very words, which he used, in giving a narrative of these transactions. It is proper to add, that he manifested a friendly regard to the missionaries of the American Board, and that he spoke of their character and designs with entire respect.

On the 9th of April, Col. Folsom wrote a letter to a clergyman in New Hampshire, from which the following paragraphs are extracts:

"My people will leave their dear land here, and emigrate to the west. The nation have finally concluded to do so: and retire peaceably, before they would be thrown into confusion and distress;—into disorder by [illegible] of the State of Mississippi. The nation are at this time making such an engagement with the general government.

"But here I want you, and the rest of my Christian friends, to understand, that we go with the Gospel in heart. We go to the west in order to govern ourselves: and we shall have our own chief, our own laws, and our own missionaries, I hope: so that the work of civilization will still go on as usual. But we shall not leave for two years yet.—We may be longer. I merely state these things, that our good friends there may not feel despair in helping us.

"The nation were compelled to make a proposition; and if it is sanctioned, the Choctaws will leave here soon. If not, I cannot say when they will go to the west."

This proposition, as has been mentioned, has *not* been sanctioned by the government.

It is apparent, that, though Folsom signed the treaty with many others, he did so only as a matter of necessity, and that the thought of leaving his "dear land" must have cost him many a pang.—He consoled himself with the bright prospects, which were opening before him and his people at the west. But the agitation of the people, the faction, the violent animosities, which have sprung up since, and are increasing, will convince him and all others, that the removal of a people from the soil to which they are attached, is no very easy matter. Should the four south-western tribes be removed, in the manner contemplated, it would seem certain, unless a miracle should interpose, that they would be thrown into confusion and distress;—into parties, quarrels, and permanent divisions, which would greatly impede the work of civilization.

In the spring of 1828, the Cherokees west of the Mississippi agreed with the United States for an exchange of lands. This made it necessary for them to remove, some of them 130 miles, and some not more than 40; making the average distance perhaps 80 miles. The number of people was comparatively small—the distance trifling. No low ground on the Mississippi to pass. The people were, on the whole, pleased with the removal; and perhaps all their friends thought it would be for their benefit. The great inducement was, to get beyond the territory of Arkansas, and beyond the reach of the whites.

Yet the following picture of the effects of this little removal is given by a member of the mission family, at the new place called Dwight. It should be added, that the members of this family were far from being prejudiced against the removal of that little community for which they were laboring.—They supposed it a necessary measure, and that the natives would see that it was for their benefit.

The passage of the letter, to which we have referred, is as follows:

"The poor Indians have suffered much, very much by their removal, with sickness and death loss of property, &c &c. Very many of them have died in consequence of exposure and fatigue, want of suitable food and comfortable dwellings, clothing, &c. Many years must elapse before they can be as comfortably settled again, as they were in their former homes; and I sometimes fear that they will *never* again be so comfortably and happily situated. Their removal has had a very demoralizing effect upon them. Whiskey, that bane of all good, has been brought into the nation in great abundance, by dissolute *whites*, and intemperance, with all its attendant evils, stalks about in every direction. Now is the time when they greatly need the labors of faithful missionaries among them; to counteract if possible the bad influence that is exerted among them, by those who would destroy them. Should the present policy of Georgia and the U. S. government be carried into effect, the state of the Indians would be deplorable indeed.—They will be driven back, and driven back, until worn down with oppression, hardship and fatigue, they will sink into their graves in the barren prairies of the west, and none will be left of this once noble race, to tell posterity of their wrongs, or plead their native rights with their cruel oppressors. What will be the issue of the present important crisis, is known only to Him who holds all hearts in his hand, and can bind princes at his pleasure. Surely their injured cause, calls loudly for the sympathy of every friend of humanity,—of every Christian."

If the first year after a removal of a small tribe, all friends to each other, for less than a hundred miles, thro' a fine country, and without any large rivers to pass, gives just occasion for such a picture as the above; what will be the effects of removing several much larger tribes, speaking different languages, a distance of several hundred miles across the Mississippi? and of placing them in a new situation, and in a very different country from the one they have always inhabited? if they go reluctantly, and under a deep sense of injury, what can be expected but a general relapse into barbarism?

From the New York Mirror.

### A HEBREW MELODY.

"Jerusalem mourneth"—*Jeremiah.*

Oh, Judah! thy dwellings are sad
Thy children are weeping around,
In sackcloth their bosoms are clad,
As they look on the famishing ground—
In the deserts they make them a home,
And the mountains awake to their cry—
For the frown of Jehovah hath come,
And his anger is red in the sky.

The tender ones throng at the brink,
But the waters are gone from the well—
They gaze on the rock and they think,
Of the gush of the stream from its cell,
How they came to its margin before,
And drank in their innocent mirth;
Away! it is sealed, and no more
Quaffs the mountain gaze freshness to earth.

The hearts of the mighty are bowed,
And the lowly are haggard with care;
The voices of mothers are loud
As they shriek the wild note of despair—
Oh, Jerusalem! mourn through thy halls,
And bend to the dust in thy shame,
For the doom that thy spirit appals
Is famine, the sword, and the flame!

M.

### WARNING TO AWAKENED SINNERS NOT TO GRIEVE AWAY THE SPIRIT OF GOD.

I had a class-mate in college, by the name of N——, who naturally possessed a noble, generous spirit, and in point of talents, was inferior to none in his class.—While preparing for college, the academy in which he was studying was visited with a revival of religion. N—— was among the first that were awakened; and his distress soon became so intense, that he rose in a social meeting, acknowledged himself a ruined, lost sinner, exhorted his companions immediately to make their peace with God. His distress continued to increase with the strength of his conviction of sins, until the tempter began to assure him, that he was then too young to give up his companions, and turn his thoughts to the gloomy subject of religion, and that it would be certainly early enough to attend to such concerns, after he had entered college. He listened, and yielded to the temptation; plunged into scenes of dissipation and vice, spent most or all his father had appropriated to carry him through his whole course of study, and entered college better fitted than any of his mates, and with the avowed determination to take the first horns of his class. But his intemperance and profligacy became so notorious, that he was expelled at the close of the first term.

At the commencement of the second term there began to be tokens for good among the students. In the mean time N—— had commenced the study of law, [illegible] very near the college. Soon afterwards N—— knew there was indeed a revival among the students, and said he was very anxious to be brought under its influence; that he never could be interested in the profession of law, and that his heart had ever been set upon the ministry, with the hope that he should be converted, as he never could sustain the responsibility of that sacred office, till he had good evidence that he was a Christian.

When these facts were made known to the students, they sent a petition to the faculty, praying that he might be restored to his place in college. The petition was granted, and he returned with the determination to make it his first, great business to secure an interest in the atoning blood of the Redeemer. He was now the subject of special prayer, and several pious students were faithful in their endeavors to bring him to immediate repentance. For a short season, he appeared to listen with serious attention to all our exhortations, and feel grateful for a remembrance in our prayers. But time never can obliterate a remembrance of the morning that he last called at my room, to converse with me on the concerns of his soul. I told him others were pressing into the kingdom before him, and inquired why he did not repent now and submit to the terms of the gospel without further delay? He replied, "I know what I must and ought to do to be saved, and I have tried to submit, but I cannot repent. I don't believe there is any mercy for me." I entreated him to resist such wicked temptations, and urged him to go immediately with all his sins to the blood of Christ. For a few minutes he was deeply affected, but as I continued he ceased to weep, and in a moment with great earnestness he exclaimed, "Stop! say no more to me on the subject of religion or the concerns of my soul. It is all of no use, I know I shall never repent. I am just as sure that I shall go to hell as if I were already there." When I made up my mind in the academy, to put off a preparation for death till I entered the college, I grieved away the Holy Spirit, and he then departed, never to strive with me again. Since then I have been one of the veriest wretches on earth. Amid all the scenes of merriment and dissipation, in which I have mingled, I have been miserable beyond description. I have never been able, for any considerable time, to stifle the voice of conscience, or to forget that I must soon stand before the bar of an abused, insulted God. There remains nothing for me but '*a certain fearful looking for of judgment*,' and I shall probably cut short my days by the grossest intemperance and vice; and labor to destroy all the true followers of Christ, as hypocrites; to believe the Bible is a lie, and to bring all around me to unite in scoffing at every thing sacred and divine." These prophetic declarations, spoken with such seriousness and decision as to leave me at the time no hope, that he would ever be converted have thus far proved literally *true*. He immediately became a most violent opposer of the revival, and a bitter enemy to every consistent Christian; and seemed bent on spending all his mental energies in corrupting himself, and those under his influence, more and more. He would now spend hours over his cups in entertaining his associates with the most blasphemous derisions of Jehovah and his holy word. His studies were so constantly neglected, and his mental faculties so completely prostrated by intemperance and debauchery, that he soon sunk from the highest to the lowest grade in his class. In less than three years after he left college he had spent a handsome fortune, received from his father and his wife, and was obliged secretely to leave the state to avoid his creditors. In a few months after this, as a classmate and intimate friend was passing a stable in one of our largest cities, he heard some one swearing in a very boisterous tone that reminded him of N. He turned and to his astonishment, found he was really there, and apparently quite at home with a company of profane, intemperate ostlers. Where or what he is now, is unknown to me; but my friend assured me that his countenance and whole appearance then plainly showed that, without speedy reformation, his earthly career must be very short.

To me it is truly painful to call these facts to remembrance, but I have been prompted to forward them for your disposal, with the hope that they might be of some service to my brethren, who are favored with a revival, and seasonable caution to inquiring sinners.—*Pastor's Jour.*

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### ROOMS OF THE AM. EDUCATION SOCIETY

52 Washington st. Boston—July 28 1830.

*Notice.*—The articles which appear under this head are prepared and published by the authority of the Society.

E. Cornelius, *Sec'y.*

Resolutions adopted by the board on the 14th.

1. On application of a foreign missionary destined to labor in the Burman empire, voted that his pecuniary obligations be cancelled, in conformity to Rule chap. VI. § 6. This worthy young man had received $333. He is about to leave his native country under the patronage of the Baptist Board of Foreign Missions.

2. The talents and attainments of two young men in the first stage of education not being such as the Rules require, voted to discontinue their patronage.

3. Another young man having left his studies with the view of pursuing a different object from the ministry, it was voted that he be required to refund what he had received agreeably to the VIIth article of the Constitution.

4. Voted; that the secretary be requested to inform those beneficiaries who are studying under private instruction, that in the judgement of the Board, it is altogether desirable that they should become connected with public institutions as soon as may be.

*Note.* The Rule of the Board goes no farther than to express a decided preference of public to private instruction.—(Rules Chap. V. Sec. 11.)

5. Treasurer authorized to borrow such sum as may be necessary to meet the appropriations of this meeting. Sum necessary $4,421. Making the whole debt of the society over TWELVE THOUSAND DOLLARS.

Present engagements amount to more than THIRTY THOUSAND DOLLARS per annum; these are constantly and rapidly increasing. The whole income last year for current use was *twenty-six thousand and ten dollars.*

The friends of a pious and educated ministry must decide in a few months whether the society shall *advance* or *retreat*. At such a time, the giving, or withholding even the *smallest* donation, has *an influence* in settling this question. Reader! into which scale will *you* cast your influence? Look to a bleeding Saviour, and then answer.

Present AGENTS of the Society, engaged in raising funds:—

Rev. Wm. Cogswell, General Agent, having, for his particular field the New-England States. Mr. C. is engaged in Rhode Island for a short time. A meeting was to be held at Pawtucket the 27th, for the purpose of forming an auxiliary Society. Mr. Cogswell's next field of labor is Connecticut.

Rev. Henry Little, laboring in Worcester county, but destined to leave for the western states next month.

Rev. John K. Young, laboring in New-Hampshire.

Rev. Ansel Y. Clark, and

Rev. Franklin Y. Vail, Secretary of the Western Agency, both at present in Ohio.

For a full and interesting account of the labors of these and other agents, see the Journal of the society, which is about being published.

*Aug.* 18, 1830.—The following incidents and facts are mentioned by agents of the Society in some of their recent communications.

AN EXAMPLE FOR PARENTS WHO HAVE BEEN BEREAVED OF THEIR CHILDREN.

A few months since, Rev. F. Y. Vail addressed several congregations in Cincinnati, Ohio, and opened subscriptions in behalf of the object of the American Education Society. The following incident occurred, which speaks loudly to all pious parents who have desired, but have not been permitted, to educate children of their own for the service of Christ. Why will not such parents adopt some of the hopeful sons of the church, whom God has owned as *his* children, and who greatly need their aid, by paying into the Treasury of the A. E. Society, an annuity of $75? Bereaved Parents! think of this. Are there not many others who by doing the same, might gain the glorious distinction of being nursing fathers, or mothers to the church of God?

Mr. Vail writes:—

Next to the influence of the *character* of our Institution and the blessing of God, in giving success to our late efforts, I will relate a little incident which occurred at a meeting of some leading gentlemen when our subscriptions were commenced, an incident not without effect at the time of its occurrence, and not without encouragement to the friends of the education cause.

After several addresses had been made, and near the close of the meeting, a Rev. gentleman arose to make his second or third speech, and in attempting to excuse himself for his excess of zeal on the subject, remarked in impassioned accents, that he had peculiar reason to love the education cause. That it was to its sacred benefactions that he was indebted for the unspeakable honor and privilege of preaching the unsearchable riches of Christ—that all he had done and hoped to do for the cause of the Redeemer, was to be attributed, under God, to the Education Society which extended to him the hand of assistance when struggling with pecuniary discouragement to enter the vineyard of the Lord—that he had not only esteemed it his privilege to refund for the benefit of his younger brethren every dollar he had received, but now wished to present a thank offering to God for extending the blessings of the A. E. S. to the perishing thousands of the West, and that now as the Lord had freed him from the responsibility and expense of educating two beloved children, by mercifully taking them to heaven, *he should esteem it a privilege as well as a duty to educate two young men for the ministry in their place;* one of whom he had in his family for the purpose, and for the support of the other he now wished out of a small competence to subscribe $75 a year for seven years.

Christian example was not without effect. Several scholarships were immediately subscribed.

*A great blessing in consequence of faithfully observing the Monthly Concert in time of a Revival of Religion*

During the agency of Mr. Little in Worcester county, Mass., he visited the church in Holden, under the pastoral care of Rev. Horatio Bardwell, formerly a missionary of the Board of Foreign Missions. Twelve young men were found in the place, the fruits of a late copious effusion of the Holy Spirit, who, it was supposed, would study for the ministry; and most of them at the expense of their parents.—This animating fact is thus accounted for by Mr. Little:—

It was an interesting inquiry with me, how so many youth should become disposed to direct their attention to the ministry; and some of the reasons are undoubtedly these: The attention of the people in Holden has been occupied very much with the benevolent operations of the age; and during the revival last winter, in which about 200 became hopefully pious, the monthly concerts were very fully attended, and the meetings were more extensively blessed in the progress of that glorious work. The instrumentality of these concerts for prayer in awakening sinners, and in making [illegible] impressions upon Christians, that twelve of their number contemplate the arduous work of the ministry, must lead us to conclude that it is not displeasing to God, even at the time of a most interesting revival, for Christians to assemble, and listen to religious intelligence, and pray "Thy kingdom come." Once in Boston, at an anniversary of a Domestic Missionary Society, after several interesting speeches showing the wants of the West, a box was passed for contribution, and one person inquired of a friend who sat near by, What shall you give? The reply was, I shall give myself. The case of the twelve young men at Holden is similar. They had been so prepared by previous efforts, that when the inquiry was made, What will you give to increase the number of ministers, they virtually replied, We give ourselves.

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*How a Missionary is received in Africa.*—Rev. J. A. James in his speech at the late anniversary of the London Missionary Society, spoke of Africa and of Dr. Philips reception by the natives as follows:

"Allusion has been made to Africa, and I rejoice sir, notwithstanding the ardour of that ambition that leads me to India, I rejoice in the intelligence from Africa. Latakoo begins to reward our efforts, and I rejoice in this, not merely on account of its own intrinsic value, but as [illegible] another proof to that furnished by Isaac, that it is always too soon to begin to despair. I have just heard an interesting fact connected with the African missionaries, which, with your permission, Sir, I will mention. Upon Dr. Philips return to Bellsdorp, how do you think he was received? Why, just as the liberator of Africa, the man who smote the fetters of those who were enchained, till he broke them, ought to be received. One hundred and fifty Hottentots assembled at a public dinner to give him a reception, and to acknowledge him thus publicly, as the liberator of Africa.—Here, Sir, we see the connexion of the liberty which is from beneath, with that which is from above; and these have a close connexion & mutual influence on the world.

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ROCHESTER:

MONDAY, AUGUST 27, 1830.

"The Liberator and Journal of the Times"

We have received the prospectus of a paper of the above title, to be edited by Wm. Lloyd Garrison the late editor of the "Genius of Universal Emancipation" and who, for boldly exposing the owner of a vessel which was engaged in the domestic slave trade was thrown into Baltimore jail from which he has been liberated by the aid of a gentleman, distinguished for philanthropy and benevolence, in the city of New York. Mr. Garrison announces as the principal object of this publication, "the abolition of slavery, and the moral and intellectual elevation of our colored population."—The prospectus is written with that peculiar meekness and energy which characterize Mr. Garrison's writings. His aim is *universal* emancipation—equality of rights to all, whatever their complexion "whether an Indian or an African sun may have burned upon them." He boldly claims, and sustains by arguments and with a zeal worthy of the cause in which he is engaged. He is one of those bold and fearless advocates of truth who adopt no half way policy; whom the timid and calculating charge with imprudence.—while they would attempt to persuade with great humility, he would use the scourge of scorpions upon the man that dares to gloss over the evils, or would advocate the principles of slavery. If Mr G. is sometimes imprudent, we confess that we think none the worse of him, in a cause where all that is dear to man is at stake—and where it proceeds from indignation at this infamous traffic in, and the enslaving of our fellow men. We most heartily wish him success in this noble undertaking, and as he is to publish the "Liberator" at Washington city, in the District of Columbia, of which the Congress of this republican nation, "this land of the free," this "asylum of the oppressed" is the Legislature—that "in exercising strict supervision over their proceedings," when the clanking of the chains of slavery are sounding before the very doors of the Capitol, he will never cease remonstrating against such an inconsistency until this foul blot is wiped from our national character. If the constitution of the United States prevents Congress from interfering with the acts of the individual states, in regard to Africans who are held in bondage, it surely does not prevent in declaring that slavery shall not exist in the "ten miles square" over which it exercises exclusive jurisdiction.

The Liberator is to be published weekly, on a large imperial sheet, at $3 per annum payable on delivery of the first number.

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LOTTERY SWINDLERS.

An article under this head is going the round of the papers stating that a gang of swindlers have been detected in selling lottery tickets in "*The Green Mountain Lottery of Vermont*," while in fact no lottery has been granted by that state for many years. This may be important information to those who are in the habit of throwing away their money on lottery tickets, but it would certainly be of very little use were our citizens to exercise a tenth part of the prudence in this that they usually do in other matters, as to the disposition they make of their money. We can point out a course by which they may infallibly avoid being taken in by these gentry, and the only one which can secure them against the arts of swindlers, and it is in a very few words—never buy a ticket from any of these public swindlers' shops. We confess that we are not casuists enough to determine the exact difference in point of moral turpitude between those who sell these tickets from one of those shops which is "established according to law" and one which is not—the *quid pro quo* being wanting in both cases. In fact, should this hoax have the effect to excite distrust in the people, towards the vendors of lottery tickets we think that these Green Mountain swindlers, as they are called, may have conferred a benefit on the public which never was and never will be, by those who pocket the money of the poor, the unwary and the desparate, without giving an equivalent, but yet are protected by law from that punishment which would be awarded to those who swindle without such protection.

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### LECTURES ON UNIVERSALISM.

We refer our readers to the advertisement in this paper of the Lectures of Rev. Joel Parker on Universalism. We cannot say how these lectures will be received by the public in the printed form, but should their popularity bear any proportion to the very favorable reception which they met at the time of their delivery in this village, the small edition which is now published, will soon be exhausted. We cannot but think that every man who wishes to examine the scripture proofs and the arguments which have a bearing upon the doctrine of Universal Salvation, will do well to possess himself of this little volume, which can be had at this office and at E. Peck & Co's Bookstore for the trifling sum of 37½ cents. These lectures possess one peculiarity over most of the treatises on this subject; they are written in a very popular, plain and perspicuous style, and the illustrations which are introduced are so familiar, that while the taste of the man of reading and literature will be gratified, they are adapted to the most common capacity.

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The article in this paper from the Miss. Herald, relative to the Choctaws, occupies more space than we expected, and more than we usually devote to any article, but as it throws much light upon their history and present condition, and as every thing relating to these oppressed people every day as their situation becomes more and more critical, becomes proportionably interesting to the friends of their country and of humanity, we do not doubt it will be read with attention. We shall look every day for important information from that quarter.—Things cannot long remain as they are.

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"STAGE FARE REDUCED.

We notice an advertisement in the Rochester D. Advertiser of R. Hunt, Ag't of the Pioneer Line of Stages, by which it appears that stage fare is reduced to four dollars from this to Utica, and in proportion to intermediate places. This does not look much like having run down, or like giving the Old Line the monopoly of the whole road, which some of our news papers have announced to triumphantly.

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TO CORRESPONDENTS.

The article of "Basil" to Wicklif, Mss. was received, & we are sorry it was not in season for insertion in this No. We shall give Basil a hearing in our next—although we do not accord with him in his sentiments, or approve of the rancorous manner in which he has expressed them. The subject is one of a fair importance and we should be glad to see it discussed, but whatever is said further upon it should be temperate, and the conduct strictly in its spirit.

Perhaps we erred in not requiring "Warning Man" to furnish, if some of the rough corners of his communication. We are sensible that it may have unnecessarily injured the feelings of individuals—if so we regret it.

Should he think proper to reply to Basil we must confine him somewhat within the limits he overleaped. We are determined to shut the door upon angry discussion in our columns. We prefer that however, which will throw light upon the subject of current & approved morals & practice.

Genesee Presbytery met at Bethany Centre, Thursday, inst. 2 p. m.

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For the Observer.

Mr. Editor.—In the memorial speech lately delivered in England by Dr. Wilson, the following laugh is said to the Bishop, in relation to the Sabbath Schools established in the different religious denominations in the United States. "Episcopalians had like the rest of us, co-operated in the new Episcopalian Sabbath Schools which had become so extensively connected with the American S. S. Union, conducted by the most evangelical, believing part of the Episcopal Church, and yet they were not required to subscribe to the Prayer Book Society, there was no reason why they should not unite heart and hand in the promotion of Sunday Schools."

In relation to the benevolent zeal of Bishop Wilson, as also the S. S. Union of the different churches in the United States, I have a few remarks to make. Perhaps the Episcopalians have not been required to subscribe to the Prayer Book Society, but I presume they are taught to do so. Episcopalians differ from other denominations in the clergy who are attached to the Am. S. S. Union. Those, I believe, are taught to keep out of view the doctrines and mode of worship to which real Churchmen are attached. It is only that those trained to that purpose will have no conscientiousness. Further, it is the universal practice of the Episcopal Church, to use the Church Catechism in the Sabbath Schools. Now, I ask, can Episcopalians, who are firmly convinced of the utility of Sabbath Schools, but among those who know little of the matter, and who are undetermined upon which side of the question to fix their belief. JUSTICE.

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For the Observer.

Mr. Editor.—In looking over the papers and seeing the progress of religion in our land by the operations of the Holy Spirit, on the hearts of sinners and especially the one in Ashfield (Mass.) to see how the temperance cause has flourished in that town in the mean time; I was led to the following conclusion (viz.)

That the Holy Spirit never needs the aid of Ardent spirit to the success ful prosecution of a revival of religion. And further, that ardent Spirit never will call for the aid of the Holy Spirit to save the souls of lost men; because the Holy Spirit knows man in the dust; but ardent spirit exalts man in his own estimation, to the skies.

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ANOTHER REVOLUTION IN THE CHOCTAW NATION.

We learn from the N. York Observer that an other Revolution has recently taken place in the Choctaw Nation by which the power of Old Mushulatubee has been completely prostrated. He was the leader of the Pagan party and had determined after breaking all the Canal s of the christian party, that if the Choctaws emigrated east of the Mississippi that none of the Missionaries should accompany them. Imagining himself sufficiently strong to look down all opposition,

"At the time of the distribution of the annuity for the two eastern districts at the factory, Mushulatubee and Netockachie surrounded the building with their men, and resolved to prevent the Christian party from receiving any part of the goods. For this purpose they stationed guards along the road, and had collected a body of 50 or 60 armed men. But what was their surprise when Col. Lefleur suddenly appeared before them at the head of 800 armed warriors. The truth is, he left home with the determination of settling the controversy. He had therefore made ample preparation, and on his arrival near the factory, he sent to the Pagans "a straight-forward talk," and it was also, "a hard talk,"—"Mushulatubee must resign," and must make his decision in fifteen minutes. At the end of this period, receiving no answer, Col. L. at the head of his mounted men, proceeded towards Mushulatubee's quarters. It was now expected that there would be bloody work, but Mushulatubee had secreted himself, and Netockachie, coming forward, offered his hand for peace and was accepted. Col. Lefleur and Col. Folsom, themselves unarmed, but at the head of their men, then pushed their way, in company with Netockachie, through the guard, towards the body of the Pagan party, who fled in all directions at their approach. Mushulatubee at length made his appearance, and finding all resistance hopeless, consented to resign, and was told not to think of the office of chief for himself so long as Folsom or Lefleur lived.

"Every thing," says the letter "has turned out well. Lefleur has raised himself in the esteem of thousands. He was very prudent, but determined. His cause was good. Mushulatubee and Netockachie were impers and bitter persecutors, but Mushulatubee has sunk, and although Netockachie is at present acknowledged as chief of the Kunshas, he is 'to walk straight,' or he will himself sink. Another chief will soon be elected in Folsom's district. The United States' commissioners will probably visit the nation to treat before long. What the Choctaws will finally do, I know not, or what troubles are before them. One thing is pretty certain, that they are threatened with a famine on account of the drought. Many will have no corn at all, and others only part of a crop."

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From the New York Observer.

### THE PILGRIMS AND THE INDIANS.

A celebrated writer says, "the treaty of William Penn with the Indians is the only treaty which was ever made without an oath, and the only one which was ever faithfully kept." He is mistaken. The pilgrims who landed on Plymouth rock in 1620 made the following treaty with Massasoit and the Indian tribe who then occupied that section of the country and made it without an oath.

First. That neither he nor any of his should injure or do hurt to any of our people

Secondly. And if any of his did hurt to any of ours, he should send the offender, that we might punish him.

Thirdly. That if any of our tools were taken away when our people were at work he should cause them to be restored: and if ours did any harm to any of his, we would do the like to them.

Fourthly. If any did unjustly war against him, we would aid him: if any did war against us, he should aid us.

Fifthly. He should send to his neighbor confederates to certify them of this that they might no wrong us, but might be likewise comprised in the conditions of peace.

Sixthly. That when their men came, they should leave their bows and arrows behind them, as we should do our pieces, when we came to them.

Lastly. That doing thus, King James would esteem him as his friend and ally.

"This treaty," says Belknap the historian, "the work of one day, being honestly intended on both sides, was kept with fidelity as long as Massasoit lived, but was afterwards, (in 1675,) broken by Philip his successor." Here then we have another treaty made with simplicity and honesty, which was faithfully kept for fifty five years, or through nearly two generations! And if any would know how faithfully it was kept by the pilgrims, they may learn from the following letter of the governor of Plymouth colony written immediately after the breaking out of Philip's war.

"I think I can clearly say that before these present troubles broke out, the English did not possess one foot of land in this colony but what was fairly obtained by honest purchase of the Indian proprietors: Nay, because some of our people are of a covetous disposition and the Indians are in their straits easily prevailed with to part with their lands, we first made a law that none should purchase or receive by gift any land of the Indians without the knowledge and allowance of our court and penalty of a fine of five pounds per acre, for all that should be so bought or obtained. And lest yet they should be straitened, we ordered that Mount Hope, Pocasset and several other necks of the best land in the colony, because most suitable and convenient for them should never be bought out of their hands or else they would have sold them long since. And our neighbors at Rehoboth and Swanzy although they bought their lands fairly of this Philip, and his father and brother, yet because of their vicinity, that they might not trespass upon the Indians, did at their own cost set up a very substantial fence quite across that great neck between the English and the Indians, and payed due damage if at any time an unruly horse or other beasts broke in and trespassed

"And for divers years last past (that all occasion of offence in that respect might be prevented,) the English agreed with Philip and his, for a certain sum yearly to maintain the said fence, and secure themselves. And if at any time they have brought complaints before us, they have had justice impartial and speedily, so that our own people have frequently complained that we erred on the other hand in showing them over much favor.

"Jos. WINSLOW.

"*Marshfield, May 1, 1676.*"

It is in the face of documents like these, and in the face of the Indian deeds still on record, that the pilgrims are charged with cheating the Indians! We challenge the world to produce an example of a people more scrupulously just and honorable in all their dealings, and especially more regardful of the rights of the weak and defenceless.

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*Extract of a Report of the N. Y. City Tem. Soc.*

THE FATE OF FORTUNES INTEMPERATE YOUTH.

"SIR—I commenced in this city, in the capacity of a clerk with a respectable merchant, whose situation and business made me acquainted with a number of industrious and thriving master mechanics, just entered upon the active scenes of life. My employer was also a young gentleman of superior business talents, possessed a handsome property, and by recent marriage to an amiable young lady of respectable and wealthy parentage, was considered in eligible and happy circumstances. I was introduced to the family circle, and being a stranger in the city, often called at his dwelling to spend a social evening; but soon learned with regret, that a neighboring porter-house, with its inmates, had more charms for him than the domestic fireside, with his interesting companion. In company with most of the persons above mentioned and some merchants of similar habits, his evenings were spent in drinking, carousing, and gambling. On my first acquaintance all were considered temperate, and at the time I now speak of, not a man among them had become habitually the reverse. They were fond of hilarity and the social glass, and from temperate soon passed to intemperate drinkers; the destructive effects of which cast a withering blight over health and prosperity. Of fourteen whose names are within my recollection two only are living; they anticipating the end to which such pursuits would inevitably lead, withdrew, and are now in the enjoyment of health and prosperity. The others, some by a suicidal, some by a little less violent death, were a number of years since by this vice brought to a premature grave, leaving lonely destitute widows and orphans to mourn their wretched end.

My employer, by these irregularities had commenced his downward career; by uniting gambling to intemperance, he soon became bankrupt; and as his domestic happiness was destroyed, a separation between him and his lady followed. The family being dispersed, he passed for a number of years from my observation. An unknown hand at length presented a note requesting my attendance at the almshouse; judge what was my surprise on arrival at being introduced to him whom I had known in prosperous days, an emaciated frame; upon a bed of straw! He seemed much affected at seeing me; the recollections brought to his mind must have been exceedingly painful. He represented the last years of his life as having been passed in a state of extreme wretchedness; that for three days and nights of tremendous storm, he had walked the streets without a place to lay his head, or one friendly hand to bestow even a morsel of food. The information he gave of the ruin and degradation of his family, was of a character I had not expected, over which I would draw a veil. He wept bitterly while giving the recital, and manifested some signs of penitence for the errors of his life; after supplying a few necessaries for his comfort, I took my leave, and a few days closed his mortal sufferings.

Respectfully Yours, NO FICTION.

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*A pleasant testimony.*—At one of the anniversaries of the London Sunday School Union, Rev. Dr. Philip, of South Africa, remarked in substance, that "he commenced his labors in the cause of Christ, as a Sunday school teacher. The first prayer that he offered up in the presence of others, was in a Sunday school. The first attempt he ever made to speak from the holy scriptures, was in a Sunday school. And he was fully persuaded that had it not been for his humble exertions in the capacity of a Sunday school teacher, and the advantages he there acquired, he should never have had the confidence to become a minister of the gospel, or a missionary of Jesus Christ." He was a teacher in the Sunday school in Dundee. "During the period that he laboured there, twelve or fourteen young men went out into the field of ministerial labor,—many of whom became missionaries. One of them was the lamented Dr. Milne—another was the amiable Keith."

*Malabar Coast.*—Rev W Fyvie, on his way to Surat, spent three days at Alleppie, on the Malabar coast, one of which was the Sabbath. A native congregation of 160 persons attended the missionary's meeting, and behaved themselves with becoming seriousness. He writes—"We saw seven persons, converts from Hindooism, baptized, and one family publicly renounce the church of Rome and unite themselves to a Protestant church. I do not know that I was ever more gratified, than on this occasion. God is greatly prospering the labors of his servants in Southern India, both of our own and the church Society, and the greatest harmony subsists between the members of both societies."—*Chr. Mirror.*

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NO RELIGION WITHOUT ITS SPIRIT.

The following fine passage is from a Sermon of the late Right Rev. Dr. Middleton, Bishop of Calcutta.

"Let me caution you against the easy mistake, that you *are standing fast in one spirit*, if in truth you are sunk into indifference. Men are apt to believe that they agree in religion, and even take credit to themselves for the agreement, when the subject does not sufficiently interest them to afford any cause of dissension. Unity is indeed precious in the sight of God, and lovely in the sight of men, but remember that religious unity supposes that we are really religious; in no other case does it deserve the name; and in candor I must admit that better are differences when all are in earnest, than the mere semblance of Christian agreement, when the great and vital doctrines of the gospel are little regarded."

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From the Journal of Commerce.

LIBERIA.—The African Repository for the present month contains an extract of a letter from the colony at Liberia, which though not so late as the papers recently received, contains some particulars relative to the general health of the Colony, which may be worth extracting. It is dated 20th of April:

"I am happy to inform you that only 3 deaths (Mrs. Erskine and daughter and Mrs Cook) have taken place among the emigrants by the Liberia, a goodly number of whom have had the fever and are fast recovering. Not a death has occurred among the recaptured Africans, who arrived in the British brig Heroine, per the Barbadoes; they appear contented and happy. The deaths in the Colony for the last six months have been but few in number, and I conceive the general state of health in the Colony to be good."

The climate of Liberia appears to be tolerably favorable except to northern constitutions, and particularly white persons.

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## FOREIGN.

### LETTER FROM CONSTANTINOPLE.

Communicated for the Utica Citizen.

Many of our readers are acquainted with Rev. Harrison G. O. Dwight, of this village, who sailed last spring, on a Christian Mission to Turkey and Greece. We gave a week or two since, an extract of a letter from him at Malta, and have now the pleasure to present the following from the neighborhood of Constantinople:—

*Pera, April 26, 1830.*

Since my last date, I have as you see removed my quarters to this place, which is in fact, a part of Constantinople, being separated from it by the narrow harbor of "the *Golden Horn*." We came by land under the guidance of a Tartar, an official character employed by government to accompan travellers. Our route was through an interesting country in many respects, though much of the time I was too much fatigued to enjoy it. The first night we stopped at Magnesia, a place famous in Roman history. Here a battle was fought between the Romans and Antiochus, king of Syria, in which the latter lost more than fifty thousand men while of the former only about five hundred were killed. The ruins of the ancient wall and citadel are distinctly visible. The second day we passed the ancient Thyatira, (now *Akissar,*) where was one of the seven churches of Asia, and where "Lydia a seller of purple," once resided. A Turkish mosque now stands upon the ruins of the old church, to which we could get no admittance.—We entered the court, however, and could see the remains of the old foundation.—Two or three Turks were performing their devotions in the vestibule. Many fragments of marble columns and chapiter were laying around, giving evidence that once a beautiful and probably a splendid edifice stood on the spot. Other relics of antiquity were to be seen in different parts of the town, and some Greek inscriptions which we did not take the trouble to decypher. Indeed, I was so much fatigued when we arrived at Akissar, that I did not feel like moving about at all.

We rode fifty-four miles that day, through plains and over mountains and rocks, and down ravines, where none but Turkish horses could travel. I can never think after this that Putnam performed a very wonderful feat, in riding down the precipice when he was chased by the British soldiers, for I doubt whether he went over more hazardous ground than we did in repeated instances in this route. Our road most of the way, was nothing more than a foot-path, and frequently no path was visible. Not a fence is to be seen from Smyrna to Constantinople, and the land is perfectly open, except in a few instances there is a rough hedge around some choice spot.—And besides their are no farm houses, as the people all live in villages, some times twenty and thirty miles apart for fear of the robbers. We rode all one night in the rain, and so dark that for some hours I could not see my own horse's head, and our way over rocks and through bushes and ravines and ditches and creeks, and yet our guide seemed to be perfectly at home, and carried us safely to our stopping place. In this whole distance of twenty-five miles, we passed but one house, and that was a miserable shed, built partly under ground, on the side of a hill, and kept as a *coffee house*. There we stopped and took coffee, and I can assure you nothing is more refreshing when one is fatigued. Whenever we alight at one of these houses, coffee is immediately brought us without our asking for it. They are always ready, for it does not take them two minutes to make it, in their way, and it is infinitely preferable to our mode. They use neither sugar or milk, and I do not feel the loss at all, so fine is the flavor of the coffee.

Many of the plains through which we passed are very extensive, and the richest in soil of any I ever saw; not more than one-third of them, however, are in a state of cultivation. These are planted with vineyards, olive and mulberry trees, or wheat. We saw also many large flocks of sheep, and the shepherd with his crook reminded us of ancient days. The country was no doubt once more thickly settled than it now is, and it is evidently capable of supporting a large population. We passed many large fields of the dead, that were far distant from any villages or cities now existing. At Modaliz, we took a small Turkish sail boat, with about twenty fellow passengers, who were Turks, and crossed the sea of Marmora, and on the 19th landed at this place. One striking peculiarity of a Turkish country which I omitted to mention, is the number of fountains that are every where seen along the road. They are built of stone, many of them rather splendid, and on an average they occur every half mile. They are a great convenience for travellers, and the erection of them is one of the duties of the Mahomedan religion. The views around Constantinople I think truly possess all the charms that have been ascribed to them. The city however, will not bear close inspection. The streets are narrow, miserably paved, and dirty, and the houses are old and going to decay. Some of the royal mosques are truly magnificent. That of St. Sophia, the old church of Constantine, has often been described, and is said to be the largest church in the world next to St. Peter's, at Rome. Although immensely large however, and in some of its parts of fine architecture, yet as a whole it appears like a mass of buildings stuck together without form or comeliness. Most of the other royal mosques are little more than copies from this model.

Last Friday I had a fine view of the Grand Seignior himself, as he was going to and from the mosque. Five or six thousand troops were out upon the occasion and on each side of his person was a line of soldiers with drawn swords and behind him a body of soldiers with muskets and bayonets fixed.—Before him eleven beautiful Arabian horses were led, richly caparisoned, and each guarded by two soldiers with drawn swords. He was on horseback. The breast of his coat was thickly wrought with jewels and gold; and his cap, which was of a beautiful red, was set with diamonds, and from the top a long gold tassel hung around its side.—He wore a black cloak of rich broadcloth over his dress, so that we could see but little of it. His saddle and bridle trimmings were very heavy, and all of gold. He has a very solid and intelligent countenance and a piercing eye. We were very near him, and he gazed at us sometime as he passed. He has certainly accomplished wonders, by way of reform, during his reign thus far, and I have no doubt he is the greatest man that now sits upon a throne. Would that he were good as he is great! It is heart-chilling to reflect upon the quantity of blood he has been the instrument of shedding among his own subjects, to say nothing of his cruelties to the Greeks. It is supposed that by his order, at least sixty thousand persons have been beheaded or strangled. This includes the Janisaries, thirty thousand of whom were massacred in one day. I regard it as a special providence that we arrived here at the time we did. We had been wishing to get passports as *Americans;* but as the U. States had no treaty with the Porte, we found this would be very difficult if not impossible, and we came here with the expectation of taking English protection, as our missionaries heretofore have done. We had not been here half an hour before a messenger came from Mr. Rhind, U. S. Consul General for Odessa and the Black Sea, saying that he would be happy to see us at his room. We had a letter of introduction to him, and he had heard of our coming, and had been so kind as to secure rooms for us—a very difficult matter in this place. It seems that he was empowered by the U. States to treat with the Porte, and that he has been successful; that a treaty is actually closed, and now only awaits the signatures of Com. Biddle, who is at Smyrna, and Mr. Offley, American Commercial Agent there, who were associated with Mr. R. in this commission. The English—to their disgrace be it said—have used every means which intrigue, (and I doubt not *money,*) could dictate, to prevent this treaty from being formed. Mr. R. has managed with much wisdom, and has baffled all the attempts of the English, single-handed and alone, although he might have had the aid of Russians, who are all-powerful here, and at the same time warm friends of the U. S. One of our national vessels is expected here within a week or two, with Com. Biddle, and we have determined to wait to witness the ceremonies of the occasion.

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### SECULAR.

*Mountain Slides.*—The Keenesville Herald gives the following account of several slides which took place in Keene, in the county of Essex, New Hampshire during the late storm.—*Jour. of Com.*

"These slides were 4 in number. The first occurred about four miles westerly from Grace's Iron Works, and from the top or commencement of the avalanche, descended about one and a half mile, until it met the base of another mountain, covering the road between the mountains to a vast depth. The second and third were somewhat similar, but more destructive in their effects, the former, or most westerly, having completely covered the farm of a Mr. Wallace, and compelled him to abandon the idea of attempting again its cultivation, the latter having covered, to a considerable depth, about 50 acres of fine meadow land, belonging to Mr. Benjamin Baxter.

The 4th took place at no great distance from the iron works above named, and descended about 3 miles with a degree of violence and fury which defies description. In width it varied from 8 to 20 rods, bearing on its surface the most tremendous rocks, trees, &c. and carrying desolation and death in its passage. This, as well as those already mentioned, was very destructive in its effects on the low land at the bottom, burying many acres of valuable meadow land several feet under the rubbish and earth of which it was composed. This however, was trifling when compared with the fatal event I am about to record. Early on the evening of Monday, (26th ult.) Mr William Walton, and his wife, who had been on a visit to his brother, prepared to return home. The latter proposed accompanying them a short distance, and, as the storm was still raging with violence, to see them safely across a bridge at no great distance from his house. While crossing this bridge they were overtaken by the descending mass. Mr. Oliver Walton escaped, with a few bruises. The female was carried down the stream a few rods, and thrown without the path of the slide stripped of all her apparel, her leg broken, one foot crushed in pieces, and her body covered with bruises, in which state she crawled in the direction of the house till near enough, when the storm abated, to render her cries audible to the whole family. Mr. William Walton was buried in the rubbish about twenty rods below, where he was found on Sunday following, and his remains committed to the tomb.

The wildness of the scenery in the vicinity of these destructive avalanches, has long been a subject of remark with travellers in this region, but I am told that it now presents a view indescribably grand and terrific. Mountains laid bare for two or three miles in extent, presenting chasms of vast size—rocks, some of which are supposed to weigh an hundred tons, torn from their beds, where they had reposed for ages, and transported from two to three miles, and trees of all dimensions splintered into atoms, and forming huge chaotic masses, altogether appears sufficient to overwhelm the senses of the beholder, yielding in wildness and sublimity only to the effect of a similar catastrophe in the White mountains in New Hampshire.

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The Montreal papers, received yesterday, are dressed in mourning on account of the death of the King. In a month or six weeks Jamaica, Gibraltar, and Malta papers will arrive, clad in the same sombre habiliments; in two or three months, those from English Guiana and Western Africa, in five or six months, those from India and the Cape of Good Hope; and in 8 or 10 months those from Singapore, Malacca, and Canton in China. If it is any benefit to be honored after death, so far as forms and ceremonies are concerned, a king of England has, on this score nothing to complain of. On every continent, and in every sea, there are tokens of mourning, as if the world itself had suffered some grievous bereavement. These official demonstrations of sorrow may convey a sublime impression of his power, but they respect the station rather than the man, and if they tell us what he was they, also remind us what he is. It was birth which raised him to a throne, so it is death which in spite of processions and monuments, reduces him to a level with the meanest of his subjects. There is no nobility in the grave, nor in the future world save that which arises from a life well spent, and a true allegiance to the King of kings.—*Ib.*

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The calender of the Special Sessions, which sits to day at 12 o'clock, contains 55 cases, most of which will be summarily disposed of by his Honor the Recorder, Aldermen Nevius and Mott. Among the names is that of Van Tassel alias Thomas Jefferson.—Not long ago George Washington, John Adams, and Andrew Jackson, made their appearance in the criminal box at the same time!!!—*Ib*

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HALLOWELL, Me. Aug. 14.—*Accident at the New Sharon Meeting-House.*—As Mr. Underwood was about to rise on Sabbath afternoon to deliver his sermon; a stream of lightning took the spire, passed down, split the ball, rent the cupola very much, followed down one of the pillars through the bell deck, took a cross timber to a post 48 feet, which conducted the fluid to the ground, stripping on its way, lathing, plastering, boards and clapboards, in a frightful manner. The fire took in a number of places, but was with considerable exertion quenched. The scene in the house, amid the cries of men, women and children, cracking of glass, flying of fire, timber, lathing and plastering, was shocking indeed. No lives were lost. There was no lightning rod or conductor.

*Five Points.*—Another detatchment of idle, profligate wretches, fifty-one rank and file, were taken prisoners at the Five Points on Wednesday evening by Alderman Strong, and committed to Bridewell. Yesterday morning about 40 of them, males and females, blacks and whites, were sentenced to the Penitentiary for 60 days.—*Journal of Commerce.*

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### SUMMARY.

A gentleman from Lansingburgh informs us that on board the safety-barge Lady Clinton, there is a show case containing a variety of articles made by a Ladies' Sewing Society of Lansingburgh, and exhibited for sale for the benefit of Infant Schools in that village.

The extensive cotton warehouses of Mr. Freret Sen. in New Orleans, were destroyed by fire on the 1st instant together with 2,000 bales of cotton. Loss estimated at $130,000.

The Marblehead paper states, that within ten days, 364,000 fish were brought into that port from the Grand Bank! which when prepared for market, will be about 12,000 quintals!

According to the Savannah Georgian, on the 5th inst. Governor Gilmer received information, from a gentleman from the upper country, that not less than 4,000 trespassing gold diggers have returned to the Cherokee country.

A gentleman from Mansfield Conn. says that at least 4 tons of raw silk have been raised in Connecticut this season; the silk raised in Mansfield and the adjoining towns this year, amounted to 1,600 lbs. all of which has found a ready sale.

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MARRIED

In Lansingburgh on the 12th inst. by the Rev. [illegible] Simeon of West Stockbridge to Miss Mary [illegible] of the former place.

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DIED,

In Penfield on the 24th inst. Mr. Ebenezer [illegible] aged 61, after a severe sickness of six days. Also on the 25th inst. Anna Watson, relict of the late E. W. aged 70, after a severe sickness of six days.

The 2 preceding persons were natives of Gorham, State of Maine. They were the first instances that they were intimate acquaintance and have lived together sixty years in a state of matrimony without having died. Brother and sister have passed several years of their lives in the same family, and grew up together. They were early participants of christian grace, have been correspondents, and died with a happy assurance of never ceasing joys through the atonement of a blessed Redeemer.

In Bristol last Friday evening, suddenly, Capt. John Cuttell, aged 52.

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Letters received since our last.—M. Grace, J. Richmond, S. F. [illegible], Wm. Hyde, Oswego, O. M'Cluer, G. W. Gibbs, [illegible], S. T. Andrews.

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Received from [illegible] Mr Fregier, Hopewell, Rev. Mr. Lee, and Gideon, D. Bush, Vienna.

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*Contents of the Museum, for August, 1830.* Constancy of Lady Jane Grey. Northern Sports. Notices of Brazil. Stories of the Peasantry. A Visit to the Grand National Gallery in the year 2030. Sketch of a Residence in Constantinople. My Neighbors over the way. Algiers. A Chapter on Cigars. All's well. Recollections of my Youth. Coquetry. Present Policy of Europe towards the Barbary States.—Ancient and modern Tactics. Disadvantages of Promotion by Seniority. The Jews. The late Duels. Mr. Godwin. Egypt. Letter from Toulon. Heat and Thirst.—A scene in Jamaica. Noctes Ambrosianæ. To my Babe. Cato. New Zealand, in 1829. Music in a Room of Sickness. A Dream. De Lindsay a Tale. The Exile's Return. Emperor Paul Stanzas. *Miscellany. Literary Intelligence.*

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ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat | — [illegible] | bbl | |
| Flour | 4.75 a 5 | Potatoes | |
| Corn | 40 | Butter | lb. |
| Pork | 7 a 8 | Lard | |
| Eggs, fresh | 12½ | | doz. |
| Do. do. | 3.00 | Barley | bbl. |
| Do. do. | 2.75 | Oats | |
| Salt | 1.63 | | bush. |

Rochester price of Pot ashes $105 per ton; Pearls 120
New York price of Pot ashes 107.20 Pearls 120.00.

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NOTICE.

There will be a meeting of the tract distributors in this village on Thursday the 16th of Sept. at 2 o'clock P. M. at the lecture room of the 2d presbyterian church. It is earnest request of the Committee that the tracts be distributed previous to that time, and that each visitor be prepared to give in a report of the success he met with, during their monthly visits. It is also requested that the tracts they may have collected be in at the meeting. JOHN H. THOMPSON

Rochester Aug. 27, 1830.

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NOTICE.—The fall and winter term of the *Rochester Academy* will commence on the 31st inst. Such arrangements have been made with competent instructors, a suitable apparatus and convenient rooms, as will secure to students all the advantages comprehended in similar Institutions. By recent alterations and improvements in building the several departments are prevented from communicating with each other, except on public occasions, and rigidly confined to their appropriate regulations. The Young Ladies will, as usual, receive instruction in the various branches of solid and ornamental education, including the latter the French language, needle work and painting. No exertion will be spared on the part of the Principals and Assistants to merit the continuance of that extended patronage with which this institution has hitherto been favored.

F. N. BENEDICT, } *Principals*
Z. FREEMAN, }

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PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM

East Rochester North st. one door north of Main-st.
Aug. 27, 1830. 2m 35.

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JOURNAL OF HEALTH. Price $1.25 per annum. The subscriber agent for the above work, has now on hand complete sets from its commencement.

He is also agent for the JOURNAL OF LAW—price $1 per annum. W. W. D. LOOMIS

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LECTURES on Universalism. By JOEL PARKER, Pastor of the 3d Presbyterian Church, Rochester. Just published and for sale at the office of the Rochester Observer. Subscribers are desired to call for their books.

Aug. 25th, 1830. 3t 3w

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*Northern District of New York.* } *To wit:*

Be it remembered, That on the seventeenth day of June, in the fifty fourth year of the Independence of the United States of America, A. D. 1830, Joel Parker of the said District, hath deposited in this Office the title of a book, the right whereof he claims as author in the words following, to wit: Lectures on Universalism, by Joel Parker, Pastor of the third Presbyterian Church, in Rochester: Buy the truth, and sell it not. Prov. xxiii. 23. In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints."

R. R. LANSING,
*Clerk of the District Court, for the Northern District of New York.*

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TAKEN UP by the subscriber last week, a Red Cow—lined back, white on the belly—probably 8 or 9 years old. The owner can obtain her by applying to me. JAMES PATTERSON.
*Hanford's Landing, Aug. 27th, 1830.* 3t.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



THE BETHEL FLAG.

O bring the peaceful banner nigh,
Whose blazon tells of holy love;
And spread the banner to the sky,
Whose wavy folds reveal the dove.

'Tis done! and on the soft winds now
I see its streaming curls recline,
And deem it as a second bow
Of Promise, and the blessing mine.

Flag of the pure and azure heaven!
How lovely is thy bearing here—
Free as the breezes round thee driven,
Is thy sweet errand on the ear.

Thou markest not the hurrying keel,
Whose foamy path leads on to gold;
Thy nobler freighted barques conceal
Gems, Tyre and Tarshish never told.

Thou leadest not the armed host,
Thou art not in the battle's hum—
No trump sings of thee, round thee roll
No thunders of the stirring drum.

But unto thee are gathered men,
Whose only panoply is prayer;
And where thou wavest, lofty hymns
Discourse along the listening air.

Thou giv'st to patriot gaze no star,
Nor stripes a glorious augury;
Yet tokens of victorious war
Thy beaming symbols seem to be.

For their type One, whose tempered shield
Shook off the hurling darts of sin,
When he trod once, no doubtful field,
Imperishable crowns to win.

They tell unto the ocean tost,
That He who spans its floods can save—
And that for him, the well nigh lost
The Ark yet lingers on the wave.

They herald joy to the oppress,
And ransom to the soul of thrall:
And shadow forth to labor rest,
In music of Salvation's call.

With voice of psalms, then to the skies
Unfurl the flag—a type of love:
The answering anthem's shout shall rise,
When they reveal the Holy Dove.

W. B. TAPPAN.

From the Christian Watchman.

DIVINE SOVEREIGNTY.

*The Sovereignty of the Divine Government. A Discourse, delivered in the First Baptist Meeting-House, Charlestown, Mass. Nov.* 1829. *By Henry Jackson. Boston: Published by William Collier, in the Baptist Preacher for August*, 1830.

There is no one opinion, in the compass of Scriptural Christian doctrine, that more decidedly marks a genuine disciple of Jesus Christ, than the cordial reception of this sentiment. We do not mean merely to speak of it as a truth readily admitted by the understanding, but as embraced most fully in the best affections of the heart. And the individual, whose inmost soul is not submitted to, and delighted with, this leading truth in the gospel scheme as there revealed, is destitute of a most essential qualification for the heavenly state. The Bible speaks of "receiving the *love* of the truth." Here is not merely an enlightened intellect supposed, but also a renewed, a gracious heart. We know there is a method of treating, or rather of abusing this doctrine, by misrepresenting and distorting it, and with a manner and temper perfectly repulsive. We have no fellowship with this mode of perverting the gospel. The doctrine we speak of is represented in the Scriptures as a holy attribute of the holy God, which he exercises in a holy manner. It sets God on the throne. And because he ought to be there, we must bow to his authority with delighted submission. We are pleased that Mr. Jackson has made it the subject of a discourse, has permitted it to appear in the Baptist Preacher, and that he has discussed it in a careful accordance with the Bible. We are still more pleased, because we think it is too much avoided in the preaching of the present day. Were the hearts of men thoroughly submitted to the spirit of this principle, we should not hear so much carnal reasoning against a truth revealed with such clearness. We present an extract from this judicious and well-written sermon.

I am aware that some professing Christians have considered it more judicious to be comparatively silent upon this doctrine, because they confess they are unable to comprehend of what use it can be, or what valuable purposes can be answered by preaching or teaching what is so unpleasant to the ears, and so offensive to the taste of the multitude. And why is it objectionable? Is it because the multitude submit to the Divine government, and rejoice in its righteous dispensations? If the multitude believed in the perfections of God, and entertained proper conceptions of the principles of his government, there could be no offence in the doctrine. Let not Christians make the offence to cease, by trimming and reconciling expedients. This can never reconcile a sinner to God. There is no other way to do this, than by exhorting the sinner, guilty and unworthy as he may be, to submit himself unconditionally to God, and to accept his mercy wholly through the merits of Christ. Let not Christians unite with unbelievers to make the offence of this doctrine cease, when it is the design of wicked men to subvert it—and when they pervert and grossly misrepresent it, that they may exalt human nature, at the sacrifice of cardinal points of the Gospel, and resolve every thing into the pretended benevolence of God. If the minister of Jesus would abase human pride, let him preach the Divine sovereignty; and if he would convert sinners, let him exhort them to submit themselves to God, and accept the Gospel; if he would edify Christians and build them up in the holy faith, let him urge them to sit at the feet of Jesus, and learn of him. The spirit and disposition of a child must be the spirit and disposition of growing Christians. And we do not censure a child for the submission he manifests to his parents, and the confidence he exercises in their affection and decisions. And is not this the very spirit and disposition that they exercise, who acknowledge the Most High to be a holy Sovereign, and submit themselves to his disposal? Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Let the fate of the Jews be an effectual warning to every unbeliever, and to every vain opposer to the Christian faith. They, that they might not be hardened, were warned, and saved, closed their own ears and eyes, and hardened their own hearts. Imitate them not. Repent ye, and be converted, that your sins may be blotted out.

The question respecting the preaching or teaching of this doctrine, however, rests not on the notions of men. If the Divine sovereignty be a part of revealed truth, it must be exhibited among the counsels of God. And it is becoming, as one remarks, to reject every objection, and fearlessly say with an apostle, Let God be true, but every man (who contradicts his testimony) a liar.

From the Boston Recorder.

DAILY COMMUNION WITH CHRIST.

*Luke* ix. 10. *And the Apostles, when they were returned, told him all that they had done.*

The task imposed on these Apostles was a very discouraging one. They were to go forth unprotected and unprovided for, the disciples of a hated and persecuted master, the preachers of a despised faith, to proclaim doctrines which were in direct opposition to the dearest associations and most cherished prejudices of their countrymen. Consequently, they would draw down upon themselves the bitter enmity of the most influential men of their nation, and be continually exposed to the insults of the lowest of the rabble.

But they had heard the words of eternal truth, from the lips of their divine Master; they had been with him long enough to discover some of the celestial glories of his character; they had experienced his power to rescue the human soul from the dominion and wretchedness of sin; and his goodness had kindled in their souls a love for his person that was stronger than death. They went out from his presence, thinking how happy they should be to do any thing to serve one whom they loved so ardently, and who had done so much for them; when any unpleasant and discouraging circumstance caused their hearts to sink, the image of their Master recurred to their minds, and they remembered *the gracious words that proceeded out of his mouth*, when they were in his presence; and if at any time they were tempted to relax their efforts and give way to indolence, they thought of the time when they should return to give an account of what they had done. Thus excited and animated, they went on strongly and did their duty; and having completed their task, *when they were returned, they told him all that they had done.*

The disciples of Christ at the present day are called upon to practice similar self-denial. They must avow themselves the advocates of a faith that is in direct opposition to the prejudices of worldly men, and boldly proclaim truths that will expose them to the contempt of the high and the rage of the low. How can they obtain strength, to perform so difficult a task? In the same way that the primitive Apostles did: By living in spiritual communion with their Saviour; by reflecting on the excellencies and glories of his character; by cherishing towards him those feelings of supreme affection which are due to him; by going out from his presence every morning as they enter on the duties of the day, and by keeping it in mind all the time while they are occupied with their appropriate business, that at evening, *they will return and tell him all that they have done.*

There is a reality in the Christian's spiritual communion with his Saviour, which worldly men know nothing of. Of course they are at a loss in regard to the motives which actuate the Christian, and attribute his decision and earnestness in his religious efforts, to obstinacy or wilfulness, or any thing rather than the true cause. The Christian is decided and in earnest because his obligations to Jesus Christ and his accountability to him are a living reality, and not a cold speculation. He has been at the feet of Jesus and learned of him, and he is ever thinking of the time when he shall return to his Lord and *tell him all that he has done.*

"NEW-ENGLAND FOREFATHERS."

From Mr. Evart's address at Charlestown, June 28, 1830.

Try our fathers by the only fair test, the standard of the age in which they lived; and I believe that they might admit a very good defence, even on the point where they are supposed to be the most vulnerable, that of religious freedom. I do not pretend that they were governed by an enlightened spirit of toleration. Such a spirit, actuating a large community, made up of men of one mind, and possessing absolute power to compel the dissenters to conform, is not so common at the present day, as may be thought. I have great doubts, whether the most liberal sect of Christians now extant, if it constituted as great a majority as our forefathers did of the community, and if it possessed an unlimited civil and ecclesiastical power, would be much more magnanimous than they were in its use. They would not, perhaps use the scourge, or the halter:—humanity proscribes them altogether, except for the most dangerous crimes; but that they would allow the order of the community to be disturbed, by the intrusion of opposite opinions, distasteful to themselves, I have great doubts. With all the puritanical austerity, and what is much more to be deplored, the intolerance of dissent, which are chargeable to our fathers, they secured, and we are indebted to them for, two great principles, without which all the kindness and candor we may express for our opponents, go but a short step towards religious freedom.

* * * * * * *

If we would, on a broad rational ground, come to a favorable judgment on the whole of the merit of our forefathers, the founders of New-England, we have only to compare what they effected with what was effected by their countrymen and brethren in Great Britain. While the fathers of New-England, a small band of individuals, for the most part of little account in the great world, were preparing, on the side of the Atlantic, in laying the foundation of civil and religious liberty, in a new Commonwealth, the patriots in England undertook the same work of reform in that country. There were difficulties no doubt, peculiar to the enterprise in each country. In Great Britain, there was the strenuous opposition of the friends of the established system; in New-England there was the difficulty of creating a new State, out of materials the most scanty and inadequate. If there were few obstacles here there were greater means there. They had all the improvements of the age, which the puritans are said to have left behind them; all the resources of the country, while the Puritans had nothing but their own slender means; and at length all the patronage of the government;—and with them overthrew the church; trampled the House of Lords under foot; brought the king to the block; and armed their cause with the whole panoply of terror and love. The fathers of New-England, from first to last, struggled against almost every conceivable discouragement. While the patriots at home were dictating concessions to the king, and tearing his confidential friends from his arms; the patriots of America could scarcely keep their charter out of his grasp. While the former were wielding a resolute majority in parliament, under the lead of the boldest spirits that ever lived, combining with Scotland and subduing Ireland and striking terror into the continental governments; the latter were forming a frail Union, of the New-England Colonies, for immediate defence against a savage foe. While the "Lord General Cromwell" (who seems to have picked up this modest title among the routed Aristocracy,) in the superb flattery of Milton,

Guided by faith, and matchless fortitude,
To peace and truth his glorious way had ploughed,
And on the neck of crowned fortune proud
Had reared God's trophies,

our truly excellent and incorruptible Winthrop was compelled to descend from the chair of the state, and submit to an impeachment.

And what was the comparative success? There were, to say the least, as many excesses committed in England as in Massachusetts bay. There was as much intolerance, on the part of men just escaped from persecution, as much bigotry, on the part of those who themselves had suffered for conscience' sake; as much unseasonable austerity; as much sour temper; as much bad taste:—As much for charity to forgive, and as much for humanity to deplore. The temper in fact, in the two Commonwealths, was much the same; and some of the leading spirits played a part in both. And to what effect? On the other side of the Atlantic, the whole experiment ended in a miserable failure. The Commonwealth became successively oppressive, hateful, contemptible: a greater burden than the despotism, on whose ruins it was raised. The people of England, after sacrifices incalculable of property and life, after a struggle of thirty years duration, allowed the General, who happened to have the greatest number of troops at his command, to bring back the old system—King, Lords, and Church,—with as little ceremony, as he would employ about the orders of the day. After asking for thirty years, What is the will of the Lord concerning his people; what is it becoming a pure church to do; what does the cause of liberty demand, in the day of its regeneration?—there was but one cry in England, What does General MONK think, what will General MONK do: will he bring back the King with conditions or without? And General MONK concluded to bring him back without.

On this side of the Atlantic, and in about the same period, the work which our fathers took in hand was, in the main, successfully done. They came to found a republican colony; they founded it. They came to establish a free church. They established what they called a free church, and transmitted to us, what we call a free church. In accomplishing this, which they did anticipate, they brought also to pass what they did not so distinctly foresee, what could not, in the nature of things, in its detail and circumstance, be anticipated,—the foundation of a great, prosperous, and growing republic. We have not been just to these men. I am disposed to do all justice to the memory of each succeeding generation. I admire the indomitable perseverance, with which the contest for principle was kept up, under the second charter. I reverence this side idolatry, the wisdom and fortitude of the revolutionary and constitutional leaders, but believe we ought to go back beyond them all, for the real framers of the Commonwealth. I believe that its foundation stones like those of the Capitol of Rome, lie deep and solid, out of sight, at the bottom of the walls—Cyclopean work—the work of the Pilgrims—with nothing below them, but the Rock of Ages. I will not quarrel with their rough corners or uneven sides; above all, I will not change them for the wood hay and stubble, of modern builders.

EFFECT OF BIBLE LIGHT ON A CATHOLIC FAMILY.

Rev. Colany Nec, who is well known as a distinguished revival preacher in the north of France, relates the following anecdote of a Catholic family residing in his neighborhood.—*N. Y. Obs.*

"A short time since, we discovered, four miles from this place, a Catholic family very poor, but very interesting, composed of a father, mother, and five littles ones.—The mother is a young woman of great piety, and filled with information and good sense. Since having a family, she persuaded her husband, who is also very pious, to quit their village, and retire to a hamlet apart, in order to preserve their children from the contagion of the world. [illegible] herself, teaches them to work, and makes them pray with her at every hour of the day. When we discovered her, she had never seen either a Bible or a New Testament; but she had learned several passages, and all the fifteenth chapter of the first of Corinthians, in a small torn book which she possessed, and which formed all her library; yet, with this little portion of Scripture, she had come to comprehend, by the grace of God, that we should not invoke the saints; that we should pray to God alone; that purgatory does not exist; and the blood of Jesus Christ only could purify her from all her sins: but she tho't this could only take place at the moment when the soul quits the body to go to paradise. She bro't up her children in these principles to the period when she became acquainted with one of my female parishioners. By her she was instructed that our sins were pardoned from the moment when the Lord Jesus Christ charged himself with them, and that he had expiated them by his death, if only we are believers. The poor woman received this truth with tears of joy, and hastened to communicate it to her husband and her children.

Since that time I have caused her to be visited every week by a faithful Christian woman, and I have procured for her a New-Testament, which she does not cease to meditate day and night. Now she desires nothing more than to approach our religious assemblies with all her family, that she may serve the Lord in spirit and in truth, and live in communion with his redeemed."

From the Connecticut Observer.

*Laws of Georgia in relation to the Cherokees.*—In an article on the 'Removal of the Indians' in the North American Review for January, Governor Cass asks, *What has a Cherokee to fear from the operation of the laws of Georgia?*—If he has advanced in knowledge and improvement, as many sanguine persons believe and represent, he will find these laws *more just*, better administered, and far more equal in their operation, than the *regulations* which the chiefs have established and are enforcing. What Indian was ever injured by the laws of any state?—We ask the question without any fear of the answer.' The governor would scarcely have the hardihood to ask the same questions in August which he so fearlessly asked in January. The purpose, however, for which they were asked, may have been effected, and there may be now little 'fear of the answer.'—'What has a cherokee to fear from the operation of the laws of Georgia,' was the confident enquiry of the reviewer—and the echo came back from all the advocates of legalized robbery, 'What has a Cherokee to fear from the operation of the laws of Georgia?' Again and again were the humanity of Georgia and the equity of her laws the theme of panegyric while the question respecting the Indian Bill was undecided. Since that time the voice of panegyric has died away. But facts which cannot be concealed or disguised, are beginning to show 'what a Cherokee has to fear from the operation of the laws of Georgia.'—We give one from the last number of the Cherokee Phœnix. The Editor of that paper says 'Such facts are now becoming of every day's occurrence.'

When the first day of June arrived, the day fixed for the operation of this new law over the Cherokees, an officer of Habersham County (whether he was a Sheriff or Constable is not known) made his appearance in Tahquohee district, and served a bail writ on James M'Gray, a Sheriff of said District, who was owing a small sum of money to a Georgian citizen. The officer ascertaining that the property of M'Gray could not be obtained to secure the amount set forth in the writ, the Indian Sheriff was abandoned. The laws of Georgia recurring to the officer, that no Indian in any case could obtain redress under the statute, he found an Indian possessed of some cattle, who was as innocent of the affair, as a Chinese in Tartary, to answer the Georgian's claim. On him the officer fell with his official power. This was done by driving off the poor Indian's cattle to Georgia, and a return was made to the magistrates court. In the mean time the rightful owner, Bear's Paw by name, was on close pursuit, he arrived in time to see the court dispose of his rights. He made known to the magistrates that he was the proper owner; protested against the sale but as the statute of Georgia over the Indians is the only title of justice, the honorable distributor of the rights of persons, informed the Indian that the law of Georgia could not hear his prayer. The cattle were accordingly sold, notwithstanding his entreaties and cries for the restoration of his property.

'What has a Cherokee to fear from the operation of the laws of Georgia'?—'O, nothing at all', says governor Cass. He will find these laws the very perfection of justice and equity!

*Statistical Summary of the Presbyterian Church.*—Since the last summary view was given six new presbyteries have been formed, within our bounds; so that the Assembly has now under its care ninety-eight presbyteries. Thirteen ministers of the Gospel have, during our last ecclesiastical year, been, removed from us by death. Our preachers of the gospel, at present, are in number seventeen hundred and eleven; of whom 1491 are ordained ministers, 220 licentiates. The increase, after deducting deaths and removals, since the last report, has been 98 ministers and 15 licentiates.

Our candidates for the Gospel ministry who are in various stages of their education preparatory to their being licensed to preach are 228, of whom the actual increase the last year has been 33.

We have two thousand one hundred and fifty-eight congregations, under the care of our sessions and higher judicatories; or eighty-eight more than we had in June 1829.

Fifteen thousand nine hundred and eighty five communicants were received last year, of whom 11,784 were admitted for the first time, on examination and profession of their faith; and 4,237 were translated by certificate from one church to another. Our present number of communicants is one hundred and seventy-three thousand three hundred and twenty nine; the last yearly increase above deaths, dismissions, suspensions, and removals, having been ten thousand five hundred and thirteen. This was a less increase than that of 1829 by 5,995 persons.

Thirty-nine of our ministers are pastors of congregational churches not under the care of any of our presbyteries.

Six hundred and thirty of our churches are vacant; having neither pastors nor stated supplies, but depending on occasional preachers which may be sent them by their presbyteries or some missionary society.

The funds reported by the presbyteries as having been collected in all churches which have made any returns are, for domestic and foreign missions forty-four thousand nine hundred and fourteen dollars and seventy-three cents; for theological seminaries nine thousand six-hundred forty-three dollars and twenty-one cents; and for charitable education purposes one hundred and twenty-six thousand one hundred and thirty dollars and seventy seven cents. These contributions give a grand total of $184,592 84; which exceeds the amount returned to the General Assembly of 1829 by $111, 224 58.

*From Ireland.*—By the Josephine, Captain Britton, which left Belfast on the 2d July, papers from that place are received to the day of sailing. They contain little intelligence, not anticipated by late arrivals.

On receiving the news of the King's death, the shops of Dublin were shut as a mark of respect for his memory. On the 3d of June, King William IV. was proclaimed with the usual formalities, at various places, by a long procession. It was hoped that the processions on the 12th July, which have so often been attended with fatal results, would this year be dispensed with.

*Distress in Armagh.*—The poor are in the most distressed condition; and are barely preserved from extremity by the liberality of some of the gentry.

Private letter from Galway, June 28.—"The wretched state of this country would actually astonish you; there are thousands literally pining away from want of food, and the magistrates feel it almost impossible to keep the peace, the people crying out for potatoes, which are at so high a price there is no possibility of the poor being able to purchase them."

The agricultural report made on the 30th June, and contained in the Northern Whig, represents that the wheat crop was good, although exposed to danger from the cold, unnatural weather, that had for some time prevailed. The oats would be deficient, but the potatoe crop was fine and abundant. Flax would not reach an average.

**Canal Transportation.**
HUDSON & ERIE LINE.
ALLEN, TIBBITS & CO.

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superior style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED

in connection with Pattison & Hart's Line of Tow Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steam boats and vessels or Lakes Erie and Ontario, that they can confidently say to their patrons that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line. (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo*,
E. FOLSOMÉ, *Lockport*,
ALLEN, TIBBITS, & Co. *Rochester*,
JAMES MOORE, JR. *Syracuse*,
JOHN T. TROWBRIDGE & Co. *Oswego*,
BUTLER, M'DONOUGH, & Co. *Utica*,
J. H. HOOKER, ALLEN, TIBBITS, & Co. } *Troy*,
JOHN C. DAVIES, *Albany*,
THO'S. M. SOUTHWICK, P. HART, JR. } *Coenties Slip, New-York*.

April 9th, 1830. 15tf

STATE OF NEW-YORK }
SECRETARY'S OFFICE. }

*Albany, July* 22, 1830.

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG, *Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.

JAMES K LIVINGSTON, *Sheriff.*

MAY, 1830.
*ROCHESTER CASH STORE.*
HILL & PEET,

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

HARMAN JONES, *House and Sign Painter, Glazier &c.*, No. 42, Main-st. keeps constantly on hand an assortment of Paints, Oil, Sp'ts Turpentine, Sash, Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color ground and mixed fit for use. He will also do country jobs and furnish all materials the same. Windows furnished of any size in good style very cheap. May 24, 1830. 22tf

NOTICE—TO TANNERS AND CURRIERS.
TO LET, and possession given immediately, that newly established Tannery and premises, situate on Young-street, three miles from Lewiston, in a beautiful settlement, together with 400 Hides and Skins, which the tenant can have to the one half shares by applying immediately, if by letter (post paid,) to C. W. PAGE, Settler.
York, U. C. August 10, 1830. 32tf

THE *American National Preacher*.—The subscriber is an agent for this place and vicinity, and will receive names and amount of subscriptions, and forward them to the Publishers.
Terms, $1, in advance, $1.25, at the end of six months, or $1.50, at the end of the year.
Ogden, August, 1830. WM. A. CHAPMAN.

APPRENTICE & JOURNEYMAN wanted in the business of *Carding Cloth Dressing and Woollen Manufacture*. The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known. Inquire at this office.—June 4. 23 tf

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company*, Hartford. The subscriber as *Agent* for the above mentioned Companies will issue Policies of Insurance on *Property* in this vicinity, on application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

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

FURNITURE,
OF ALL KINDS, MADE AND SOLD AT THE
Cabinet Warehouse
Near the East end of the Bridge Main-st. Rochester. F STARR.

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Ridge and B. Kings, and the north partof Lot 18. *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

OHIO LAND—160 Acres for sale. Inquire of A. & U. Carpenter, or of
May 22, 1830 JOSIAH BISSELL.

CLINTON HOUSE,
EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House Utica, has become the lessee of this splendid establishment, having fitted it up anew, and furnished it in a style suited to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.
The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are very easy and agreeable, and no attention will be omitted on the part of the principal or his servants.
The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS; and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.
The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited.
June, 1830. 26 tf

DEFAULT having been made in the payment of a certain sum of money secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's Office of Monroe county) executed by Simon Hunt, to Frederick Bushnell and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the north line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL
Whittlesey & Mumford, Att'ys. Assignee.

*To Exonerate from Imprisonment.*

Peter Freeland of Greece, Monroe county, Insolvent. Notice first published August 13, 1830. Creditors to appear before Moses Chapin, first Judge of Monroe county, and Counsellor of Supreme Court, at his office in Gates, on the twenty ninth day of September next at ten o'clock in the forenoon.

*To Exonerate from Imprisonment.*

Robert Fulton, of Chili, Monroe county Insolvent. Notice to show cause, September 3 1830, at 10 o'clock, A. M. before Moses Chapin, Esq. First Judge of the county court of Monroe county at his office in Gates. Notice first published June 23, 1830. 6w

*To Exonerate from Imprisonment.*

Emery Richardson of Gates, Monroe county, Insolvent. Notice first published July 16, 1830.—Creditors to appear before Hon. Moses Chapin, first Judge of said county at his office in Gates on the twenty seventh day of September next at ten o'clock in the forenoon. 10w

*To exonerate from Imprisonment.*

Creditors of Ozbea Wilder, of Gates Monroe County Insolvent Notice first published August 20th 1830, creditors to appear before Hon. Moses Chapin Esq. First Judge of Monroe County courts of the state of New York, at his office in Rochester, on the eighth day of November next, at 10 o'clock in the forenoon. 10w

Central Library of Rochester and Monroe County
Historic Newspapers Collection


# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, SEPTEMBER 3, 1830. | VOLUME IV. NO. 36.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL.
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*
*Village subscribers, $2,50 in advance.*
*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*
*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*


For the Observer.

*Mr. Editor:*—In my last, I made a beginning on the subject of the Assembly's B'd. Long as that essay was, you have been pleased to give it room in the Observer—and as the *best notice* of such a favor in my power, *I shall* endeavor to be shorter on the *present* occasion.

The 2d question proposed wa ,"How far the opinion and judgement of the Gen. Assembly is the judgement of the church."—In discussing this question, whether the Gen. Assembly is the Presbyterian church. The state of the Scottish Kirk was referred to, as a striking case, whereof it may be said that its Gen. Assembly is the church. The nature of a national establishment makes it necessary that the voice of the Gen. Assembly should be the voice of the nation, except the dissenting interests in that kingdom. This is a length to which we, in this country, it was thought, are quite unwilling to go. The perfect control of the church both of the Episcopal and Wesleyan Methodist orders, it is believed, is vested in the clergy—and so it ought to be in all Episcopal government. Rightfully and originally, it knows not of lay assistance in managing the affairs of the chh. An Assembly of such ministers, lawfully called, may say—"*We are the Church.*—We represent all our communicants, *jure divino*, and our acts are their acts." I admit also, that the Gen. Assembly, republican as it is in its structure, may be called the Presbyterian church, in the exercise of all those functions which are constitutionally bestowed upon it. Any sentence, or judgement which the Assembly confirms, or annuls in relation to the inferior judicatories, ought to be considered the act of the whole church. The whole church ought to acquiesce in it, unless it be evidently contrary to common justice. It is the decision of the church, because the decision of a number of wise and good men delegated by the church to make it. As much as this a decision of the Presbyterian church as a decision of Congress, lawfully and regularly made, is the decision of the people whom that Congress represents. Far am I, therefore, from inculcating the doctrine that the Assembly has no binding authority; and therefore that its decisions may be given to the winds. It has authority; and to have that authority kept where it ought to be, is the object of these remarks.—Most evident it is, however, that the authority and influence of the Gen. Assembly are not a temporal or pecuniary one;—but spiritual and judicial only. And when it departs from this to *serve tables;*—when it exchanges or mingles with its beneficent "General *review & control*" the capacity of a great missionary Board, having charge of monies to an indefinite extent, it is embarking in business which the Apostles knew little about. Will it be said that this money will not give the Gen. Assembly's B'd a great secular influence over both the ministry and the church at large? Look at the influence of the Executive Committee in N. York in the same cause over the whol Presbyterian church. This is the case in a few years in a voluntary association, having no ecclesiastical character. How much more would it be the case in a r gular and permanent body as the Gen. Assembly is? Would not the members of the Board of Missions rule the churches?—Yes, and perhaps ultimately rule the Gen. Assembly also.

We conclude then, that the acts of the Gen. Ass. are one and inseparable from the Pres. church, in all those things which are constitutionally entrusted to the Gen. Ass. to perform. Should it depart from these constitutional limits, its opinion is advisory alone, and ought to have no more influence than the advice of one neighbor to another. The Presbyterian church is bound to adhere to the judgement of the Gen. Assembly within the limits for which it was organized, and no farther. To manage a large pecuniary establishment was certainly no part of the original design of that Assembly.

The question now occurs, does it constitutionally belong to the Gen. Ass. to organize missionary Societies, within any portion of the church, or over the whole church?—Does this belong to the said Assembly, on its own responsibility, investing itself with the special and lasting *cure* of this benfice? Is it perfectly safe and proper that any body of men should create a revenue, or fund, vesting the entire control of it in themselves and successors in office forever? Will any grave examiner of things doubt that this is a bad precedent? I think he cannot doubt it.

The article 'Assembly' in our Directory I have examined, in order to ascertain whether it has any such pecuniary powers and functions as the present Board of Missions presupposes. I confess I discover none; unless it be this clause, "superintending the concerns of the whole church." If this mean any other than strictly spiritual *concerns*, there may be some color for the present measures of the Board. But it must mean spiritual concerns, because, when the constitution was adopted, there was but little known of modern missionary enterprise; and again, because the warmest friends of the Board do not, I believe, advance any constitutional title to the office of dispensing the bounties of the whole church. I say therefore, this course is not merely unsanctioned by any proper expression of the will of the whole Presbyterian church;—unsanctioned by any Synods or Presbyteries having previously recommended it;—but it is, as I conceive, stepping aside from the constitution of the church altogether. I venture to deny that there is any thing in the power, design, and jurisdiction of the Gen. Assembly, as contained in the Book of Discipline, to warrant this course.

Why then was this course adopted? The answer to this inquiry I must defer until I notice an objection which may be made to the tenor of the foregoing remarks. It is this.—Has not the Gen. Ass. had a Missionary Board these many years, and no complaint was made against it? I answer, it had. But this Board, until lately, was quite obscure and inefficient. It never before now, forced itself on public notice and patronage; nor interfered with other highly beneficent missionary arrangements.—Had it continued in the same obscurity, as a kindly and grateful channel for the charities of the admirers of the "*distinctive character*," I, for one, would take no exception. It has now however come forth, and solicits the whole church to lay her charities at its disposal. No complaint against the Board hitherto, because the greater part of the church hardly knew that such a Board existed; and because also, the public were not importuned to send out their offerings to the needy in this particular channel. The principle nevertheless is the same. A million of dollars annually placed at the disposal of a body of men, who have the exclusive control over it from age to age—and a body that cannot be displaced nor changed, is only so much worse than a thousand a year in the same circumstances, as the former sum exceeds the latter. If it be wrong to entrust a million, it cannot be right to entrust a thousand. The wrong is the same in kind; although in the one case too small to call for any particular remonstrance. Apply it to the Board in question. Why not complain for years past as well as now? The thing itself was too inconsiderable to excite any interest concerning it. Far from engrossing the attention of the whole community on the subject of missions, as it now aims at, it was probably the organ of the charities mainly of its own officers and their immediate vicinage.

It is said we are left entirely free to act. Granting this; and why so free? Simply because there is no constitutional rule nor principle to bind us. And again, as to freedom of action in regard to our charities,—what do you think of the name and influence of the Gen. Assembly, as one slender restraint on that freedom? What think you of greater pecuniary aid to the destitute churches than they used to receive elsewhere, as another restraint on our freedom? What think you of being besieged by polite and eloquent agents, telling us that we may do as we please; but in fact pressing us hard to go with the Assembly. This is another small item of restraint on our freedom. It is true we are free to choose which of these great charities we shall support, New York or Philadelphia;—but very much is done, from the southern sister to keep us to make a right use of our faculties as to this freedom.

Suffer me at the close to offer a word on the question, why is this course now adopted by the friends of the "*distinctive character?*" I r ply, not that they can raise more money than the Home Missionary Society, but because the Board of Missions will confer *ex officio*, a species of Inquisitorial censorship on a few good men, in and about Philadelphia, as to what they call "*the faith once delivered to the saints.*"—This is, to my mind, the all-sufficient reason for introducing this confusion and discord, with all the sad results which may follow such unhappy intrusion into our otherwise peaceful and harmonious operations. Truly yours, PHILO.

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For the Observer.

*Mr. Editor:*—An article in the Observer of the 20th ult., over the signature of "Working Man," from the nature of the subject, and terms of expression, demands, in our opinion, a cursory notice.

Various articles have formerly appeared, advocating a reform in the practice of wearing the customary emblems of mourning. The leading sentiment therein contained, at a day like this, when subjects of *vital* importance are rolling before us in rapid succession, we deem too trifling to merit a serious discussion. It is a sentiment, confined in its application to a practice intrinsically in ifferent in point of moral character, opposed to no divine command, and affecting partially, if at all, even in view of its advocates, the acknowledged principles of morals or religion. It has been an artifice, and frequently a successful one, of the enemies of Christiani y, to direct attention from those great objects which should be continually in view, to those of minor importance; to improve the powers of microscopic vision, and direct them to microscopic objects; to attach a disproportionate importance to the payment "of tithes of mint, and anise, and cummin;" and thus they produce a parallel neglect "of the weightier matters of the law, judgement, mercy, and faith." Indifferent as this sentiment is in itself, and however justly it has hitherto been adjudged unworthy of notice, still, compared with its kindred sentiments in the article to which we allude, it becomes *positively* exceptionable.

We cordially agree with the writer in his protest against funeral pomp; against the rattling of *empty* carriages in the train; and the savage howlings of mercenary mourners. But while we cheerfully admit the sincerity of his motives, and correctness of his positions, we cannot detect the legitimacy of his conclusions. "How much better, he inquires, is a procession of men than of horses?" We answer him, infinitely better. They have immortal souls.—In following their fellow to his grave, they are naturally led to sober reflection. They have before them a witness of the transient nature of sublunary good, and a melancholy spectacle of human mortality. These are eminently calculated to induce reflection on death, judgement, and eternity.—For these, and various other reasons, we would deplore any attempt to *reform* the practice of wearing suitable emblems of mourning, or mingling in the solemn train of a funeral procession. The idea that divine service connected with the interment of the dead is an evil that calls for redress, is an idea too gross to be uttered in a christian land, and to merit a serious refutation. The objection of expense in things of this nature, is not a novelty. Ever since the days of the Pharisees until now, the cry has been, "why was not the oil sold for much and given to the poor." The reply of our Saviour to the Pharisaical question, that, viewed by him as a funeral ceremony, it was a laudable one, is now an appropriate answer to similar objections.

In conclusion, then, we beg the liberty with which "Working Man" has been indulged, of entering our *protest* against these dangerous innovations; of bearing our testimony against this calculating spirit, that establishes money as the universal standard of excellence, and the only efficient engine in the production of good; against that species of benevolence that would attempt to meliorate the condition of the savages at the enormous expense of depriving ourselves of those solemn ceremonies and divine ministrations of the word, which long since, have received the sanction of Time, of Reason, and of Scripture.

We would not however, deny "Working Man" the application of his principles to himself. Let him be their Alpha and Omega. We would not deprive him of one moment's pleasure from the assurance that his last pulsation was the signal for hurrying him to the grave; that no bells should announce his departure to the world of spirits; that his friends and neighbors be refused admittance where the wise man declared it was "better to go than to the house of feasting;" that none but a few able bodied idlers attend his hearse; and finally, that no funeral sermon for the instruction and consolation of the living should detain his body one moment from the grave.—Hitherto we would extend our indulgence, and here we would limit it. Finally, we desire that no avenue to divine knowledge be obstructed; that nothing be swept away even in the sincerity of zeal for the good of the cause, that would direct our minds to the solemn end to which we are rapidly approaching. ——— BASIL.

### THE BIBLE IN FRANCE.

The Bible is now sought after with much avidity in many parts of France. The London Christian Guardian for July publishes the following extracts from letters recently received from Protestant ministers and others in that kingdom.—*N. Y. Obs.*

One clergyman says:—"Your valuable consignment of copies of the Sacred Scriptures is duly come to hand: I hastened to make known the circumstance from the pulpit. You should have seen with what joy my poor parishioners received the glad tidings. Children, and fathers of families pressed around me, to partake of the distribution which I made; and I had much difficulty to prevent tumult and confusion.'

Another writes: "Since I have distributed your books, the children in our schools are become more submissive; they respect their parents, and obey them without murmuring. They are no longer seen acting disgracefully in the streets."

Another correspondent says: "Since you have sent me Testaments I am besieged daily by poor small farmers and peasants, who come from a distance of six leagues in order to obtain a copy. The inclement season and the distance does not hinder them; they are all anxious to possess the sacred volume. A worthy old man, aged 70, walked four leagues for the purpose of obtaining the Gospels; 'The reading of them,' said he, 'will make me young again, inasmuch as it will afford me strength and patience sufficient to support my infirmities.' A family, consisting of eleven young persons, who never lived in harmony together, agreed to meet together in order to read the Scriptures in the evening; and ever since, peace has reigned among all its members."

"It really appears," says a fourth, "that God vouchsafes his protection to this work; for little children, boys, old people, and those who are uneducated, all want to know what the Lord has taught for the welfare of mankind. I never witnessed such anxiety before; and it certainly is a presage of the good which these laudable distributions will accomplish."

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*A Sign.*—We happened, the other day, to hear a gentleman reproving a couple of the disciples of Bacchus, as they stood wrangling and making a noise to the disturbance of their neighbors. One of the knights of the red nose turned round to his reprover, and balancing till he had found the centre of gravity, exclaimed, (his glossy eye peering from under the half-closed lid,) *I guess you g-g-go to old B-B-Beecher's meetin'—hey?—Evangelist.*

### EXTRACT FROM AN ADDRESS TO YOUTH, IN THE CALVINISTIC MAGAZINE, FROM ECCL. XII, 1.

With what different feelings will two individuals, one of whom is grown old in the service of God, the other in the service of Satan, look back over their past lives! The one while he acknowledges much that is imperfect, sees enough to convince him that he has served his God with sincerity. In the morning of his life he devoted himself to the service of his God. The vigor and the best of his days were spent in his service; and he feels assured that God will not cast him off in his old age. Such a retrospect cheers and brightens the future, and with a hope full of immortality he waits the removal of the veil that shall usher him into the presence of his God. The other, while he endeavors to persuade himself that his life has been a virtuous one, and recounts the many honorable and disinterested acts he has done, is yet anxious respecting the future. You may hear him say he has done much good in the world and little harm, and why should he be afraid of death;—but this language will not quiet his fears. His apprehensions still remain in spite of his efforts to relieve them; his future prospects are dark and uncertain. We will let *them* speak for themselves, and bring before you two men, one distinguished in the religious, the other in the literary world, and mark the difference of their language. The celebrated Gibbon, author of "The Decline and Fall of the Roman Empire," and one of the first literary names of his age, at the close of his life writes thus:—He was then in his 52nd year, and had just completed his great historical work. After describing the pleasure he felt on having finished his work he adds: "But my pride was soon humbled, and a sober melancholy was spread over my mind, by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future date of my history, the life of the historian must be short and precarious! The present is a fleeting moment, the past is no more, and the prospect of futurity is dark and doubtful.—This day may possibly be my last; but the laws of probability, so true in general, so fallacious in particular, still allow about fifteen years. I will not suppose any premature decay of the mind or body, but I must reluctantly observe that two causes, the abbreviation of time and the failure of hope, will always tinge with a browner shade the evening of life!" Such is the language of Gibbon, eminently successful in the literary world. Hope and success were both in his possession when he penned this. He had already secured the applause of a nation, for the part of his history which had already been published; and he might indulge the brightest hopes and the most flattering prospects for the part he had just closed; yet in reference to futurity, this is the undisguised disclosure of his thoughts. The future he candidly acknowledged was dark and doubtful; and notwithstanding the honors he had received, and the respect paid to his name, he confesses, though with reluctance, "that the abbreviation of time and the failure of hope will always tinge with a browner shade, the evening of life."

Turn now from the polished and honored Gibbon to the fourth chapter of Timothy, and listen to the language of the aged Paul. He too was near the close of life, and expected soon to die a violent death. What is his language?—"I am now ready to be offered, and the time of my departure is at hand; 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." The abbreviation of time and failure of hope gave no sombre tinge to the evening of Paul's life. To hope in this world he had long been a stranger; and the short time that intervened before his departure, brought the future before him, not dark and doubtful, but bright and cheering. He had finished his course, and was willing to receive his reward. What a difference in the situation as well as the language of these two men! One reluctantly borne forward to an event he could not escape, but which he dreaded to meet; watching with anxiety the gradually diminishing space that still remained, and afraid to think of the uncertainty beyond. The other looking with composure on the close of his career, and waiting with pleasure its approach. Who would deliberately exchange the hope of this venerable Apostle, for the honors of the distinguished historian? While living they gave him but a transient pleasure, and he has long since ceased to enjoy them. They could not make him forget the future, which he acknowledges always appeared to him shrouded in gloom; and they certainly would be of no benefit to him, when he was leaving them farther behind, and drawing nearer to the object of his dread. The aged Apostle reviews his past life with approbation, and looks forward with the animating hope of a blessed immortality.—Would you my young friends review your life at the close of it with approbation?—Would you wish then to make the triumphant language of the Apostle your own, and say with cheerfulness when the hour of your departure arrives, "I am ready to depart,"—Remember now thy Creator.

"Remember now thy Creator in the days of thy youth, before the evil days come and the time draws nigh when thou shalt say I have no pleasure in them."

But I see some who have passed the morning of life without remembering their Creator—some who have arrived at middle age—and some who, are descending into the vale of years, without having remembered their Creator or made any preparation for the close of life. The seasons of your probation are fast closing if they have not closed already. You have passed the time most favorable to preparation for eternity. You have suffered the seed time of life to pass unimproved, and you will have none to blame but yourselves if no harvest is yours. Your characters are formed—your habits are strong and rooted,—and powerful must be the motives, and violent the struggle that will effect a change. You have been all your lives sowing to the flesh, and when you gather your fruit you must expect to reap corruption. If you have yet any wish to obey the command of God, let me tell you, you have no time to lose. The character you have formed is becoming every hour more inveterate, and the probability that you will remember your God, is every hour growing less: I know of no sight more affecting to the pious heart than one who has lived for years indifferent to the motives of the gospel until his habits resist every effort of himself and others.—You may hew down the tree but you cannot change its bend. Their minds have taken their bent, and they will sooner break than yield. It is not impossible that such should feel. They may feel deeply for the safety of their souls. Death and eternity are solemn subjects; and unless they banish reflection entirely, they cannot but feel in view of them. But though these subjects make an impression at the time, their habits are too confirmed to yield. They stand like the stubborn oak which resists until it is torn up by the hurricane, or rent by the lightning. It is indeed a melancholy picture, and I have given it not from the hope that it will be of any benefit to them, but to warn those who are yet young against the danger of trifling with their souls. If I knew what motives to use I would use them, and with tenderness would entreat them as an ambassador of God, to be reconciled to him. It may be that determined effort will free them from the yoke they have so long worn; of that they can best judge. But if it is done, it must be done at once. They must not rest on their beds until they have determined on, and commenced the work of reformation. O....

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Revival of religion in the first Congregational church in Chazy, N. Y. Communicated by Rev Joel Byington, for the New York Evangelist.

I have been settled pastor of this church more than twenty-two years, during which period we have experienced the outpouring of the Holy Spirit, at six different times. Many of the precious fruits of these revivals, are spread over a great portion of our country. They have carried the seeds of piety with them; some of them hold responsible stations in the church, as ministers and deacons. Though the church was small at the beginning, consisting of nine members, in a new and thinly settled country, yet her branches are now spread far and wide. This is a spot dear, by many sacred ties. I have not reaped where another has sowed, or gathered where another has planted. For more than three years after my settlement, to the best of my recollection, I never saw a minister of another denomination; neither was there but one family of another religious profession, within three miles of the village, the centre of worship. God was evidently with us—things moved on harmoniously and pleasantly. Firmness and integrity have been the marked character of nearly all who were members of the church. They have stood like the trees of Lebanon, unshaken, while vice in various forms, irreligion, sectarianism, and infidelity, have drenched this portion of country. Since our last revival, in 1822, for a few of the past years, the religious state of things among us, has been chilling. This I would not touch upon, were it not to present more distinctly the mighty hand of Jehovah.

Every thing wore a dark and gloomy aspect. Professed Christians, generally were supine, cold, and prayerless. The closet and family altar, a few instances excepted, were laid aside, only when now and then conscience alarmed. Sinners were bold, daring, and triumphing. The Sabbath was disregarded as a day sacred to the Lord, and the sanctuary nearly deserted. Twice in the 3 years past, a few Christians awoke, and felt the necessity of a change, and began to talk about looking to God for a revival; but in both instances, awful events occurred, which extinguished the spark that was beginning to be fanned into a sacred flame. These sunk the religious tone of feeling still lower. It seemed impossible that the numerous dry bones, which were very dry, could live; and when asked, if they could, we answered in the language of the prophet, "O Lord thou knowest." The few Christians who were feeling, sat down by the cold streams of Babylon and wept.

In the spring of 1829, the darkness exceeded every thing heretofore experienced. It was felt. The indifference to every thing of a religious interest was manifest. Laboring to rouse to feeling & action; finding it wholly unavailing, a dismission was solicited, being necessary to a subsistence.—One week passed away after another, before even this could be brought to a hearing. Although the request was not granted, and an equivalent was promised, yet such was the indifference to the Gospel, that it ended here.

Our Saturday evening prayer meetings, which have long been in existence, were nearly forsaken. Sometimes five and six, and oftener but two, attended at the sound of the bell, at the meeting-house. I believe, these never went away without praying and leaving their tears as a witness, over the moral desolation which sin had made. These sighed, and mourned, and cried; yes, I heard them, "Will God forever cast us off? Is his love clean gone forever? And will he remember to be gracious no more?" I never in my life felt to preach and talk so plainly, and to lay open so fearlessly, the wicked, depraved heart of man—to exhibit so much of the pointed part of the law of God; his unchangeable sovereignty, and the regions of endless damnation reserved for the sinner. The few praying Christians now began to feel more than ever, the situation of the church, and of sinners. They cried aloud to God for help. In the months of July and August, about ten or twelve Christians went solemnly to God in prayer, for one thing, the descent of the Holy Ghost. Their countenances told us what they felt. The worth of a Saviour's blood was realized.—It was manifest that their business was with God. Little was said; but broken hearted feelings were breathed in humble supplications to the Almighty, scarcely indulging a thought that a revival could commence, and be perpetuated among us.

Now was the time in which the Lord of Jehovah could be seen, and in which it would be acknowledged. At this critical moment, it was ascertained that a young married woman was under solemn impressions, concerning her sinful character.—This roused the females to resume their prayer meetings, and her case was most earnestly carried to God. Another female in the village, of 14 years old, became anxious for her soul. Both of these soon expressed a hope of an interest in the Saviour. At this time a young man told us he indulged a hope of pardon and redemption. These were viewed as encouraging omens. Even now it was not known that other members of the church were awake to this subject. We dared not to multiply meetings, although we thought we saw the cloud rising, and whispered to each other, "The Lord is at hand." It was asked, can it be that God can save sinners here? we are so few in number; situated as we are, can we expect a revival? But the assembly on the Sabbath, crowded, solemn and attentive, told us that God was among us.

On a Saturday evening prayer meeting, at the meeting-house, twelve or fifteen impenitent persons, mostly young men, came in, to the great surprise of the trembling few who met to supplicate God's mercy. Fearing but venturing, they were told that the Christians present felt much for their souls, and were now ready and anxious to present their cause to the Almighty, and to plead that they might have an interest in the Saviour; and if they desired this, they would rise. I believe they all rose. O with what fervency were many prayers offered, that they might be saved.

On Sabbath evening many more came together, when the same request was made, and I suppose twenty rose, manifesting their desire for the prayers of the church.

In the course of the week, nearly every family in the village was visited, and many out, when a short conversation was held with every individual of the family, on the salvation of the soul, and the necessity that they should immediately be born again.—They were told that the Holy Ghost had come to save sinners generally; it was found that there was much seriousness—many were melted, and replied, "We have been feeling more than common for some time, our wretched condition, but were afraid to let it be known." A short prayer directly to the case, was then offered, and the family left.

On one Wednesday evening meeting, which was crowded, a young man unexpectedly rose, modestly confessed his sinful life, acknowledged his hopeful interest in Christ, and entreated others to come with him, and taste the love of God. This was a pointed dart, from the Almighty to the hearts of many sinners who, for the first time had come in, to see what God was doing, and who became deeply convicted of sin, of righteousness, and of judgement to come. The next night the only son of Esq. H. died, (a young man in the bloom and vigor of life, born and bro't up among us,) with a comfortable hope of an interest in Jesus. This death was blessed to the conviction of a number, and a general solemnity and interest on the salvation of the soul became now more visible. All our meetings were crowded, and full of the deepest interest. Some few more members of the church awoke, and the number of convicted sinners was hourly increasing.

Almost every evening of meeting the broad aisle for a long time was filled with people of all ages and stations, from the man of seventy, to the Sunday Scholar of nine, bending under a succession of prayers offered to Almighty God. The thunders of Sinai roared, the sinner was arraigned, at the tribunal of an awakened, guilty conscience; the Lord himself came down and filled the house with his majesty. It was peculiarly so on one Sabbath evening, which cannot soon be erased from the memory of many. At an early hour the house below was filled; meeting being opened, an unusual solemnity, full of eternity spread over the whole assembly. An almost breathless silence ensued. A Major B. in the prime of his life who had been under solemn conviction for some days, sent a silent request to me, that the church would pray for him now, for he felt himself sinking; successive prayers were immediately offered, touching the case.—The church agonized—sighs and sobs

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were heard in every direction. An elderly gentleman, whose head was whitened with the frosts of nearly seventy winters, who had always done much for the support of the gospel and religious interest, then rose in the midst of the assembly, and said, "I am an old sinner—my damnation is great; I am on the verge of eternity, and I have no interest in the Saviour. I tremble before God. My children and grand-chidren are going into the kingdom; I am without. I ask forgiveness of all, and beg the prayers of the church, that God for Christ's sake, will have mercy on my soul." Can it be imagined, the effect which this produced? The church bowed herself again before the great Jehovah, and with tears pleaded the Saviour's merits—sensible that help could come from God only. It was granted.

For weeks the concerns of this life were almost entirely laid aside; for the concerns of the soul outweighed every other consideration. The anxious cry for mercy, was heard in almost every house, and from those too from whom we should have least expected it. The anxious meeting was crowded for months in succession. Many who were convicted, but could not from local causes, attend the meetings, sent their situation, with a request to the church to be prayed for. The names of these persons were taken up and carried to God, and in almost every instance, they were hopefully renewed before they came to the house of worship. Before the church called, the Almighty heard, and while she was speaking, he answered.

I never witnessed so many instances of immediate answers to prayer. Many confessed they had no doubt their salvation was in answer to the prayers of the church, the members of which in general had now awoke. The world seemed to repose confidence in the church, and many were anxious to get under her fostering care.

REMARKABLE CONVERSION.

Permit me to mention an instance of hopeful conversion, which is viewed among us as a remarkable display of sovereign grace. An aged gentleman, of seventy-six years, had been in public business, held many offices, had always manifested much ambition and pride, in stepping forward in the promotion of religious concerns—conversed well about religion, so that many strangers and ministers with whom he had conversation, supposed he was a Christian. He flattered himself he was one. He was wrapped up in self righteousness, which had become like Goliah's coat of mail.—Nothing but the spirit of Jehovah could pierce through it, and find way to the heart. Soon, however, the giant was wounded, and fell to the ground.

He was told that little children in the village were praying for him. His heart was touched. God made him feel that he was a sinner, under condemnation. He awoke to meet his adversary, armed himself with his good deeds, and said, "Have I not done good enough to go to heaven?" But the Spirit made him feel the terrors of hell, and that his goodness was as the morning dew, that passeth away. He saw himself upon the brink of eternity, and the gates of heaven shut. "No entrance here." The following request he sent to the church. "Tell them if ever they mean to pray for an old sinner, to pray now." The request was obeyed. Public and private prayer meetings were appointed. Never did I witness clearer manifestations of the Spirit's assistance in prayer. Jehovah heard and answered. The top round of the ladder upon which this old sinner was climbing up to heaven, broke, as he said, and all the others in succession, and he instantly fell down to the feet of Jesus, and at once felt his soul clad in a new garment, and himself in a new world. The alteration in this instance, surprises us all.

There has been so much of God in this revival, that it has confounded the pride of mortals, and stopped the mouths of gainsayers. The intemperate and profane man has submitted to its holy influence. The character of the revival has been different in many respects, from any thing we have before experienced. It has been protected like a mighty ship under sail with a fair breeze, ploughing through every wave, while nothing could jostle or turn it aside. Christians were kept humble. Converts were not in a rapture, but generally calm, and willing to be in the hands of a holy and just God. Meetings have been still and solemn, with very little talking. The principal part of our most interesting young men, and heads of families, are subjects of the work.

On the first Sabbath of January, forty persons were admitted into communion, among which were the aged father, son, and grandson. Some who had long been members of the church, now sat down at the Lord's table, with their husbands, children, and grand-children. At the next communion, a similar scene was witnessed.—The whole number that have been added since the first of January is ninety-four. Seven stand propounded. The number of members in the church is now not far from two hundred. And it is believed that not less than two hundred have indulged a hope in this revival. Many have come from a distance to witness this great and good work of God, and most of them have gone home, either convicted of sin, or else indulging a hope of an interest in Christ. A number of Sunday school scholars of the ages of nine, ten, eleven, and twelve, have united with the church, and as yet exhibit remarkable evidences of conversion. On examination of candidates, it was found that some dated their conversion back to the fore part of last summer, when Christians first began to pray in earnest for a revival. I have been thus particular, in hopes that Christians will go to God, and really feel that they *want* that which they pray for. There is still among us a revival spirit, and we are hoping for another shower of divine grace. That we may not be disappointed, the prayers of Zion are requested in our behalf.

The church as a body resolved themselves into a temperance society on the 4th instant, being the day of our independence.

And now we are disposed to say, "Not unto us, O Lord, but unto thy name, be the glory." JOEL BYINGTON.

*Chazy, July 13th, 1830.*

From the Evangelist.

THE "ONE THING."

In view of the innumerable instances in which men fail of salvation, it may, as I think, be safely asserted that almost without exception this failure is owing *principally* to some "ONE THING."

In our religious assemblies where the impenitent have the means of grace lavished upon them, could we read the secrets of their hearts, we should see that the many reasons why they are not converted after all, centered in some "ONE THING," and that this "*one thing*," perhaps, in no two cases would be the same. In many, if not most of these cases, could this *one difficulty* be removed, the means of grace enjoyed would at once result in salvation.

The young man who came to Christ inquiring what good thing he should do to inherit eternal life, could surmount one difficulty after another with comparative ease, until by the skilful management of our Saviour, the "ONE THING" was brought to stare him full in the face, and then his heart failed him; and his inquiries for eternal life were heard no more. We read about Satan's *strong holds*. This enemy of God and man knows full well that his purposes are best answered in fortifying the sinner's heart in some "ONE THING" *in particular*, against the approaches of light and truth. And he knows too, that so long as some *one darling sin* is cherished there is not a possibility of salvation.

In the case of the young man who came to Christ, his love for his great possessions was the "ONE THING" preventing his salvation. Could this difficulty have been removed I doubt not he would have been converted. In another instance *pride of opinion* may be the "ONE THING," *the rock of ruin*. The influence of shame—the love of dress and external equipage—thirst for gain—the influence of associates, the parent's over the child, the husband's over the wife, &c. &c.—the love for some sensual gratification, each in its turn may constitute the "ONE THING" which will forever prevent salvation.

Such being the fact, we see how vastly important it is that men should be universally apprized of it. How important, when attempting to count the cost of becoming a Christian, that they should discover the "ONE THING" immediately, which will enable them to decide the question at once whether they can be saved or not. If the "ONE THING" cannot be surrendered or overcome, all other efforts are useless. When awakened, let this *giant sin*, this *idol God*, be at once searched out, and if there be not courage to encounter and slay him, then despair of heaven.

So with the children of God, if they are not spiritually minded and growing in grace, depend upon it there is some "ONE THING," as a leading cause, that has brought about all this. Perhaps it is the neglect of prayer, the neglect of God's word, or a pressure of worldly cares, or some unholy alliance, or the pursuit of some unlawful business, or some unhallowed indulgence. Now the Christian ought to *know* that he can never be restored from his backsliding to the favor of God until this "ONE THING" is repented of and forsaken. If this one sin cannot be heartily surrendered, he can never be at peace with God or with his own conscience.

Let every man then, who has a soul to be saved or lost, search out the "ONE THING," and keep his eye upon it, and consult his feelings in regard to sacrificing it, and it will not be a hard matter for him to ascertain to a certainty whether or not he will inherit eternal life. JAMES.

THE CRIME CONFESSED.

Let those who have blamed us for the part we have taken with respect to the Indian Question, read the following. It is from a speech lately made to his constituents by Mr. *Barnwell*, a member of Congress from South Carolina. He himself voted for the "nullification" of the Treaties, "the supreme law of the land," and now boasts of and applauds the act, and the spirit of those who "in defiance of all Treaties, of all laws" trample on Indian rights. Mark his words:—*Jour. of Com.*

"By a law of the United States, the non-intercourse law, the President was authorized to prevent by armed forces, the intrusion of the whites upon the Indians. Yet when Georgia became dissatisfied, and justly so, with the conduct of the Government, when she became assured that the Indian titles would never be extinguished, what was her remedy? She abrogated, she nullified the treaty; she reverted to her original sovereign right over her own soil; and extended, in defiance of all treaties, of all laws, her own jurisdiction over all persons within her limits.—And what was the result? Disunion?—No! The tempest did not rumble at a distance, but those fearless champions trembled not at its threatnings, and it passed away. Bloodshed? No! The clash of arms was not heard—the tocsin of violence was sounded—but Georgia's patriots were ready at their posts; their feet were planted upon her boundary; and their firm and lofty defiance achieved at once what their petitions, remonstrances and appeals, had for years attempted in vain. They triumphed! Here, then is a precedent; here was a nullification: a nullification of a treaty of Congress—of a law of Congress—of a pretended law of the land."

*Resolution of the Creeks.*—From the Columbus, (Geo.) Enquirer of the 13th inst. we learn that a council of the Chiefs of the Creek Nation, assembled a few days previous, at their council ground, fifteen miles from Columbus, for the purpose of taking into consideration the wishes of the present administration in relation to their removal West of the Mississippi. "After the delivery to them by the Agent of the *Talk* of the President," says the Enquirer, "they remained deliberating several days in secret council, and at the close, informed the agent that they had no territory to sell to the United States, and on his proposing to pay the annuity allowed them by the government, they refused to receive one dollar, stating that they wanted none of the President's money, and would under no circumstances accept it, and terminated their session by an expression of the most solemn determination on their part to remain in their present situation, until expelled by force."

*Good Works.*—Gotthold Ephraim Lessins, though some what of a freethinker in matters of religion, was a keen observer of men, and well understood the real value of *good works*, in which many people seem to rely for salvation. In illustration of this point, we translate the following from his German Fables.

A wolf lying on his death-bed, cast an anxious glance over his past life. "I am indeed a sinner; (said he) but I hope none of the worst. It is true I have done some bad things; but I have also done a great deal of good. Once, I remember, a little bleating lamb, which had wandered from the flock, came so near to me, that I might easily have torn him in pieces;—and I never touched him. About the same time I bore with the most wonderful patience the ridicule and insult of a sheep, though she had no dog to protect her."

"Oh yes!" Exclaimed his Friend the Fox who had come to help him prepare for death;) "I can bear testimony to that: I remember the time well, and all the circumstances. It was when you was so dreadfully choked with the bone, which the good-natured crane afterward pulled out of your throat."—*Bos. Rec.*

From the Evangelist.

THE SABBATH AND THE BIBLE SOCIETY.

Mr. Editor,—Considerable interest has been felt in various parts of the country, respecting the alleged sabbath movements of a principal officer in the American Bible Society, as mentioned in a late Western Recorder, and reprinted in the Evangelist. Four suppositions seemed to present themselves in explanation of the circumstance that an officer of the Bible Society should be travelling in a Sunday canal boat. One was that the person in question was so eagerly engaged in forwarding the great work of supplying the nation, that he forgot what day it was. Another that this immense undertaking was getting so much in arrears that it had become necessary to disregard all distinction of days, and to send a "principal officer" to attend to it in the Vallley of the Mississippi in such haste that he could not stop to keep the sabbath. A third was, that the Bible Society had taken sides in favor of the Sunday mails, and against the petitioners, and had sent out this "principal officer" to travel on Sunday, and break down the Pioneer Line. The fourth explanation simply referred it to the inconsistency of a professing Christian. The first three I believe are wholly groundless. I do not think there is one person really engaged for the great work, who has so far lost sight of the Society's dependance on God, as to forget to pray and to keep the sabbath. The great work is not yet so far in arrears (though if not pushed to the utmost it may be,) but that six days' faithful labor every week, from this time to the next Anniversary, will complete it, and I am sure the society has not arrayed itself against the sabbath cause, from what I know of the great majority of its managers. And it has been suggested that even the fourth supposition may not be the true one, and that the guilty individual has not been so inconsistent as to violate a public profession of the Christian religion. It is known that the Bible Society unfortunately embraces among its officers a small number of men who have never pretended so much regard for the Lord Jesus Christ as to commemorate his dying love, but who still class themselves (with how much truth the Judge must decide) among hypocrites and unbelievers. Now if it was one of these men who thus outraged the moral sense of the good people of Utica, by coming to their village in a Sunday boat, we need not be so much amazed. It is not Christianity, but the Bible Society that must bear the reproach, and it should expect to suffer, if it appoints officers who do not hold themselves amenable to the commands of God. I hope it will be a lesson of salutary influence upon those who have the appointment of its officers hereafter. A MEMBER.

A FACT RESPECTING SUNDAY MAILS.

Let me state a fact. Before any petitions were forwarded to Congress, the Hon. Martin Van Buren wrote to J. McLean, Esq. then Post Master General, in favor of discontinuing Sunday Mails. Many gentlemen of the first distinction did the same. Do you think Mr. Van Buren wishes any union of Church and State? Was he ever accused of being too fond of the Church?—Men whose religion is of no denomination, but *sui generis*, can see that Christians ought not to be excluded from every office in the Post office establishment, by requiring of them an oath to violate the rest of the Sabbath. How comes it, then, that all the infidels and universalists, with not a few cunning politicians, are charging all the petitions against Sunday Mails to ecclesiastical and especially Presbyterian ambition?—*Philad.*

*The Bible Cause.*—We understand that Norwich and Vicinity Bible Society, Conn. have completely redeemed their pledge to the National Society,—the payment of two thousand dollars to aid the general supply.

The Westchester County Auxiliary, also at its anniversary on Wednesday last, redeemed its pledge of $1,000 to the same object, and then resolved to raise another $1,000 the coming year. Let other Auxiliaries imitate these spirited examples, and the Parent Society will soon be able to diminish its debt and the great and glorious object which they have undertaken, be rapidly advanced. We cannot brook the idea of failure in those noble enterprises, in which the Bible and Sunday School Societies have embarked, and their need be no failure if every man will do his duty, and do it in season.—*N. Y. Spec.*

From the Evangelist.

THE BREAD FOUND.

"*Cast thy bread upon the waters: for thou shalt find it after many days.*" Eccl. xi. 1.

Mr. Editor—The following incident which interested me very much at the time of its occurrence, is at your disposal.

In the spring of 1828 I left this city, in company with another gentleman, on a journey of about 200 miles. Previously we provided ourselves with a supply of tracts, expressly for gratuitous distribution on the road. Immediately on leaving the city, we began to scatter our bread upon the waters, not knowing that we should ever hear from our little winged messengers again, until the revelations of the judgement day. It however furnished us no small degree of pleasure to observe the eagerness with which the old and young would hasten, sometimes leaving their dwellings, to catch the tracts that were thrown out, while they were yet on the wing. The second day's ride carried us through a very delightful country village, in the centre of which, on a little eminence, stood the church and academy, so beautifully located, and commanding such an extensive prospect, that they could not fail to catch the attention of the traveller. As we approached the academy, I observed several young ladies, members of this seminary, as it afterwards appeared, standing by the way-side, apparently in earnest conversation. Being in a close carriage, unobserved by them, I passed out, between the curtains, two very excellent tracts. I kept my eye upon them: and hardly had they reached the ground before they caught the attention of the young ladies, who, after we had rode a little distance, picked them up, and were soon beyond the reach of our observation. I had no expectation of ever seeing them again. Three months had hardly passed away, however, before, very unexpectedly to me, I was sent for to supply the pulpit in this same village, for a time. After my arrival, I was very soon convinced that there were many indications that a cloud was gathering, which promised a rich shower of divine grace. The great and important inquiry was spreading through the seminary, and very soon through the whole congregation.

After some weeks, I mentioned in the presence of the family where I stayed, the circumstance of my having travelled through the place the spring previous, and also the circumstance of dropping the tracts. One of the young ladies immediately left the room, and after a few moments returned with a tract in her hand, which she presented to me. I at once recognized the tract by a sentence on the margin in my own hand writing, and found it to be one of the two above referred to. The young lady remarked that she was one of the females whom we passed by the way-side, and that the other tract was picked up by her cousin, and was now in her possession; and that the tracts had been circulated in the school, and read with much attention, and afterwards returned to them as the rightful proprietors. These two young ladies both became the subjects of the revival. Not long after, I was called to visit the young lady who had the other tract. She was on a bed of sickness, and in extreme pain. On inquiry, I found that she was rich in the faith and grace of the gospel. I took an opportunity of inquiring of her if she remembered the circumstance of the traveller and the tracts. She replied in the affirmative, and immediately produced the tract, remarking that it had been the source of great consolation to her. This sickness soon finished the history of her sufferings, and I was called to the melancholy service of preaching her funeral sermon.

Little did I think, at the time I threw out the tracts to these two strangers, that I should so soon be sent back to initiate into the church one, and to perform the funeral services of the other.

INFERENCE.—Let every traveller go prepared to distribute tracts, hoping to find them after many days. Yours, &c.

New York, Aug. 20, 1830.

TEMPERANCE.

From the Journal of Humanity.

GOOD TIDINGS.

A Patriarch in the County of Norfolk, who is drawing near to 90 years of age, a little more than a year ago joined a Temperance Society, and like *his* pilgrim fathers resolved on total abstinence. Although he occasionally suffers from an excruciating complaint, for which his medical adviser recommends a portion of distilled spirit, the resolution of this venerable man could not be shaken, and he declared that *he could suffer*, but he could not drink.—He was immediately elected President of the Temperance Society; and he has recently declared, after the experiment of a year, that he has enjoyed better health than formerly, and *that the prescription of spirits by his physician was erroneous*, since he found himself far better without it.

In the town of Worcester, every dram drinking cellar has been refused a license, and those who formerly retailed spirit consider it an insult to be called on for pints, half-pints and gills of poison.

In the village of Ware, with a population of 1000 persons, but *two* men are in the practice of drinking at the tavern, and *drunkards have very generally cleared out from the place.*

But the most cheering fact that has come to our knowledge, is, that the County Commissioners of *Plymouth* County have decided that *it is not expedient to licensse a single retailer in that County.* On Plymouth rock our forefathers landed, and on the same rock their sons have set up a light to shine wherever the descendants of the pilgrims can be found; and thence now issues a warnitg voice, "MY SONS, SCORN TO BE SLAVES!"

*Temperance and Sabbath-keeping in Old Times.*—In the last number of the Register of Pennsylvania, we find some curious facts respecting the old Coffee House, which was the most celebrated tavern in Philadelphia for several years before and after the American revolution. The house which is now the property of James Stokes, Esq. was built in 1702, but was not converted into a tavern till 1754, when it was first used for this purpose by William Bradford, the printer. From Mr. Bradford's petition to the Governor for a license to keep the house, it would seem that coffee was the drink ordinarily called for by the frequenters of taverns in those days, and it may be doubted whether Mr. Bradford was not the first coffee house keeper in Pennsylvania who applied for license to retail other liquors! His petition is dated July, 1754, and reads verbatim thus, to wit:

Having been advised to keep a coffee-house for the benefit of merchants and traders, and some people may at times be desirous to be furnished with other liquors besides coffee, your petitioner apprehends it necessary to have the Governor's license.

At this coffee-house, so begun, "the Governor and other people of note, ordinarily went at set hours, to sip their coffee from the hissing urn." The house was "long the focus which attracted all manner of genteel strangers," and being the most public place in the city, hither "they brought all vendues of horses, carriages, groceries, "&c. And yet in such regard were Sabbath-keeping, and other moral duties held in those days, that in 1780, when John Pemberton, a Friend, the then proprietor rented these premises to Giftord Dally, Dally consented to sign the following agreement.

On the 8th of 7th mo. 1780, the said Dally "covenants and agrees and promises that he will exert his endeavors as a Christian, to preserve decency and order in said house, and to discourage the profanation of the sacred name of God Almighty by cursing, swearing, &c. and that the house on the *first day* of the week shall always be kept closed from public use, that so regard and reverence may be manifested for retirement and the worship of God;" he further "covenants, that under a penalty of £100, he will not allow or suffer any person to use, play at, or divert themselves with cards, dice, back-gammon, or any other unlawful game."

To secure the fulfilment of these purposes Mr. Pemberton limited his lease for two years,—after this, he solicited Mr. Stokes to occupy it as a dwelling and store, and finally to purchase it for private use. "Such religious scruples," says Mr. Watson in his annals, (from which these facts are gathered,) "in regard to a public city tavern, would look strange enough to Europeans accustomed to the licensed gambling and licentiousness practised at Orleans palace at Paris The submission to such terms, in such a city as Philadelphia then was, strongly marked the moral feelings of the town."

From the Journal of Humanity.

"We have a distillery, owned and carried on *by a member of the Presbyterian church*, and it is the only one in the county."—Will that "member of the Presbyterian church," send his *name*, that we may publish it with a suitable notice of his employment and religious professions?—Would he not be glad to have these things known throughout his county: He lives in Union County, Ohio.

*Do not wait for numbers.*—A Temperance Society in Ohio which was formed in November last, with only *six* members, has now about *eighty*. Had those *six* deferred the formation of the Society to the present time, it is not probable that they could have obtained one fourth part of 80 to unite with them.

A gentleman from Mississippi lately expressed to us the opinion that the Temperance reformation was more rapid and thorough in some parts of that State, than in any part of New England which he had visited. Shall the *first* be *last* in this thing?—*Jour. of Humanity.*

*Rogersville, Tenn.*—Some distillers who are engaged in the business extensively, have abandoned the business entirely, and are become total abstinence men. Two or three merchants keep temperance stores. At a cold water celebration on the 3d of July, between 400 and 500 citizens of the county partook of a barbecue without any distilled or fermented liquors, but with uninterrupted good feeling.—*Jour. of Humanity.*

*The Churches.*—The following resolution was adopted at a late meeting of the Connecticut Baptist Convention:

*Resolved*, That we do greatly rejoice in the success of the cause of Temperance, and that we do most earnestly recommend to all the members of the Baptist churches, not barely to refrain from being rum-drinkers, but we solemnly entreat them not to keep or encourage the sale of intoxicating liquors. We deem the taverns and [illegible] &c. keeping for sale this destroying [illegible] son, the very root and fountain-head [illegible] evil.

ROCHESTER:
FRIDAY, SEPTEMBER 3, 1830.

*Persecution.*—The Baptist Missionaries [illegible] Island of Jamaica have met with great success [illegible] last year, in their labors for the conversion [illegible] slaves. The increase of church members [illegible] deducting losses by death, &c., being 1,400. [illegible] great improvement which religion makes [illegible] character of these poor ignorant creatures, [illegible] been abundantly proved by facts, is great. [illegible] seems that even the improvement of the [illegible] their being actually rendered more valuable [illegible] masters, cannot reconcile these men to the [illegible] aries. To see those whom they have been [illegible] habit of considering on a level with the beasts [illegible] whom they have treated as such, triumphing [illegible] "glorious liberty wherewith Christ makes his [illegible] ren free," excites the enmity of the natural [illegible] which in this case manifests itself in a determi[illegible] tion to prevent the slaves from attending [illegible] meetings. The slaves have hitherto been [illegible] in having the use of the time from sunset to [illegible] as their own. This gave them an opportu[illegible] attending meeting in the evening, to prevent [illegible] an act has been past prohibiting religious [illegible] being held between sunset and sunrise—[illegible] words, depriving the slaves entirely of [illegible] instruction from the missionaries, and [illegible] ing together themselves for prayer and [illegible] and reading the scriptures. The Assembly [illegible] Island has appointed a Committee to inquire [illegible] the "establishment and proceedings of the Sec[illegible] ans," and in their report they have made [illegible] against the missionaries of the most outrageous character. Notwithstanding the oppressive [illegible] duct of the rulers in the Island, to check the progress of religion and to rivet still closer the [illegible] of the slave, the word of God is not bound, and [illegible] missionaries appear determined, amid the rage [illegible] of the tempest of persecution, to speak the [illegible] which they have seen and heard, and cheerfully [illegible] suffer even bonds and imprisonment for the sake [illegible] of Christ. Indeed the good work appears to [illegible] per greatly, and to be extending into all parts of [illegible] Island, releasing the spirits of the poor negroes [illegible] the bondage of sin and Satan, although [illegible] still groans under the bonds of the most cruel [illegible] vitude.

We have no doubt, if these Jamaica [illegible] ters, these traffickers in human flesh and blood, [illegible] in this country, they would be among the [illegible] of "liberal *sentiments*," and "*free inquiry*," [illegible] would join in full chorus with the Infidel [illegible] in warning the good people against the [illegible] oppressive conduct of the orthodox clergy, [illegible] would swell their voices to their highest [illegible] chanting the dulcet song of "Church and State."

"*Working Men*"—IN THE BIBLE CAUSE.

We learn from the Christian Herald, [Pittsburgh] that the students of Jefferson College, Pa. have [illegible] a noble example of devotedness to the Bible cause, by giving themselves to the work of exploring [illegible] waste places, and in supplying the destitute [illegible] the word of God, which they have pursued with [illegible] ergy and perseverance during vacations, for the [illegible] years past. During that time, they have visited [illegible] from 45 to 50 townships, nearly 10,000 families, [illegible] 2,380 of which were found to be destitute of the [illegible] Bible. They collected in donations and in payment for Bibles $665 37. They actually carried [illegible] the Bible on their backs thro' a number of [illegible] ships, supplying those who were destitute with [illegible] this treasure.

May not these young Collegians claim an honorable standing in the ranks of "working men?" In our estimation they will not be a whit behind the best of those who have inscribed these words on their standard—that is at *that day* when it shall be inquired who have been the most efficient in doing the WORK OF THE LORD.

CHAPMAN'S NOTES.

We are glad to learn, that the Rev. Eaton Chapman is about to publish a second, and enlarged edition, of his Notes on difficult passages of the Old and New Testaments.

His first edition has been pretty extensively [illegible] in this part of the country, and the rapid sale [illegible] with, and the high estimation in which it is held will, we think, insure to this a favorable reception with the christian public. There is in our opinion, a peculiar clearness and simplicity, combined with a deep and thorough investigation, in the manner of illustrating obscure and difficult passages of Scripture, which render his commentary highly satisfactory and valuable. We can say for ourselves that we have never read any work of the kind with greater pleasure, and we think with greater profit.

We are surprized that the author should have fixed the price of this edition so low. The first sold readily at $1,00 in boards, while the present which will contain a third more matter, and to be full bound, is offered at *eighty cents*. It is believed, and certainly to be hoped, that the public will place a higher value upon the work than the author has himself, if we are to make the price which he offers it, the criteron by which he estimates its merit.

*Mourning Apparel.*—Whatever may be the veneration for this ancient custom, and although much, we are aware, may be said in its favor, we are rejoiced that it is going into disuse.

We are pleased to learn, that on the recent death of one of our worthy and respectable citizens, his widow and children—although none could doubt they very deeply felt their bereavement, and sincerely mourned the loss of a husband and father—had firmness and decision of character to act in accordance with their previously formed opinion, by dispensing with the usual badges of mourning. Such examples will have an influence. We do not expect to see this custom at once dispensed with.—It is not a time when the heart is overwhelmed with grief at the bereavement of near relatives that we can usually summon resolution to break in upon long established customs, and stem the current of public opinion. We feel our loss & wish to testify our respect for the memory of the dead. It is this which will probably, for a long time, prevent any considerable change with regard to dress on occasions of mourning,—but we record with pleasure the instance mentioned above, and hope that it will call attention to the subject, and when all the reasons are candidly examined for and against the practice, we believe that this example will be approved of, and imitated.

*Knapp Convicted.*—The trial of Knapp was finally closed on Saturday, the 20th ult. and the jury returned a verdict of GUILTY. He is said to have received the verdict with the utmost unconcern

Central Library of Rochester and Monroe County
Historic Newspapers Collection



### FIVE POINTS.

To our inquiries whether the business of the Police had been increased at the "Five Ponits" by the lectures of Fanny Wright & Co., the editor of the Commercial Advertiser says, 'We can entertain no doubt of the fact, though the followers of that firm were in general candidates for the Penitentiary before Fanny began to preach to them. Though we thought her metaphysics as harmless as nonsensical, any doctrine which destroys the sanction of morals, and is constantly dinned into their ears, will have its effect with some weak people, who might otherwise have been on the fence as to character, & some such converts have no doubt been caught in the occasional hauls made by the police drag net, under Alderman Strong's management."

This is about what we expected, and is, we have no doubt, the most favorable light in which the influence of these lectures can be viewed. But what must we think of that *system of morality*, which, instead of exalting and improving the characters to whom it is preached, and who have become its professed converts, are sunk still lower in vice and corruption! Could this same population be brought to bear with the same complacency the religion of Jesus Christ preached in its power and simplicity, think you that their characters would not be improved? Let a Whitefield obtain among these degraded beings the same popularity that is enjoyed by these apostles of corruption, and we should no longer hear of 50 or a 100 pro-stitutes of all colors, with their companions in iniquity, being daily caught in the "*Police Drag Net.*"

### MANUAL LABOR ACADEMY.

We have just learned with great pleasure, that this community has become in some measure awake to the importance of having one of these invaluable institutions located in this region of country. The citizens of West Mendon and vicinity, have had a number of public meetings on the subject, and have finally obtained means and pledges for assistance, to establish a Manual Labor Academy in that flourishing and pleasant village. A Committee, we understand, is appointed to perfect the arrangements, to obtain teachers, procure buildings, farm, &c.—with a view to the commencement of operations in the course of three or four months. We expect to publish the report from West Mendon in our next paper.

The peculiar value of these institutions in bringing the means of education within the reach of all classes—extending them to the indigent as well as to the wealthy—and thus tending to break down the distinction which riches and poverty usually create—giving them to the young man who prefers struggling with poverty and maintaing himself by his own industry, to a dependence for support upon the charity of friends or the public—have already become deservedly popular, and will ere long secure to them that patronage which they richly deserve. Whether the citizens of this village will approve of the proposed location and come forward and afford that assistance which may be expected from them for such an object, we cannot say. We trust however, that they will be ready to do what duty may require, and that they will at least award to the public spirited and enterpizing citizens of West Mendon, the honor they deserve for giving the first impulse to this undertaking,—and will feel themselves severely rebuked for their own supineness.

*To New Subscribers.*—A number of names of new subscribers were sent us by Mr. Blanchard last week, who doubtless expected to have received our last number; but our paper was off before their names came to hand, and we had not a single copy left. They will receive them regularly hereafter.

### QUESTION.

We would suggest, as a question well worthy the attention and prayerful consideration of every friend of virtue and piety, and one to which we earnestly solicit an answer from any one who feels capable of doing it, or of throwing any light on the subject.

The question is this—*What is the reason that at the present time, so few revivals of religion are enjoyed?*

It seems that at the Circus in Pittsburgh, on the first night of performance, a riot took place, in which a number of persons were stabbed. How strange that any irregularity, especially any thing like a riot, should take place among the "Good Society" that usually attends such instructive and moral exhibitions!!

*Wheat in England.*—Liverpool accounts, to the 10th July, represent the weather as having been, for some time, extremely unfavorable to the securing of the grain, and that in consequence, there was a steady rise in the price of wheat and flour.—It is probable that there has been a bad harvest, and that it will in some measure affect the price of bread stuffs in this country.

The New Hampshire Observer says, that the papers, soon after the Salem murder, spoke favorably of the Knapps, but that the evidence adduced on the trial showed that they had been long in regular training for the commission of the crime of which they are convicted. He says too of Crowninshield, the suicide, that he had kept a reading Room, which was furnished with the various *Infidel Publications* of the day.

We merely notice these facts, that the connexion between infidel principles and crime may be kept in mind—and further that the awful crime of deliberate murder is not perpetrated as the first act of depravity. There is a previous preparation—a regular downward course—the gallows the last step in the progress down—to Hell!

"Monroe" will appear next week.

For the Observer.

*Mr. Editor:*—I feel it my duty to enter my protest against the continuance of a practice you have lately adopted in relation to your paper—I mean that of having your editorial articles and some others in such fine type. The evils of it are, that such fine print on a newspaper is easily obliterated—is hard to read for old people, & tends to hasten the use of spectacles among the middle aged. I am now in my fortieth year, and in no need of spectacles at present, and purpose not to use them as long as I can do without; but I find the reading of your fine print troublesome by candle light. I know that it is more expensive for you to set up such type than that of the common size, and why you should do it I cannot conceive, unless you fear that your patrons will think you do not give them the value of their money. For one I have no fear of your making too much money by the publication of your paper,—but if giving us the news in that sized type you have generally done will not give us the value of our money, I would propose that you reduce the price of your paper. This will give it a more extensive circulation, and be the means of doing more good. I address you through the Observer instead of writing a private letter to you, that others of your readers may consider the evils complained of and join in the protest. A READER.

It is peculiarly gratifying to the editor to receive *complaints* like the above—for, in the first place, it affords us evidence that our subscribers observe the difference in the size of the type, and that they are sensible the amount of matter is increased—and that an increase in the *expense* has not deterred us from increasing the value of our paper;—and further, we are satisfied that "Reader" must have poorer optics than the great majority of our subscribers, and would suggest to him either to read our paper by day light or to procure a pair of glasses, which it is evident will soon be useful to him, even should we be governed by his advice. We shall not therefore at present deprive ourselves of the pleasure of furnishing the readers of the Observer the additional quantity and variety of matter which our small type enables us to give—that is, until we learn that *other* subscribers complain of getting more than the worth of *their* money. We are often, as in the present case, reminded of the fable of the "man the boy, and the ass."

### UNION OF CHURCH AND STATE.

A specimen of the fatherly care which the state exercises over the church where such an union exists, may be seen in the following extract from the Statute Book of Connecticut, 1742. "If a settled minister preached in a parish not his own, without being invited both by the minister, if there is any, and by a *majority* of the church and society in the parish, his own people should withhold his salary for one year." Neither could his salary be collected without a certificate that no complaint of a breach of the above law had been made.

Moreover, it was enacted that if an unordained minister preached in any parish without such formal request, he should be bound over to the next county court in the sum of *one hundred pounds*,—and that if any minister belonging to another colony preached or *exhorted* under such circumstances, he should by a *warrant* be transported out of Connecticut as a *vagrant*.

What blessed privileges the church enjoys under a union of church and state!! I can compare it to nothing that seems more ap-ro-pos than the alliance and *treaties* between the United States and the Cherokee *Indians*, or the southern master and his *slave*. From such an union "Good Lord deliver us." PRESBYTER.

We have at length effected an exchange with "The World," (London) the only religious publication in the newspaper form, printed in England.

We have sometimes wondered that America should be so far in advance of other countries in this cheap and speedy method of communicating religious intelligence, and of inculcating the doctrines and the precepts of the religion of Christ;—but one of the first articles which met our eye on opening the World, gave a very satisfactory reason for this difference. Although the World is conducted with great ability, and has, we presume, almost the whole Dissenting interest in its support, it will be seen by the following extract that it is in danger of being discontinued from want of pecuniary means to sustain it. It will be asked, why cannot a paper be supported, and rendered profitable, as well in England as in America, especially when in that country as in case of the paper before us, it has the undivided patronage of one denomination, and the good wishes, if not the support of a number of others?

The difficulties with which the newspaper press has to struggle in England, is the enormous tax in the shape of stamp duty, that is laid upon it, bringing the paper at so high a price that none but the wealthy are able to take it; thus limiting its circulation and almost entirely excluding it from circulating among the great mass of the population. The price of the World is 7*d* sterling; thus while the reading matter is about equal to that of the Observer, it comes at nearly three times the price to subscribers. Indeed the policy of the government is to obtain the very last penny that can be raised from every article that can be taxed. Here the policy is to diffuse information among the people, imposing no duty upon newspapers and periodicals except the trifling tax of postage.

The editor in his appeal to the public says:—

Will the Dissenters of England—the friends of freedom, discommend us for desiring to retain the means of thus promoting the great cause, with the progress of which we have in our birth and education, and our habits been identified? Will they think that we should yield up this trust to men whom we cannot, dare not, confide in, because we have known them sacrifice noble objects and virtuous men, in moments of difficulty and danger?

They say that we are not qualified to manage the instrument we have put together, because we do not compose our sentences with as much care and deliberation as some others; and because, forsooth, our devotion to a noble cause has raised a formidable party to oppose us, and rendered us poor. How do they meet the case then? By writing smooth papers for us? by asserting our integrity and commending our honest adherence to what we believe to be our duty, in defiance of power and influence? by throwing their superfluous wealth into our hands?—by providing an individual willing and able to fill up the outline which we have sketched, in whom we might safely confide? Oh, no! by proclaiming our poverty, in order to increase it, and not only withholding their own assistance of every kind, but exercising their influence in a most rude, uncalled for, unwelcome, and unexampl d manner, to prevent others from affording us the help we were too proud to ask for, until we were actually in danger of sinking without it.

It was very difficult to us to ask men whom we had served to do us justice; but having overcome this difficulty, we shall go on to ask and receive, and to urge upon our friends, that if they owe nothing to us, they owe something to themselves—and that is, to render abortive the schemes of a handful of treacherous, vain, weak, and selfish men, whose influence is more to be dreaded than that of open foes, to get all power into their own hands, and to punish, by ruining, all who will not worship the god of their idolatry. * * *

We are sturdy beggars. It is no common object for which we are struggling.—It is not for the existence of a mere periodical; nor is it a stone building; much less is it, as some have *kindly* insinuated, a piece of bread, for an individual, or a family. It is not the interest of a class, a denomination, a town, a county, or even a nation. All these are embraced in our scheme, but it is the world—it is a world, not of matter merely, but a world of immortals upon whom we desire to operate, and whose interests ought to be, and must ever be, first and foremost in the view of every man who has any just claims to the title of a Christian: the highest style of man. It is to establish that which never before was established in England—a newspaper devoted to the diffusion of religious knowledge, and to the removal of every obstacle to religious freedom.

Let the ministers and the flock of Christ consider who and what they are, and who is their Master. Let each one stand fast in the liberty wherewith Christ hath made him free, and not consent to remain a slave, when he ought to be enjoying and diffusing the blessing of liberty. Be it our delightful task to arouse in men's minds a sense of the importance and value of freedom; to awaken in them a feeling of indignation, such as no virtuous or true Christian mind will ever attempt to suppress or to conceal, when he perceives base and mercenary men working free and noble institutions into the instruments of oppression; to combine the energies of men so aroused, until there be a moral force in operation which shall compel ambitious and selfish individuals to withdraw their attention from objects which they do not understand, and therefore cannot, if they would, effectually support, and we have nothing to fear.

Our cause is not merely that of the whole body to which we belong, but of mankind. We embarked voluntarily in it, and we will persevere until some more upright, more disinterested, more energetic minds are ready to take the field. It is no coward or adventurer, or Diotrephes, or Demas, who will succeed in driving us from it.—We have not become beggars for an unworthy cause, and we are not going to betray it. The path we desire to walk in is one of honor and rectitude. We would treat others with fairness and justice.—Have we not a right to expect to meet with it in return?

The following extract is from an article in the London World, headed "Persecution in the Nineteenth Century;" giving an account of the imprisonment of a Methodist minister for selling religious tracts without license. What would Christians in this country say were they obliged to pay *a tax for a license* to distribute tracts? Let them thank God that he has cast their lines in pleasant places—that they do not suffer under the rod of the oppressor; that the tax gatherer does not meet them at every turn to take from them the fruits of their honest industry, to enable their fellow mortals, who are already wallowing in wealth, to indulge, at their expense, in luxury and sloth. It may be profitable for us to contrast our condition with that of others that we may be sensible of our exalted privileges, and of how much we shall have to answer for when we are called to give an account of our stewardship "To whom much is given, of him will much be required."

Rev. Thomas Russell is a regular travelling preacher of a Society called the Primitive Methodists. He was at Chaddleworth on the 6th of May, a village about seven miles from Wantage, and in the neighborhood of Woolley Park, the residence of Mrs. Wroughton and her son, the magistrate who committed him. In that village he intended to preach, and numbers were expecting to hear him. But, Sir, Madam Wroughton is a staunch old Chh. and King woman, and is very desirous that every body else should go to heaven in her way, and there are some who say, "It will be a blessed thing when she gets there." How can you expect, Mr. Editor, that any persons who have a proper regard for their king, their country, their church, and their tithes, can suffer such fanatical things as field, or house, or barn or conventicle preaching—or permit those treasonable books, published by religious tract societies, to be read in the cottages of our free-born sons of Albion, by going to any other place of worship than in their own dear parish church! But to return to Mr. Russell. A person met him with a "How d'ye do, Sir? Have you any good books to sell, Sir?" "Yes, I have a few books belonging to our Society." "Well, Sir, I'll take some." He did, and paid ten pence for them. "Now, Sir, have you a license?" "No, I have not." "Then, Sir, you are my prisoner;" and from beneath his Judas he produced his constable's staff, and bore him away to Mr. Wroughton, the magistrate, at Woolley. He kindly hinted to him on the way, that if he would promise not to preach about that neighborhood any more, he would let him go. But no: the good man preferred a prison house, or death itself to such a conditional release. To the 'squire's he was taken and ten pounds were demanded, and perhaps all the poor man had was the ten pence Mr. Iscariot, the constable, had given him for the books. Then to Abingdon jail he must go to rusticate for his crimes, at the rural retreat—the tread mill. He informed my friend that he understood it to have been a preconcerted scheme between the constable and magistrate to entrap him. The term of his imprisonment expired on Friday, and on Saturday morning I hear that he preached outside the prison gate. I did hope ere this to have seen him, but his circuit extends far down the vale. We hear that the case is in the hands of John Wilks, Esq.; in better we cannot wish it. His very name makes some of our country 'squires and parsons turn pale. Little, Sir, do our Christian brethren in London know what hundreds, yea thousands, in country places suffer for conscience' sake; and amidst all our boasted liberties, many are groaning beneath the oppressions of parochial tyranny.

I remain, Sir, &c.,
Wantage, June 9. W. GLANVILLE.

For the Observer.

*Mr. Editor*—As many of the Ministers have agreed to write occasionally for the columns of the Observer—the subscriber and others would be much obliged to one or more of them to shew wherein Adam was so eminent a type of the Lord Jesus Christ as is manifested in the last clause of the 4th verse of the 5th Chap. Romans, "Who is the figure of Him that was to come. CORNELIUS.

*Abjuration of Catholicism.*—Under date of Berlin, May 20th, we find it stated that an "august personage has left the Catholic Church to embrace the Catholic religion." The "Nuremberg Correspondent" in remarking on this, says—as it is inconsistent with the spirit of the Evangelical church to exhibit its proselytes as trophies, this intelligence will not be officially published."

The illustrious personage thus alluded to, as having embraced the Protestant faith, is, we understand, the Princess Elizabeth, of Bavaria, now Princess Royal of Prussia. Her abjuration of her former faith, is stated in the Globe to have taken place on Ascension day, in the chapel of the king's palace.—*Chr. Reg.*

### INFIDEL TOLERATION.

The following from the Albany Christian Register, furnishes another striking illustration of that kind of toleration the sticklers for "free inquiry" in matters of religion would give us, had they the power in their hands. We hope these things will be borne in mind.—They afford highly useful lessons to all who are disposed to profit by them.—We make the inquiry, whether Infidels in Albany or New York have been disturbed in their meetings by the indecent and riotous conduct of professing Christians, and whether any attempt has been made to abridge *their* liberty?

We have on several occasions called the attention of our readers to the services at the Mission House in the Western suburbs of this city—and have been gratified to learn that the attendance in that otherwise destitute part of the city has been large and that good has been done. In carrying out more fully his plans of usefulness, Mr. Frazer the missionary, lately established a Female Bible Class, precisely as such classes are in the vast majority of our regular churches. On Monday evening the 16th, the first Bible exercise took place, when a band of men, known in our city as professing infidel principles and several of them who *lead* in these matters, foisted themselves in purposely as it appeared to disturb and break up the class and acted in a rude and very unbecoming manner, and finally rushed out of the premises in a noisy and turbulent style as the missionary was rising to pray at the close. One of the crew having previously arisen proposed some impertinent questions.

On Monday evening of this week, the band came stronger than before, numbering, as was supposed, at least 30, but were refused admittance by the trustees who have charge of the building and who had intimations of their intention of return.—Being prevented in getting into the mission house, they met in a house directly opposite where they occupied themselves during the time of the meeting in fiddling—awful blaspheming and mimicry of preaching, very much to the annoyance of the Bible class—and then as the class passed out planted themselves with great effrontery at the passage—closing in on each side. The names of the leaders in this shameful affair are known, and if circumstances make it necessary, they may be given to the public. These are the men who claim to be so eminently enlightened—to make great outcry for liberty in religious matters.—Here we have a commentary on their pretensions and see what liberty they ask.—No one can be at a loss to detect in this transaction the spirit of him—who said of Jesus Christ, "Crush the wretch."

The editor of the Observer & Telegraph, published at Hudson, Ohio, says, that he commenced his labors six months ago under very discouraging circumstances, having at that time only five hundred subscribers, but that his subscription list has now increased to twelve hundred. We are gratified to learn that a religious paper so well calculated as the Observer & Telegraph, to advance the cause of religion, is so well sustained. From the ability with which it is conducted, and from its location, we believe there are few papers exerting a happier influence.

## FOREIGN.

### CAPTURE OF ALGIERS.

*To his Excellency the President of the Council of Ministers.*

La Casauba, July, 5, three o'clock, P. M.

*Prince.*—The opening of the fire before the fort of the Emperor was deferred till the 4th of July, in order that all the batteries might fire at once. I thought that, by striking awe into the enemy the first day, by a very great superiority in our fire I should abridge the duration of the operations.

The trenches were opened on the night of the 29th, after which the works were not interrupted a moment. During the night, and even in the hours when the workmen are generally relieved, the enemy's artillery fired but little. During the day, the Turkish and Arab sharpshooters, protected by the bushes, stole into the ravines which were to the left of the attack. They wounded a pretty considerable number of men; but the troops were soon covered by epaulments.

We had reason to expect vigorous sallies. The occupation of the fort of the Emperor allowed the enemy to assemble without danger before the Casauba. They did not profit by this advantage. However, every thing was ready to give them a good reception.

The batteries had been erected with astonishing rapidity. Among the twenty six pieces of artillery mounted in them, there were ten 24 pounders, six 16 pounders, 4 10 inch mortars, and six 8 inch howitzers.

All was ready before day-break on the 4th. At 4 o'clock in the morning a rocket gave the signal, and the firing commenced; that of the enemy replied for three hours with much briskness. The Turkish gunners, though the wideness of the embrasures left them almost wholly exposed, remained bravely at their posts, but could not long contend against the skill and intrepidity of ours, whom General La Hitte animated by his example and council.—At 8 o'clock the firing of the fort was silenced; that of our batteries continued to ruin the works. The order to make a breach had been given, and was beginning to be executed, when, at 10 o'clock, a dreadful explosion caused part of the fort to disappear. Torrents of flame, clouds of dust and smoke rose to a prodigious height; stones were thrown in all directions, but did not cause any serious accidents. Gen. Hurel, who commanded the trenches, did not lose a moment to pass over the space between our troops and the fort, and to place them there in the midst of the ruins. It seems certain, that, at 9 o'clock the troops who defended it, being discouraged, returned into the city, crying that they were sacrificed for no purpose, and that then the Dey ordered the powder magazine to be blown up. At 2 o'clock a flag of truce was brought to me on the ruins of the fort of the Emperor. It was the Sec. of the Dey. He offered to indemnify France for the expenses of the war. I replied that, first of all, the Casauba, the forts and the port must be delivered up to the French troops. After appearing to doubt whether this condition would be accepted, he allowed that the obstinacy of the Dey had been very fatal.

When the Algerines, they say, are at war with the king of France, they must not repeat the evening prayer till they have obtained peace. He returned to Algiers. Soon afterwards, two of the richest Moors of Algiers were sent by the Dey: they did not dissemble that extreme terror prevailed among the soldiers and the inhabitants, and that all were desirous that negociations should commence immediately. They desired that I would cause the firing to cease, promising that the fire of the place should then likewise be suspended. This suspension of hostilities in fact took place. General Valaze took advantage of it to open communications beyond the fort of the Emperor. At three o'clock the Dey's Secretary returned accompanied by the consul and vice-consul of England; he requested that the condition of peace might be reduced to writing. This was done, and I caused a paper to be delivered to him, a copy of which your excellency will find below. At 4 o'clock the Secretary came for the third time. The Dey desired that an interpreter might be sent to him, in order that he might, by his assistance, understand what was required of him. M. Bravchewitz, formerly first interpreter to the army in Egypt, was sent to the Casauba. The Dey, when he was made acquainted with the proposed convention, said that he accepted the conditions, and that he placed implicit confidence in the French honor. I had signed the convention; he put his seal to it, but desired that the armistice might be prolonged to the 5th, at noon, in order that he might have time to summon his council and induce it to subscribe to the conditions prescribed. The firing was suspended till farther orders; however, our works were continued, and on the 5th, at day break, a communication of 800 metres connected the fort of the Emperor with the spot on which the battery against the Casauba was to be erected. To day the Moors returned: they were commissioned by the Dey to confirm the engagement into which he had entered, by affixing his seal to the convention; but they desired that the occupation should be deferred for twenty four hours. I required that the forts, the port, and the city should be delivered up to the French troops at eleven o'clock in the morning. The Dey consented, and at this moment the standard of France is hoisted on all the towers of this city, the subjection of which has been for so many ages the object of the wishes of all Europe.—The Dey has retired into a house in the city, which he inhabited before he took up his abode in the Casauba. The promise which I have made to respect his person will be faithfully kept.

(One of the French papers states the loss of the French at 1100 killed and wounded, and that of the Algerines at 10,000.)

*Education of Greeks.*—Rev. Mr. Brewer, in a letter to a Lady in New Haven, dated Smyrna, April 29th, 1830, and inserted in the Intelligencer of last week, says;

We have at length arrived at a painful stage of our operations; for though our school-room has been fitted up at some expense, and was unquestionably the best we could obtain (being so nigh our lodgings,) it can only accommodate an *hundred*. Yesterday we had this number of pupils, and though the master has contrived to make a place for the daughter of a priest, and a few friends this morning, yet the coming on of warm weather, I was constrained to say to a sweet little girl, "*there is room for no more.*" As she went away sadly and slowly to find her mother, I turned on my heel and said to myself "I will go and tell Mr.——what I have seen."

My dear madam, you have done much, very much, and other friends in New-Haven have done much, and those elsewhere, to aid us in our undertakings. When we think of this we feel almost ashamed to ask for further assistance. But then it is *such a luxury* to collect these children, and to witness their daily improvement, and to receive their blessing, and the grateful looks of hundreds of their friends, as we pass in the streets, that we love not only to enjoy it ourselves, but are anxious that our patrons should also share more and still more largely of the same. We cannot feel content of taking merely a hundred from the 5,000 families that are within half an hour's walk of us, and from the fifty thousand that are not far distant. While therefore we must try to steel our hearts to the daily and urgent pleas for admittance, which we must continue to hear during the tedious months before we expect returns from the society, we will comfort ourselves with the thought, that then we may enlarge the sphere of our labors, until we may say at least to the thousands of Smyrna, "*Yet their is room.*"

## SUMMARY.

The papermill standing about half a mile north-west of Middlebury, Vermont, (on the edge of Way-bridge) owned by Mr. Gibson, and occupied by Mr. Solomon Parker, was burned down on Monday morning of last week. The mill was insured for $1,000 at the Hartford Fire office.

Last week, two boys, brothers, were playing on a wharf at East Haddam' Conn. when the eldest ten years of age, from a trifling altercation, pushed the youngest into the river and he was drowned. The boy confessed his guilt, and said his brother sunk and rose, and held up his little hand for help two or three times. While this tragic scene was transacting, some men were at work within a few rods, ignorant of what was passing.

The Council of Michigan Territory have incorporated a company to construct a Rail Road between Detroit and Pontine.

On Wednesday of last week, a son of Mr. Samuel Bradlee, of Boston, aged 12 years was on his way to Natick with his mother probably to spend his school vacation. About 15 miles from the city the boy was looking out at the window of the stage, when the tire of the wheel burst off, and struck him on the head, fracturing his skull. On Thursday evening he expired.

Ten sealing vessels, all owned and mostly navigated by individuals belonging to Stonington Conn. brought into that port, the past year, skins amounting to the round sum of one hundred thousand dollars.

An eruption of Mount Ætna, which took place on the 11th of May destroyed eight villages, which neither ashes nor lava had reached at any former period.—Many of the inhabitants were buried under the ruins of their houses.

*Population of Rome.*—According to the late census, the population of Rome is now 144,511, being an increase in one year of 2,224.—There are in the "Eternal City," 33,689 families, 35 bishops, 1,490 priests, 1,985 monks and friars, and 2,030 nuns.

The funeral of the late Col. Marinus Willet took place on Tuesday and was numerously attended.—The coffin was made of cedar which he had provided for the purpose about ten years ago, in which the body was placed, habited according to his request in his ordinary dress with his hat on. The remains were deposited in one of the vaults of the Trinity Church Yard.

*Counterfeit of Perkins' plate.*—We have seen one of the Counterfeits on the Globe Bank at Boston, which were ambiguously referred to in a Boston paragraph which was published the other day, as have all the papers. The bill we saw was a genuine impression from Perkins' plate, (probably issued by a Bank now defunct,) the extracting process having been performed on the name of the Bank, the date and signatures. The blanks thus formed were filled up to fit the Globe Bank at Boston. The whole is executed with skill, and sets at defiance all scrutiny except of those whose constant occupation it is to count and handle money. It will diminish very much the confidence which has been felt in Perkins' plate, as a protector against forgery. Nor do we see how any engraving or device of any sort is to stand against this mode of forging, which rogues seem to have laid hold of in good earnest.—*Jour. Com.*

*Indians in Arkansas.*—Governor Pope, of Arkansas, has issued his proclamation, requiring all the numerous hunting parties, Indians (except Quapaws) who are roaming through the territory, to remove beyond its limits within a reasonable time, & the officers in the militia in the several counties are charged with carrying the order into effect.

Spurious Bills, purporting to be of the Exchange Bank of Poughkeepsie, N. Y. are in circulation in this vicinity. We have seen several of them, and the one now before us is signed Robert Briggs, Cashier. There is no such Bank now in existence. The denomination of all which we have seen is $5.—*N. Bedford Courier.*

*Letters received since our last.*—E. Williams, S. Cumings 1, Ward, A. Blanchard 2, J. B. Wilcox, J. Redfield, S. T. Fairbanks, J. Starr.

*New Agent.*—N. Bodwell, Perry Village.

NOTICE.—*The Synod of Genesee will commence its annual meeting in the village of Le Roy on the third Tuesday, (21st) of September, at 2 P. M.*

The Committee of the Am. Ed. Society for examining and recommending candidates will hold their quarterly meeting at the house of Wm. James, on Tuesday the 17th inst., at 3 o'clock P. M. The members of the Committee residing out of Rochester are requested to attend, as the presence of one of them will be necessary for a quorum.

WILLIAM JAMES, } Committee.
JOSEPH PENNEY, }

N. B. Candidates are requested to observe that testimonials are required, subscribed by three different persons—that these testimonials must have respect to moral and religious character—capacity for study, approved by three months application, and indigence—and that they must be presented sealed.

NOTICE.

There will be a meeting of the tract distributors in this village on Thursday the 16th of Sept. at 2 o'clock P. M. at the basement of the 2d Presbyterian church. It is the earnest request of the Committee that the tracts for Sept. be distributed previous to that time, and that each distributor be prepared to give in a report of the success they have met with during their monthly visits, it is also requested that the tracts they may have collected be handed in at the meeting. JOHN H. THOMPSON, Ch'n.
Rochester Aug. 27, 1830.

### DIED,

In this village on the 1st inst. Mrs. Seely, widow of Joseph B. Seely.

*Intemperance and Suicide.*—At Orangeville, on the 2nd inst. Mr. Jonathan Cottam aged 57. He had been a few days intoxicated and closed his earthly career by taking Opium. He was an industrious farmer and an obliging neighbor, but he had fallen into a habit which at last proved his ruin.

### ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat | 87 | —, mess, bbl | 12 50 |
| Flour | 4 75 a | Potatoes, | 25 |
| Oats | 20 | Butter, lb. | 10 12 |
| Corn | 44 | Lard, | 6 to 7 |
| Beef, fresh cwt | 3 00 | Eggs, doz. | 10 12 |
| Pork, do. | 3,75 | Cider, bbl. | 1,25 a 1,50 |
| Salt | 1,25 | | |

Rochester price of Pot ashes $107 50 per ton; Pearls 110 to 112 50.
New York price of Pot ashes 107,50 Pearls 113, to 115 00.

BOARDING, on *moderate terms, in a Presbyterian family, a short distance west of the Brick Meeting-House, and in the north part of Sophia-street, directly opposite the residence of Mr. Ilyington.* Rochester, Sept. 2, 1830.

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises HOSEA PRATT.
Brighton, April 16, 1830. tf-36

*Contents of the Museum, for August,* 1830.

Constancy of Lady Jane Gray. Northern Field Sports. Notices of Brazil. Stories of the Irish Peasantry. A Visit to the Grand National Cemetery in the year 2000. Sketch of a Residence at Constantinople. My Neighbors over the way.—Algiers. A Chapter on Cigars. All's well! or Recollections of my Youth. Coquetry. Present Policy of Europe towards the Barbary States.—Ancient and modern Tactics. Disadvantages of Promotion by Seniority. The Jews. The late Duels. Mr. Godwin. Egypt. Letter from Toulon. Heat and Thirst—A scene in Jamaica. Noctes Ambrosianæ. To my Babe. Cato. New Zealand, in 1829. Music in a Room of Sickness. A Dream. De Lindsay, a Tale. The Exile's Return. Emperor Paul. Stanzas. *Miscellany. Literary Intelligence.*

### AGENTS FOR THE OBSERVER.

| | | | |
|---|---|---|---|
| Albion, | Noah Ingersoll | Junius, | Rev. J. Merrill |
| Alexander | —— P. M. | Knowlesville | W. Knowles |
| Alden | J. Freeman | Lodi | Mr. Plumb |
| Attica | G. B. Rich | Lima | O. Gilbert |
| Angelica | S. S. Haight | Livonia | J. Richmond |
| Angell's Corners | A. Angell | Le Roy | A. P. Hascall |
| Buffalo | Dr. Bristol | Lockport | Wm. Parsons |
| Barber Hill | J. Barber | Lakeville | Rev. H. Galpin. |
| Batavia | Mr. Seaver | Medina | Theophilus Cook |
| Brockport | E. W. Gould | Niagara Falls | Hon. A. Porter |
| Byron | E. Clark | Newark | T. Partridge |
| Bergen | Rev. H. Clapp | Naples | Dr. Fuller |
| Bath | H. W. Rogers | Nunda Valley | S. G. Tyler |
| Canandaigua | Wm. Antis | Orangeburgh | G. Allen |
| Collins | C. Rose | Ogden | Walter Wright |
| Clarkson | Rev. B. Loe | Penn Yan | T. J. Nevins |
| Clarendon | W. O. Dudley | Prattsburgh | B. Rice jun. |
| Caledonia | J. R. Clark | Perry | T. Howard |
| Cohocton | John Clark | Palmyra | Rev. A. E. Campbell |
| Dunkirk | Dr. Williams | Pittsford | Joshua Linnell |
| Danville | Vin'g S. Shannon | Richmond | E. Gilbert |
| East Bloomfield | A. Adams | Rushville | C. Loomis |
| East Avon | N. Little | Royalton | Chester Bennett |
| Fowlerville | W. Fowler | Scottsville | O. Filer |
| Franklinville | E. C. Hyde | Seneca Falls | Wm. Mendenhall |
| Griffin's Mills | J. Wadsworth | Sheldon, | E. Baldwin |
| Geneva | A. B. Hall | Victor | Wm. Bushnell |
| Gaines | E. Foot | W. Bloomfield | G. B. Fitch |
| Geneseo | E. N. Buel | Warsaw | Dr. Frank |
| Hunt's Hollow | Rev. P. Smith | Wilson | Dan'l Holmes |
| Holley | A. Hamlin | Westfield | H. Couch |
| Howard | Rev. L. Hyatt | West Mendon | J. Dayton 2d |
| | | Yates | C. Tappan |

Central Library of Rochester and Monroe County
Historic Newspapers Collection



From the Offering of Sympathy.

TO WILLIAM....*By a bereaved father.*

It seems but yesterday my love, thy little heart beat high;
And I had almost scorned the voice that told me thou must die. [free.
I saw thee move with active bound, with spirits wild and
And infant grace and beauty gave their glorious charms to thee.

Far on the sunny plains, I saw thy sparkling footsteps fly,
Firm, light, and graceful, as the bird that cleaves the morning sky,
And often as the playful breeze waved back thy shining hair,
Thy cheek displayed the red rose tint that health had painted there.

And then in all my thoughtfulness I could not but rejoice
To hear, upon the morning wind, the music of thy voice,—
Now echoing in the rapturous laugh, now sad almost to tears;
Twas like the sound I used to hear in old and happier years.

Thanks for that memory to thee, my little lovely boy;
That memory of my youthful bliss, that time would fain destroy.
I listened, as the mariner suspends the outbound oar,
To taste the farewell gale that breathes from off his native shore.

So gentle in thy loveliness, alas, how could it be,
That death would not forbear to lay his icy hand on thee?
Nor spare thee yet a little while, in childhood's opening bloom,
While many a sad and weary soul was longing for the tomb?

Was mine a happiness too pure for erring man to know?
Or why did heaven so soon destroy my paradise below?
Enchanting as the vision was, it sunk away as soon,
As when, in quick and cold eclipse, the sun grows dark at noon.

I loved thee, and my heart was blest, but ere that day was spent,
I saw thy light and graceful form in drooping illness bent,
And shuddered as I cast a look upon thy fainting head;
The mournful cloud was gathering there, and life was almost fled.

Days passed; and soon the seal of death made known that hope was vain;
I knew the swiftly wasting lamp would never burn again;
The cheek was pale, the snowy lips were gently thrown apart;
And life in every passing breath seemed gushing from the heart.

I knew those marble lips to mine should never more be press'd,
And floods of feeling, undefined, rolled wildly o'er my breast:
Low stifled sounds and dusky forms, seem'd moving in the gloom,
As if death's dark array were come to bear thee to the tomb!

And when I could not keep the tear from gathering in my eye,
Thy little hand pressed gently mine in token of reply,
To ask one more exchange of love, thy look was upward cast,
And in that long and burning kiss, thy happy spirit pass'd!

I never trusted to have lived, to bid farewell to thee,
And almost said in agony, it ought not so to be—
I hoped that thou, within the grave, my weary head should lay,
And live beloved, when I was gone, for many a happy day.

With trembling hand I vainly tried thy dying eyes to close,
And almost envied in that hour, thy calm and sweet repose;
For I was left in loneliness, with pain and grief oppress'd,
And thou wast with the sainted, where the weary are at rest.

Yes! I am sad and weary now—but let me not repine,
Because a spirit loved so well, is earlier blessed than mine;
My faith may darken as it will, I shall not much deplore,
Since thou art where the ills of life can never reach thee more.

W. B. O. B.

*From the Horn of the Green Mountain.*

THE CRAZY MAN AND HIS SLED.

The following affecting incident, related with beauty simplicity and moving tenderness, is extracted from "Hall's Lectures on School-keeping." The chief design of relating it was to illustrate the principle "that there are some seasons when impressions may be made on the minds of the young, much more favorable than others." The reason is that there are times when some incident occurs which excites the attention and curiosity of children to such a degree as to bring their minds into a posture to receive and retain whatever impression may be made upon them.—Such incidents are frequently occurring, not only in the school room, but in the family. There the little infant philosopher is often observed to be excited to an amusing degree of curiosity and interest by the occurrence of some new incident, or by the discovery of some combination of the objects of art, or nature around him. Let every mother, teacher, and guardian of the young, watch for opportunities of this nature, and not fail to improve them to inculcate whatever may be useful to children, but especially to correct all wrong habits of thinking and feeling in regard to those poor and distressed objects, who are entitled only to our tender sympathy and benevolent regard. PASTOR.

"It was a chilly day of winter, and we were all seated in a comfortable schoolroom. A man of most wretched appearance was seen passing by, drawing a handsled, on which were several bundles of woollen rags, the remnants of garments worn till they could be of no further use. He was clad in those but little better, and was apparently so weak as to be scarcely able to draw his sled.—Some looked out of the window and began to laugh. The instructor saw him, and remarked, the school may rise and look at the wretched man passing by. All did so, and nearly all were diverted to laughter. After all had seen him, the master told them they might take their seats and then remarked: "I was willing you should look at that man, but possibly my object was very different from yours, as I see the effect on your feelings was different from what was produced on mine. That miserable man you may at once perceive is crazy. He has bundles of rags on his sled which perhaps he values, but which can be of no use to him.—You perceived he looked pale and emaciated; he was so weak as scarcely to be able to draw his load. He is poorly shielded from the cold of winter, and will probably perish in the snow. Now tell me my scholars does this man excite your laughter? He was once a school boy; he was bright and active as any of you; his return from school was welcomed by joyful parents, and his presence gave pleasure to the youthful throng who met each other in a winter evening for merriment and sport. Look at him now, and can you sport with him who has lost his reason, and in loosing that has lost all! Should I point out one of you and be able by looking down into future years, to say to the rest, your associate will be crazy and roam around a wretched maniac, would you not rather weep than laugh? You saw me affected when I began to speak—I will tell why.—I once had a friend—he was dear to me as a brother; he was every thing that I could wish in a friend. The character of his mind was such, as raised in his friends high expectations. I have indeed, seldom if ever seen his equal. He could grasp any subject, and what others found difficult, only served as amusement for him. I have many of his letters which would not disgrace any educated man, although written by him when he was a school-boy.—I expected to see him lead in the affairs of men, and that his opinion would be quoted by others. I saw him after the absence of two years—where, do you ask? it was in a cage and even then he was chained!!—He was a maniac of the most decided character. The moment he saw me, he seized my hand and left on it the impression of his own for it was divested of the skin, by constantly rubbing it in the other. For years he has wandered about, when it was safe to liberate him. But he is now and ever will be insane."

"I have known sorrow—I have seen friends die that were as near as friends could be; but that hour that I set by the confined and crazy Burnet, *was an hour of the greatest anguish I ever knew.* Remember my pupils, from what has passed this hour, to render unfeigned thanks to God for continuing your reason hitherto, and if ever again you are disposed to laugh, when a crazy man passes, remember what may be your own condition hereafter."

From the Philadelphian.

NUISANCES! NUISANCES!

The National Gazette of August 12th, contains the following paragraph:—

"It is stated to us by some of the parties annoyed, that religious tracts, or pseudo religious, are still thrown into houses in spite of a direct prohibition on their part. The Mayor, perhaps, could afford some protection or redress, as to this grievance. We presume that the persons employed to distribute the tracts, have an interest in the dispersion of as many as can possibly be disposed of according to their destination. The "geese in the street," the trumpets of the charcoal heralds, the vagabond dogs, and other nuisances of the kind, about which appeals so numerous and pathetic are made to the city authorities, do not distress a certain number of very respectable householders more than the clandestine or forcible intrusion of these grim two-penny publications."

How a gentleman, so respectable as Mr. Walsh in the character of a professional writer, could have written the above extract, we may guess, but do not know.—We guess that two or three mortal enemies of the tract cause came running to his door, and ringing at a terrible rate, greatly to the disquiet of his nerves. In this situation he may have caught up his pen, saying, gentlemen, I pity you; we have calls enough at our doors, without being pestered with these tract distributors; and then, forth came his first sentence.

It is well he thought of "pseudo religious" tracts; for by classing together those who distribute infidel, universalist, unitarian and evangelical tracts, he has retained his character for *impartiality.* Tracts religious and pseudo-religious are frequently left at our door: and the servants who act as porters are the only persons *annoyed* by them. If they are pseudo-religious and evince any tolerable share of ingenuity, we bind them, to be read when we have more leisure. If they are evangelical, and calculated to do good, we read them, if we can get time, and subsequently give them to some missionary or country pastor for distribution. If they are profane and scurrilous, it is easy to consign them to the flames. We have, therefore, given no "direct prohibition" against their being *thrown* into our abode.

Probably Mr. W. got rid of the presence of the complainants when he came to the first period.

Then we imagine it occurred to him, that the Mayor is the guardian of the city; and that possibly something might be found against tract distributors in some law against strolling players, or beggars, or dog catchers, which would empower his Honor to *redress the grievance.*

The *interest* which he *presumes* the distributors have, surely cannot be of a pecuniary nature. Doubtless they feel a deep and lively interest in doing what they conceive to be good.

In behalf of those "respectable householders" who are "distressed" by the intrusion of "grim two-penny publications" into their dwelling places, we would unite with Mr. Walsh and the invoked Mayor in affording "some protection." We beseech the distributors of tracts of the religious kind, not to intrude upon the steps of those enlightened and liberal persons, *in spite of their direct prohibitions.* Rather stop at a respectful distance from their knocker and bell, and shake off the dust from the covers of your tracts, as a testimony against them. Above all things abstain from the dreaded impropriety of leaving any thing less than a thick pamphlet at the office of *The National Gazette.*

CONVERSATION WITH A RETAILER OF ARDENT SPIRITS.—*Founded on Fact.*

SCENE——*Mrs. H.'s House.*

*Mrs. H.* Mr. S., I sent for you this morning for the purpose of a little conversation. My husband has been carried to jail this morning for abusing a man, (*turns and weeps*) and here I am left with five small children, and nothing to help myself with.

*Mr. S.* Your situation is very trying, Madam.

*Mrs. H.* I have no wood for this cold weather, and not a mouthful of bread or meat in the house.

*Mr. S.* Your circumstances are very trying, certainly. Send your oldest boy to my house with his hand sled, and I will let him have some wood, and some meal.

*Mrs. H.* My children have no shoes to their feet, nor clothes decent to appear in the streets.

*Mr. S.* I do'nt know what you will do.

*Mrs. H.* When I married, my husband was in credit, and had good business; he purchased a piece of land sufficient to make a small farm, and by prudence and hard labor we paid for it, and for seven years after our marriage we were contented and happy. Three years ago my husband put up this house; and we should have had it all furnished and paid for before this time, if he had not taken to drink. But for 4 y'rs past he has spent more for liquor than we both have earned. Besides, he got into bad company, kept late hours, and frequently after drinking till 10 or 11 o'clock at the tavern or the store, he would come home with a company of noisy, half drunken creatures and turn me out of bed to get supper for them; and frequently when we have had no provision in the house, he has railed on me and my poor little half starved innocents, for "eating up every thing."—And through anxiety for him, and dread of his return, have I laid many a sleepless night. And, Oh my God! how has my heart bled within me, when I have seen the dear children come running into the room where I was, and cling around me, ashamed, and half dead with fright, at the conduct of their father, who ought to have been their provider and protector. His temper has been spoiled with drink, and he acts more like a fury than a rational creature. For more than two years he has been in the practice of using his foot or his fist to abuse me: often has he dragged me by the hair of my head from room to room, threatening my life at every breath; & sometimes he has torn my clothes off my back & turned me out of doors. Last night he came home after midnight with a company of drunken companions: they fought, and my husband stabbed one of them in the back, for which he has just been carried to jail. And Oh! what will become of my children, my dear children! without bread, without clothes—they cannot go to meeting or to school;—they often look up to me and say "Mother, I am *hungry*—"mother I am *cold*," and I have nothing to give them to eat, or to wear.—I wished you to know these things as at your store he has obtained his liquor.

Mr. S. I think you will do better without your husband than with him.—Good by.

*Mr. S's Store ——— Mr. B. enters.*)

Mr. S. Well, that *rascal*, H. has been carried off to jail for stabbing A. C. in a drunken squabble last night.

Mr. B. It is well he is put, for a time at least, where he can get no rum; for I have been afraid he would kill his wife or some one else.

Mr. S. His wife sent for me this morning; and I must say, from what I saw and heard, that her lot is a very hard one. But I think she will do better without the drunken rascal than with him.

Mr. B. Have you not known the character of H. and the wretched condition of his family for some years past?

Mr. S. I have; but I think an actual survey of the scene exceeds all the representations I had received.

Mr. B. That is very probable, as few care to inspect closely the scenes of poverty and wretchedness. But let me ask, Mr. S. have not you a mortgage of H.'s property, and has he not drinked out all he is worth at your store.

Mr. S. I have a mortgage of his land; and I had as good have his land as Mr. J. or any one else. The fellow would drink; and my liquor wouldn't hurt him more than another man's.

Mr. B. Mr. S. you are not clear in this matter. The question is not which would be worse, for you or for another man to obtain his property for liquor; but whether it be *right* for you or any other man to do this.

Mr. S. I am a merchant; and it is right for me to consult my own interest.

Mr. B. Not your own interest exclusively. On this principle we might justify theft, highway robbery, and every species of swindling.

Mr. S. What! do you say then that I am a swindler?

Mr. B. I do not. But to say that it is right in trade to regard our own interest *exclusively*, would be to justify swindling. The merchant who acts on this principle will take the advantage of his neighbor's ignorance or infirmity as often as he has an opportunity. And though this be not swindling, it is not far from it. Every time you sell a glass of spirit you sell a worthless article, nay an injurious article, for a valuable consideration. And though this has long been sanctioned by custom, yet, it has neither honor nor moral integrity to justify it.

Mr. S. When I sell liquor, I sell what the purchaser knows as well as I do. I cheat no body.

Mr. B. True, he knows the article, and he knows the ruinous effects of drinking; but through the uncontrolled ascendency of a vicious appetite he continues to drink though he knows he is bringing himself and family to poverty and wretchedness, and preparing for the destruction of both soul and body in hell.

Mr. S. That is his look out, not mine. I am not his guardian.

Mr. B. Nay; but you ought to be his guardian. Would you sell arsenic to a person who you knew would poison himself or family? Or would you sell a razor to a maniac if you knew he would cut his throat with it?

Mr. S. I would not.

Mr. B. But where is the difference in principle between selling arsenic in such a case, and liquor to a man when you know his habits, and have every reason to believe that he will get drunk and abuse his family. In justice and charity you ought to be a guardian of the drunkard, as well as of the maniac.

But leaving the miserable drunkard out of the question—do you owe his wife and children nothing? They cannot prevent his drinking, but you and the other retailers might if you would. Only agree to sell no more, and all the drunkards will soon become sober. The drunken husband and father will become reformed, and "the blessing of them that are ready to perish will come upon you." In a state of society where we are mutually dependant we owe this guardianship one to an other. We certainly owe it to families situated like Mrs. H. Mr. S. let me ask you to lay interest out of sight for a moment, and answer a few questions.

Do you do in this case as you would that others should do to you? Suppose you had a son that was addicted to intemperance.—Would you take it well of retailers in the place who, knowing his character would sell him liquor to drink in their stores or to carry out? Would not you think them accessary to his guilt and to your trouble and sorrow? And are you not, though undesignedly, contributing to the wretchedness of many around you? Have you not done H.'s family an irreparable injury, by selling him liquor to the amount of all his property? His property must go to pay his rum bills, and his wife and children must go to the alms-house. Thus in the end the public pay the bills. This cannot be a comfortable thought to any reflecting mind. But how long a forbearing public will, or ought to consent to pay these bills, is a question beginning to be agitated, and worthy of the most serious attention.

The retailers of ardent spirits at the present day, are doing much to counteract the influence of the praiseworthy efforts to suppress the use of them. And it is altogether too much that thousands should be ruined, and the public bear the expense, to accommodate a class of retailers.

From the Philadelphian.

*Anecdote.*—A certain clergyman, having extended his sermon to an unusual length, and many of his congregation beginning to leave the church, he suddenly digressed from his subject and said, "Stay a little, my beloved, till I tell you a tale, I have reserved it for this part of my discourse. Once on a time, there was an old man, who lived on the side of a wood, and who went out one day to cut a wand. Guess, if you can what use was to be made of the wand. I say a second time, what was to be done with this wand? Since I perceive you cannot answer the question, I will tell you; it was to bang a congregation, that would rather stay to hear a tale than a sermon.

*Query.* Does such a disposition in hearers bespeak a sincere devotion to the services of the sanctuary, the sanctification of the Sabbath, and the heavenly rest?

ANSWER BY THE EDITOR.

The people may have been well disposed to hear the gospel from any one fit to preach it: but the *wand* should have been a *birch;* and the use of it, to whip a little sensibility and discretion into a dull and unreasonable preacher.

*Unseasonable and dangerous practices.*—After a long and fatiguing walk, or laborious exercise of any kind, to throw off coat or outer garment, untie cravat, expose the neck and breast, and then sit down at an open window or door, in a current of air, in the evening.

To drink after such fatigue or exposure, very cold or iced water; or to take iced punch, or iced cream, in place of a draught of clear river water, or that which has been exposed some time to the air.

To eat much of any kind of fruit, or any at all, of that which is unripe, especially in the evening; or to suppose that the evil consequences are to be obviated by a glass of wine, or cordial, or spirit and water.

To eat much animal food, or to drink liquors of any kind, under the idea of thereby removing the weakness caused by the great heat of summer.

To give to infants, or children in general, such detestable compositions as milk punch, wine or porter sangeree, or toddy. This practice ought to be an indictable offence at common law.

To give to infants and children any of the various quack medicines, which are recommended as cures for worms, or summer complaints, even though sold for 25c. a bottle. The common causes of disease, from teething, weaning, excess or irregularity in food, extreme heat, &c. are sufficiently destructive without the auxiliaries of patent medicines, old women's *cures*, or mother's sweet gifts.

To sleep exposed directly to the night air, especially if it be very damp, and much cooler than the air of the day.

To have recourse to morning bitters, drams, or *antifogmatics* of any description, other than sponging the whole surface of the body with salt water, or using a tepid bath of the same.

To be tempted by the fineness of the evening to sit up till midnight, and, as a consequence, to lie in bed in the morning.

To take the usual meals, when excessively fatigued from want of sleep, unaccustomed to labor, or beginning indisposition. Abstinence, or reduced diet, timely commenced, will obviate all the risks from these causes.—*Journal of Health.*

HEALTH OF CITIES.—We have now advanced to that season of the year when the greatest mortality takes place in our cities,—but through the favor of Providence, every large town in the Union, so far as we know, may be considered decidedly healthy. The Yellow Fever has not made its appearance in any of them. A late account from New Orleans represents that city as at present the most healthy seaport in the United States. Similar accounts have reached us from Mobile, Savannah, and most other cities of the south. The deaths in Charleston during the week ending 8th inst. were only 14, and not a single case of fever of any description. The number of deaths in Baltimore during the last week for which we have returns, was 68; Philadelphia, 112; New York, 166;—in neither case an unusual number for the season. In 1829, there were more deaths in this city in the month of August, than in any other month in the year.

*Recovery from death.*—It has been stated to us as a fact, that a labouring man living in the northern part of this city, whose name we do not at this moment recollect, on his return from the funeral of one of his children, found another one, which had been dangerously ill, dead.—Another coffin was obtained by the unhappy parents, into which the body of the little girl was deposited. The doctor and many other persons had examined her; all pulsation had ceased, the cheeks were cold and livid, and in fact, every sign of life had departed; but to their astonishment, as they were watching beside the coffin, the body was seen to move, and the child arose and called for her mother! The doctor was again called for, who by giving her an emetic, caused her to throw up a great quantity of phlegm. She is now alive and well.—*Baltimore Minerva.*

Mr. Webster, it is said, has consented to take part in the approaching trials for the murder of the late Mr. White, as an auxiliary to the Attorney General and Solicitor General.

Fisher, the mail robber, has recently been tried at Albany, by the District Court of the United States, and sentenced to 10 years' imprisonment in the state prison.

MAY, 1830.

*ROCHESTER CASH STORE.*

**HILL & PEET,**

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

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

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

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

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

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

**Canal Transportation.**

HUDSON & ERIE LINE.

ALLEN, TIBBITS & CO.

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED

in connection with Pattison & Hart's Line of Tow Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steam boats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester,*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego,*
BUTLER, M'DONOUGH, & Co. *Utica,*
J. H. HOOKER, ALLEN, TIBBITS, & Co. } *Troy,*
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, P. HART, JR. } *Coenties Slip, New-York.*

April 9th, 1830. 15tf

HARMAN, JONES, *House and Sign Painter Glazier &c.*, No. 42, Main-st. keeps constantly on hand an assortment of Paints, Oils, Sp'ts Turpentine, Sash, Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color, ground and mixed fit for use. He will also do country jobs and furnish all materials for the same. Windows furnished of any size in good style very cheap. May 24, 1830. 22 6m

APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing, and Woollen Manufacture.* The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known.—Inquire at this office.—June 4. 23 tf

HARTFORD FIRE INSURANCE CO. *And Aetna Fire Insurance Company, Hartford.* The subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

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

**FURNITURE,**

OF ALL KINDS, MADE AND SOLD AT THE

**Cabinet Warehouse**

Near the East end of the Bridge Main-st, Rochester. F. STARR.

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

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

**CLINTON HOUSE,**

EXCHANGE-STREET, ROCHESTER.

EBASTUS SMITH, late of the Mansion House Utica, has become the lessee of this splendid establishment. Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited June, 1830. 26 6m

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply of* **GOODS.** Rochester June 2, 1830.

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

TAKEN UP by the subscriber last week, a Red Cow—lined back, white on the belly—probably 8 or 9 years old. The owner can obtain her by applying to me. JAMES PATTERSON
*Hanford's Landing, Aug. 27th, 1830.* tf.

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN READ.
East Rochester North st. one door north of Main st.
Aug. 27, 1830. 3m 35

JOURNAL OF HEALTH. Price $1.25 per annum. The subscriber, agent for the above work, has now on hand complete sets from the commencement.
He is also agent for the JOURNAL OF LAW,—price $3.00 per annum. 35. 3w. EZ. COOMB

LECTURES on Universalism, by JOEL PARKER, Pastor of the 3d Presbyterian Church, Rochester. Just published and for sale at the office of the Rochester Observer. Subscribers are desired to call for their books.
Aug. 25th, 1830. 35 3w

A HOUSE TO RENT, near Montgomery place, by 16 June 1830.
J. BISSELL, Jun.

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all comers can have their choice
JOSIAH BISSEL *Jr.*
Rochester, 16 March 1830.

*Northern District of New York.* } *To wit:*

[L. S.] Be it remembered, That on the seventeenth day of June, in the fifty fourth year of the Independence of the United States of America, A. D. 1830, Joel Parker of the said District, hath deposited in this Office the title of a book, the right whereof he claims as author in the words following, to wit: *Lectures on Universalism, by Joel Parker, Pastor of the third Presbyterian Church, in Rochester: Buy the truth and sell it not. Prov. xxiii. 23.* In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints."

R. R. LANSING,
*Clerk of the District Court, for the Northern District of New-York.*

STATE OF NEW-YORK }
SECRETARY'S OFFICE. }
*Albany, July 22, 1830*

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG,
*Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.

JAMES K. LIVINGSTON, *Sheriff.*

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Robb'd Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York, to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 121, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: "All that certain piece or parcel of land, situate lying and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four (244) reference being had to a map of said Frankfort drawn by Benjamin Wright" will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 25th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Atty. STARR NICHOLS,
6m 33 *Assignee*

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's Office of Monroe county) executed by Simon Hunt, to Frederick Bushnell and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty second day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL
Wh'elock & Mumford Att'ys. Assignee

*To Exonerate from Imprisonment.*

Peter Freeland of Greece Monroe county, Debtor. Notice first published August 12, 1830. Creditors to appear before Moses Chapin, first Judge of Monroe county, and Commissioner of Supreme Court, at his office in Gates, on the twenty fifth day of September next, at ten o'clock in the forenoon. 6w

*To Exonerate from Imprisonment.*

Robert Fulton, of Ogden, Monroe county Insolvent—Notice to show cause, September 7 1830 at 10 o'clock, A. M. before Moses Chapin Esq. First Judge of the county court, of Monroe county at his office in Gates. Notice first published, June 23. 1830 6w

*To Exonerate from Imprisonment.*

Emery Richardson of Gates, Monroe county, Insolvent. Notice first published July 19, 1830—Creditors to appear before Hon. Moses Chapin, first Judge of said county at his office in Gates on the twenty seventh day of September next at ten o'clock in the forenoon. 10w

*To exonerate from Imprisonment.*

Creditors of Orlen Whiter, of Gates, Monroe County Insolvent Notice first published August 26th 1830 creditors to appear before Hon. Moses Chapin Esq First Judge of Monroe County courts of the state of New York, at his office in Rochester, on the eighth day of November next at 10 o'clock in the forenoon. 10w

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# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, SEPTEMBER 10, 1830. | VOLUME IV. NO. 37.

ROCHESTER MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL.
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*


For the Observer.

SLANDER ON WM. PENN.

*Mr. Editor:*—In perusing a late No. of the United States Telegraph, I met with the following paragraph, contained in an article under the head of 'Indian Reform.'

"It would be exceedingly to the discredit of Wm. Penn to assert that he believed the Indians were the sovereign owners of the soil, and that he could have no just claim to it, until by fair contract, it had been conveyed to him, by the natives.—Had these been his views, his treaties must have been a mere mocking of *common sense* and *common honesty*. All the circumstances show that both he and the Indians well understood that the terms of the contract, which was a contract in *form* only, were under his control, and he certainly knew that he was not paying them a tenth nor a hundredth part of a just equivalent for the land, had he been really purchasing it."

The assertion that the 'treaties of Wm. Penn must have been a mere mockery of common sense and common honesty, if he had supposed he could have no just claim to the soil until it had been, by fair contract conveyed to him,' does, in my opinion, charge him with a want of "common sense and common honesty;" and it is the first charge of the kind against him, which I have any where met with. The whole paragraph is intended to convey the idea that Wm. Penn considered he possessed a *right* to the soil (irrespective of the claims of the Indians,) by virtue of a charter from a European Sovereign; and that the treaties he made with the Indians, were *mere matters of form*, he never intending really to purchase their lands.

I do not deem it necessary to vindicate the character of Wm. Penn from such aspersions, especially, as the writer has not in the whole of the article, from which the extract is made, adduced th shadow of a proof, that the sentiments of that distinguished man, were as he represented them. I merely wished to show what methods are resorted to, to turn the current of public feeling in a particular channel, and make our citizens believe that the oppression of the Indians, is not oppression; that the Indians have no rights, and that treaties made with them, are not treaties—for such must be the sentiments of the community in order to justify all the measures adopted, and now in progress, against the aborigines of this country. I trust the time has not yet come when our citizens are prepared to sanction measures so directly contrary to the dictates of justice and humanity.

The editor of the Telegraph says the writer of the essays, from which the above extract is taken, is "an eminent *divine*."—For the honor of the clerical profession, I am glad we have only the authority of the editor that such is the fact. L.

For the Observer.

SODOM AND LOT.

*My Friend*—For such I must call you, if you have candor enough to peruse this address. I wish to make a few remarks to you respecting Lot and the inhabitants of Sodom. They had become very wicked, and were insensible of it. While Lot was the only righteous man among them, and his righteous soul was vexed from day to day by their filthy conversation," and when they sought to abuse the heavenly messengers, he said "I pray you brethren, do not so wickedly; and they said, stand back.—And they said again, this one fellow came in to sojourn, and he will needs be a judge." Thus they construed his gentle and faithful reproofs into a design to be a judge, and to seize upon the civil offices of the country. With such a saying as this, they thought they had full occasion against him,—and threatning him, they were prepared to force their way into his house to execute their wicked purposes.

Remember, my friend, that this people were then upon the very verge of destruction. These things which I have related were the very circumstances which proved that their iniquity was full, and they were ripe for ruin.—For the Lord said, "because the cry of Sodom and Gomorrah is great, and their sin is grievous,—I will go down now and see whether they have done altogether according to the cry of it, which has come up unto me, and if not, I will know."

And when the angels came into Lot's house and saw these things, they did not stop to say whether the sin of Sodom was equal to the cry of it,—but they ordered Lot and his family out of the place immediately. "And while they lingered, the men laid hold upon his hand, and brought him forth and set him without the city," that the work of wrath might no longer be delayed. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," and destroyed them all.

Did you never read in the New Testament, that "Sodom & Gomorrah are set forth for an example, suffering the vengeance of eternal fire." And what a dreadful example! Let every one shun their courses lest they meet with their doom.

Did you never think, there were individuals in our own age and country, who exhibit the same testimonials of corruption which the inhabitants of Sodom did? Are there not those who attribute the zeal of the Christian community in promoting the cause of Christ, to a design to take the helm of government into their own hands, and destroy the liberties of the people; and who are ready to threaten them and break in upon them with violence?

My friend, if you should happen to be one of these individuals, suffer me to make a few plain remarks to you, with a view to promote your temporal and eternal interest. Permit me openly and frankly to tell you, that by taking a stand against the pious and godly, you are exhibiting the same evidences which convinced the heavenly Messengers that Sodom was fully ripe for ruin, and that their destruction must be hastened.

Look around you and see who you have to lift up their voices with you against the people of God. Are not the proud, the profligate, the intemperate, the Sabbath-breaker and the profane swearer with you in this work? and will you unite with them in saying all manner of evil against the disciples of Christ.

While the Christian is contributing bountifully for the education and support of pious ministers for destitute places—that, go where you will, you may find a sanctuary, and a teacher in Israel, and be provided with the means of grace—and while he is endeavoring, with much expense and self denial, to diffuse religious light and knowledge among all classes of community, by establishing Sabbath schools for the young, and distributing the Bible to every family; and also promoting temperance, the observance of the Sabbath, and every thing which is calculated to secure your present and eternal welfare—while he stands ready with the angels of heaven to rejoice at your repentance, and falls upon his knees and earnestly prays for the salvation of your soul, can you find it in your heart to say of him, that he will needs be a judge, and has evil designs against his country? Will you take away the righteousness of the righteous from him?

I plead with you in behalf of your own soul. You have a precious soul to be saved or lost forever. I do not plead with you in behalf of the righteous, for they cannot be injured. We know that all things shall work together for their good. Our Saviour has said to them, "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: for so persecuted they the prophets which were before you."

They told Lot he must needs be a judge; they told Moses that he took too much upon him, and would make himself a prince over them. They accused Jeremiah of falling away to the Chaldeans. They charged Ezra and Nehemiah with a design to rebel against the king. And now, in these days, they charge the people of God with a design to take away our liberties.

Will you, my friend, join the wicked in every age, by saying all manner of evil against the people of God? Think where such a course will terminate. Those who accused Jeremiah, were destroyed by fire and sword. The earth opened her mouth and swallowed up those who by their slanders rallied the people against Moses; and the Lord rained down fire and brimstone and destroyed those who so unrighteously accused Lot.

These things are set before us in Scripture as beacons to look at, that we may know what our fate must be, if we follow their example. Are you willing to follow their example, and receive their doom?—O! do not so wickedly. "Thou shalt not follow the multitude to do evil." "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you saith the Lord."

Yes, my friend, there is yet hope in your case. The gate of heaven is yet open, and you are invited by angels, those ministering spirits, who are sent to minister unto the heirs of salvation, to come and partake of their joys and felicities. And they will rejoice at your repentance. "Come, go with us, and we will do thee good; for the Lord hath spoken good concerning Israel." May the Lord direct you in the right way.

R.

ROOMS OF AMER'N EDUCATION SOCIETY,
32 Washington Street, Boston.—Aug. 25, 1830.

FACTS

*Showing the want of ministers of the Gospel in the United States.*

EPISCOPAL CHURCH.

| | |
|---|---|
| Number of clergymen, | 500. |
| Number of parishes (at least) | 700. |
| Deaths per annum estimated at | 15. |
| Whole number of Theological Students, | 75. |
| Annual increase of clergymen by ordination, | 25. |

Should this ratio of increase continue, it will require TWENTY years to furnish a supply of clergymen for the parishes now destitute.

In *Twenty* years however the population of the United States will nearly have doubled, and the disproportion between clergymen and parishes will be greatly increased, if the growth of this church should keep pace, in any degree, with the growth of the country.

The above facts and estimates are taken from a late editorial article in the Episcopal Watchman entitled, *what will be the condition of the church in 1850?*

The writer concludes, that immediate and vigorous exertions are necessary to educate and send forth laborers. His words may be applied to the church, in a wider sense than he has used the term. "The most important subject by far which now presents itself to the friends of the church, is that of CLERICAL EDUCATION. Until this receives the attention which its paramount importance demands, our Missionary Society must be in a great measure, inoperative, and the growth of the church will continue to be as it has been feeble and imperceptible.

PRESBYTERIAN CHURCH.

| | | |
|---|---|---|
| Number of ordained ministers | 1491 | |
| do. Licentiates, | 220 | |
| Total, ministers, | | 1711 |
| Whole No. Congregations, | | 2158 |
| No. churches actually *vacant* | | 630 |
| Increase of ministers and licentiates the last year, after deducting deaths and removals, | | 113 |
| Increase of churches, reported, | | 88 |
| Whole number of candidates in various stages of preparatory study, | | 228 |

The stated clerk of the General Assembly remarks,—"While the Presbyterian church will undoubtedly feel thankful for the honorable instrumentality conferred upon her in building up the Redeemer's kingdom, it is important that she should remember *that the* INCREASE *of her ministers and licentiates* by all means, whether of education or emigration, has exceeded the increase of new churches formed in her connection only by the number of 25, and that it becomes her to cry mightily unto the Lord of the harvest, that he would greatly multiply spiritual laborers."

The writer might have added that unless greater efforts are made to raise up ministers, the Presbyterian church cannot be supplied with Pastors in *Twenty-five* years, or until nearly one generation has sunk into the grave.

*Interesting piece of History.*

The minister of G. in Ohio, is the Rev. Joseph Badger, the first missionary that ever visited the Western Reserve.

An agent of the American Education Society, thus writes respecting this venerable Pioneer of the cross of Christ.

"He is now seventy-three years old.—I have been much delighted in hearing this aged servant of Christ relate the history of his life. There are many incidents which he and others have mentioned; that have deeply interested me. His history will show the value of those men whom your Society intend to send into the vineyard. It will show the importance of being inured to hardship and fatigue, in order to be qualified for missionary services. Such men are to be found on every part of missionary ground, in altogether larger numbers than ministers of a different mould. Mr. B. served as a soldier in the revolutionary war.—He was in many engagements; and though others fell by his side, fighting for liberty, yet he was preserved for services in a still more worthy cause. After leaving the war, he turned his thoughts to education. He was destitute of means—having no way to obtain assistance, but by his own efforts.—There were no Education Societies in those days. Still he pursued and acquired a Collegiate and a Theological education. He was afterwards settled for 14 years in Blandford, Massachusetts. On being dismissed from his people, he set his face to go into the "western wilderness." He arrived here in 1800; and after laboring a year or more, he returned to the east and brought out his family. He drove the first wagon from Buffalo to Erie, and made his own road. Indeed he was the first man that ever drove a wagon to the Reserve.—After laboring here among the white settlers three or four years longer, he went to Sandusky and spent four years as a missionary among the Wyandots. He then resumed his labors among the whites. He has had an opportunity to know what hard fare and fatigue are. Once he was driven up a tree by a bear. It was one night in August after dark while riding in the woods away from any house, and the rain pouring down in torrents. The bear made an attack upon him, and he made his escape by climbing a small tree, and there lodged during the night. The bear was at the foot of the tree, snapping his teeth much to the annoyance of the sleeping moments of the missionary. But when morning appeared, the bear retreated, and the missionary was suffered to go on his way. This man has "camped" in the woods many a night, without shelter, and sometimes without fire.

Mr. B. formed the first four churches on the Reserve, and has assisted in forming a large number more. It must be very interesting to him to see the progress of improvement which has been made since he came to this country;—then there was no school—no minister—and only 1144 white inhabitants. Now there is a flourishing College—8 incorporated academies, and many other select schools, besides numerous common schools—100 churches—not far from 60 ministers, and nearly if not quite 100,000 inhabitants. This missionary has witnessed a large number of revivals—and among the subjects there are now 5 respectable ministers. I will add one more fact; though he lives upon a nominal salary of $150 per year, and a pension of $96, yet he has since I have been here given an obligation of between $30 and $40, to the A. E. Society. I thought that these facts would be interesting to you, inasmuch as such are the men whom your Society promises to educate.

*Self-denial.*

An agent in New-Hampshire, writes:—Indeed in some of the towns of Rockingham and Strafford, and those not a few, it would seem as if the highest point of self-denial and sacrifice had been attained in endeavoring to support the preaching of the gospel. An individual with whom I am well acquainted, and probably not worth $3000, gives $40 per annum; and his business is not lucrative. Females, who have travelled on foot 18 or 20 miles because they could not afford the expense of riding, have paid $8—and now pay five dollars per annum for the support of their minister, who has a small salary. In view of these and similar facts, I cannot but consider the money raised here, though small in amount, *very precious*.

From the American Pastor's Journal.

OPPORTUNITIES OF USEFULNESS.

It has often seemed strange, that since the instrumentality of the world's conversion is laid upon the children of God, few of them should actually accomplish any thing of consequence. The fact surely will not be doubted. Let us make a catalogue of our religious acquaintances, and annex to the name of each an inventory of his visible achievements in the cause of Christ, and it will in very many instances be found that the total benefit the individual renders to christianity, is merely to swell the numerical importance of the cause by the addition of a single unit. This inefficiency may not arise from a reluctance to do good, but often from an indolence of mind,—a disposition to wait till opportunities occur; whereas, with our convictions of the perishing condition of sinners, we ought to *make opportunities*,—to search out and follow up occasions of usefulness.—The following relation will illustrate my idea.

A young man, while pursuing his preparatory studies in an academy, with a view to the ministry, was struck with the sedate appearance and regular attendance on religious meetings of a young woman of the neighborhood. After noticing her deportment for some time, the thought occurred to his mind—"perhaps here is a sin-burdened soul groping her way in darkness, and no one has ever faithfully and intelligently pointed out to her the way of salvation, and she may be in danger of perishing for ever for want of a little Christian instruction." With such thoughts as these, he came to the resolution to seek occasion to converse with the young woman on the concerns of her soul. One evening after meeting, he faithfully addressed her, plainly presenting to her mind the lost condition she was in by nature, and directing her attention to "the Lamb of God, who taketh away the sin of the world." It proved a timely exhibition of truth. She was soon found among those who gave evidence of a renewed heart, and made a credible profession of religion. Her first definite and effectual impressions she traces to that conversation. Before, she had, indeed, a kind of solemnity of mind, but understood nothing plainly, and felt nothing deeply, in reference to her danger and her remedy. Had this young man merely *waited* for a "convenient season" of approaching her mind with the truths of the gospel, had he not *sought* after such an occasion, for ought that man can tell, she might have lost her solemnity of mind, have fallen away from the meetings and the influence of the pious, and gone down to the grave, and into eternity, without any hope in Christ.

Alas, how many neglected opportunities of doing good to souls will rise up against us in the judgement! Not merely unsought opportunities that obtrude themselves upon us, but those also which we might bring about, were our hearts but fired with zeal and compassion for dying souls. It will not do to wait till sinners come to us; we must go to them. Both for those occasions which we do, and those which we might enjoy, God will hold us accountable. It is for omissions, chiefly, that the condemnation of the judge will finally fall upon the lost. "Because ye did it not," is the language of the grand impeachment which our Saviour brings against his enemies at the last day, who are represented as willing to shelter themselves under the vain apology that they had not enjoyed opportunities to fulfil their duties to him. Alas, these short comings, this *negative* influence of professors, is what constitutes the fearful amount of dead weight that causes the gospel chariot to drag heavily. Q.

GREAT REVIVAL OF RELIGION IN WALES.

**We invite the attention of our readers to the following letter, taken from a small volume, by Rev. H. F. Burder, entitled, "Pastoral Discourses on Revivals of Religion, with facts and documents."—*N. Y. Evangelist.***

*Extract of a letter from Rev. D. Peter, Theological Tutor of the Academy at Carmarthen, to the Rev. Caleb Morris, one of the Ministers at Fetter Lane London.*

*My Dear Sir:*—It affords me the greatest pleasure, that I have it in my power to communicate to you for the information of our religious friends in England, and other parts of the world, a brief account of the progress of the Redeemer's kingdom in the Principality of Wales, and especially of the unusual revivals with which many of the Welsh churches have been favored of late.

Few perhaps beyond the confines of the Principality are aware of the progress which the gospel has made among all denominations of christians in this part of Great Britain for the last fifty years. We have experienced an outpouring of the Holy Spirit in some degree at various times, and we must say that the arm of the Lord is still stretched out in the salvation of many among us.

The number of ministers and chapels in the Principality is now double what it was half a century back; and the number of professing christians of all denominations has increased more than three fold during that period. Indeed I could name some churches among the Independents that have increased eight, ten, and twelve fold in the number of members within the last thirty-five years. For you well know that some years back, it was not an unusual thing for many of our churches to receive ten, twenty, or thirty members to communion at a time, and that for several successive months.

Fourteen years ago, when I was publishing my History of religion in Wales, I found, from authentic documents, that there were then in the Principality 255 Calvinistic Methodist Societies, and 205 Wesleyan Methodist Societies. The number of churches and societies at present is much greater.

Having given you some account of the state of religion in Wales, I now proceed to give you a particular account of the progress of the great revival with which we have been blessed in South Wales for the last fifteen months. For some months previous to the revival, the greatest attention was paid to Sunday schools throughout the country; religious meetings were more than usually numerous: the style of preaching more pointedly impressive; church discipline better attended to, and a greater degree of brotherly love prevailed in the churches.

To inform you of what I myself have witnessed, will be sufficient to shew how the people are generally affected at those religious meetings where the revivals prevail.—I have seen on these occasions some with bended knees, folded hands, and uplifted eyes, agonized in earnest prayer; others prostrated on the ground, agonizing under a sense of guilt; others praising God for the salvation of the gospel.—Much perhaps of what we see and hear at those religious meetings where the revivals prevail may be the effect of enthusiasm; yet when we consider the moral change that is so visible in the temper and conduct of those who were before so notoriously wicked, and the religious awe which pervades all ranks in the towns, villages, neighborhoods where the revivals appear, we are compelled to acknowledge that the hand of the Lord is present, and that these revivals in South Wales, are the effect of the Holy Spirit.

The present revival in South Wales commenced among the Calvinistic Methodists at the village of Caio, in the county Carmarthen, about the latter end of the year 1827, and was for some time confined to that religious body. Their meetings were blessed with an unusual degree of religious feeling; and on one occasion, a few individuals were so much affected that they cried for mercy. They were joined by some religious characters who were then convinced that their piety had been at too low an ebb, and thus the feeling became general in the neighborhood. The most remarkable conversion, before the revival became general at that place, was that of a young man of the most abandoned character.—While the minister was speaking of the sufferings of Christ, the perfection of his atonement, and his capability to save sinners, the reprobate servant was pierced to the heart, and cried out in the most affecting manner for pardoning mercy and renewing grace.

In a little time after, the good work became more general, until at length all denominations in the neighborhood caught the flame. The worst of characters were conquered, and scoffers ceased to scoff.—Methodists, Baptists, and Independents felt the heavenly flame. The revivals did not stop in that part of the country, but soon appeared in a line from Cilycwm to Lamortyd, and even as far as Builth.—Landover, Landilo, and many other places were visited in a similar manner. There were also great revivals in Glamorshire, and Swansea. Mr. Evans of Mynddback, in December last received 200 persons to communion. During the last two months, above 600 have been admitted to the fellowship of the Independent church at Morriston, including those on probation. The moral change which has already taken place in the neighborhood of Swansea, and Morriston is truly great. As a friend of mine was returning, one evening, about a month back from Lamsamlet to Swansea, he could hear nothing but singing of hymns and repeating portions of scripture, even by those persons whom he had seen a few Sunday evenings before dancing and rioting. Instead of quarrelling and fighting, as usual, they now return from their work in peace and harmony, congratulating each other on the great things which the Lord hath done for them.

I am not in possessions of a correct account of the numbers added to the Baptist and Calvinistic Methodist churches; but you may depend on the correctness of the following list of additions made to the following Independent churches since the commencement of the revival:—

| | | | |
|---|---|---|---|
| Landovery | 169 | Langadock | 64 |
| Gwinfa | 100 | Bethlehem | 60 |
| Sardis and Mothfey | 125 | Aubergoded | 120 |
| Bethel, and two others | 146 | Landila | 84 |
| Builth | 60 | Giverongé | 120 |
| Cwmnak | 50 | Chapel Isaac | 70 |
| Crigybar | 85 | Salem | 40 |
| Falybremin & Egerdane | 136 | Panger and Penuel | 168 |
| Tabor | 102 | Capel and Nant | 23 |
| Herman | 19 | Cwmaman and another | 310 |
| Builth | 60 | Siloam | 80 |

The general opinion is, that upwards of 3000 souls have been added to the churches of Christ (including all denominations) in South Wales, *within the last year*. There is at present throughout South Wales a general desire for the out-pouring of the Holy Spirit; and there are Union Monthly Prayer Meetings in various parts, for the out pouring of the Spirit, which are numerously attended. Indeed I have no doubt that many ministers and churches, besides those which I have mentioned, do already experience, in some degree, the out-pouring of the Spirit. Great additions have been made to many Dissenting churches not mentioned in this letter, in the course of last year; and from the aspect of things throughout the country, we have every reason to hope that God will soon cause revivals to be general in Wales. That you may enjoy much of the Divine presence, and success in the ministry, is the sincere prayer of,

Dear Sir, yours, respectfully, &c.
Carmarthan, Feb. 7, 1829. DAVID PETER.

From the Missionary Reporter.

It is fact, worthy of the serious attention of all friends of Domestic Missions, and encouraging, especially to those in the South-west, who have long been importunate for Missionaries, that the Board of the General Assembly have now at command *more men than money!* Nearly 20 young men in the Theological Seminary at Princeton, have expressed a willingness to enter upon missionary labors early in the approaching autumn, and a number more from other quarters have offered their services to the Board. And now that their sympathies have been awakened, their resolutions formed, their services proffered, shall we tell them to stay at home, because the churches are unwilling to provide for their necessities! We dare not withhold from such men the commissions required, and the scanty appropriations which we are accustomed to make of $100 a year, to aid in their support. The prayers of the pious, and the cries of the needy impel us onward, and we now appeal to all who love the cause of Christ and Domestic Missions, for *pecuniary aid.*

MISSOURI.

*Report of Mr. John Cowan, Cape Girardeau county.*

Since my return I have preached 29 times, administered the Lord's Supper twice, baptized 9 children, the offspring of professors, *and the only kind of children that are admitted to the ordinance with us;* and I also visited 50 families. The preaching of the word (for our country,) is numerously attended, and with increasing seriousness. At our communion in the Apple-creek church, 16 were added—5 on examination, and 11 on certificate. One of the individuals admitted on examination, was a widow lady, bordering on 90 years of age. To the Brazeau church 6 were added—4 on certificate and 2 on examination. Our communion seasons were very interesting and I humbly hope profitable. It was truly gratifying to see the table of Jesus in the wilderness surrounded by a hundred disciples and 4 times that number of serious spectators; and in a part of the wilderness too, where, but a few years since, *the white man* was almost a stranger. On one occasion lately, I preached on the very spot occupied 8 years ago by the Shawnee Indians, as a dancing ground, and in a schoolhouse, erected on this scene of heathen riot, a flourishing Sunday school has been established. This leads me to remark that we have a Sunday School Union in Apple-creek congregation, connected with which are 4 schools. Three of these schools belong entirely to our congregation, and the 4th, is conducted in part, by members of our church. On last Sabbath, we had a public examination at the church. Our three schools were well represented. I examined the scholars two hours in the presence of a large and much interested audience, on the "Union Questions."—This was something new, and from the interest manifested by the assembly, will I think, be very salutary in its effects. In Brazeau congregation we have commenced two schools, and have sent for $15 worth of books. These schools I have no doubt will do well. At Cape Girardeau I organized another school about three weeks since. For this school a supply of books, amounting to about $20 was immediately sent for and obtained. At this latter place I have preached a few times, and intend to visit them once a month in future. In the seven schools mentioned we will have about $50 worth of books. Who can tell the amount of good that will result to the children and parents from the diffusion of so much moral and religious instruction? The *Union Questions* are producing the happiest results. They are exciting the children, young men and maidens, and the old men and matrons to "*Search the scriptures.*"

In addition to the preached word—Sunday schools—and Sunday school books—we have used and are still using other means. We have scattered about $20 worth of tracts through our region of country; and at the last meeting of our Tract Society we passed a resolution to supply every family monthly with a tract, within our bounds. The monthly concert for prayer has been attended to in Apple-creek church on the two last occasions. I read the excellent letter of the General Assembly on the subject of the Concert to my people, the first Monday in this month, it was listened to with interest. Our female prayer meeting is still attended to. In the temperance cause, I have done nothing more as yet than feel my way. It is a cause however which has my heart, and as soon as prudence will admit, I will attempt the formation of a Society. I brought a number of "*Beecher*" with me—at present I have them engaged in conversing with the people on the subject. Kittridge and others, also hold occasional conferences with the people on the subject.

We are about commencing new houses of worship in both congregations. These objects will make a heavy demand upon our scanty means. The people however have the *mind* and the houses will go up.

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ILLINOIS.

*Report of Mr. Isaac Bennett, Carmi, White county.*

The same plan of labour which was at first adopted and formerly described, I am still pursuing without any material variation, excepting only that I have introduced a system of catechetical instruction into several of these little churches; in a majority of which, the almost entire want of Confessions of Faith or Catechisms, rendered it impracticable, until some benevolent institutions of Pittsburg, in compliance with my solicitations generously presented me 100 copies of the W. A. S. catechism, with which I have been enabled to furnish the most of my bounds with a liberal supply. Encouraged by this kind and timely providence, and led by the necessity, which I saw for this mode of instruction in the fundamental doctrines of the gospel among a people who had been most of their lives in a great measure destitute of its public ordinances, I have formed the plan of spending, in each of my monthly visits to these scattered churches, a portion of time either after sermons or in their intervals, with the young people in hearing them recite and in explaining the catechism. Having in several instances already put this plan in practice, I have found it to be a delightful employment; and one which will, I doubt not, with the blessing of God, be profitable to this people; especially as it excites an interest among them, and sets them to studying and thinking during my absence.

In conversing from house to house, since my last returns, I have met with several more among the anxious who are beginning to indulge a hope in the vicarious righteousness and death of a divine Redeemer. I have seen several more, of whom I cannot but hope that they have been savingly enlightened by the Holy Spirit, though they seem afraid to indulge any hope themselves, because they have such humiliating views of their own unworthiness and of the dreadful depravity of their hearts, that it appears difficult to persuade them that there is a sufficiency for their salvation, even in all the infinite fulness and freeness of Gospel grace, flowing through the merits of a Saviour.

I have also found several others in one of the little churches, who had been awakened when brother S. labored here, or else long before, when in their native countries, and have ever since been laboring under a kind of lingering conviction, which now appears to be in some degree renewed, and mingled with a glimmering *comfortless* hope, with whom I have found it extremely difficult to deal. There yet remains a number of new cases of conviction, or of awakenings, and a number more who are laboring under some serious impressions, in the different parts of my *too* extensive bounds. Thus the Lord is still giving us *some* reason for gratitude, which I see abundant cause to mingle with grief that I have been no more faithful to a gracious Master, who condescends in any degree to own my poor labors.

I am still prosecuting the tract cause, in which no little encouragement and advice were rendered me by an agent of the A. T. S. who, passing this way, favored me with a visit. We have now 6 societies organized, and made auxiliary to the Illinois and Missouri Branch, within my bounds; and 4 Sabbath Schools now in operation; two of which seem to have received a new impulse from a supply of books which arrived here in May—the arrival of which rejoiced our hearts, because simultaneously with the arrival of the Sabbath School books to the amount of $13,50, 12,000 pages of tracts, 100 catechisms, together with, I think, about 300 Bibles and Testaments, which were ordered on by our county society, poured into Carmi.

The month of May, which (containing five Sabbaths) afforded me a recess of one week from my circle of appointments, in compliance with a solicitation which long since came to me, I took a tour to the Kickapoo region; a frontier settlement on the Embarrass river, about 130 miles north of this place. This is a little band of Presbyterians, consisting of about 20 communicants with their families, who had emigrated from the South, and never since been visited by a Presbyterian preacher; but now wished to be organized into a church, with the hope of obtaining some supplies. A people more craving to hear the Gospel, I know not that I have ever seen. I remained with them three days, preached 5 times, organized them into a Tract Society, afforded them immediately a partial supply from the tracts that I had carried with me; and furnished them with a number of catechisms; and then returned, promising to send them a preacher, who would organize them—which brother S. has engaged to do next month. The principal discouragements that I have met since my last, have been a decrease in our assemblies, and my inability to meet the appointments. The former arose from the shortness of the evenings, and from the multiplicity of business which the season brought upon the farmers in the day time. And the latter was occasioned by the high water, which obstructed the way, (for we have but few bridges here) to a number of my appointments; and by my own bodily indisposition, which arose from the excessive heat and fatigue, and which much disqualified me for fulfilling these appointments, which I have since met. And I fear that my strength will utterly fail, amidst the heat and fatigue of this and the following month, unless I curtail my field, which I cannot do but with grief, until more laborers arrive. And, as I before hinted, the brethren of Carmi and Sharon are making arrangements to locate a minister. But I cannot think it the duty of any preacher to settle in this field, until two more can be obtained, for such a measure would leave several churches entirely destitute. And to avoid this, I opened a correspondence with two young ministers in the east, whom I hope and pray that the Lord will incline to come here, and also open their way.

The following is the sum of my labor since the last report. Travelled 934 miles—preached 83 times—assisted brother S. at a communion season—attended Monthly Concert 3 times—met different catechetical classes 6 times—made 42 family visits—formed 1 Sabbath School—and 3 Tract Societies.

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From the New-York Observer.

RELIGIOUS LIBERTY.

A few weeks since we announced the publication of Professor Stewart's letter to Mr. Channing on Religious Liberty. We have since seen a copy of the pamphlet, and from it, we learn that Mr. Channing charges the orthodox Congregationalists of Massachusetts with being hostile to religious liberty. This charge strikes us as singular in three respects. It is singular that the charge should be made *against* the orthodox Congregationalists;—that it should be made *by* Unitarians;— and that Unitarians should attempt to support it by *such facts* as those to which Mr. Channing alludes.

It is singular that the charge should be made *against the orthodox Congregationalists*. For

1. The orthodox Congregationalists are descendants of the pilgrims—and are uncommonly tenacious of the principles of those puritans, to whom, even by the confession of Mr. Hume, the English people are chiefly indebted for the liberty by which they are distinguished as a nation.

2. The orthodox Congregationalists of Massachusetts, it is well known, made larger voluntary sacrifices in support of that great struggle for liberty, which terminated in the independence of the United States, than any other body or class of men in our land.

3. Massachusetts is the only state on earth in which slavery was abolished, not by law, but by a public opinion so decided that it needed no law to give it efficacy.—There has not been a slave in Massachusetts since she was an independent state, and at the time she became independent, there was scarcely a church within her limits, except those of the orthodox Congregationalists.

4. The orthodox Congregationalists of Massachusetts are the finest example on record of a religious sect warmly attatched to their principles, and constituting an overwhelming majority of the state, yet voluntarily divesting themselves of all privilege, and consenting to stand on a level with the little bodies of dissenters that had grown up among them. In every state in the Union out of New-England, religious toleration and equality of religious privilege are matters of necessity, because no single denomination can in any state rank a majority of the population among its adherents: but in Massachusetts religious liberal feelings and correct political principles generated by an orthodox religious faith.

Is it not a little singular that a people who have given such manifestation of attachment to civil and religious liberty should be charged with hostility to the cause? And especially,

It is singular that this charge should be made by *Unitarians*.

Who ever heard, of even religious toleration, where Unitarians had the ascendency; There are not wanting examples in our own times of states in which the civil and ecclesiastical power is in the hands of Unitarians. They have it in the republic of Geneva, where they have sent the pastors of the orthodox churches into exile. They have it in the neighboring cantons of Switzerland, where they persecute the poor Momiers, because they will quietly assemble and worship God according to the dictates of their own consciences. They have it in the kingdom of Hanover, where they issue their decrees to prohibit the orthodox from circulating their religious tracts under penalty of fine and imprisionment.

And to come a little nearer home, we have seen within a few weeks in this city, what Unitarians would do if they could.—The champions of their party here have done their best to extort from us, the editors of this paper—orthodox Congregationalists—the sum of five thousand dollars! And for what? For the expression of religious opinion—for calling a Unitarian an infidel*—for saying what the more candid of their party say them selves,† for saying what may certainly be said with impunity wherever the true principles of religious liberty are understood and acted upon.—To aggravate the cause, we said it unwittingly, but still they claimed five thousand dollars! Such is the spirit of Unitarians! It is indeed singular that such men should charge the orthodox with being hostile to religious liberty! And especially,

It is singular that Unitarians should attempt to support this charge by *such facts* as those to which Mr. Channing alludes.

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* In arguing the case, Mr. Sedgwick laid the stress on the point that we had called a Unitarian an infidel. The testimony of the witnesses had shown that the stopping of the paper was no damage to Mr. Bates.

† Mr. Wells, a distinguished Unitarian of Boston, in a letter to Mr. Belsham, of London says, "Not to dwell upon the consideration that Unitarianism consists rather in not believing," &c.

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*The Committee appointed by a meeting of citizens of West Mendon, for the purpose of obtaining information and consulting upon the subject of the establishment of a Manual Labor Academy in this place, beg leave to report the following as the result of their deliberations.*

The manual labor Academy is of recent origin in our country. This institution furnishes its members with the same instruction as is afforded in our best academies, and employs their leisure time, which otherwise might be spent in idleness, or worse, in such business, who should furnish the stock and dispose of the articles when made, and apply the avails of the labor of the students towards the payment of their expenses.

The institution would need a principal and an assistant, of the highest qualifications for such stations, whose salaries would probably be $600 and $400 per year.—Board might be afforded in the institution for all the students, by the steward, for one dollar per week.

Tuition and room rent, if put at $30 per year to each student, would raise, supposing the number to be thirty six, $1080, which would pay the salary of the officers.

The expenses of each student for board and room rent, would be $19 50 per quarter; and if he should labor four hours each day, and the avails of it be 7 cents per hour, his amount of credit at the institution for the quarter, would be $20 16—sixty-six cents more than his board, &c.—Some it is probable might earn more than this, while others would fall considerably short. At the Pennsylvania manual labor academy, the average credits passed to the students weekly for labor were $1 50 each; but it should be remarked, that both labor and board are higher in that section of country than in this.

Such an institution as the manual labor academy, under the management of able instructers and a prudent and energetic board of trustees, would possess many attractions besides those of a literary character. If any student had a taste for agriculture, horticulture, or mechanics, he would be gratified in employing his leisure hours at that particular branch for which he had a taste, were he ever so well able to pay his expenses. And were his circumstances such as to need his own exertions to assist in paying his expenses, as is the case with most students, he would here have all the facilities he needed for that purpose. Here young men who had not a profession in view, could pursue any of the higher branches of education, and still retain their industrious habits and their skill, by laboring at their respective occupations daily, whether they were farmers or mechanics. To the great mass of our young men preparing for college, the privilege of paying a part of their expenses during the hours usually appropriated to recreation, would present a strong inducement to attend this in preference to another institution where these privileges were not enjoyed.

It cannot be expected that an enterprise so novel as this, should strike the community so favorably as to induce them to contribute funds for the establishment of such an institution as we have described, till they have seen the system demonstrated on a small scale at least. Under the impression of the great utility of the manual labor system in connexion with study, and of its importance to young men who have a desire and capacity for mental improvement, the committee would recommend that an association be formed for the purpose of establishing a manual labor academy in this place.

It is contemplated that the stock of this association shall be divided into shares of twenty dollars each—the management of the concerns of the institution committed to a board of trustees elected by the stockholders, annually—each share entitling a stockholder to a vote in all the transactions of the association.

Another committe has been appointed for the purpose of ascertaining the practicability of obtaining funds, temporary accommodations for about 20 students, a competent teacher, &c. It is probable that such arrangements will be made as that the institution may commence operations by the first of November next. Young men who may wish to become members are requested to make application to HORACE WHEELER, Esq., postmaster of West Mendon, stating the length of time they would wish to continue in the institution, their present literary attainments, and the particular branch of labor they would pursue during the hours allotted to that business.

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*Heirs of Columbus.*—Mr. Irving's abridgement of his life of Columbus contains a note, in which we find the following interesting statement relative to the descendants of this illustrious man:

"While this abridgement was going to press, the author received a letter from Madrid, mentioning a recent circumstance which may be of some interest to the reader of this work. The emancipation of the Spanish Colonies in America has stripped the heirs of Columbus of all their property, insomuch that his last direct descendant & representative, the Duke of Veraguas, a young nobleman of worth and talent, was reduced to extreme poverty.—He instituted a claim upon the government for indemnification, which has just been allowed. A pension of twenty-four thousand dollars has been assigned him on the revenues of Cuba and Porto Rico. It is a circumstance highly to his credit, that, in the time of his greatest distress, he refused sums that were offered him for various documents in the archives of his family, and particularly for autographs of his illustrious ancestor.

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*Middlebury College Vt.*—Commencement took place at this institution on Wednesday, the first instant. The degree of A. B. was conferred on 13, the number of the class graduated. The degree of A. M. in course on 4, and the honorary A. M. on 2. The degree of D. D. was conferred on the Rev. Alonzo Church, President of Athens College, Georgia, and on the Rev. J. P. Henshaw, of Baltimore. The degree of L. L. D. was conferred on Noah Webster.

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A destructive fire occurred at Constantinople on the 31st May.

ROCHESTER:

FRIDAY, SEPTEMBER 10, 1830.

REVOLUTION IN FRANCE.

The heart of every American must rejoice when he hears that the chains of tyranny with which his fellow men have been bound, are broken; that a struggle between despotism and rational liberty has terminated in favor of the inalienable rights of man. In the recent revolution in France, there is something peculiarly cheering to Americans. The people have clung to their constitution—the charter which limited arbitrary power, and guaranteed to them something like that freedom which we so higly prize. And we cannot but feel additional gratification at a knowledge of the fact, that LA FAYETTE, whose youth was spent, and whose blood was shed in aiding to achieve our independence, is recognized as the champion of liberty in his own country, and is appointed to command her armies.

But there is another point of view in which we look at this great event as calling for gratitude from the Christian, and as worthy of particular notice. Let him contrast the manner in which this revolution has been effected with the awful scenes of that which brought their king to the block, deluged a nation in blood; in which private property fell a prey to lawless violence, the monuments of art were destroyed—in which the government that was substituted for the one which had been prostrated, was the mere will of a blood thirsty mob—in which "the mob executioner of to-day became the mob victim of to-morrow." And what is the cause of this difference in the conduct of the same people, in effecting the same object, at two periods so near to each other? The answer which is perfectly satisfactory to us, and one which, we believe, accords with the economy of Divine Providence in his dealings with nations, is simply this.—In the former case the nation had been prepared for revolt by the Apostles of Infidelity. Not only the providence, but the existence of a God, was denied; and God gave them up to a reprobate mind—to reap the fruit of their own doings. But in France, at the present day, although there is a corrupt priesthood and a corrupt Christianity, God is acknowledged. Indeed at no period for centuries, has the Protestant religion so extensively prevailed in France, or made such inroads upon the dominions of the "Man of Sin." At the present period therefore France is a Christian nation—at the former it was a nation of Infidels. "Let him that readeth understand."

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*Opening of the British Ports.*—It is announced in a Philadalphia paper with perfect confidence of its truth, that the British ports have been opened to foreign produce. To this, the editor of the N. Y Spectator unhesitatingly and confidently replies, that it cannot be true, and assigns reasons for it which perfectly satisfy us that the report is at least premature. We believe however, it is settled that the harvest has been a bad one in England, and there will be an unusual demand for foreign bread stuffs. There is said to be also a deficiency in France

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*A Perplexing Case.*—A London paper says that "considerable curiosity prevails on the subject of the *duration of the Mourning*;" and gives the very consoling assurance, that 'it is not positively intended that the court shall remain in mourning beyond the 2d of August.

How peculiarly gratifying it must be to know that the good and and loyal subjects of William IV shall not be required to *mourn* after a certain time, for George IV.

We suppose that there begins to be rather a scarcity of tears; or perhaps the vanity of dashing out in the *sable habiliments* of *mourning* has been fully gratified. Some new fashion may have been prescribed by the *haute ton*. Perhaps it has become unfashionable to wear *black*. Let the reason for this uneasiness, which the paragraph above alluded to is intended to remove, be what it may, it shows clearly what we have long believed, that the custom of wearing mourning apparel, is rather an evidence of the power of fashion than of sincere grief—is more beneficial to those who furnish it, than to those who wear it—has more reference to the *opinions* of the living than to the *memory* of the dead. *It is not positively intended that the court shall remain in mourning beyond the 21st of August!!!* We may smile at this limitation of the time for testifying our grief for the loss of friends but it is no more than what custom prescribes *here*.

If however the wearing of a particular dress is indicative of sorrow, it would seem as if there ought to be some scale by which to graduate the *degree* of sorrow. As it is now, we are left to conclude that the spendthrift whose extravagance had made him penny less, is as sincere a mourner at the death of a rich uncle or grandfather who has left him a legacy, enabling him again to gratify his vicious propensities, as the father who is deprived of an only child or the wife or husband of a bosom companion—their dearest earthly friend. There seems therefore, to be some difficulty in the case—some insonsistency, which it appears desirable should be removed before the plea can be fully admitted that the custom in question is a rational and proper testimony of respect for the dead and an evidence of the severity of the bereavement we have sustained.

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MR. WIRT'S OPINION.

The Cherokees, after making a very elaborate statement of their case to Mr. Wirt, have submitted to him the following question.—"*Has the State of Georgia a right to extend her laws over the Cherokees within the Cherokee Territory?*

To this question he has given an answer which occupies near two pages of the Cherokee Phœnix. Its length excludes it from the Observer this week; indeed, we may delay publishing it for some time. The opinion thus given, is an able document, and is fully in favor of the rights of the Cherokees.

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It is a curious fact that the United States troops that were sent out to remove the intruders from the Cherokee lands, are occupied in preventing the Indians themselves from digging gold in their own territories—on their own farms; while the Georgians are protected, and are daily carrying off immense quantities. If this is the kind of justice which is to characterize the conduct of our government, we may expect next that our farmers will be prohibited cutting their own timber, or harvesting their own grain.

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PROGRESS OF TEMPERANCE.

It has been until now a ready and correct answer to the question "into what countries has the Temperance Reformation spread," to say it has extended to, and is making rapid progress in every country where the English language is spoken. But this is no longer the boundary by which this glorious reformation is limited. It will be seen by an article on the second page of this paper, that *Sweden* having heard that "Temperance Societies have been formed in the Free States of North America," is desirous of obtaining all the publications which throw light on this subject.

We hardly know how to express our astonishment at the unexampled progress of this reformation. But three years ago it was an experiment which the wise ones of our land viewed as the project of a few visionary enthusiasts. And the result has so far exceeded the anticipations of the most sanguine, that even they look on with amazement. Who would have been said of the man who, even one year ago, should have predicted that North America, many of the west India Islands, England, Scotland and Ireland, would have by this time entered deeply into the Temperance cause, and that even Sweden would send for our publications with a view to commencing an attack upon the strong holds of Intemperance in that remote kingdom? The best comment we can make on the rapid progress of the cause and the unexpected success of our measures in this country, is to say in the language of Inspiration—"Behold what hath God wrought!!!"

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"EXCEPT AS A MEDICINE."

This is a clause usually inserted in the constitution of Temperance Society, and one which we have often heard condemned, and about which we have seen many paragraphs in the columns of papers and publications advocating the principle of entire abstinence

The reply which we have uniformly made to these denunciations is, that we would neither subscribe ourselves, nor advise others to subscribe, to a constitution which did not contain such a clause, until some substitute or substitutes were provided for the numerous cases in which ardent spirits have heretofore been used for medicinal purposes. We have been surprized that the Medical Faculty, which has not been outdone by any other profession or class of men, in its endeavors to bring into disrepute the use of distilled spirits, should not long before this time, have set seriously about pointing out other articles which might be used instead of spirits in those numerous case in which it is so frequently used, both internally and externally, and in which its curative properties are so generally and so highly esteemed, until this was done—(and we have not doubted that it could and would be done) we have advocated and should continue to advocate the exception which has given offence to some of the friends of the temperance cause.

Maintaining these views, we were very highly gratified in seeing the article in the Journal of Humanity which will be found on the last page of this paper on the subject. As to the accuracy and correctness of the opinions expressed by the writer, we do not pretend to judge, but medical men can, and will, judge of, and test the value of the suggestions thus recommended. It is not therefore, in our estimation, so very important whether the opinions of this writer are or are not such as will stand the test of investigation. The subject is thus brought before the public, and we have no doubt, will receive that attention from those who are qualified to examine it, which its importance demands—and when this has received a thorough discussion, and when the articles have been found, and made known to the public, which may be as safely and effectually used in cases of hydrophobia, faintness, &c. &c., as ardent spirits, we then will say away with your exceptions to the principle of entire abstinence from the use of ardent spirits.

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TO CORRESPONDENTS.

Philo is received but too late for this paper.—From conversation with a number of intelligent gentlemen not out of this village, and who have their partialities in relation to the two Missionary Boards, we fine that there a wish that the discussion of their relative merits, as claims to public confidence and patronage, should be discontinued. We merely state this fact that those who already favored the public with their sentiments on the subject, may reflect upon it and act as they may think the interests of religion require. We are satisfied that "Presbuteros" and "Philo," would think it advisable to desist, the subject would be dropped for the present. We shall therefore not publish any thing more on this controversy, until we hear from them in reference to the above suggestion.

"Project a" "Presbyterian" "W." and "Delegate," received.

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THE MUSEUM AND LADIES' LITERARY MAGAZINE.

We have received the second number of a semi-monthly publication with the above title, in quarto form, published at Erie Pa.

From casting an eye hastily over its pages, we are inclined to think that it is not only a very interesting publication, both from the character of a number of the articles it contains, is one of rather a moral tendency. We are no great admirers of that kind of writing which is generally denominated "Ladies Literature," but should think that this Magazine might be both amusing and instructive, at the same time that its pages are calculated to elevate the tone of moral sentiment.

Should this prove to be its *established* character, we most cordially wish success to the undertaking.

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ROOMS OF AMER'N EDUCATION SOCIETY,
52 Washington Street, Boston.—Aug. 23, 1830.

FACTS

*Showing the want of ministers of the Gospel in the United States.* (Continued.)

BAPTIST CHURCH.

*Comprising the Associated Calvinistic Baptists.*

The Baptist Tract Mag. for March 1830, published at Philadelphia, contains a corrected summary of the religious statistics of this denomination, collected with great care from original sources of evidence. The list is not complete: but the following is the number of ministers and churches, so far as obtained.

| | |
|---|---|
| Number of churches | 4270 |
| do. of ministers | 2800 |
| difference | 1470 |

GERMAN REFORMED CHURCH.

The following summary is not far from correct.

| | | |
|---|---|---|
| Congregations | | 500 |
| Ordained ministers | 120 | |
| Candidates | 15 | 135 |
| Difference | | 365 |

EVANGELICAL LUTHERAN CHURCH.

| | | |
|---|---|---|
| Congregations | (about) | 800 |
| Ministers | (perhaps in all) | 250 |
| Difference | | 550 |

CONGREGA'L CHURCHES IN N. ENGLAND.

It is estimated that not less than 5 *Congregational Churches are vacant in New* England: and probably that number of ministers, if well qualified and devoted men—could be immediately employed by this denomination, in addition to those now employed.

METHODIST CHURCH.

In regard to this church, it is not known to what extent, there is a want of ministers.

Other denominations might be named but the above statements are sufficient for the present purpose.

CONCLUSION.

Taking the difference in numbers between misniters and churches in the above denominations, as indicating the number of ministers actually wanting to give to each church and congregation the entire services of one man, we have the following result.

| | |
|---|---|
| Presbyterian Church | 449 |
| Episcopal Church | 200 |
| Baptist Church | 1431 |
| German Reformed Ch. | 365 |
| Evangelical Lutheran Ch. | 550 |
| Congregational Ch. (say) | 200 |
| | 3195 |

More than THREE THOUSAND ministers wanting to give to each church and congregation, belonging to six denominations of Christians the entire services of a Pastor.

But this is making no exceptions for superannuated ministers, for ministers sec-

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fully employed in some other branch of service besides that of Pastoral labor—such as Presidents of colleges, Professors, Instructors, Secretaries and Agents of benevolent societies &c., and for ministers who labor under some unfitness for the work to which they have devoted themselves. Subtract these from the whole number and there will be nearer FOUR THOUSAND MINISTERS now wanting to supply churches and societies actually organized and needing Pastoral labor in six denominations.

How many then are necessary to supply the destitute of *all* denominations—how many more to preach to the multitude who come under no visible organization—and how many more still to furnish only a small share of the missionaries who are wanted to carry the gospel to the Heathen?

PRAY YE, THEREFORE, THE LORD OF THE HARVEST THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST.

## FOREIGN.

### REVOLUTION IN FRANCE.

Among all the wonderful and unexpected events of this age of wonders, is that of a complete revolution in the French government, which took place between the 20th and 30th of July; some three weeks after the capture of Algiers by the arms of France, and, as we apprehend, before the conquest was completely secured

The cause of this revolution may be told in few words. The King had dissolved the Chamber of Deputies, hoping that a new election, which was ordered, would return a majority more subservient to the Ministry—less tinctured with liberal sentiments. But the result of the election was an utter defeat to the views of the King and his Ministers—a very great proportion of the Deputies elected being of the liberal party. This was attributed to the influence of the Press, and to apply an effectual remedy to the evil, the King issued a decree *dissolving* the new Chamber, and another decree placing the press under a surveillance which amounted to an entire prohibition of the circulation of any papers or publications which treated of political subjects. The editors of the papers in Paris immediately held a consultation, and with one solitary exception, resolved to disobey the decree. This led to the scenes which we give below. We have only room for a notice of the prominent events.—The detail of them, as given in the N. Y. papers, would occupy two pages of our paper, to the exclusion of other matters of more importance, if not of as deep interest, to our readers.

We give in the first place a few extracts from the public papers, to show the state and progress of public sentiment in Paris. The first is from the "Journal du Commerce."

VIOLATION OF THE CHARTER.—ABOLITION OF THE LAWS.

Violence has triumphed in the councils of the King. The constitution of the State is attacked in its foundations—the body politic is dissolved—France is replaced, by the crime of the Ministers, in the provisional situation from which the charter had saved it on the 4th of June, 1814.

The legal title, which would legitimate the raising of the taxes in 1831, has just been destroyed.

The crime for which Ministers are going to answer before the nation, has been characterized by the Royal Court of Paris in the sentence passed upon us with respect to the Breton subscription.—In condemning us for having published that document, the Magistrates have declared that the imputation was odious which ascribed to Ministers the intention of overthrowing the bases of the constitutional guarantees established by the charter, and the design attributed to them criminal, either to enact and to levy taxes not assented to by the two Chambers, or to change illegally the mode of the elections.

This odious imputation has become an official truth—this criminal intention is realized.

From the Globe.

After some preliminary observations, the *Globe* says however, the charter and the laws offer us a last resource. The ordinances are null, the Chambers are not dissolved. The dissolution is null, because the Chamber of Deputies has neither been assembled nor verified. As far as it exists, it exists still. It is regularly convoked for the 3d and at all events, according to the charter, it ought to meet on the 17th of August, we depend on its not failing to do so as the charter directs.

After all, we confide without fear the defence of legal liberty, by legal means, to the bravest nation in the universe: the days of a new glory are come to France.

The *Constitutionel* and the *Debats* have not been published this morning.

The editors of the *National* and the *Temps* have this morning resisted the officers who came to break up their presses. They did not resist by open force, but the officers who were accompanied with a great display of military force were obliged to force the doors. The presses where then defaced amidst the remonstrances of the proprietors: Since this morning the gendarmerie has been stationed on the Boulevards and about the Exchange.

There has been some disturbance at the Palais Royal, and at the hotel of Prince Polignac, the windows of which were broken.

From the National.

PARIS, July 25.—It has for these six months past often been announced that the laws would be violated—that a blow of arbitrary power would be struck. The good sense of the public refused to believe the report; the Ministry repelled the supposition as a calumny. However, the *Moniteur* has at last published those memorable ordinances which are the most striking violation of the laws. Legal government is therefore interrupted, and that of force has commenced.

In the situation in which we are placed, obedience ceases to be a duty. The citizens first called upon to obey are the writers of the journals; they ought to give the first example of resistance to an authority which has divested itself of a legal character.

Next follows an ordinance for suspending the liberty of the press, which a private letter of the 27th July says, will destroy hundreds of thousands of families—the keepers of coffee-houses and of reading rooms and libraries, editors, printers, publishers, papermakers. The *Constitutionel* sold between 15,000 and 20,000 copies daily—it will not sell 5000 hereafter. The number of voters disqualified by the Ordinance in the city of Paris alone is not less than 9,500. The number that will remain does not amount to more than 1,900

Since the first days of the revolution, Paris has not been so agitated as during the last two days.—The absence of all publicity contributes to this extraordinary excitement: people run to look for news. The police has caused a great number of coffee-houses, reading-rooms, and places where the journals were usually read, to be shut up. The papers which have appeared this morning without a licence are devoured amidst uneasy groups, and almost under the bayonets of the gens d'armes.—The immense population of Paris will not obey the ordinances. It protests by all the means in its power. The workshops are every where closed, the rich magazines of the street Richelieu, St. Honore, St. Denis, are one half open. The Palais Royal, so brilliant in the times of peace, so famous in the commencement of the revolution, is now but a gloomy prison. The gates are shut, and the garden and the passages cleared. The Tuileries are also shut. Every spot where a number of persons might collect is occupied by gendarmes, the Royal Guard, and troops of the line

Meantime the alarm increases every hour. Those who go from home out of curiosty or otherwise run the risk of falling in the midst of assemblages which are hurrying in all directions, and which the armed force has the greatest trouble to restrain. On both sides blood has flowed. Three gens d'armes it is said, have been killed, and several workmen, and even women, sabred and trodden unde foot by the horses. A word—a single word—the revocation of the ordinances, would suddenly restore tranquility as if by enchantment. But this word does not come; it is not even now hoped for, and the consequences of this inconceivable provocation are now incalculable. We would have it so, say the infamous mercenary journals. No, we would not have it so; but wo to him who has taken upon his head this terrible responsibility.—*National*.

MEETING OF THE DEPUTIES.

PARIS, July 28.—Couriers have been despatched in all directions to summons the Deputies to the post of honor. They will quickly arrive. Only 32 of them were at Paris yesterday. They assembled and will soon make known what they have decided. Only one thing preponderates in all their opinions—the immediate refusal of the taxes to an administration which has put itself out of the pale of the law, and the constitutional meeting on the 3d of August (the day for which the Chambers were convoked.)

PARIS, July 28.—Paris is in complete insurrection.

Early this morning the Royal insignia were pulled down and burnt in the Place Publique

The populace in a ferment traversed the streets, and stopped and disarmed the military.

Towards noon the National Guard appeared here and there in uniform. Some patrols of that Guard traversed various quarters of Paris

At this moment (half past one) I write amidst the firing of a regiment of the Royal Guard, and several pieces of cannon, which are directed against the rue de St. Dennis.

It is affirmed that the city of Paris is declared in a state of siege, and that the command of it is given to the Duke of Ragura.

The Exchange is shut.

Two o'clock.—The firing has ceased. I need not add that the cannon have prevailed: but all is not finished.

The deputies now present in Paris, to the number of about 50, have assembled and have decided—

"That they protested against the ordinances of the 25th July, as illegal and criminal.

"That they still consider themselves as the true Deputies of France.

"That a deputation should immediately go to the Commandant of the place, and to the Prefect of Paris, to ask them to re-organize the National Guard; that if they decline, the Guard itself was invited to meet, permanently to watch over the safety of the city of Paris."

The Deputies themselves have declared their meeting permanent.

[Here follows a protest against the proceedings of the King, signed by 62 of the new deputies who had arrived in Paris.]

Having presented these introductory extracts, which are designed to show the origin and causes of the Revolution, we subjoin the following very interesting letter, copied from the London Herald of Aug. 3d, detailing the history of the transaction in the order of events.—*N. Y. Jour. Com.*

DETAILS OF THE LATE CONFLICTS IN PARIS.

Letter from a Correspondent, dated

PARIS, July 30.

A postcript to my private note to you on Tuesday evening, (July 27) was couched in these terms:—"We are for a revolution."

On Tuesday evening matters began to wear a very serious aspect. The gendarmes posted on the Place du Palais Royal were incessantly attacked, by what you in London would call a mob of dandies, with a perseverance and desperation of which all the riots, revolts, tumults, or revolutions of England afford no example. They were supported, it is true by young bourgeois, and by the lower classes, but the majority, by five o'clock, were Paris fops, with rattans in their hands and pistols in their pockets Some of them were killed. Wishing to see something of the matter, I took a cabriolet and attempted to drive through the Place du Palais Royal, and got into the thick of the fight. The cabdriver had been a chasseur a cheval of the Imperial Guard. When we reached the tails of the horses of the line of gendarmes, posted opposite the Rue Froidmanteau, the excitement was too much for him The people were charged by the cavalry—fired their pistols in their faces, retired, and returned to the attack, with cries of *Vengeance!—Liberte! —A bas le Roi!—Vive la Charte!—Vive l'Empereur!—Vive Napolean II.!—La Mort a Polignac!—La Mort a Peyronnet!—Liberte ou la Mort!*—This was too much for my *cocher*. He lost his head, and charged the gendarmes *en arriere* with his miserable old horse. I seized the reins and checked him, knowing how much he was compromising my safety, but it was in vain, for rising on his feet, and flourishing his *Casquette* over his head, he roared with all his power *Vive l'Empereur!*

Heaven knows I am in no humor for provoking a smile, but this and a few other trifling incidents will better prove the state of the city, and of the parties, than a full description.

Determined, as some imagined the gendarmes to be at that time, I fancied I saw thus early symptoms of fear and indecision among them. Still they fought with certainty and desperation, but every moment their assailants were reinforced by boys, workmen, clerks, students, coachmen, and in short, all classes. The firing became every moment more sharp

I returned home, and after dinner was making my way again to the Palais Royal, when I met a band of men in the Rue Vivienne, bearing the corpse of one of their unhappy comrades. As they passed the Rue Colbert, where there was (*was*, indeed!) a Swiss post, the cries of vengeance were frightful. They took the body to the Place de la Bourse, stripped and exhibited it, surrounded by candles, and amid unceasing cries of *"Vengeance!"* and "Aux armes, aux armes!" The report of an odd shot fell upon the ear at intervals; but, although the streets were crowded, no other sound was heard, save those above mentioned. A little later and the lanterns were smashed, their long cords left dangling in the centre of the street, bringing to mind the dreadful use made of them 41 years before.—At ten o'clock the wooden guard house of the Place de la Bourse was attacked, the gendarmes expelled, and the guard-house itself set on fire. A party of Sapeurs Pompiers (firemen) arrived to extinguish the flames, but they would not be allowed to act, and suffered themselves to be disarmed.

Later all the armorers' shops in Paris were attacked, and every weapon carried off. At eleven o'clock comparative quiet reigned throughout Paris; but the nature of such a calm could not but be understood At four o'clock in the morning the people began to assemble at many points, but principally at the Rue St. Honore. The well-dressed mob of the preceding day reappeared, and reinforced, but were outnumbered by the terrible men from the Foubourgs of St. Antoine and Marceau. The Tuileries were approached, but no act of hostility occurred up to ten o'clock. In the mean while the brave of the *cidevant* Garde Nationale began to assemble on the Boulevards, in the Place de Greve, and in other places, with the certainty of death if defeated. At the same moment a new and most important incident occurred. The students of the Ecole Polytechnique, having been dismissed without their swords (lads of from 15 to 23 years of age,) joined the people to a man, then separated, proceeded singly to different parts to take the command of the people, or rather to receive it from them; and nobly did they repay the confidence so placed in them. In an hour an immense force was brought to bear on several points. The Hotel de Ville was attacked, carried, and became the *point de appui*. The depot of artillery in the Rue du Bac (St. Thomas d'Aquin) was equally carried, and the cannon carried off to the most important points, and worked with amazing coolness and effect for twelve hours by those heroic youths. The Tuileries were attacked, and defended by the 3d Regiment of the Garde Royale (all of whom were *Vendeans*) they were the first soldiers who fired on the people on Wednesday. Early in the day the Sapeurs Pompiers surrendered. A large proportion of the gendarmes soon afterwards followed their example—I should have said earlier that the whole garrison of Paris had been ordered out on the preceding night. The 5th Regiment were ordered to "Make ready" to fire on the people on the Boulevard.—They did so. "Present!"—and they turned their pieces on their Colonel, waiting with singular coolness for the word "Fire!" That officer immediately broke his sword upon his knee, tore off his epaulettis and retired. The people threw themselves into the arms of the soldiers, who received their embrace but maintained their position. *"Vive la ligne!"* (regiments of the line) was, in consequence, during the night, and ever since, a constant exclamation with the people.

At ten o'clock I went to the Place du Carousel. In the Rue Richelieu, and all the neighborhood of the Rue St. Honore, the parties were en face. The 3d Guards maintained the appearance of determination to fight. The people were accumulating frightfully. Not a word was spoken. The garden of the Tuileries was closed. In the Place du Carousel I found three squadrons of Lancers of the Garde Royale, a battalion of the 2d regiment of the Garde, and a battery of six pieces, also of the Garde. The Tuileries and Louvre were occupied by a regiment of Swiss Guards. Unhappy men! the example of former days was lost upon them.—They have perished!

A few soldiers of the Garde were eating their breakfast—all the rest, to whom I have referred, were on the qui vive, ready to mount or fall in.

I passed on to the Quai du Louvre. The Pont des Arts (a wooden bridge for foot passengers opposite the Louvre,) and the Palace of the Institute, were so crowded, that I turned, fortunately, to the Pont Royal At that moment a dreadful tirailliaid was heard in the direction in the Place de Greve. It was answered by a rolling fire in every direction, and in five minutes 15,000 of the finest troops in the world found themselves engaged with citizens, variously armed. Here was a small party of elderly men, National Guards, who, with a sangfroid equalled only by that of the beardless students of the Polytechnic School, opened their fire on the Garde Royale—horse and foot, and artillery, French and Swiss—taking especial care to avoid injuring the regiments of the line, who remained grave spectators of the slaughter that ensued. In another direction might be seen the ferocious Federes of the quarters St. Antoine and Marceau, with their pikes of 1815, or other less terrible looking weapons—thousands of women and unarmed people looking on and encouraging the popular party.

I have not time to do more than state the results.

For ten hours the war raged incessantly. On every hand, without intermission, musketry rolled, cannons thundered, shouts and cries were heard. I proceeded to a remote quarter of the town, which I found quiet as on ordinary occasions; but the cruel certainty that death ensued among some of the combatants every instant, the still more appalling doubt respecting the event, the dread of danger which menaced every man in Paris, and the doleful tolling of the tocsin, produced sensations the nature of which may be conceived.

I had sat for two hours, at a window overlooking the city, with a Colonel of the Imperial Old Guard His face was immoveable, but he spoke not a word. His practised ear detected what I could not have discovered, for, although a league and a half from the Hotel de Ville, the first words he uttered for 2 hours burst from his lips with a tone of triumph—*"Nous avons un point d'appui la."*

The Hotel de Ville had surrendered, and the new sounds proceeded from the victors and the retreating enemy. The "line" (the regiments of the line) fired no shot during the day. The 53d refused to act. The cannoniers of the Guard gave their pieces an angle of elevation which spared assailants who spared not them, for the intention was not ascertained.

The cavalry were cut up in a hundred charges.

The Ministers all ran off, save Debelleme, who was thrown into prison for allowing some of the journals to be printed.

At ten o'clock the Tuileries and Louvre still held out, but at that moment I saw marching along the Boulevard part of a regiment of Lancers, whose appearance indicated extreme fatigue. They were quickly followed by a portion of a regiment of infantry of the Guard. "These are new troops," I observed to a military gentleman of experience; "you know the regiments in the departments have been called up to town." "*'Tis a retreat*," said he, "they are in full *deroute*—mark how the drums, music, officers, and soldiers, are mingled; and behold, there is a wounded officer. They must be sorely pressed, for see how his leg bleeds, and is still unbound. Many of them are, moreover, without shoes!"

A regiment, or the remains of a regiment, of Cuirassiers, mixed up with Gendarmes de Chasse, next followed—the horses cut up, and the men fainting. Lastly, a portion of a regiment of the line followed with a melancholy air. The remainder of the three regiments first mentioned were dead, and as my friend guessed, the survivors with some soldiers of a regiment of the line, were on their way to join the King at St. Cloud, where they arrived in a most confused state yesterday.

I find myself getting into details again, without time to reduce them to order.

The attack on the Louvre and Tuileries was renewed early yesterday, and with success, but with great slaughter. The Palace was pillaged. The different barracks of the unhappy Swiss Guards were carried in the course of the day, and the Swiss (having refused to surrender) cut to pieces. At four o'clock in the evening there was not a man in arms against the people in Paris. The tri-colored flag waved once more over all the public monuments.—The joy was universal.

The appointment of General La Fayette to the command of the National Guard was a happy circumstance: 80,000 will be organized to-night.—At this instant the disarming of the rabble is in progress. There is a large boat at this moment receiving its melancholy freight of dead from the Palace of the Louvre.

The Duc d'Orleans will be King. He is marching to Paris in aid of the Bourgeois, at the head of his regiment of Hussars. Gen. Gerard is at the head of the armed force under La Fayette. The Royal emblems and every mention of Royalty have disappeared every where. The King of France, whoever he shall be, must be a very limited Monarch to receive the approbation of the people.

Napoleon II. is in the mouths of all the lower orders.

The newspapers will give you other particulars.

The troops are assembling in the Place du Carousel, to march upon St. Cloud, but there will be little fighting.

At the moment I write, there are placards posted with these words—"No more Bourbons!"

July 31. This is surely the most extraordinary nation on the face of the earth. The day before yesterday Paris was filled with 150,000 men engaged in mortal combat; its streets ran rivers of blood, and reverberated the thunder of artillery—the roll of musketry—the perpetual tapping of *pas de charge*—the tolling of the tocsin—the cheers of combatants—the shrieks and groans of the wounded and dying. Yesterday morning all was calm. The military service was performed with order and precision by 100,000 men, who never before figured as soldiers; under the influence, to be sure, of those heroic youths, the scholars of the Ecole Polytechnique, and the example of the national Guards. A decent gravity reigned every where during the day. At every instant were to be met men carrying on biers such of the wounded as could be transported to the hospitals with safety; 1500 of all parties are in the Hotel Dieu alone. While each of those unfortunate poor fellows passed, every man present spontaneously and most respectfully took off his hat. The dead were also honorably disposed of. The number in the Louvre was immense. Eighty were borne to a spot opposite the eastern gate of that building yesterday, and buried with military honors. Nearly as many were put on board of a lighter, and brought down the Seine to the *Champ de Mars*, and there appropriately interred. A considerable number, among whom were four Englishmen, who fell on the preceding day, were buried in the Marche des Innocens

The evening was, if possible, more interesting and imposing. Already had the principal portion of the Garde Nationale been reorganized, and with "the people," the persons dignified by the superior orders as the canaille, been put in possession of all the military posts of the metropolis, and occupied them with the air of veterans. Along the quays and streets the female inhabitants were to be seen seated in groups preparing bandages and lint for the wounded The passages (arcades) afforded striking instances of this benevolent disposition.

All the milliners, and their shop women and work women were to be seen sitting outside their shops (because those, being closed, afforded no light,) busily engaged in making lint.

Paris is so fortified interiorly that a million of men would hardly suffice to carry it. I forget how many thousand streets it contains, but every street of them is capable of long and protracted defence—the means for which, however, I do not feel at liberty to describe."

The Ecole Militaire surrendered yesterday.—The artillery from Vincennes marched up St. Cloud. The fortress itself remains in possession of the King's troops. The Duc de Bordeaux is said to be there. Poor child! I am sure he would not be molested. If menaced, he would certainly be preserved by the Garde Nationale, at the expense of their lives—yea, even the commonest laborer would answer for his safety, if he were thrown upon him for protection.

Many of the Cuirassiers surrendered their swords. The Lancers of the Guard, the finest body of men in the country, fought with heroism and constancy, but were dreadfully cut up. Many of them (private soldiers) were young men of family. The manner in which the Swiss fought, and the nature of the engagement, may be taken from the following instance. A company of them defended one portion of the Rue St. Honore. They were reduced to 60 when I saw them, and fought in three lines of single files. The people occupied the whole breadth of the street in front of them. The foremost Swiss soldier would fire, or attempt to fire, and would fall pierced with balls before he could wheel to gain the rear. The same occurred to the next, and so on until they had every one fallen.—The contest here, at the Louvre, the Tuileries, and at the Place de Greve, was maintained with the most deadly obstinacy. The Rue St. Honore, for two days, was a perpetual scene of slaughter.—There may be counted in the front of a house which forms the corner of the streets de Rohan and St. Honore, five thousand shot holes.

The shops are still very generally closed, notwithstanding the proclamation of the municipality. As you may suppose, much distress would be felt by the people, (being all unemployed) had not arrangements been made for their subsistence. The females requiring aid, receive bread and other provisions. The men on duty, in like manner, receive bread, cheese, meat, and wine, which the different parties parade through the streets, preceded by a drum.

The order that prevails reflects upon the people and their Chiefs the highest honor. The National Guard will have immortalized itself by its exemplary conduct in protecting persons and property from all possible injury. To the credit of the Parisians be it known, that amid all their excitement, no foreigner has been insulted; but I should exhaust all terms of eulogy, were I to dwell upon the valor of the French during the combat, and their excellent conduct when even flushed with victory over an obstinate and brave enemy.

Money is not to be had. The money changers have all disappeared, so that foreign coin, or securities cannot be turned into French specie.

The reader will have noticed the name of the venerable LA FAYETTE, as the commander in chief of the National Guard. A noble champion in a noble cause! The uniform, steadfast, zealous defender of liberty and the rights of man! The Duke of Orleans has been appointed by the Deputies, Lieut. General of the Kingdom, and has accepted the appointment.—*Jour. Com.*

The Deputies now issued a Proclamation, in which they say, "absolute power has raised its standard," and congratulate the people on its overthrow. They declare that the Duke of Orleans who has always been in favor of the liberal party, is Lieut. General of the Kingdom; &c. &c. And this is followed by a Proclamation from the Duke, issued at noon on the 31st July, addressed to the citizens of Paris. In this he makes known his acceptance of the appointment of Lieut. General, and assures them that the Chambers will assemble which will consider of the means of securing the reign of the laws and the maintenance of the rights of the nation.

The Proclamation of Gen. LA FAYETTE is below.

Fellow Citizens,—You have by unanimous acclamation elected me your General. I shall prove myself worthy of the choice of the Parisian National Guard. We fight for our laws and our liberties.

Fellow Citizens,—Our triumph is certain. I beseech you to obey the orders of the chiefs that will be given you, and that cordially. The troops of the line have aleady given way. The traitors who have excited the civil war, and who thought to massacre the people with impunity, will soon be forced to account before the tribunals for their violation of the laws and their sanguinary plots.

Signed at General Quarters,

"Le General du Bourg, LA FAYETTE.

"Paris, 29th July."

The people in the departments, so far as their sentiments were known, were all in favor of the charter.

Accounts to the 31st July represent the revolution as complete, and every thing moving on with perfect order and quietness. It is further said, that the King had abdicated in favor of the Duke de Bordeaux, who has been appointed Regent.

THE FRENCH AT ALGIERS.

The following is the second official communication of General Bourmont from Algiers:—

*To his Excellency the President of Ministers.*

LA CASSAUBA July 8.

Prince—The taking of Algiers seemed necessary to lead to the submission of all parts of the regency. The more the Turkish soldiery was feared the more has its prompt destruction raised in the minds of the Africans the power of the French army. The soldiers themselves have set the example of obedience. In each of their barracks a few soldiers have sufficed to disarm them. At the first order that they received, all have brought their muskets, and their yatagans to the place appointed. It has been intimated to them that the fathers of families would be permitted to remain at Algiers, but that the unmarried men would be conveyed by sea to whatever place they should choose. This decision appeared to make but little impression on them. Most of them are natives of Asia Minor have requested to be taken there. The number of soldiers connected with the barracks is about 2,500. These are all unmarried; many of them are old and unfit for military service. The bravest and most robust have perished in the late campaign. The married soldiers are lodged in private houses: their number does not seem to be above 1000. For the last three years the blockade made it almost impossible to obtain recruits. A considerable reduction in the strength of the military force was the consequence.

"The Dey came yesterday to see me at La Cassauba. He expressed a desire to go and settle at Leghorn. He will be conveyed thither on board a frigate. Admiral Duperre is taking measures that the unmarried Turks may be embarked almost at the same time. The Moors and Jews look for their departure with impatience. Then, and not before, will they think their yoke forever broken.

"The Dey of Titery has been the first to perceive that it was impossible for him to continue the struggle. The day after that on which the French troops took possession of Algiers, his son, who is hardly 16 years old, came to inform me that he was ready to submit, and that if I agreed to it he would come to me himself. This young envoy acquitted himself of his mission with a simplicity like that of the sages of antiquity. I delivered him a safe conduct for his father, who on the following day came to Algiers. I have left him at the head of the government of his province on condition of his paying to us the same tribute as to the Dey. The condition was accepted with gratitude. The inhabitants appear to be convinced that the Beys of Oran and Constantina will speedily follow the example of the Bey of Titery.

"Orders have already been given to send back to France the materiel of the artillery which had not been landed. The train of artillery employed in the siege remains almost entire. We have found here an immense quantity of powder, cannon balls, &c. and above 2,000 peices of cannon, almost all of bronze. The value of these articles—that of iron belonging to the government—and, above all, that of the treasure, of which the Paymaster Gen. is taking an inventory, seems to be sufficient to pay the expenses of the war.

"All the French prisoners who were at Algiers were delivered to me on the 5th, in the morning before the French troops took possession of the place.

The heat has been very great for some days past. Several times Reamur's thermometer has been at 28 degrees. Though the siege continued only six days, the activity with which the works were carried on has caused the troops to sustain great fatigues. Dysenteries are becoming more frequent, but those who are attacked by them are not so ill as to quit their corps.—We have hardly 250 fever patients in the army. The number of men put *hors de combat* since the 14th is 2,300, 400 are dead; 1,900 wounded have been removed to the hospitals. Here as in Egypt they soon recover. Most of the fathers of those who have shed their blood for their country and the king, will be more fortunate than I am. My second son had received a severe wound in the battle of the 24th. When I had the honor to inform your Excellency of this, I was in full hopes of preserving him; this hope has been deceived; he has just expired. The army loses a brave soldier, I lament an excellent son. I beg your Excellency tell the king, that though struck by this family misfortune, I shall fulfil, with no less vigor, the sacred duty which his confidence imposes upon me.

I have the honor to be &c.

(Signed) Count de "BOURMONT."

ALGIERS, July 8.

Notice has been given to the Turkish subjects to quit the territory of Algiers immediately; that those who possess real property had a delay of 8 months to sell it, and that at the expiration of that time the property not disposed of should be sold at public auction and the said Turkish soldiers should be conveyed by the French vessels out of the territory of the Regency of Algiers, with an express prohibition to return.

The Editors of the Journal of Commerce have the following letter dated London July 14th.

The Corn market has advanced very much during the past week; and American Flour is now saleable at 34a35s, in bond, and we hear of a small lot having obtained 37s. It is now pretty certain that we shall have the duty at the nominal rate of 1s per quarter on wheat, and 7 1-2d per bbl. on Flour, which will make the latter worth 40s or 45s compared with the English sack of 280 lbs. at 60a65s. The weather has been fine for the last few days, but the long continuance of cold and wet has injured the wheat, and we fear it will scarcely be an average crop under the most favorable weather. France is likely to want considerable foreign supplies, and has already been purchasing in the Northern markets.

From the Journal of Commerce.

Kean the actor, is about to revisit this country. It might be well for the morals of our youth if he would stay where he is.

Seats in the new Parliament have been sold for £1,500 per session, which is thought a better bargain than giving the market price, namely, 5,000 guineas for the whole Parliament.

A Liverpool paper of the 17th says, "Accounts from the North of Scotland are filled with melancholy details of dreadful inundations. The rivers have burst their banks, and the crops in several places were utterly destroyed.

*Distress in Ireland.*—Subscriptions have been opened in Liverpool for the relief of the distressed poor in Ireland. A Circular issued by Rev. Dennis Collins, Secretary of the Kantuck Relief Committee, says,—

"Remarkable as are the annals of famine and distress in this unhappy country, never did these sad visitations of Providence appear in more appalling forms than at present. The situation and neighborhood of Kantuck is, in this respect, particularly to be deplored; for out of a population of 2,800 persons, of which the town alone consists, not less than 1,200 are to be found as paupers on the books of the Committee, and applications to the same effect are constantly increasing on them."

The following letter from the Secretary of the Royal Patriotic Society of Sweden which was received a day or two since by a Swedish gentleman in this city, will be read with special interest by those who wish well to the cause of Temperance.

[Translation.]

STOCKHOLM, 28th May. 1830

By foreign journals, received here, it appears that Temperance Societies have been formed in the Free States of North America, the object of which is to put down the immoderate use of spiritous liquors. The results obtained by those Societies, if the accounts we have received be not exaggerated, are so surprising that they have attracted the particular notice of the Royal Swedish Patriotic Society, and created a desire of becoming acquainted with their organization and mode of proceeding. It is for this purpose that, in my capacity of Secretary of the said Society, I have to solicit your procuring and communicating all the information in your power to obtain, the North American Temperance Societies, which, it is said, publish a journal giving an account of their proceedings and progressive attainments.—Should this publication contain information applicable to other nations as well as to America, sufficiently interesting to be subscribed for by the Royal Society, you will oblige us by sending what has been published, the expense of which shall be satisfied' &c.

## SUMMARY.

*War among the Indians.*—It appears that a kind of exterminating war has broke out between the Cherokees, Shawnees, Delewares and other tribes of Northern Indians lately removed from Texas, and the Tahucanies, Wacos, and Comanches. Colonel Bean writes from Nacogdoches under the date of 29th May, to a gentleman in this place, that the Cherokees, Shawnees and Kilkapoos have gone to war with the Tahuacanies and Wacos; that they have had one battle, in which the latter lost thirty killed and the former five.

It also seems that the Comanches have been driven from their former hunting grounds at the head of the Brazos and Colorado, and forced to seek refuge in the S. Western part of Texas, and on the Nueces and Rio Grande, by a tribe of Indians heretofore unknown to them.

A small quantity of flour was sold on Monday in Philadelphia, at $6, and it is probable the price will be maintained.

ROCHESTER HIGH SCHOOL.

We are this moment informed, and we communicate the information with peculiar pleasure, that Mr. S. D Moon, who has been some time the Principal of this School, and Mr. F. N. BENEDICT, who has been somewhat distinguished as a teacher in this village, have been engaged by the trustees of the High School to take charge of this Institution,—and we are confident that parents who have daughters to educate, will feel that a great desideratum is obtained by the employment of Miss MARY ALLEN to take charge of the FEMALE Department. The celebrity she has acquired as an instructress, in Livingston Co., at Henrietta High School, and recently at Pittsford, will insure her the patronage of the public. The Monitorial system is to be ABANDONED!!

*New Agent for the Observer.*—Alvan Ingersoll, Buffalo.

The Synod of Geneva will hold its annual meeting at Salina on the first Tuesday in October next, at 4 o'clock P. M. The stated clerks of the Presbyteries within its bounds, are particularly requested to see that their Presbyterial Report and their narratives of the state of religion be forwarded to Synod at Salina.

TIMOTHY STOW, *Stated Clerk.*

NOTICE.—The Christian Almanac, for the Western District, for 1831, is received at the Depository of the American Branch Tract Society, No. 137, Genesee street. All who feel the importance of circulating this valuable Periodical, should avail themselves of its early appearance, and endeavor to get it at least into every christian family. To those who purchase 100 copies, the price is $3,50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society Utica."

*NOTICE.—The Synod of Genesee will commence its annual meeting at Le Roy on Tuesday the 14th of September inst.*

## MARRIED

At Seneca Falls, on the 24th ult. by the Rev. Mr. Orton, Mr. Wm. Arnett, to Cornelia P. Chapman, daughter of Simon Chapman Esq. of that place.

On the 30th inst. at Niagara Falls, by Rev. Mr. Elliot, Rev. J. Goodell of Auburn Seminary to Miss Lucy Child of the former place. And immediately after the ceremony was performed, commenced their journey to Cleaveland (Ohio,) where they are to join seven other clergymen with their wives on the way to Missouri, sent thither as Missionaries o the cross.

At Bethel, by the Rev. Mr. Gaylord, Mr. Wanton Ellsworth to Miss Jane Groversbech.

In Canandaigua, last Wednesday morning, by Rev. A. D. Eddy Mr. Parley Palmer, to Miss Jane Maria Murray.

## DIED,

At Ann Arbor, Michigan, Gideon Willcox son, Esq.

At Olean, Cattaraugus co. on the 26th ult., Mr. William H. Bouton, aged 24 years.

In Canandaigua, last Wednesday evening, after a short illness, Eliphalet Taylor, Esq. aged 68.—Yesterday, Moses William, aged 15 years, son of Mr. Horace Wheeler, of West Meudon.

## ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat, | 87 | —, mess, .. bbl | 12 13 do's. |
| Flour, | 4,75 | Potatoes, | 25 |
| Oats, | 18 | Butter, lb. | 10 12 |
| Corn, | 44 | Lard, | 6 to 7 |
| Beef, fresh cwt | 2,50 | Eggs, doz. | 10 12 |
| Pork, do. " | 3,50 | Cider, bbl. | 1,00 a 125 |
| Salt, | 1,50 | | |

Rochester price of Pot ashes $105 to 107 5; per ton; Pearls 110.

New York price of Pot ashes 103,20 Pearls 115,50 to 115 00.

DYSPEPSIA.—Pain in the head, pain and yellowness of eyes, yellowness of the skin, a flabby and soft state of the skin and muscles, lassitude, aversion to all efforts of body and mind except that of magnifying the ills of life—often an unnatural craving for food, which, when taken, produces oppression, and gaseous eruction—irritability, weakness, emaciation, and hypochondriasis, are the concomitants of the familiar disease Indigestion.

Among the many remedies proposed for this distressing complaint, none has had a more extensive use, or been found to afford comfort and relief in more cases, than James' Anti-Dyspeptic Pills. The author of this remedy practically anticipated the views of Broussais, in referring dyspepsia to gastroenteritic irritation. He considered the seat of the disease the mucus membrane, or, in the language of modern anatomy, the digestive tissue. The remedy is in consonance with this view, and after long experience, and repeated efforts at improvement, is still offered for general use Experience, usually, perhaps always, the best guide, has induced thousands to return to the use of these pills, who have tried and abandoned other remedies. The pills can be taken without disgust, or even inconvenience. The character of dyspepsia is essentially chronic; it admits of a gradual, not an instantaneous cure. Perhaps the cure may be facilitated by mechanical means—it certainly is by temperance, exercise, change of climate, and by causes that affect the mind; but in all cases it will be hastened, and the chances of relapse diminished, by the Anti-Dyspeptic Pills.

September 18, 1830. 4t 3m

Central Library of Rochester and Monroe County
Historic Newspapers Collection



From the Religious Intelligencer.

RAVAGES OF INTEMPERANCE.

Mr. Editor—Within the last ten days, I have visited the place of my nativity, which is within a few hours' ride of New Haven. It has always been a source of gratification to me, that the town which gave me being, was noted for its morality and steady habits. But that besom of destruction which had well nigh ruined our country, has made sad ravages in this my native village.

Having more leisure during this visit, than I have had for a number of years, I was led to look back to the scenes of my childhood and youth, with a melancholy pleasure, and after walking about the neighborhood, calling on some with whom I was once acquainted, and inquiring after others who were associates of my childhood, I sat down with a heavy heart, and sketched the following sad picture. It seems almost incredible to myself, that such a change could be effected in the lapse of 18 or 20 years, yet it is a *true bill*, and I have no doubt that similar results may be traced in other places.

The immediate neighborhood I have described, comprises 22 houses, which are all on both sides of my former residence, and for the sake of system, and of making myself intelligible, I shall number them, and take them in rotation, as I shall have occasion to refer to different houses as I proceed. No. 1 was the residence of Deacon ———, who at the period I allude to, was a merchant doing a flourishing business in a store adjoining. He was a retailer of spirituous liquors, his sons were his clerks; their father thought drinking twice a day was justifiable, and often necessary, and kept a decanter or bottle filled with the good creature, to which of course all had access. Now the house is occupied by another family; the store is removed, his family have no right in the property—he is dead—the oldest son is a drunkard—the second has abandoned his wife, and is an intemperate sailor in the navy. Two have died sailors and hard drinkers, and not one truly respectable representative on the male side is living. No. 2 was occupied by a family who likewise were moderate drinkers, and who also retailed rum, &c.; the result shows at least two heads of families have died drunkards. No. 3 maintained drinking twice a day, and oftner if wanted. At present the father, and six out of eight children are dead, mostly intemperate, all drinkers; the property has passed into other hands, who are descendants of No. 20, and are intemperate. No. 4 presented one of the most respectable and promising families of the town; the man was a magistrate, had a liberal education, went 17 years as a member of the Legislature, had a beautiful situation, but drank then too much. The property was drinked up, and has passed into other hands. He separated from his family, and died in an obscure building without attendance, a horrid and disgusting instance of drunkenness. His family are scattered and dead, and have become extinct in the town. No. 5 was occupied by two families—the first died intemperate, and the name is nearly forgotten; the second was an industrious mechanic, a member of the church and in good circumstances. He became a confirmed sot, separated from his family, spent his property, came on the town, and the property is in other hands; but drinking is still maintained in a temperate way in the same place. No. 6 was an industrious temperate drinking man, and had a good property; now he is a confirmed drunkard, (as I saw him reeling through the streets) and lives on his former property as tenant, his family of children have from necessity or disgust, scattered throughout the country, some of them moderate drinkers. No. 7 was occupied by an intemperate husband, but a moderate drinking wife. He is dead, a complete sot; she is now a drunkard, and laboring from house to house, while their residence has fallen into the cellar. No. 8 was occupied by a family who sustained total abstinence in one, and moderate drinking in another of the heads of the family. As much is consumed now as formerly, and one at least of their children, is a drunkard. At No. 9 regular drinking twice a day at that time, and afterwards increased, has killed one of the heads of the family. At No. 10 the same practice shows the same result, and the remaining head is a sot. No. 11 showed an industrious mechanic drinking twice a day, and oftener when hard at work; now he is a drunkard, or very bad drinker, has spent all for rum, and has a son who is following in the same steps, living at No. 12. No. 13 was his father's residence, who was a mechanic, and always had his "11 and 4 o'clock." He is dead and has left another son, who with No. 11, has spent the residue of the property, and is intemperate. At No. 14 was an intemperate man who died a drunkard, and has left a son who is a tenant on the property, and a confirmed sot. No. 15 was an industrious and thriving mechanic, but had "11 and 4 o'clock;" now he is a drunkard. No. 16 was a professional man, who was intemperate. During a revival some years since, he was as is supposed, hopefully converted, and removed from the property which he sold; and is still a temperate and reformed man, but his successor, who was a thrifty young moderate drinking merchant, is an intemperate drinker. No. 17 was a playmate, left with property, but had a moderate drinking mother; both are now intemperate. No. 18 was a respectable magistrate, and drank temperately, but his wife was intemperate; now two of the sons who survive their parents, who are both dead, live tenants on the property, are confirmed drunkards and sots. The large property left the family is expended, and without exception so far as I know, every child and many of the grand-children, is either intemperate, or has died a drunkard. No. 19 is a 11 and 4 o'clock drinker, son of No. 20, and is *sometimes* drunk. At No. 20 was a respectable mechanic, who punctually dealt out to a large number of workmen, his sons included, as much grog as they wanted, two or three times a day; now his property is gone—he and his wife died drunkards, and almost every child has, or is following the same steps; not a respectable man among them. At No. 21 was an industrious thrifty mechanic; now his property is mortgaged for rum—three children have died intemperate, and he has separated from his wife. He has always practiced moderate drinking until within a few years, but now is a drunkard. No. 22 was occupied by a child of No. 18, who drank occasionally, and since immoderately, left the property in the hands of a "11 and 4 o'clock" thriving merchant, who is now intemperate, and a violent enemy to the cold water society. You see what a neighborhood rum has made of this once happy little circle, all within a few rods of the place, where were spent my happiest days. Who can read such a recital, and not tremble at the result of MODERATE DRINKING.

From the Journal of Humanity.

THE TEMPERANCE MATERIA MEDICA.

By Thomas D. Mitchel, M. D.

My very worthy friend and fellow student Doctor Emlen, not long before his decease, published an essay,* touching the the application of the principles of temperance to the prescriptions of medical men. It was my intention, at that time, to have followed up his views, by an humble effort of the kind I am now about to make, but circumstances hitherto prevented the accomplishment of my object. I intend at present to particularise wherein useful substitutes may be employed with great advantage, for the too common spirituous recipes with which our books of physic abound. There are some physicians, even at this stage of the march of the Temperence cause, who seem to have doubts respecting the propriety of dispensing with ardent spirit, in the treatment of disease. These gentlemen have not I presume, given the subject the degree of attention which it merits, or they could not, in my opinion remain in doubt for a single moment. The vast improvements in pharmacy which have been made within a very few years, seem to have been designed as powerful aids in the noble enterprise of banishing ardent spirit from the list of remedial agents. They have come in, most happily, to preclude every objection an intemperate physician might raise against the disuse of alcoholic mixtures, and to take away every plea that the most temperate might urge, for drenching his patient with "liquid fire."

I have been asked again and again, what I would do with violent attacks of colic and other painful affections, if I were prohibited the use of laudunum. These queries were not made by physicians, it is true, but they were medical men, who state cases, as they know them, on no better grounds. We all know how admirably adapted the salts of morphium are, to the various cases in which we have been accustomed to employ the tincture of opium. A grain of sulphate of morphium dissolved in an ounce of mint-water, furnishes an anodyne, that is more pleasant, and in every respect more desirable as a remedy, than laudunum, paragoric elixir, Godfrey's cordial or any thing of the kind. One tea spoonful of the mixture is equal to 15 drops of the laudanum of the shops.—Pharmacy having presented us with this delightful salt, we are utterly inexcusable if we resort to alcoholic solutions of opium as an internal medicine, in any case whatever. There is no possible result to be effected by opium, that cannot be produced as perfectly, to say the least, with the salts of morphium, as with the spiritous tinctures of that important agent.

The same is true of the Bark, which, a few years ago, was employed more extensively than all other remedies put together. I have often recurred with feelings of no very agreeable sort, to the statement of an eminent Professor, long since deceased, that a large portion of the class of drunkards was made by too frequent prescriptions of tinctures of bark. During the prevalence of intermittents, these tinctures were prescribed not only to the sick by way of remedy, but to the healthful as preservatives.

It cannot be doubted, that in hundreds of instances the already existing relish for strong drink was thus increased, while it was incurably formed in others, who before had been temperate in their habits. It is consolatory to the writer, to reflect on the course he has pursued in this matter. I have not, in the course of almost 20 years practice, exhibited a quart of any sort of tincture of bark; nay more I have not used a single pound of the bark as such in my life, although extensively engaged in the treatment of ague and fever. This fact as well as the reasons of my method of employing arsenic as a substitute were published in 1820 in the American Medical Recorder. Great as is the dread of the poisonous qualities of arsenic, it is a harmless agent even in the hands of the boldest practitioner, when contrasted with the enticing and bewitching influence of the morning, noon, and evening dram, dignified and disguised with the name of *Huxham's Tincture* or the *Simple Tincture of Bark*. But if any object to the œdematous effects of arsenic, or any other occasional consequences, the sulphate of quinine the extract of cinchona, and other preparations, are substitutes equally applicable, and in my judgement, vastly superior as remedial agents, to the bark or its tinctures. Were it a capital offence to employ ardent spirit in the administration of the bark, I should not feel myself in the least restricted. My range of remedies for the cure of fever would be as wide as I could desire it, the necessary inference thence is, that spirituous menstrua are wholly unnecessary in the exhibition of peruvian bark. I am fully apprised of an objection that may be started by some, who are more fastidious than wise. It is a fact, that in the formation of morphium, quinine, and other vegetable extracts, alcohol and sulphuric ether are used in small quantities, for the purpose of obtaining these essential principles detatched from foreign matters.—But when thus detatched, they are just as free from the contaminating influence of ardent spirit, as is pure gold of the fire that has separated its dregs. I have no wish to exclude alcohol from the *laboratory* of the manufacturing chemist, nor from entering into any truly good work for the benefit of mankind; and if men will only permit it to remain *there*, drunkenness will soon cease from the land.

I believe there is not a single vegetable production of medicinal value that cannot be much better administered in the form of powder, pill, decoction, infusion, syrup or extract, than in the shape of tincture; and in my humble judgement, nothing stands in the way of the general acknowledgement of this position, but the force of habit and all controlling prejudice.

I have no objection to the use of the sweet spirits of nitre, or to any of the ethers although I feel no difficulty in expunging them also, if any object that they are the product of alcohol in part. It is not at all probable, that any man would become intemperate, in the ordinary sense of that term, by the use of these articles, and the comparitively high price renders it certain, that they will never become the general agents for producing intoxication.—But we are possessed of remedies in abundance, that readily yield us every result that sweet spirits of nitre or any of the ethers can produce; and if they were all blotted from our prescriptions and banished from the shops, however others might complain, I should not feel myself cramped at the bed side.

But we are told that low states of fever require the combined influence of all the stimulants we can collect, and that typhus patients will sink irrecoverably, if brandy be withheld. This seems indeed, "the taking of the bull by the horns;" but it is only after the knife has rendered him harmless. I never saw any good result from the use of ardent spirits in typhus fever, that could not have been produced by other means. Often have I witnessed their administration, and sometimes have given them with my own hands, in quantities larger than some persons would be willing to believe, without one particle of benefit resulting. If porter, wine, and the salts of morphium, and other similar articles, together with external stimulants, be insufficient to raise the prostrated powers of the system, it is perfectly idle to expect that result from the use of brandy. Has no one seen a recovery from the lowest state of prostration, where neither wine nor brandy entered into the remedial treatment?—I refer for an answer to this enquiry, to the cases on record, amply attested and therefore to be credited, where opium, and yeast and sinapisms, and blisters constituted the whole array of medical prescriptions; and the rules of inductive philosophy teach me that the same thing is yet practicable.

This subject has for a long time occupied my thoughts; and I am fully satisfied that an apothecary and some twenty or thirty physicians might, by a combined effort, furnish a satisfactory illustration of the positions I have already laid down. Suppose such a combination to exist in any given town or city, based on the principles of the total disuse of spirituous liquors. The shelves of the apothecary would present to our view the various articles of Materia Medica, unmixed with Alcohol, in any form. The recent pharmaceutical preparations, such as the essential principles extracted from vegetable substances, and the salts resulting from chemical combinations with those principles, would constitute an important department in his shop. Powders, pills, extracts and syrups, would have a conspicuous place; while the acids, and perhaps the others would be almost the only liquid agents kept in the establishment. There are two or three tinctures which might perhaps be admissible, on the ground of their exceeding offensive properties, making it a matter of certainty, that their exhibition could not possibly promote intemperate habits. But I am willing to dispense even with them, for this very good reason, that I can gain every desirable end in practice without their aid. I know something of the power of prejudice, and am capable of appreciating, in some degree, the force of habit. But as I am unconscious, that my treatment of disease is less successful than that of my brethren, and as tinctures very rarely, if ever, inter into my prescriptions, I think it not without sufficient reasons, that I have ventured to repudiate their internal use in the practice of medicine.

The external application of spirituous liquors is not subject to the objections that lie against their internal exhibition. But even in this respect, caution is requisite, and physicians ought not to apply them, even externally, in their unmixed form.—There are no cases, within my knowledge, in which ardent spirits would not be equally efficacious and perhaps more so, as an external agent, when holding in solution, camphor, cantharides, guacum, assafœtida, or mixed with spirits of turpentine. The tender surface of infant bodies may be adduced as an exception to this statement, but it is not sufficient to justify the use of unmixed spirituous liquors. And here by the way, let it be remarked, that the practice of bathing new-born infants with brandy or rum, is an unnatural and foolish custom, kept up by prejudice and irrational habit; and it too often furnishes a pretext for the nurse, to try the strength of the article in another way, that I need not mention. Infants washed only in soap and water, have to my certain knowledge fared quite as well as those whose tender skin has been irritated by spirits, holding in solution cayenne pepper and other equally offensive articles, in the form of brandy.*

But in ordinary cases of infantile colic and the like, we may most happily substitute the black drop diluted with water, or the mixture of sulphate of morphium and mint water, moderately heated. These applied over the region of the stomach and along the spine, aided by such internal remedies as are in common use (spirituous potations excepted) may be relied upon, as equally efficacious, and in every respect more desirable than the ordinary affusions of the abdomen with raw brandy or Jamaica spirits.

Let the friends of temperance make a serious and decided effort, to establish the cause on the extended basis of which we have now given a very imperfect outline, and there is every solid reason to calculate on ultimate success.

*Frankford, Pa. Aug.* 1830.

*Vide Accum on Culinary Poisons, for an account of the adulterations of brandy.

RESULT OF SUNDAY SCHOOL INSTRUCTION.

In the subjoined extract of a letter from an Elder in the Presbyterian church in North Carolina, the reader has a testimony in favor of Sabbath Schools, of the most encouraging nature. Our correspondent writes in substance as follows:

"As I find by reading your paper that you are a warm friend of Sunday schools, I here give you an account of a glorious revival of religion in the Allemancy school, which under God, I have superintended nine years. During seven of that time, I had many discouragements, and sometimes thought I was laboring in vain, and spending my strength for nought. When I was almost ready to sink, God was pleased to bring a promise to my mind, which encouraged me to wait for his salvation. I immediately began to examine myself to see if I were sincere—and the desires I felt, which, there is no doubt, were from God, led me to pray earnestly that I might see his salvation.

"On the first Sabbath in April, 1828, a day long to be remembered, I had a Bible class of 30 young men and women.—I was examining them on the parable of the wise and foolish Virgins. In the explanation of it they were told, that the Bridegroom, the Lord Jesus Christ, was now coming—go ye out to meet him. I was silent, and looking around, I saw the tears, stealing down the cheeks of a number. On the Saturday evening following, at a prayer meeting, one of them, a young female professed a hope through the blessed Saviour. This was like lightning to the church. Old christians who had been sleeping, like the foolish virgins, arose and trimmed their lamps. In one year from that day, *seventy-four* persons who were connected with the school, professed to have hope of salvation in the Lord Jesus, *forty-four*, of whom have been admitted to the communion of the church, and the remainder stand propounded; seven of them are under twelve years of age. In the Bible class, 28 of the 30 members have found comfort. One thing I will mention, which appears to be remarkable providence as is the fact—*that but one person of the seventy-four has backslidden; and he is a youth whose father is a drunkard and has a distillery.* The revival seemed to be making progress during the winter and spring, and on the last three Sabbaths thanks be to God, he has poured out his spirit in a wonderful manner. The school has about 140 scholars—41 are in the Bible class. My dear sir, I cannot now tell you half of the wonders the Lord hath wrought for us. Pray for me, that the Lord may deliver me from self, and keep me humble.

"I remain yours, &c. ——"

*G. Rel. Tel.*

From the Evangelist.

REVIVAL OF RELIGION IN VERNON, CONNECTICUT.

A friend from the neighborhood of Vernon informs us, that this place is visited with a more powerful work of grace than has been witnessed there for many years past. Although the work is of very recent date, there are already about 30 rejoicing in Christ as the hope of their salvation. Very many others are making the important inquiry "What must I do to be saved?" We hope the time is at hand when Connecticut will be generally overshadowed with a cloud which will yield an abundant shower of grace. It is now about 7 years since that state has been visited with any thing like a general and extensive revival of religion. In the years 1822—'23 God wrought great things for that people. In one chain of revivals there were supposed to be at least 2,000 hopeful conversions. That the cloud which now overhangs Vernon, may spread and refresh the whole land is our most earnest prayer.

REVIVAL AT SHEPHERD'S-TOWN, VA.

By a letter from this place, bearing date Aug. 17, we learn that a revival is going forward in this place with unusual power Our correspondent writes as follows: "The Lord is *now* working wonders among us. We began to feel the special influences of the spirit about one month ago. For the last three weeks conversions have occurred daily. This evening in a meeting at my house there were 10 hopeful conversions. There have been more than 60 converts within the last 3 weeks. There is a greater power in this work than in any that I have ever witnessed—views of the awful nature of sin are uncommonly clear and deep. The temperance cause keeps pace with the religious excitement.—*Evangelist.*

Yours, &c.

REPUBLICANS AND ROYALISTS.

The generality of the people through the land, (I say not all, or every one) who were then called Puritans, Precisions, Religious Persons, that used to talk of God, and Heaven, and Scripture, and holiness, and to follow sermons, and read books of devotion, and pray in their families, and spend the Lord's day in religious exercises, and plead for mortfication, and serious devotion, and strict obedience to God, and speak against swearing, cursing, drunkenness, profaneness, &c. I say, the main body of this sort of men, both preachers and people, adhered to the Parliament.

And on the other side, the gentry, that were not so precise and strict against an oath, or plays, or drinking, nor troubled themselves so much about the matters of God and the world to come, and the ministers and people that were for the king's book and recreations on the Lord's days; and those that made not so great a matter of every sin, but went to church and heard common prayer, and were glad to hear a sermon that lasht the Puritans, and which ordinarily spoke against this strictness and preciseness in religion, and this strict observation of the Lord's day, and following sermons, and praying *extempore*, and talking so much of Scripture and the matters of salvation, and those that hated and derided them that take these courses, the main body of these were against the Parliament.

[*Richard Baxter.*]

BOARDING, *on moderate terms, in a Presbyterian family, a short distance west of the Brick Meeting-House, and in the north part of Sophia-street, directly opposite the residence of Mr. Byington. Rochester, Sept.* 2, 1830.

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises. HOSEA PRATT.
Brighton, April 16, 1830. 6:36

MAY, 1830.
*ROCHESTER CASH STORE.*
HILL & PEET,

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

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

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

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

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality.
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

Canal Transportation.
HUDSON & ERIE LINE.
ALLEN, TIBBITS & CO.

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED in connection with Pattison & Hart's Line of Tow Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steam boats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo*,
E. FOLSOME, *Lockport*,
ALLEN, TIBBITS, & Co. *Rochester*,
JAMES MOORE, JR. *Syracuse*,
JOHN T. TROWBRIDGE & Co. *Oswego*,
BUTLER, M'DONOUGH, & Co. *Utica*,
J. H. HOOKER, } *Troy*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany*,
THO'S. M. SOUTHWICK, } *Counties Slip*,
P. HART, JR. } *New-York*.
April 9th, 1830. 15tf

HARMAN, JONES, *House and Sign Painter, Glazier &c.*, No. 42, Main-st. keeps constantly on hand an assortment of Paints, Oils, Sp'ts Turpentine, Sash, Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color, ground and mixed fit for use. He will also do country jobs and furnish all materials for the same. Windows furnished of any size in good style very cheap. May 24, 1830. 22 6m

APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing, and Woollen Manufacture.* The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known.—Inquire at this office.—June 4. 23 tf

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* The subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

JOB PRINTING NEATLY EXECUTED AT THE OBSERVER OFFICE.

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

FURNITURE,
OF ALL KINDS, MADE AND SOLD AT THE
Cabinet Warehouse
Near the East end of the Bridge Main-st. Rochester. F. STARR.

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

CLINTON HOUSE,
EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House, has become the lessee of this splendid establishment, (having fitted it up anew, and furnished it in a style suited to the taste and convenience of visiters, he has opened it for the reception of company under auspices which, he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS; and they may be assured of meeting every attention and convenience which the most assiduous labors can insure.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 26tf

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

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

PATENT CAST IRON SKEINS.—The subscriber has constantly on hand for sale, Tuckey's Cast Iron Skein for Wagon and Carriage Axletrees. A new invention acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in want of the article are respectfully invited to call and examine for themselves. JOHN BEAN.
East Rochester North st. one door north of Main st.
Aug. 27, 1829. 3m 36

JOURNAL OF HEALTH. Price $1.25 per annum. The subscriber, agent for the above work, has now on hand complete setts from the commencement.
He is also agent for the JOURNAL OF LAW,—price $2 per annum. 3t, 3w. P. LOOMIS

LECTURES on Universalism, by JOEL PARKER, Pastor of the 3d Presbyterian Church, Rochester. Just published and for sale at the office of the Rochester Observer. Subscribers are desired to call for their books.
Aug. 25th, 1830. 35 3w

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all comers can have their choice
JOSIAH BISSELL.
Rochester, 16 March, 1830.

*Northern District of New York.* } *To wit:*

Be it remembered, That on the seventeenth day of June, in the fifty fourth year of the Independence of the United States of America, A. D. 1830, Joel Parker of said District, hath deposited in this Office the title of a book, the right whereof he claims as author in the words following, to wit: Lectures on Universalism, by Joel Parker, Pastor of the third Presbyterian Church, in Rochester: Buy the truth, and sell it not. Prov. xxiii. 23 In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints."

R. R. LANSING,
*Clerk of the District Court, for the Northern District of New York.*

STATE OF NEW-YORK }
SECRETARY'S OFFICE. }
*Albany, July* 22, 1830.

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next a Governor, and Lieutenant-Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG,
*Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.

JAMES K. LIVINGSTON, *Sheriff.*

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York, to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscribers, the amount now due on the said mortgage being $330,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (240 reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 29th day of January next, at ten o'clock in the forenoon of that day. Dated August 2, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS
6m 33 Assignees.

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county) executed by Simon Hunt, to Frederick Bushnell and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece county of Monroe, and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 14, 1830. NATHANIEL HALL.
Whittlesey & Mumford, Att'ys. Assignee.

*To Exonerate from Imprisonment.*

Peter Freeland of Greece Monroe county, Insolvent Notice first published August 13, 1830. Creditors to appear before Moses Chapin, first Judge of Monroe county, and Commissioner of Supreme Court, at his office in Gates, on the twenty fifth day of September next, at ten o'clock in the forenoon. 6w

*To Exonerate from Imprisonment.*

Emery Richardson of Gates, Monroe county, Insolvent Notice first published July 16, 1830—creditors to appear before Hon. Moses Chapin, first Judge of said county at his office in Gates on the twenty seventh day of September next at ten o'clock in the forenoon. 10w

*To exonerate from Imprisonment.*

Creditors of Asher Wilder, of Gates Monroe County Insolvent Notice first published August 26th 1830, creditors to appear before Hon. Moses Chapin Esq. First Judge of Monroe County courts of the state of New York, at his office in Rochester, on the eighth day of November next at 10 o'clock in the forenoon.

Central Library of Rochester and Monroe County
Historic Newspapers Collection


# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, SEPTEMBER 17, 1830. | VOLUME IV. NO. 38.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL.
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*


For the Observer.

ESSAYS ON THE EVIDENCES OF CHRISTIANITY.—No. I.

As the subject is of unspeakable importance, and our adversaries have endeavored to involve the question in regard to the truth of Christianity, in the difficulties of acknowledged spurious religions; by speaking of it as *if based* on the same insufficient foundation *that supports* them; but we premise, by *offering* a few remarks on the *state of the question.*

*It is not,* whether Presbyterians are right, Methodists without mistake, Baptists reasonable, Episcopalians true, or Roman Catholics infallible, in their "distinctive" interpretations of the Bible;—but simply, whether the Bible is the word of God, or a "cunningly devised fable." We regard no sect as infallible,—we are not prepared to say of any, that her doctors make no mistakes in the interpretations of the Scriptures. In this controversy we select no particular code or creed. Against all opponents we make a common defence of the naked proposition, *That God has given a Revelation to mankind, and that this Revelation is embodied in what is commonly called the Bible.* Infidels, it would seem, are willing to forget this, for in most of their attempts to throw our cause into disrepute, scarcely any notice is taken of the great, and in fact, only question at issue.

Mr. Volney, (and I would not mention his name, were it not that an effort is now making to get his works again into circulation,) Mr. Volney in his "Ruins" affords many instances of this forgetfulness. For example:—In his picturesque representation of the General Assembly of nations, a Tournament is got up, in which Jew, Catholic, Mohamedan, Brahmin, Bhudist, and in short a host of other sectaries, are made to enter the lists *against each other.* Of course they contend until all their lances are broken, and then the "Supreme Arbiter" pronounces them all vanquished! Then, at his bidding, they retire in confusion, hiding their "diminished heads," for very shame that they even could have contended for such absurdities as their favorite dogmas now turn out to be. As Mr. Volney was the inventor and sole proprietor of this species of contest; and as the characters for the most part were the creatures of his own prolific fancy, perhaps he claimed the right of amusing himself and his readers at the expense of the several automatons in his drama; but surely, it was not fair to insinuate, that Christianity stood in no attitude wielded no armor, but that assumed by a bigoted and blundering Roman Catholic Priest.

If *this* were Christianity, and *these* the weapons of its defence, we might at once abandon the controversy. But as we are not defending the dogmas of any creed, we must say that it is positively unfair and dishonest in any opponent, thus to draw the attention of the spectator entirely away from the question at issue. The same species of misrepresentation has been resorted to by infidel writers, in their professed statements of the arguments used by their Christian opponents.

Hume, Morgan, Bolinbroke, and Voltaire, have affected to regret that the Religion of the Bible must be subjected to the test of sound reason, which they alledge it cannot bear. They have always, at the very onset of their warfare, represented Faith and Reason as utterly irreconcilable, and then they have bestowed their pity upon the credulous advocates of Christianity, for exercising so much faith with so little reason. Mr. Hume, at the close of his far-famed Essay on Miracles, says: "Our most Holy Religion is founded on Faith, not on Reason,—and 'tis a sure method of exposing it, to put it to a test it is by no means fitted to endure." And again, he says, "mere reason is insufficient to convince us of its reality, and whoever is moved by faith to assent to it, is consaciously of a constant miracle in his own person, which subverts all the principles of his understanding." To all who know the history and nature of the controversy between Christians and their opponents, such remarks must appear uncandid and malevolent. So far have we been from opposing faith to reason, that the very question on which we have joined issue has ever been, whether the evidences for the truth of Christianity were, or were not, reasonable and sufficient. So far from abandoning its defence on the ground of reason, and taking refuge in the towers of implicit faith, the advocates of Christianity have always been ready to meet their opponents in the open field. They have met them too, at every point and repelled them by fair reasoning. So that it may now be safely asserted, that no Deistical argument remains unanswered, no sophistry undetected and exposed. I repeat the declaration that has been made a thousand times, That we contend for the Christian Religion, because it is more reasonable to receive than to reject it.—Because its doctrines and precepts are in the highest degree reasonable and its evidences more than sufficient. We ask no man to believe that which is either wanting in evidence, or unreasonable in its nature.

W.

For the Observer.

MICHIGAN FEVER.

*Mr. Editor:*—I have lately heard of one and another in this and the adjoining counties, having the *Michigan Fever.* Perhaps I ought to explain what it is. It is not any disease which prevails in Michigan, but a term given to a disposition which prevails to some extent among farmers for emigrating to Michigan. Lands are plenty and cheap there, and the country is as healthy as Genesee. Land may be had for $1,25 per acre, and a person may locate either upon prarie or timber land, or take such proportion of each as he chooses. The lands on the St. Joseph's Prarie, about 150 miles west of Detroit, I am told, are the most inviting.—A great proportion of the land is prarie, high and dry, and fit for corn, wheat, or grass—the soil very deep and rich—the river a clear stream with a gravelly bottom—water from the wells excellent, the earth below the soil being sand and gravel. So inviting is that part of the territory, I am informed, that many of the farmers within twenty or thirty miles of Detroit are selling out their farms to eastern emigrants, and removing thither. Many eastern emigrants are also removing into that section. The effect produced upon us here, is, that many farms are for sale—land rather declining in price, and some of our good inhabitants are removing to Michigan, and others have what is termed the Michigan fever.

Now, Mr. Editor, I would not prescribe any remedy for the cure of this fever, but would crave the privilege thro' your paper of saying a few words to those having that disease who value in some measure the privileges of society.

It has been my privilege, brethren, to travel in the new countries, and have been pained to see what indiscreet locations were some times made by pious men. I have found them located in neighborhoods where neither religion nor morality were in repute, and where the privileges of education could not be enjoyed by their families. Here I have seen families composed of young people and children, all promising as to talents, deprived of the privileges of education, and of the society of well informed and virtuous people. I have felt for them, when I have seen them growing up and forming characters, more or less under the influence of the society around them.—Pious parents generally have to feel the effects of their indiscreet location, by seeing some of their children embrace the religious errors and the vices of those around them. Now I think this may be avoided by those going to Michigan, if a little pains are taken before they go. Without any concert, sixteen families, the heads of which are pious, might leave the sixteen towns in this county and locate themselves in as many different towns in Michigan where the privileges of a well regulated society, if any at all, were not to be enjoyed. But acting in concert, these sixteen families might just as well locate themselves in one neighborhood, where they might of themselves establish a church and a school immediately, and have the labors of a minister of the gospel for a part of the time at least. These sixteen families would form a little community by themselves, a nucleus, around which, all who esteemed the order and privileges of a well regulated community, would wish to locate. This plan was adopted by the sons of the Pilgrims, who emigrated from the neighborhood of Plymouth and Boston, to the towns on Connecticut river. One of their first measures, after getting their families into shelter, was, to build a church. These people carried their religion and their religious privileges with them. A location in Michigan, or any other new state, with the religious society which is agreeable, would mitigate the evils of a new country. The services of the sanctuary might be as delightful to the christian, and a residence as pleasant on the banks of the St. Joseph's, as on the banks of the Genesee. I would propose the following plan, viz.

That you offer to receive the names of all those persons who contemplate a removal to Michigan, within one or two years, and who would *wish to enjoy the privileges of a religious community there*—that you from time to time state the number on the list, and that when it shall amount to twelve families, that a meeting of the persons be held in your village for the purpose of conferring together upon the subject, and adopting such measures as they shall think proper. These persons might in this way secure to themselves and their families, all the religious and literary privileges which could be enjoyed in our old settlements.—What think you of the plan Mr. Editor?

PROJECTOR.

For the Observer.

## THIRTEENTH REPORT

OF THE DIRECTORS OF THE WESTERN EDUCATION SOCIETY.

In submitting to this Society their 13th Annual Report, the Directors would express their gratitude to the great Head of the Church, for the success with which he has crowned their efforts the past year.—The connection formed between this and the American Education Society, has been the means, not only of extending its territory, of increasing its funds, and the number of its beneficiaries; but it has given to its operations a sability and permanence, and a standing in the estimation and confidence of the public, which could not otherwise have been reasonably expected.—The plan upon which the American Society is now operating, through this and all its other ramifications, is so economical in its appropriations, and so salutary in its effects upon the character of beneficiaries, that it has received the cordial and general approbation of the christian public; and so far as your Directors have been able to ascertain, it is the most grateful to the feelings of young men themselves.

As his Society had been in operation about ten years before its connection with the American Society, it may be interesting, particularly to its former patrons, to give a summary view of the results of its operations during that period.

*Beneficiaries received before the connection with the American Education Society.*

The whole number of young men received under patronage, from the formation of this Society to August 1828, was *eighty seven.* Of this number fifty-two have become preachers of the Gospel, and twenty-four of them pastors of churches; fifteen are still pursuing preparatory studies for the ministry; and twenty have failed of the object for which they received patronage. Twelve of these, however, failed before they were fitted for college, and within a short period after they were received under our patronage. Six failed while members of college; four in the freshman and sophomore, and two in the junior year—Of these, one had been under patronage but six weeks; the others only during their college course. Two only of those who have finished their college education, have engaged in employments foreign from the ministry; and one of these was under our patronage but about one year. Those who have failed of prosecuting their studies, with the exception of three or four instances, are engaged in employments, and sustain a character, so far as the facts have been ascertained, which give a fair prospect of their being useful to the church.

*Whole Number of Beneficiaries.*

The number of young men received since the connection with the American Education Society, is 101; making the whole number aided by this Society 188. Of these 73 have become preachers of the Gospel; of whom seven are laboring in the valley of the Mississippi; seven others are soon to be stationed there; one is a Missionary to Greece; two have filled important offices connected with our benevolent institutions; one is a professor in a theological seminary; one the president of a college; and most of the others are successfully laboring in important fields of usefulness.

*Beneficiaries the past Year.*

Since the last anniversary, twenty-nine young men have been received on recommendation from examining committees; 9 have been licensed to preach the Gospel; seven have removed without the limits of this Society, and come under the patronage of other branches of the parent institution; two have been dismissed, and recommended to other Education Societies, not connected with the American; one has failed by means of ill health; two have relinquished the object of the ministry and engaged in other employments. It is with grief the Directors add, that one of their number, John L. Howard, of the Auburn Theological Seminary, a young man of unusual promise, who was about to be ordained as a missionary to labor in the destitute portions of Canada, has been removed recently by death. Those who have failed of prosecuting their studies the past year, were in a course preparatory for college.

There are now under the patronage of this Society, seventy young men. Of these 20 are in the Auburn Theological Seminary; 7 are in Hamilton College; and 43 are in a course of preparation for college, pursuing their studies in eleven different academies and schools, located in seven counties, within the middle and western parts of this state.

*Character of Beneficiaries.*

The character which the young men generally have sustained, the past year, for piety, industry, economy, and general proficiency in their studies, is such as to give a fair prospect of their distinguished usefulness in the great work before them. The amount which they have earned by teaching school, and by labor, is $2026,66; nearly equal to two-thirds of all they have received from the friends of the Society.

*Receipts and Expenditures.*

The amount of donations since the last anniversary, has been, in cash, $3228,39; in articles, as estimated by the donors, $560,11; and 44,12 have been received for articles sold; making the whole amount of receipts in cash $3272,51. Of this sum there have been paid $400,95, to the Corresponding Secretary; $129,93 for other agencies; $51 for stationary, postage, and other contingent expenses; $2449,22 have been transferred to the Presbyterian branch of the Am. Ed. Society in New-York, and applied to the support of beneficiaries; leaving $152,01 in the hands of the treasurer.

The articles received, excepting a few, that have been given to young men, in cases of special exingency, are in different places of deposit, to be sold for the benefit of the Society.

The amount which has been appropriated during the year, for the support of young men under the care of this Society, is about $1000 more than the Society has raised and applied to this object; which deficiency has been supplied from the treasury of the Branch Society in New-York.

*Uniform Appropriations.*

"The Parent Society, after carefully attending to the subject of appropriations, and consulting, extensively, with their brethren, have resolved to appropriate the *same amount* in all stages of education." This amount is fixed at *seventy-five dollars* a year, the sum required to constitute a temporary scholarship.

*Local Agents.*

The important concern of raising funds has been regarded by the Directors with very deep interest. This will, of course, devolve on the Secretary, so far as it can be done consistently with attending to his other indispensable duties. But it is obvious, that one man cannot visit, annually, all the churches within thirty counties, and collect, by his personal solicitations, what ought to be raised for this object, and attend, in the mean time to all business concerns of the Society. Neither can a sufficient number of travelling agents be employed for this purpose. The men for this service cannot be obtained; neither can the money be raised for affording them a competent support. Still, it is of the first importance that efforts should annually be made in every place, to obtain whatever can be raised for this object. To effect this in the easiest and most economical way, the Directors have adopted the plan of appointing an agent in each congregation, who with such assistance as may be afforded him by the Society's publications, and by occasional visits from the Secretary, and other agents, will feel himself to be especially charged with this important duty.—These agents being entrusted with a vital part of the Society's operations, will doubtless feel, with the Directors, a common interest, and be willing to share a proportional responsibility, in whatever may relate to the prosperity of this institution.

The returns that have been made by local agents, as presented from time to time, in the reports of the Society, show that much is to be expected from this branch of its operations.

*Female Associations.*

The fact that "two eminently pious females" first proposed the object, and by "persevering efforts," put in operation a train of causes, that have resulted in all that has been done by the American Education Society, may, with propriety, induce females to take a special interest in promoting this object. The fact, also, we would state, with much gratification, that a large proportion of the funds of the Western Ed. Society, from its commencement, have been received from intelligent and pious ladies in this section of country; and on them, it will very much depend, hereafter, for the means of carrying forward its increasing operations. The existence at the present time, of about 280 Female Associations, connected with this Society, with the aid which they are affording, as acknowledged in the quarterly reports, show the interest which ladies are now taking in this object, and give the Directors much ground for confidence, that their expectations from this source, will not be disappointed. Much, in this case must depend on the individuals to whom the Society's communications are directed.

*Pastoral Supervision.*

"In regard to no part of their trust," (say the Directors of the Parent Society,) "have they felt a more solemn responsibility, than the exercise of a vigilant supervision over those who are under their patronage. Their experience has demonstrated the necessity of great faithfulness on this subject." "The Secretary of the Parent Society, on whom this service has chiefly devolved, has, hitherto, had fewer opportunities of attending to it, in consequence of the severe pressure of other and indispensable duties, than has been earnesty desired."

About 50 of the young men under the care of the Western Society, have been visited the past year, in the form of pastoral supervision. The result has been a decided conviction, that the young men, in general, give a fair prospect of answering all the Society's expectations. Those who are in the Auburn Seminary, in Hamilton College, and in the Oneida Institute, have been visited recently by the Secretary of the Branch Society.

*Agencies.*

The agencies performed by Rev. Dr. Cornelius, and Rev. William Patton, about the commencement of the past year, thro' the principal villages from Utica to Buffalo, have been highly important in their results; not only in regard to the increase of funds, but in elevating the tone of public sentiment, and giving an impulse to the public mind, favorable to the interests of this institution. The necessity of extending this impulse, and of bringing into operation, as speedily as possible, the plan of the Society, throughout the whole field which it proposes to occupy, induced the Directors, by their Executive Committee, to appoint several agents in different sections of the country, to co operate with the Secretary in promoting this object. Three only of the number have engaged in this service; viz: Rev. James Adams, 4 weeks in Tompkins, Tioga, and Steuben counties: Rev. Geo. R. Rudd, 5 weeks in Seneca and Ontario counties: and Rev. E. D. Wells, for a portion of his public agency, in Chenango and Broome counties. The Corresponding Secretary has visited most of the churches which had not been previously visited by any agent of the Society. The result is, that the congregations generally, both of the Presbyterian and Congregational order, within the field of this Society's operations, have agreed to unite in this object, by adopting the plan which their Directors have recommended. What success will attend this measure, the events of another year will more fully determine.

*Union with the Presbyterian Education Society.*

At the last meeting of this Society a plan of union was proposed with the Presbyterian Education Society, as a branch of the American, expressed in the following resolutions, which were then adopted; viz:—

*Resolved,* That this Society will hereafter conduct its operations in connexion with the Presbyterian Branch of the American Education Society, as the western section of that branch; and that the respective boards be requested to concur in this arrangement.

*Resolved,* That an Executive Committee of five be appointed, including the Secretary and Treasurer of the Society, whose duty it shall be to receive applications for patronage, including the quarterly returns of beneficiaries; to recommend appropriations, and to transmit the accounts and documents to the Board of Directors of the Presbyterian Branch of the American Education Society.

*Resolved,* That this Committee be authorized to direct the Treasurer to transmit, from time to time, the funds that may be in his hands, to the Treasurer of the Presbyterian Branch in New York, after deducting such sums as may be requisite to defray the incidental and other expenses of the Society.

*Resolved,* That the Executive Committee have power to appoint agents, and to perform any other duties, in the recess of the Board, which, in their opinion, may be important to the welfare of the Society."

The Directors are gratified in communicating the fact, that this plan of union has been cordially acceded to by the Presbyterian Education Society, and a resolution passed, unanimously, of approval and concurrence. The experience of one year has produced increasing evidence that this arrangement is wisely made; and that its results will be very auspicious to the interests of the general cause.

*Summary of the last report of the Presbyterian Education Society.*

From the last report of the Presbyterian Education Society it appears, that the whole number of beneficiaries assisted in the course of the year, is 152; pursuing their studies in 32 institutions, in New York, New Jersey, and Pennsylvania; that 36 of this number have been received on recommendation from examining committees; and that 8 have been licensed to preach the gospel.

The amount raised by this Society, the past year, is $9,622,19. Of this sum, $5,-187 have been appropriated directly in aid of beneficiaries, under their immediate care; that $3,200 have been transmitted to the parent Society.

It is highly gratifying, in view of the heavy drafts upon the Parent Institution, that this branch has been able in the course of the year to make them so liberal a remittance of surplus funds; and particularly in view of the large amount which this western section has formerly received from the treasury of the American Society.

*Summary of the last Report of the American Education Society.*

The whole number of young men assisted by this Society in the year past is 524.—Of this number, 165 have been received, during the year, on recommendation, from examining committees. They have been pursuing their studies in *ninety four* different institutions. *Fifty five* of these young men have been licensed, or about being licensed, to preach the gospel. Of those who will be under patronage at the close of the present academic year, "It is not too much (say the Directors) to affirm, that, taken as a body, they are youth of high promise.

The amount of earnings by beneficiaries the past year, is $11,010; and the whole amount which they have earned in the last four years, is $28,887.

The whole amount of receipts, during the year ending April 30, 1830, is $30,710,-14. Of this sum there have been received on account of permanent scholarship, $4,-699,54; leaving the amount received during the year for current use, $26,010,60.—The expenditures, in the mean time, have amounted to $34,797,89. The excess of expenditures over the receipts is, therefore, $8,787 29. To this sum is to be added the debt of the Society, at the last annual meeting amounting to $6,402,97; making the entire deficiency of funds, $15,-190,26.

Since the commencement of this Society in 1816, it has assisted *one thousand and twenty seven* young men, the natives of nearly every state and territory in the Union, and the members of from *one hundred to one hundred and fifty* institutions of learning. Of these *three hundred* have been licensed to preach the gospel. Some have devoted their lives to the destitute in our own country; *fourteen* have consecrated themselves to foreign missions; and not far from *one hundred and fifty* have been settled as pastors in twenty-one states and territories. *Seventeen* have become permanent instructors, as professors or principals, in various literary and theological institutions; and above *fifty* are known to be temporally employed as teachers, who will probably ere long enter the ministry. *Thirty four* young men have died while pursuing a course of education; and *twenty six* others have been compelled to relinquish study for want of health. *Twenty six* have been dropped on account of not possessing the requisite qualifications; and as many more have entered upon professions or pursuits foreign from the ministry. Not far from *five hundred* young men are now under patronage.

*Education Societies as connected with other branches of Christian Benevolence.*

The review of every succeeding year multiplies the evidence, in numberless ways, that the hand of God is directing and carrying forward the various plans of benevolent enterprise, in which the whole christian world is now engaged, and gives to the believer a more confident persuasion that the millennial glory of the church is at hand. The *Bible* is going forward as the fountain of light, by which every movement in the moral world is to be guided. *Infant Schools and Sabbath Schools,* in connexion with *Bible classes* are to diffuse this light among the rising generation.—They are thus to commence the formation of a character, which shall adorn the church, and bless the world, with the whole constellation of christian virtues, and shall ripen into the perfection of celestial glory.—*Domestic Missions* are dispelling the darkness from the desolate portions of our country, and causing the light of the gospel instruction to shine and to produce its appropriate effects, not only by preaching the word, but by establishing and supporting those various organizations, that contribute to promote this object. *Foreign Missions* are extending these blessings to millions in heathen lands. *Tracts* are important coadjutors in this work, preaching, in silence, by day and by night, and extending to multitudes who have not the living teacher. *Temperance Measures* are removing obstructions, and preparing the way for these blessings to be enjoyed.—The *Sanctity of the Sabbath* is the ground of all hope, that these instructions will ever be effectually given. And *Revivals of Religion* must bring forward the men who will readily engage in all these movements.

We hail with gratitude, the expanding operations in every branch of this blessed work; that every family in the United States is to be supplied in two years with a copy of the bible; that every district through the valley of the Mississippi, is shortly to be furnished where it is practicable with a Sabbath school; that the whole country, as soon as possible is to enjoy the christian ministry; and that such exertions are making to evangelize the world.

But how can these plans of benevolence go forwatd? Which of them can be carried through, without the preaching of the gospel? Is this then a tim for relaxing our exertions to bring forward *pious young men for the ministry?* Shall we think of doing this when so many enemies to the cause are rising up, organizing and strengthening their forces, and commencing their attacks in so many ways?—When the mighty conflict is thus commencing between the friends and enemies of the Saviour? It cannot—*must not be.*

If the plans for evangelising the world be of God, they will be continued in their operations, extending, magnifying, and triumphing over the powers of darkness, till the gospel be preached to all nations, and the earth be filled with the knowledge and glory of the Lord. And what a host of ministers must be had for this service! What piety and ability—what self-denial and enterprise, are needed in those who are to go forward in this work! How many Brainerds and Buchanans and Martyns & Millses are to be brought into the field as pioneers in this work! And what a host there must be of similar characters, to carry it forward to maturity! And where shall these men be found! How many beneficiaries of Education Societies, of those now under patronage, and others who will soon succeed them, will hereafter be enrolled on this illustrious catalogue?—Where else can we look for them, with so encouraging a prospect? Where then, is the believer, who would not be be engaged in promoting the interests of such societies? Who would not contribute for the support of an institution, that will be raising up ministers, and christianising heathen and bringing forward the church to her millennial glory; that will be multiplying its blessings in so many ways for ages and centuries to come? Who would not enjoy the blessedness of those that have laboured, by this means in turning many to righteousness?

From the Philadelphian

MR. WALSH

*And the Minutes of the Gen. Assembly.*

In the National Gazette of the 14th Aug. in speaking of our lately published minutes Mr. Walsh says, "In general there is nothing in these *minutes* to impair respect or excite alarm:"—that the only sure way of appearing to be good is by being so in reality;" and that "the best proof of sound faith is pure and benevolent practice." We respond a hearty *Amen.*

"We could wish" said Mr. W. "that more stress were laid, in their formal publications, upon *personal conduct—practical morality* in every relation, pursuit and transaction—as the most efficacious means of winning Divine favor and ultimate redemption." This may be political theology; but the Bible teaches us that our redemption is wholly effected by Christ. It is needless for any to attempt to do that themselves, which Jesus, the only Mediator between God and man, has already accomplished for them. The Presbyterian Church is solicitous that all her members should be careful "to maintain good works, for necessary uses." Mr. W. proposes that they should be maintained for two unnecessary uses; *first* for winning Divine favor; and *secondly,* as the most efficacious means of ultimate redemption. Good works of piety and morality are the evidence of the sincerity and genuineness of our faith, the proof of our justification before God, the means of present happiness to those who perform them, and of usefulness to their fellow men, the medium thro' which we

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can honor our Maker, and the measure according to which our portion of happiness, which will never end, is to be meted to us in heaven. These are the uses of good works; but they can never be combined with the merits of Christ to *win* divine favor, or effect our ultimate redemption.—Christ hath redeemed us from the curse of the law, having been made a curse for us; and the immutable favor of God, which is life to us, provided a complete Saviour for us, before we had any disposition to seek redemption.

Mr. Walsh, like a thousand meaner writers, could not let slip an opportunity of blotting our name. "Among the documents in the Appendix," he says, "there is one paper entitled a Narartive of the State of Religion, and signed *Ezra Stiles Ely*, to the style and tone of which we venture to take exception. It does not appear to us, in those respects, worthy of the men of learning, solid sense, and correct taste, whose names are in the lists of the officers and members of the church. Those modes of expression which are *affected*, which form what is called *cant*, which have been stigmatized as of the tabernacle, field-preaching and camp-meeting oracles, are doubly incongruous and repulsive in a religious denomination educated and connected as the great body of the Presbyterians are." Why was it published that E. S. Ely signed this Narrative, but to make him particularly answerable for its alledged defects? Had it been added, that he signed it as "Stated Clerk, by order of the General Assembly," it would have been fair, for as a matter of course he publishes this document annually, without being entitled to any credit or discredit from its character. He never yet has written the Narrative; but it comes from the pen of a chairman of a Committee; who, while attending to his other duties as a member of the Assembly has no favorable opportunity for writing. It is allowedly difficult to write annual state, or ecclesiastical papers well, because they are confined to hackneyed subjects, and exclude both imagination and novelty. With some persons, it ought, however, to be remembered, that nothing is so *affected* as scriptural quotations; and every thing relative to the renewing, sanctifying, and reviving influences of the Holy Spirit is deemed *cant*. It may be so, or it may not with Mr. Walsh; for he has given us a broad, general insinuation of something "doubly incongruous and repulsive" in the "style and tone" of the Narrative; but does not descend to particular allegations. He is minute in teaching us, that "according to the Mahometan doctrine even, *prayer* carries the faithful only half way to heaven;—it is *charity*, in the most comprehensive sense, which secures access to the empyream." Our prayer is, that both the faith and charity of Mr. W. and ourselves may exceed that of any Moslem.

LETTER FROM REV. MR. BREWER.

SMYRNA, April 29, 1830.

To the Editors of the New York Observer.

*Gentlemen*—It gives me pleasure to find on returning to this place of my former occasional residence, and where our dear departed brethren, Parsons and Fisk and Gridley, began their missionary labors, that a decided improvement is manifest in the religious condition of the city. The English Chapel, since our arrival here, has been quite crowded until the families are now breaking up for the country. Of nearly two hundred hearers, almost a fourth part are sometimes Americans, resident merchants, travellers, officers of the navy, &c. The excellent Mr. Arundell still continues in the chaplaincy, and his sermons are delivered with a new unction. Besides preaching in English, as usual, in the morning, he and Rev. Mr. Lewis have in the afternoon maintained service alternately in French and Italian.

*May* 11th. From the latter gentleman we have received the agreeable intelligence of his safe arrival at Cæserea, after a journey of great fatigue and not a little danger. Well knowing the interest which the pious in America feel in the welfare of the banished Jewish Christians near that city, I have obtained permission to forward the extracts of a letter from him, before they shall have been transmitted to the society at home.

*Extract of a letter from Rev. Mr. Lewis, dated from Endherlook, near Cæserea, April* 10, 1830.

"We reached this place the day before yesterday—and on the next day I had the gratification of seeing John Baptist and one of his companions in exile—the young man whose father is *Seraph*, and one of the rich and respectable families among the Jews of Constantinople. He, as well as John Baptist, please me much, so far as I have yet seen of them. They instantly came from Ghermir, (a village two hours distant) to visit me when I gave notice of my arrival. With the exception of one more, (the individual who had suffered so much with John Baptist in prison,) the account I receive of the others is not so favorable. Their pecuniary wants, as I suppose, induced six of their number to have recourse to the great Armenian convent in the neighborhood of Ghermir, and to pass themselves there as Armenians—so that the principal instruction they have had (as I learn) for some months past, has been on the subject of *not eating meat*, and with regard to *praying to saints and their pictures*, &c. Two have been residing in the town of Cæserea, the one endeavoring to gain a livelihood by binding and selling books, the other by practising as a doctor. John Baptist has but a very indifferent opinion of these two as well indeed as of the others who allow themselves to be deluded by the Armenians. I cannot speak further of them at present; but of course I shall try to make them all out and judge for myself, and endeavor to give them such advice as they may need. I fear they were too hastily baptized. John Baptist is full of zeal, and the other is humble and pious.—The *younger* John I have not yet seen, as he has been ill. How happy am I that these three have remained firm notwithstanding all their trials and sufferings.—For the last thirty days I have been assured that they have not had a *para*—living almost on nothing—whereas if they would act as hypocrites, even in some little degree, they might go and live as their brethren do at the convent. I have thus far mentioned to you what I have as yet heard respecting the converts; and how to counsel them under their trying circumstances, especially those three who have continued steadfast in the faith, is really, as you may well suppose, a most difficult task; though I hope I have come to them opportunely, and that the Almighty God, from whom *all good counsel and just works do proceed*, will give me the grace and wisdom necessary to guide his servants in this time of need, and that our meeting and consultations may redound to the glory of his great name sooner or later.

Tell Mr. Brewer his late lamented friend is remembered in this place with respect and affection; and that his papers and other effects still remain, as I understood, in the house of a Greek or Armenian in Cæserea."

Before this, it is to be hoped that Mr. L. has received the Firman, which Mr. Van Lennep was so good as to obtain at my request, for their prompt deliverance.

I have twice assayed to write you some little gleanings of intelligence, and should certainly have filled out my sheet at this time, had not ill health put me back two or three days.

Since our arrival here in February, we have collected and organized a school of one hundred Greek girls. All that compels us to refuse many daily pressing invitations for admittance, is the want of room to receive more. We greatly long that the churches would furnish us with the means of increasing our operations a thousand fold. Oh that it might be in the hearts of some who mourn over the desolations of these primitive Christian lands, to promote the study of the Scriptures amongst the seven Asian churches!

Yours, &c. JOSIAH BREWER.

CANTON MISSION.

From the N. Y. Observer.

We are indebted to Rev. Dr. Knox, of this city, for permission to publish the following extract of a letter just received by him from Rev. Mr. Abdeel dated Canton, April, 1830.

You have doubtless understood before the present, of our safe arrival. The passage in many respects was very pleasant. Every comfort, convenience, and kind attention from those in authority were enjoyed. Considering the ill treatment and privations of the reinforcement to the Sandwich Islands, we have great reason for gratitude in the arrangements of Divine Providence. The Christian community is not aware of the moral degradation of seamen, or they would make more strenuous exertions to redeem this class of immortals from their debased and dangerous condition.

Since our arrival, I have been preaching alternately at Canton and Wampoa.—Dr. Morrison thought it advisable that Mr. Bridgeman and myself should divide the labors, and consequently when I am at one place he supplies the other. The English have a Chaplain, whose service they generally attend; and as they constitute a large portion of foreign residents, our auditory is necessarily small, as it is not the season for many American vessels Our congregation of seafaring men is by no means so large as we have every reason to expect it will be, when the periodical arrivals commence. There have been but three ships there since the Bethel flag was hoisted, the last of which carries this letter. As it regards Canton, my knowledge is very limited, except on one subject. They are sunk in the deepest ignorance and debasement. They have a multitude of gods, and are yet most strikingly "without God in the world." Their religion is a system of absurd superstition. I am surprised to find so much civilization and refinement as exists in the higher classes, disconnected from every rational sentiment on spiritual subjects.

If it were possible to estimate the worth of a soul, and then calculate the necessities of these dying millions, how would not Christians devise, and by experiment test every possible scheme for the introduction of "life" among them. The Bible has been translated; but little has been done for its circulation. The nation, as you know, are opposed to Christianity, and consequently, the utmost secresy of labor is necessary. That their opposition would be as vain, as darkness to resist the rays of the rising sun, is unquestionable, if efforts corresponding to the circumstances of the case were made. Blood might flow, and martyrs find a speedy conveyance to heaven; but where has persecution ever stopped the progress of religion, or quenched the holy fires when lighted? It is difficult to stand at the distance of the antipodes and view these objects as they appear when present. To feel for the heathen you must behold them exerting all the faculties of rational men and Christians, subject to all the calamities of this mortal being, disappearing in crowds from the ranks of the living, and yet without any solace in affliction, hope in death, or consciousness of the existence, nature, and circumstances of a future being. He that can become acquainted with them, and feel that interest in their welfare, which daily intercourse produces, without a powerful effect upon his heart, must be destitute of sensibility; and he who would not gladly barter all his comforts, and strength, and life for their salvation, has at least very little Christian sympathy, or must still regard objects thro' a medium which magnifies an atom above eternity. Would that all our churches were awake to this subject—that though others were determined to continue in the listlessness of comparative inactivity, she might arise, and send her messengers forth to earth's remotest bounds.

MALABAR COAST.

Rev. W. Fyvie, on his way to Surat, spent three days at Alleppie, on the Malabar coast, one of which was the Sabbath. A native congregation of 160 persons attended the missionary's meeting, and behaved themselves with becoming seriousness.—He writes—"We saw seven persons, converts from Hindooism, baptised, and one family publicly renounce the church of Rome and unite themselves to a Protestant church. I do not know that I was ever more gratified, than on this occasion. God is greatly prospering the labours of his servants in Southern India, both of our own and the Church Society, and the greatest harmony subsists between the members of both societies."

SANDWICH ISLANDS.

The following notices of the mission in these islands, which we copy from the Christian Herald for this month, will be read with interest:—

[Letters have recently been received from the missionaries at the Sandwich Islands, of various dates, bringing down the mission to the middle of March, of the present year. Those containing important information from the several stations will first be given, and then the general letter, presenting a summary view of the whole mission. The following extracts are from a report of the station at Honoruru, including all the schools of Oahu, dated 16th of October, 1829.

*Notices of the Mercies and Trials of the Mission.*

It demands our warmest gratitude that we are enabled to recount the many mercies of our great Benefactor towards us, to report progress in the various departments of labor at this station, and to record the smiles of providence on the cause of improvements in this quarter.

We are not indeed left without those needful trials which divine wisdom deems indispensable to produce watchfulness, humility, and a sense of entire dependence on divine aid, for the accomplishment of any great and good design; especially in promoting moral reformation or the salvation of souls.

[Considerable sickness had prevailed among the members of the mission family. Five were in this manner withdrawn from their labors at the same time, but were soon restored. Only one, the infant son of Mr. Green, was called away by death. The health of the mission was as good as usual down to the latest dates.]

It may be proper here to remark, in respect to the medical department, that, besides the various claims of the missionaries and their families to the Medical attentions of Doct. Judd, he has devoted a considerable portion of every day to applications made by the natives, who needed medicine and medical advice. Perhaps twenty cases of illness have occurred among foreigners, where his aid has been required, most of whom were poor, and unable to pay the two gentlemen practising in town: the rest have been among the shipping, who have chosen to employ him. Dr. J. has been desirous to direct his attention to the study of theology, and no pains have been taken to seek or solicit business in the medical line; but in every case in which aid has been requested, it has been afforded, if possible, to natives and foreigners, and always gratuitously.

Among our recent trials, we notice the loss of a valued member of our church, Lydia Namahana, frequently called Opiia. She had permission to depart in peace, and just at the break of day, Sept. 12th, she left us, to join, we trust, the blood bought throng on high, who will forever admire the grace of the Gospel, and ascribe their salvation to the blessed Lamb. Her faith and confidence in the efficacy of his blood appeared to the last. At her funeral Mr. Bingham addressed a large concourse of those who remembered her excellent character. "Lord, now lettest thou thy servant depart in peace and who will feel her loss, from the words of Simeon, according to thy word, for mine eyes have seen thy salvation." At the close, the hymn entitled "The Dying Christian," was sung.

*(Remainder next week.)*

A BIBLE FOR EVERY PROTESTANT IN FRANCE.

The eighty-fourth bulletin of the Protestant Bible Society at Paris states, that nearly at the close of the late anniversary meeting of the society, the President received an anonymous letter, written in pencil, in which the writer engaged to send the next day, a contribution of one thousand francs to the society. Instead of one thousand francs however, this generous individual, in concert with another friend of the cause, transmitted the sum of two thousand five hundred francs, accompanied by the following letter, from which it will be seen, that the donors intend that it shall be appropriated to the supply of every Protestant family in some one department of France, with a copy of the Bible. We hope that, like the resolution of the county of Monroe, it may prove the precursor to the supply of a whole nation with the word of life.—*N. Y. Observer.*

PARIS, April 25th, 1830.

*My Lord:*—At the last general meeting of the Paris Bible Society, I made an offer to it of one thousand francs. My object in so doing was to contribute towards the advancement of that period when the society will attain the object which it has in view; namely, of placing at least one copy of the Bible in every Protestant family in France.

A friend who guessed that I was the writer of an anonymous letter, and who had deeply weighed the whole of the interesting communications made on this subject at the general meeting, suggested to me, that one of the means for attaining the accomplishment of your benevolent designs would be, to exemplify, in some one department of France, what the society wishes to do for all; so that by exhibiting, in a particular portion of the Protestant population, a specimen of that perfection which it is desirable should be arrived at throughout the whole country, besides setting an example, an encouraging motive would be afforded. The idea appeared to me at once both so judicious and correct, that I have not hesitated to adopt it; for if it is unfortunately true that the example of vice is contagious, I am of opinion that it is still more true that the example of virtue always finds its imitators.

It is therefore my wish that the sum which I have offered to the society may be applied to this specific purpose: but considering that one thousand francs will not be sufficient, I have agreed, in concert with the friend before named, who wishes to join with me in this charitable undertaking, and also to remain anonymous, to increase the sum to two thousand five hundred francs which are herewith enclosed; and which we request the society to accept for the purpose of realizing, in any single department of France, the wish so frequently expressed, of supplying every Protestant family with a Bible.

I leave it to the committee to make choice of that particular department which may appear the most likely for gaining our end, as well as all the measures necessary to be adopted for carrying it into effect. I sincerely wish that the idea of my friend may be attended with beneficial results in the sacred cause which your society so zealously promotes, under the assistance of God; and which every Christian ought to regard with the deepest interest.

I would merely, in conclusion, express a desire that the project which I have herewith submitted may be realized between the present time and April next, in order that it may be reported at the first general meeting of the society.

On the receipt of this letter, the committee immediately appointed a sub-committee to institute inquiries for the purpose of determining the particular department which shall be first supplied agreeably to the intention of the donors.

From the New-York Evangelist

REMARKABLE CONVERSION.

In a recent revival in one of the New England states, there were many unusual displays of sovereign grace. Several hardened men past the meridian of life, who had witnessed many seasons of refreshing unawakened, became as little children, and were admitted to the household of faith. The case of one of this number excited peculiar attention, and awakened peculiar gratitude. He is an aged man, bordering on three score and ten, and although he had been moral in his external deportment, yet he had remained a stranger to godliness, while nearly all of his family had entered the church. He had withstood such clear evidence of the claims and excellence of the gospel for so many years, that hopes of his conversion were regarded as imaginary, and christians had forgotten him in their prayers and labors of love. But God chooses to display his power in the most unlooked-for manner, and to show that all things are possible with him. The wife of the aged sinner, who had long entreated him to turn and live, and had made him the subject of many ardent prayers, was moved once more to enter the closet on his behalf. She wrestled long with God, resolving with this agonizing effort to submit his case wholly to the disposal of the merciful sovereign, and to lay down for ever the burden of anxiety on his account. She came at length from the place of intercession, and finding him at the door, engaged with his axe, begged of him, in a farewell entreaty if not for his own, yet for *her* sake, to go immediately and pray for the salvation of his soul. He seemed amazed, like Saul of Tarsus, when the voice came from heaven. He stood a moment trembling—the axe fell from his hand—"*I will*," he replied. He went to a retired place, and remained till some time in the evening.—When he returned he was solemn, little disposed for conversation, and apparently under the deep conviction of the Spirit.—He began from this time to attend all the meetings for prayer and worship. But his feelings were unknown to christians, and at the close of the solemn meetings, he lingered behind, standing apart, neglected, and gazing at the cluster of happy converts. It was an affecting spectacle—a lame, old man waiting beside the pool, and finding none to help him in to the healing waters. He might well say, none careth for my soul. After a few days of great distress, the light seemed, unknown to himself, to be breaking on the mountains, indicating the rising of the sun of righteousness. He said his feelings were new and strange to him. The world seemed full of goodness, and the forbearance of God towards so great a sinner wonderful. He knew not what to think of these mysterious things, but had no hope or idea that he could have become "a new creature" in Christ. His christian friend and intercessor watched the dawning light, but left him to his own diligence, and the guidance of the Spirit. While he was in this state of mind, the clergyman came in to visit the family.—Hearing his voice in an adjoining room, he immediately entered, and soon accosted the Watchman thus: "Mr. C. you have never talked with me about my salvation." The clergyman was offering some apology, when he interrupted him—"Oh, I do not blame you at all. I do not wonder that you should have thought it useless to talk to so old a sinner. It is no wonder that the christians have neglected me." After some other remarks of a similar nature, Mr. C. was amazed; and meeting a christian friend after leaving the hous, said, "I do not know what to think, but I hope that Mr. M. has become a christian." The news spread rapidly, and at the next meeting the young converts, to his astonishment (for he knew not that his case was known to them) thronged around him, and gave utterance to the fulness of their joy. The whole circle was melted, and the aged man in the midst of these young disciples was overwhelmed with wonder, love, and praise. After this, he began to indulge a hope, although he did not feel as well satisfied of a change as his friends.—But his life now exhibited a marvellous change. He attended every meeting with the zeal and alacrity of the youngest saint, leaving his work in due season for preparation. Religion became his constant theme, and his lameness once offered as an excuse for not kneeling at the family altar, no longer became an obstacle in the way of bowing the knee to the Father of our Lord Jesus Christ. In all things he became as a little child; and he loved the path of duty too well to delay entering immediately into it. He gave his name to the Temperance Society, perceiving clearly now that it is of God. He expressed his determination to commence family worship, adding that God would look at the *sincerity* not at the *poor broken language* of his petitions. He confessed Christ before men; and while standing in the youthful group to take the vows of the Lord upon him and to consecrate the remnant of his days to the Redeemer, there was a beautiful exhibition of that truth: "The hoary head is a crown of glory, if it be found in the way of righteousness."

SOCIAL PRAYER MEETINGS.

Meetings for social prayer and religious conference, when properly conducted, seldom if ever fail to produce an increase of devout and holy affections. They are among the means which have been most signally blessed in awakening the slumbering energies of the church; in reclaiming backsliders to the Shepherd and Bishop of their souls; in creating a deep and permanent impression that the privileges of salvation are only to be obtained through the cross of the Lord Jesus Christ; in giving a wider scope to the exercise of christian charity; a more expansive benevolence, more generous sympathies, and a more feeling heart, to all who regard it as a privilege and a duty, to assemble *often* where prayer is wont to be made. They occupy an intermediate space between family worship and the public and formal services of the sanctuary. They have more variety, more animation, and more interest than the former, and by the practical application of Divine truth to the hearts and consciences of those who compose the social circle, more apparent good is often effected, than by the most labored, rhetorical and finished exhibitions of the pulpit. Yet we wish it distinctly understood that the pulpit is the proper and legitimate guardian of the church—of its doctrines, its discipline, and its ordinances. And were it not for its powerful and direct influence, social meetings would often exhibit evidence of an ardor uncontrolled by knowledge—of a zeal not under the guidance of the written word, of irregularities which are difficult to keep in check when feeling usurps the reins, and judgement is kept in abeyance. When these meetings are conducted exclusively by Laymen, some whose talents and graces qualify them for taking a part, are often backward in exercising the gift with which they are entrusted; while others, whose qualifications are at least questionable in every body's eyes but their own, are ready to take any part to which they may be invited, and feel themselves neglected if they cannot be prominent on every occasion. But when it is distinctly understood that these meetings are under the superintendance of the Pastor of the church, and are either conducted by himself, or by some of the most intelligent, and judicious of his people, the evils to which they have sometimes given rise; are not any more likely to occur, than in the more public worship of the sanctuary. In a social meeting; where it is properly conducted, individuals are free in making known their difficulties and their trials, and when the chatechetical method of instruction is judiciously introduced, it elicits answers of a more satisfactory character than would be given in a larger and more promiscuous assembly.

As a model of these meetings, the Apostles themselves preached from house to house—And in a certain and restricted sense, all the acts of worship in a social meeting, whether conductd by Ministers or Laymen, belong to the annunciation of the Gospel. Where it has been customary for Ministers, in addition to the formal labors of the pulpit, to preach from house to house—where a few neighbors and friends have assembled together in a private apartment for the purpose of worship, there it is that the effect of preaching is often peculiarly visible. There is often more enjoyment—more soul—more life thrown in to the exercises than on all other occasions—and oftner do those who thus meet, bear testimony that it was good for them to be there.

It is also a fact which deserves notice, that in every church where the life of religion prevails, these meetings are held. They are not confined to one age, nor to one denomination; but in every age and in every denomination where vital piety abounds, such opportunities are embraced, and are considered among the most precious favors of heaven.

It is further worthy of notice, that the objections to them are from those who are either not remarkably distinguished for their zeal in the cause of religion, or by those who are decidedly hostile to the kingdom of Christ. Opposition from such sources are their highest eulogium. For as long as the friendship of the world is at enmity with God, so long will the carnal heart of man exhibit its hostility to the most effectual means of promoting the kingdom of the Redeemer.

That meetings of this description may be too frequent and otherwise badly managed, we have no hesitancy in affirming. Yet what is there that is not subject to abuse? Perfection—absolute perfection cannot be found here. But generally speaking, we are persuaded that no means for advancing the interests of vital religion, are more important than the special prayer meeting. Let them be conducted with decency and order. Let them be held in convenient places from house to house—let them be brief—let Ministers and Elders of the church attend them when they can. Let every one who is to take a part in the exercises be previously apprized of the arrangement—let them be held at stated intervals, and especially, let Christians come together in the spirit of their Master, humbly praying for his presence—looking to him for his blessing, and earnestly supplicating his favor with a single reference to the glory of God. And when this is the case, the blessing, though it tarry long, may be confidently expected. The animated Christian remembers with deeper interest, and a warmer thrill, the social meeting than any of the privileges which he has formerly enjoyed. And many a one dates, from these precious seasons, the commencement of a life hid with Christ in God, and of a hopeful immortality. The means then, which God has signally blessed in the promotion of his kingdom, ought not to be neglected or lightly esteemed by his own people.—*Charleston Observer.*

ROOMS OF AMER'N EDUCATION SOCIETY,
52 Washington Street, Boston.

FACTS

*Showing the want of ministers of the Gospel, in United States.* (Continued.)

According to estimates before published it appears that there are necessary to furnish an entire supply for the destitute of three denominations, - - - 4,[illegible]

To supply all other destitute portions of the population (probably not less than) - - - [illegible]

Total [illegible]

The number of ministers who die in a year, may be estimated at [illegible]

The number of ministers necessary to supply the annual increase of population, at the rate of 1 minister to 1000 souls, cannot be less than - - - [illegible]

Total [illegible]

Of course, *if all the destitute, were supplied*, it would require an annual increase of FIVE HUNDRED ministers to keep the population supplied as well, relatively as it now is. Allowing *twelve years* for the supply of those who are now destitute, it would require an accession of FIVE HUNDRED ministers more every year for *this* purpose—so that in order to meet the *real wants* of the country, there should be an annual increase, for twelve years to come, of ONE THOUSAND MINISTERS.

*Actual increase of Ministers in a year.*

From tables published in the Quarter Register the present year, it appears that the whole number of students in the *Theological Seminaries* of the U. States of all denominations is - - [illegible]

About one third of these enter the ministry each year—or [illegible]

Add to this;

The whole increase of the Itinerant Ministry of the Methodist Church last year (as reported in the Ch. Ad. & Jour. Aug, 1830) 183

And the

Increase of Baptist Ministers reported for the year ending Feb. 1830—(see Bapt. Tr. Mag.) a part of which increase is owing to more complete returns - - 1[illegible]

And we have,

From all these sources, less than five hundred ministers; a number barely sufficient to repair losses occasioned by death and to keep up with the growth of population; making no provision whatever for lessening the number of destitute population, to supply whom, *Six thousand ministers* are probably needed at this very time.

*What shall be done to supply this great deficiency?*

To this question, we now give no answer except to repeat with increasing earnestness—the direction of the Lord Jesus—PRAY YE, THEREFORE, THE LORD OF THE HARVEST THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST.

From the N. Y. Observer.

WARNING TO COLLEGE STUDENTS.

*Messrs. Editors*—While I am describing the awful case of a young man of my acquaintance, I doubt not I shall describe the melancholy end of many, and touch upon a string that will vibrate with anguish in the bosom of many a parent;——, the young man in question, had promising talents, and was the hope and comfort of respectable parents. Soon after entering college, he formed an acquaintance with two young students of profligate characters, and was by degrees decoyed into that path which "*goeth down to the chambers of death.*"—He soon learned to smoke segars and visit dram-shops, to eat oyster-suppers, play cards, and indulge in other fashionable vices of the young.

The effect of course was, to drain his pockets of cash. What was considered by his parents, and even by himself, to be enough to last "the term," was dissipated in a few days. Unwilling to forsake his wicked companions, and fearing to call up on his father so soon for more money, he began to borrow, and to get trusted at the different haunts of vice which he was in the habit of visiting. This he could do with facility, as his father was known to be wealthy. He soon made heavy debts, which he concealed from his father until they amounted to a large sum. The consequence is the young man is ruined. He became intemperate and fell into those vices which accompany intemperance. Although he finished his collegiate course, and took his degree, he has also finished his course of usefulness to himself, his friends and the world, and now lies upon his bed helpless, a *decrepid, bloated, loathsome* object, a living monument of grief to his parents and disgrace to himself, still hating God and despising reproof—having, to human appearance, passed that line over which mercy never follows.

Having recently stood by the bed-side of this once promising but now wretched youth, I feel uncommon solicitude for those multitudes who are now and soon will be entering the different colleges. Let me raise the warning voice my young friends, and beseech you to avoid the company of those "*who sleep* not except they have done mischief, and their sleep is taken away unless they cause some to fall."

Central Library of Rochester and Monroe County
Historic Newspapers Collection



ROCHESTER:
FRIDAY, SEPTEMBER 17, 1830.

## DECENCY.

It is surely rather curious that we should have among us a party a sect, (or whatever you may call the disciples of Owen and his satellites,) who circulate through this community publications the abominable tendency of which it is difficult to expose, and lay open before the community, and that the *difficulty* in the case arises from the circumstance that they contain sentiments so at war with moral principle as generally understood, and couched in language so offensive to *decency*, that it would not be tolerated by the readers of newspapers generally, were their editors to spread them out upon their pages. Yet such is the fact, and such are the sentiments advocated by a *female*.—It is probably well known to most of our readers that Fanny Wright, Owen and their dupes, advocate as one of the first and most effectual barriers against the progress of priestcraft, the surest way to perfect her proposed improvement in society, to abolish altogether the *marriage* ceremony. In advocating and defending this, language, *as might be expected*, is used which decency forbids being laid before the eyes of the public in any respectable paper, and for *this* reason the authors and abettors of such sentiments escape the exposure and castigation they so richly merit.

That our readers however may understand something of the nature of the articles which the publications alluded to, contain, we would barely mention that in advocating the abolition of *marriage*, they seem to have encountered a difficulty of some magnitude, that is, the too rapid increase of population, without any one to be responsible for the support of these illegitimates; and to obviate this objection, it is gravely proposed that each parent should pay a *Tax of Five Dollars* to operate as a *check* upon the too rapid increase of families. Such is the shift to which this undisguised infidelity is driven—such is the nature of its discussions—and what is *strange* about it is, that its principal advocate is a *female* and what is STRANGER still is, that females publicly encourage and countenance her by going to hear her lectures. If one part of the community is more injured than another by these lectures, designed and calculated to loosen the bonds of moral restraint, it is the female sex, and if they will thus prostitute their influence and encourage dissoluteness of manners and licentiousness of principle, they must expect to suffer the consequences.

*The Meeting of Synod.*—Our readers may have observed that the notice we gave in our last paper, and the one given the week before, differed as to time. The *third Tuesday* of this month, as first stated, we are informed is the time for the annual Meeting and we are also informed this is so generally understood by our churches, that probably no inconvenience will be experienced in consequence of the mistake in the notice. It is proper that the editor should say, that notices of this kind are often not seen by him until they have been published. He considers that all responsibility in such a case rests with the person who authorizes or furnishes the notice. In this instance *both notices* were handed in by members of Synod.

### FIVE HUNDRED DOLLARS WELL LAID OUT.

It is gratifying to see that the friends of Temperance do not indulge the delusive idea that the battle is won, and consequently that they may remit their efforts to advance its progress. We learn from the Journal of Humanity, that a benevolent individual offered to the students of Amherst College, if they would adopt the principle of entire abstinence in relation to the use of ardent *spirits*, *viz*, *opium* and *tobacco*, "he would put into the hands of the classes $500, which they were at liberty to offer in premiums for the best Essays written among themselves, on the subject of temperance, or in the purchase of a Philosophical apparatus for the College." With this offer 179 out of 206 students, complied and resolved to appropriate the money for the benefit of the college, instead of taking it for premiums which would have ultimately put it into their own *pockets*.

Such an act of noble disinterestedness is worthy of the students of a Seminary, of whom so great a proportion could thus promptly resolve to use so much self denial in the gratification of appetite, and set an example so well worthy of imitation.

It will be recollected that the Rev. Doct. Humphrey who is President of this college, wrote the "Parallel between Intemperance and the Slave trade," one of the most popular and useful publications on the subject of Temperance which has been given to the public.

This is one of the most prosperous of our literary institutions and annually sends forth as large a proportion of young men who devote themselves to the gospel ministry, as any college in the union.

### TEMPERANCE IN ENGLAND.

Professor Edgar appears to be a very active and efficient agent in promoting Temperance in England. He is laboring to convince the people that "temperate members of society are the chief agents in promoting and perpetuating intemperance."

He has begun on the correct principle and the only one that can produce a general reformation. Multitudes flock to hear him and are convinced by his reasoning. It seems that there are especial reasons for exertions in England for arresting the progress of intemperance. The London World says that "the quantity of corn spirits consumed in England, Ireland and Scotland, in 1829 was 22,690,270 imperial gallons—the consumption having trebled in eight years. To drinking ardent spirit three fourths of all the beggary, one half of all the lunatics and suicides, and seven eights of all the crime, with which the country is cursed, are to be attributed." The first society established in the north of England, is at Bradford and consists of 160 members.

The temperance reformation is said to be much more thorough, especially among the more enlightened and respectable part of society, at the South than it is in this section of country or in New England.

The Paris Moniteur is mourning bitterly about the effects our temperance measures are producing in diminishing their sales of French Brandy &c.—and says "that the Report of the N. York city temperance society is a document of great interest to French commerce, as it *unhappily* indicates a great decrease in one of its principal exports."—What a pity that the Americans will no longer stand with their mouths open and let a stream of French Brandy run down their throats for the sake of promoting French commerce. What a *philanthropic* sentiment this of the editor of the Moniteur! The French people are doubtless making rapid advances in their knowledge and love of the principles of free government, and we doubt not that one of the most effectual ways for preparing the people to enjoy its blessings and to render its government stable, would not be to make one among the nations of the world, who are engaged in banishing the use of ardent spirits and redeeming their subjects from the slavery of Intemperance.

The annual Meeting of the Am. Board of Commissioners for Foreign Missions will take place at Boston on the *sixth* of October next—annual Sermon by Rev. T. Dewitt of New York.

*Robbing a Watermelon Patch.*—A man by the name of Beckwith Baker, in Franklin Co. Kentucky, was found dead with two Watermelons lying by him, which he had stolen from a neighbor's yard. He had been shot in the side, where 15 or 20 shot were lodged. He evidently survived long enough to be aware by what means he had received his death wound, perhaps long enough to reflect that "the ways of transgressors are hard,"—that "he died as the fool dieth." This should be a caution to trespassers upon the property or rights of others, that they cannot expect the protection of God; and to the wretch who thus, for the value of a few cents worth of property, could hurry a fellow being into eternity, that he is no less a murderer in the sight of "Him who seeth not as man seeth," (whatever he may be in the view of human law,) because he sent his victim to the Bar of God for the commission of an unlawful act.

### ROYAL CONSISTENCY.

Immediately after the accession of William IV. to the throne of England, he issued a proclamation for the suppression of vice and immorality, and enforcing especially upon his subjects a sacred observance of the Sabbath. Indeed, it was altogether a *very pious* document,—but on reading it we thought it looked too much like maintaining religion by the secular arm, and trusted too little for support to the religion of Christ, and savored a little too much of a *real* union of Church and State to have much effect in reforming public morals.—But the extent of his Majesty's piety, and the *sacredness* with which he would have the Sabbath observed, may be clearly gathered from the fact, that he has issued an invitation to the Princes and Nobles to attend his first public dinner at St. James' Palace on *Sunday*. This must be Royal consistency. We are however pleased to see that some of the English papers speak of such conduct fearlesly and in terms of severe reprehension. They do not, either, attempt to conceal their disgust, that the names of some of his Majesty's *illegitimate* sons, (of which it is said there are quite a number,) should be thrust so prominently before the public.

It occurs to us however, on a little reflection, as being very judicious and wise in the King to make a public proclamation of his respect for religion, as it probably would not have been suspected that he had any, had he been silent on the subject;—more especially as we recollect that as Lord High Admiral he prohibited in 1828, the circulation of any religious books or tracts on board the Navy, except such as had undergone the revision of a certain Mr. Cole, Chaplain of Greenwich Hospital.

These things seem to be remembered, and the British public appear to feel pained, that there is no hope of reformation.

After all, the pious proclamation of this Royal Sabbath breaker, with his illegitimate children, only reminds us of the equally pious sentiments we have heard expressed in a 4th of July oration, by an equally pious and exemplary orator.

### GEORGIA BLUSTERING.

We expected that the opinion of Mr. Wirt, which we mentioned last week, (and intend to publish in our next,) would excite some feeling in Georgia.—It will be seen by the following extract from the Milledgeville Journal, (other Georgia papers hold similar language,) that the Savannah river is established by this editor as the Rubicon over which the "northern fanatics and hypocrites" are forbidden to pass at their peril. It is matter of regret to every friend of his country and to every christian, that such language should be used by the citizens of one state against the great body of the people of the other states of the Union; but we can hardly expect decency, much less a regard for religion from men whose cupidity can lead them to such barefaced and shameless oppression as that practised by Georgia against the Indians of the south.

From the Milledgeville Journal.

This matter is rapidly approaching its final result. As one of the important incidents connected with it, we call the attention of the reader to the correspondence between Mr. Wirt & Gov. Gilmer, published ed in this paper. They cannot be otherwise than highly gratified with the manner in which the gross indignity offered to their state, has been repelled by their chief magistrate. Has it come to this, that a sovereign and independent state is to be insulted, by being asked to become a party, before the Supreme Court, with a few savages, residing on her own territory!!!—Unparalelled impudence.

Again: No concession should be made to the northern fanatics and hypocrites. No compromise should be entered into with the federal government, respecting a portion of the territory we claim. If Georgia is an independent and sovereign state, she is entitled to all the land lying within the boundaries acknowledged by foreign powers & her sister states of the confederation. If she is not an independent state, then the people will have to obey the sovereign power, which must reside either in the federal government or in the Cherokee council; in which case the latter would be justified by Mr. Wirt, in extending the laws of the Cherokees over the territory now occupied by the white citizens of Georgia, and, with the assistance of their northern friends, armed and equipped in the Indian fashion, with tomahawks, bows and arrows, attempting to compel them to learn civilization from the Cherokees, & become as good and exemplary christians as they are. But as she is independent and sovereign, she must exercise the attitude, and prevent, by all the means in her power, any state of the Union, citizen or citizens of any state, from intermeddling with her local concerns. She must protest against the federal government meddling in those concerns, except in those matters under its sanction. We will have to let the northern fanatics and hypocrites rail at us; call us barbarians; declare in their papers that we ought all to be hanged. Words & abuse do not hurt us. But we must tell them, that at their peril, they are not to cross the Savannah river, (even if our sister Southern state, shall give them a passage tho' their territory. Yes, at their peril, let them dare the passage of the Savannah.

It is hoped and expected that the next legislature will take such a stand as concerns the Indians residing on Georgia lands as will meet the cordial approbation of every citizen.

For the Observer.

We are gratified to learn that F. N. Benedict and Mr S. D. Moor, have been appointed by the Trustees to superintend the Rochester High School. The high literary standing of those gentlemen and their acknowledged capacity for communicating instruction to youth, will entitle them to the full confidence of the public. The classical department will be under the care of Mr. Benedict. The Junior scholars in the higher English branches under the charge of Mr. Moor.—Miss Mary Allen, so well known as an accomplished instructress, will have the charge of the higher class in the female department, and competent female teachers are procured for the younger girls. The rooms and yard are partitioned so that the school rooms and play ground of the boys and girls are separate. The small children both boys and girls have each their separate play ground—indeed the whole school is to be placed under new and better regulations, and the scholars will be under the immediate and personal instruction of their several teachers. We have every reason to believe from conversation with the trustees and teachers, that the general regulations and instruction of the school will be such as cannot fail to give general satisfaction, and we are assured that strict attention will be paid to the morals of the scholars.

For the Observer.

### CONFERENCE OF THE CHURCHES.

The Conference of the Churches met at Brockport 4th Tuesday of August ult. and commenced its exercises at 11 o'clock.—Sermon on the great Salvation, by the Rev. Mr. Pratt, S. S. Agent. In the afternoon, reports by the delegates, of the state of religion in the churches belonging to the conference, interspersed with appropriate remarks, together with singing and prayer, which filled up the day. In the evening, reassembled, and a short but excellent discourse was delivered by the Rev. Mr. Sedgwick of Ogden; after which the people appeared unwilling to go away. A deep solemnity seemed to take possession of every breast.—The long suppressed sigh was heard amidst solemn exhortations and fervent prayers.

Solemn and interesting were the exercises in the family where I was stationed,—and O, the fervor and importunity of those who led us in supplications:—willingly would I have spent all the night in such exercises.

At six o'clock next morning, we convened for prayer, when the Lord met with us, although but few were present;—all who were, felt it good thus to meet. After breakfast met again for prayer, until time for public exercises, which commenced at half past ten: Sermon by Rev. Mr. Furman, of Clarkson. In the afternoon the Sacrament of Lord's Supper was administered and the conference closed. Never have I attended a conference, when the time was so well filled up as this:—Never did I retire from a conference better satisfied than from Brockport:—Never did I lament so much the absence of those who ought to have been there; (for there was a very thin conference as well as congregation,) but the Lord made up the loss, by his special nearness.

And now my dear brethren who belong to the conference, if you wish for the profit which may be expected from such a season, you must attend, and go not merely to *get* good, but to *do* good to the people whom you meet. To all such as meet to *do* good, the Lord gives liberal portions.—Dear brethren who feel that you need the animating influences of such a season, meet the conference at Lyme society in October next, and see, if, while you are watering others, you yourselves are not watered.

Sept. 1. A DELEGATE.

From the N. Y. Evangelist.

### ALMS ASKING A PAINFUL SERVICE.

Mr. Editor—Surrounded as we are, especially in this city, with the destitute and the afflicted, it often becomes the duty of those who have bowels of compassion, to *solicit alms* at the hands of those who are filled with good things, and fare sumptuously every day. But I have noticed that for some reason or other, there are comparatively but few, even of our better sort of Christians, who are willing to do the service of soliciting alms. They often say, I had rather give the whole sum required from my own pocket, than to take a begging tour. And when on an emergency an individual enters upon the task, it is, in many if not most instances, with *very great reluctance*. Mr. Editor, I wish to ascertain and expose the cause of this reluctance, and if possible remove it. To the poor the gospel might be more frequently preached, and comforts of various kinds administered, if the service of begging on their account could be rendered so pleasant and inviting that Christians would generally engage in it. Is it really *true* that the silver and the gold are the Lord's? Is it true that "it is more blessed to give than to receive?" Is there not some mistake in the translation of this passage? Is it true that "the merciful man doeth good to his own soul?" Mr. Editor, is it certainly true that "the liberal soul shall be made fat; and he that watereth shall be watered also himself?" And do you suppose that all our wealthy Christians in this city from the heart believe these things? With your leave I will venture to state FACTS

Which will answer many of the above inquiries, and which will show that we have, strange as it may appear, two sorts of Christians in the city of New York.

Not many years since I had occasion to solicit funds, to aid in the prosecution of a work of benevolence. I stepped into the office of a Christian brother, with whom I had a partial acquaintance, and incidentally mentioned the unpleasant business before me, and inquired of him for the residence of a certain benevolent individual, and added that I hoped to get $100 of him. After receiving directions, I turned to go out. "But stop," said this brother, "suppose you let *me* have the privilege of contributing a little of the money the Lord has lent me, to this cause. Put down 100 dollars for me." I expressed my surprise that he should contribute so liberally, and remarked that I should feel myself in duty bound not to call on him again very soon on a similar errand. "Well then," said he, "I think my brother you will very much mistake your duty. If you knew *how much pleasure* it gave me to contribute of my substance to the Lord, you would feel no reluctance in calling again. And now let me charge you, when engaged in similar business, never to pass me by. Call, and I think I shall be able to do something, and if not my prayers will go with you."

About the same time I was instructed to solicit *another* Christian brother, who lived in affluence, and who had neither wife nor family of his own, and who a short time previous had given a party at the expense of several hundred dollars. Being unacquainted with this man, I requested a very respectable gentleman who knew him as a business man, to accompany me to his house. We accordingly gave him a call. We rang the bell—a servant appeared.—We enquired if the gentleman of the house was within. The servant replied that he did not certainly know, but would soon ascertain. In a few moments the servant returned and wished to know what was our business. We replied that we were collecting funds for a benevolent purpose.—The servant carried in our report, and soon returned with the answer that we might pass on. The gentleman who accompanied me became impatient with this cold-hearted parade. Said he to the servant, "tell your master that Mr. —— and the Rev. Mr. —— are at the door, and will be happy to see him for a few moment. The servant again reported, and soon returned and invited us to walk in. We were conducted to the parlor, where we found the gentleman alone and apparently unoccupied. I was introduced to him, and we were seated. He immediately placed himself before me, and without any preliminaries inquired of me, "Sir, what is your business." I made my statements.—Said he, PUT ME DOWN FOR TEN DOLLARS, and call at my store to-morrow morning at 10 o'clock for the money." He still kept his standing position, and seemed by it to say, "if you please depart." I left him, thanking my brother for his perseverance to which my success was owing. With this history before him I am ready to conclude that no agent would dare to venture into this man's presence again on a similar errand. As we retired from the house, my friend who accompanied me, remarked that he had been acquainted with this gentleman for years, and that he never knew him before give as much to *any* benevolent object, and that beyond doubt he could at the time have put his hand in his pocket and saved me the trouble of calling again. Now, Mr. Editor, had I no other data, contrasting the two cases before us, I should conclude.

1. That, as I have already suggested, there are two kinds of Christians in our churches.

2. That many Christians are infidels; *i. e.* many professors of religion do not believe the Bible, especially that part of it which says, "Thou shalt love thy neighbor as thyself," or that which says, "It is more blessed to give than to receive." For, if you will believe it I find some *professed Christians* who look a hundred per cent better natured when they *receive* than when they *give* their dollars.

3. When a man looks sad, because he is reminded of Christ's command, "Do good and lend, hoping for nothing again," and who would rather, if he could honorably, be excused from giving his substance to the cause for which Christ laid down his life, I conclude that if he does not actually fall down and worship Mammon, he has at least a very great respect for his majesty, and belongs to the same class of Christians with my $10 benefactor.

4. When I compare the conduct of many professors of religion with that scripture which saith, "If any man love the world the love of the Father is not in him," I conclude that this language must be *very figurative*, or that these Christians, if they may be called such, change their characters as often as once in seven days.

5. I conclude that if heaven, the worth of the soul, and the interests of eternity were kept in view by all those who say that they love Christ, it would be a delightful employment to call and receive the alms and at the same time the blessing of God's children.

6. I conclude the following scripture would not be an unsuitable motto to be inscribed upon the door posts of every store and office and dwelling place in the city, "YE CANNOT SERVE GOD AND MAMMON."

### ABUSE OF MR. WIRT.

The Milledgeville (Geo.) Journal contains a letter from Mr. Wirt to Governor Gilmer, of that state, giving the latter notice that he (Mr. Wirt) had been employed as counsel by the Cherokee nation, with regard "to their rights under their various treaties with the United States;" and particularly as to the question whether "the State of Georgia has the right to extend her laws compulsively into their nation;" and whether that question "can, or cannot be carried for decision into the Supreme Court of the United States." This letter is couched in remarkably mild and gentlemanly language. Governor Gilmer's answer is not quite so polite. The following are samples; "The Governor of Georgia knows of no reason why he should be notified that professional duty required of you *to take fees of all who ask your advice.*—Georgia claims no jurisdiction over the lawyers of Maryland."—"Why it should be the misfortune of a citizen of Maryland (as you say it is yours) to differ with the constituted authorities of Georgia, is not very clearly understood; you are neither responsible for the legislation of the state, nor subject to its control. There is no doubt but that many of the lawyers, *distinguished like yourself* (*as you say,*) profess to believe that the state has usurped authority, and violated the faith of treaties in passing laws for the protection of the rights and punishing the crimes of the Indian people within its limits." A more pitiful and paltry attempt to misrepresent language, we never met with than this. The object was to utter a pointless sarcasm against Mr. Wirt, whose expressions furnished not the slightest apology for it. In his letter to Governor Gilmer, he says: "It is my misfortune to differ with the constituted authorities of the State of Georgia on the question of extending her laws into the Cherokee nation: and the late debates in Congress will have satisfied your Excellency that in this opinion I am not singular, but that *I hold it in common with many of the most distinguished lawyers on our continent.*"

But the most extraordinary part of this letter is contained in the following passage: "There are no fears felt in Georgia of Indian violence, although it is highly probable that your efforts will be productive of some mischief. It is believed that the Cherokees in Georgia had determined to unite with that portion of their tribe who had removed to the west of the Mississippi, if the policy of the President were sustained by Congress. To prevent this result as soon as it became highly probable that the Indian bill would pass, the Cherokees were persuaded that the right of self-government could be secured to them by the power of the Supreme Court in defiance of the legislation of the general and state governments. It was known, however, until the receipt of your letter, that the spirit of resistance to the laws of the state and views of the United States which have of late been evident among the Indians had in any manner been occasioned by your advice. Although insurrection among the Indian people of Georgia may be the consequence of your proceedings and those who act in unison with you, the constituted authorities of the state disclaim all right to interfere with you in any manner *so long as you keep yourself beyond the jurisdiction of the state.*"

Here, if we are not altogether mistaken in the import of language, and that language apparently very plain and significant, is a direct threat to Mr. Wirt, that if in pursuance of his professional engagements to his clients, he shall find it necessary to go within the limits and jurisdiction of Georgia, for the purpose of prosecuting a case at law, before the courts of the United States, he must expect to feel the force of Georgia law and Georgia vengeance.—*Dail. Adv.*

### DUKE OF ORLEANS.

We are frequently asked who is Philip, Duke of Orleans, whom the French have appointed Lieutenant General of the kingdom. To gratify our readers we have collected the following facts. He is a son of the well known Louis Philip Joseph, Duke of Orleans, by a princess of the house of Conde, and was born on the 6th of October 1773. The title of the Duke of Vallois was conferred on him at his birth, and when his grandfather died, he assumed that of Duke of Chartres. The Dauphin, son of Charles X, and the young Duke of Bordeaux, intervene between the Duke of Orleans and the regular succession to the throne of France. He is but distantly related to the reigning family, the Orleans family having descended from Louis XIV, who was born in 1640. He received his early education under the direction of the celebrated Madame de Genlis. In 1785, he was appointed Colonel of the 14th regiment of Dragoons, and in 1792 was named Major General, and subsequently advanced to the rank of Lieutenant General, and received the command of Strasburg, which he declined. The persecutions which attended his family, caused him to fly into Switzerland, where, unwilling to be dependent, under an assumed name, he gave lessons in geography, which contributed to his subsistence. The Duke then became a voluntary exile beyond the European continent, and came to the United States, where he had an interview with the present Charles X. While in England, he and his brothers resided in the house which had formerly belonged to Pope, the celebrated poet. After the death of his brothers, he went to Palermo, then the residence of the Neapolitan Court, where on the 15th of November, 1809, he married the sister of the King of the two Sicilies. In 1814, after twenty-two years of suffering and exile, the Duke of Orleans returned to France, and recovered his immense property which had been alienated during the revolution. Ever since the second restoration of the Bourbons, he has resided in France. Such is a brief history of the man who is now appointed Lieutenant General of France, and who may possibly be called by the French people to sit upon the throne of Charles.—*Evening Journal.*

## SUMMARY.

At a meeting held at Jacksonville, Illinois, it has been deemed expedient to establish a Sunday School Union for that state, and another meeting was accordingly appointed to be held there on the last Tuesday of August.

Henry B. Schoolcraft, Esq., of the Sault Ste Marie, has been appointed to proceed to the Chippewa and Sioux tribes on the Upper Mississippi, with instructions to attempt an adjustment of the difficulties between them which have been of long standing.

*Stage Proprietors Beware.*—Mr. McTavish, who was severely injured by the upsetting of one of the stages belonging to the Union Line, recovered a verdict last week, at Baltimore, against the proprietors, of $600.—*Roch. Dai. Adv.*

Joshua Bates, Esq. of the house of Baring, Brothers & Co. of London, an American, has presented through Col. T. H Perkins, of Boston, to the fund for the completion of the Bunker Hill Monument, the sum of $500.

Mr. John Francis, of the county of New-Kent, Va. whilst asleep in his own house, was murdered a few days since and robbed of a large sum of money in specie and then the house set on fire with him in it and consumed. It is stated that three of his own negroes have been apprehended, who confessed their guilt and have been committed to jail.

Several persons have recently died of small pox, in the towns of Scott and Preble, in Onondaga County.

The state debt of Ohio, is, it seems, much greater in proportion than that of the United States. The debt is about $5,000,000, and allowing 100,000 inhabitants who pay taxes, it amounts to fifty dollars to every taxable inhabitant. The national debt is about forty millions, and allowing one million and a half of inhabitants, it amounts to about twenty-seven dollars to every taxable inhabitant.

The 17th of September approaches, when the inhabitants of Boston will celebrate the two hundreth anniversary of the settlement of the town. On the occasion a discourse will be delivered by the Hon. Josiah Quincy, and a poem by Charles Sprague, Esq.

### MARRIED

In Bloomfield, on the 29th ult. by Rev. Mr. Hill, Mr. John Henry Gould, Merchant, of Holly, Orleans co., to Miss Lydia Hamlin, of the former place.

In this village on the 9th inst., by Rev. Mr. Penney, Mr. Munn Morgan, to Miss Angeline Safford.

### DIED,

At Sheldon, on the 7th inst., Mrs. Minerva Miller aged 26.

In this village, on the 1st inst. Laura Ann, infant daughter of Henry O. Bronson, aged 11 months.

At Auburn on the 12th inst., Rt. Rev. Bishop Hobart, in the 59th year of his age.

In New York, Rev. Edmund D. Griffin, aged 25 years.—At Pittsfield, Ms. Henry T. aged 14 years, son of Mr. Titus Goodman, of York, Livingston co.—At Syracuse, on the 6th inst., Mrs. Mary T. aged 32, wife of Mr. Josiah Wright, and daughter of the Rev. John Taylor, of Mendon.

At Mendon, Monroe county, Miss Abigail, daughter of Dr. Nathaniel Willson, in the 17th year of her age.

On the 6th inst. at Cooperstown, N. Y., Harriet, wife of Rev. C. S. Stewart, of the U. S. Navy.

The foundation of the disease which has brought her to an early grave, was laid at the Sandwich Islands, when a member for three years of the Christian Mission there. And while her memory will be embalmed in the bosom of the church of her native country, blessings will long hang upon her name, among the gentiles of the sea.

The afflicted husband, bereaved of the companion of so many vicissitudes, claims our kindest sympathies. After so long a suspense, friends began to feel encouraged that she might recover; and just at the moment she sunk into the grave.

### ANOTHER STEAM BOAT EXPLOSION.

We learn that on Saturday last, the Steam Boat United States, after leaving N. York for New Haven, and about 5 miles out, burst her boiler, by which 3 black men belonging to the boat were scalded to death—a colored boy is missing—a Mr. Eph. Wooster of Derby, Conn. was so scalded that he died in a short time—a Mr. Hiram N. Clarke is missing—others were scalded, some dangerously. It seems that no blame, in this case can attach to any one. The boat was not under a heavy press of steam, and the boiler had just been examined and repaired and the *new iron* only was burst.

### TO CORRESPONDENTS.

"Finis" is received and but for very special reasons connected with the business of our office would appear next week—it will appear the week after.

*Our List of Letters received*—was accidentally omitted last week—the following is therefore for two weeks:

Milton Noyes, Wm. Bristol, Wm. N. Lummis, Wm. Seaver, M H. Tucker, Rev. J. Flagler, E. R. Bascom, H. L. Baker, J. B. Halstead, J. Rust, H. Lyman, J Merrill, Chas. Gooding, D. Holmes, Rev. G. Colton, C. Loomis.

*NOTICE.—A Meeting of the Riga Temperance Society will be holden on Tuesday, Oct. 18th: Address by Rev. Mr. Comstock, 2 o'clock P. M.*

The Synod of Geneva will hold its annual meeting at Salina on the first Tuesday in October next, at 4 o'clock P. M. The stated clerks of the Presbyteries within its bounds, are particularly requested to see that their Presbyterial Report and their narratives of the state of religion be forwarded to Synod at Salina.

TIMOTHY STOW, *Stated Clerk*

NOTICE.—The Christian Almanac, for the Western District, for 1831, is received at the Depository of the American Branch Tract Society, No. 137, Genesee street. All who feel the importance of circulating this valuable Periodical, should avail themselves of its early appearance, and endeavor to get it at least into every christian family. To those who purchase 100 copies, the price is $3.50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society Office."

The copartnership existing between the subscribers, expires this day, by its own limitation. We return thanks to our customers for their liberal patronage, and solicit those whose accounts or notes are now due, to call and settle without delay. Settlement may be made with either of the subscribers. ISAAC PRESTON,
REUBEN M'KEERY.
Rochester, 14th Sept. 1830. 3tif

SALT. 50 bbls. Salt, in fine order, just rec'd and for sale at $1,44, by HILL & PEET.
Sept. 1830. 3tif

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.
They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 3tif

CHRISTIAN ALMANAC For 1831.—Agents that have engaged to take the Christian Almanac for 1831, are informed that they have arrived and are ready for delivery at the office of the Rochester Observer, and at the deposit of Alvah Ingersol in Buffalo. Those expected to get it at least into every christian family. To those who purchase 100 copies, the price is $3.50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society Office."
Sept. 17.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford*, he subscriber as Agent for the above mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

JOB PRINTING NEATLY EXECUTED AT THE OBSERVER OFFICE.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Star and Index.

## A CONQUEROR'S REVERIE.

"Last Sunday evening," (says Napoleon,) "in the general silence of Nature, I was walking in these grounds (of Malmaison.) The sound of the church-bell of Ruel, fell upon my ear, and renewed all the impressions of my youth. I was profoundly affected, such is the early power of habits and associations; and I considered if such was the case with me, what must not be the effect of such recollections upon the more simple and credulous vulgar? Let your Philosophers answer that!"—He added, as he extended his hands towards heaven. "I believe in the existence of a God. Who is it that created all above and around us?"—*Memoire surle Consulat*, 1799, et 1804.

A conqueror stands in a thoughtful hour
Where memory wakens its spell of power;
The gale scarce breathes in the solemn tree
As it journeyeth over the vine-hills free,—
In a rural haunt, where no voices are
A pensive Victor is standing there;
Alone—and the night air is fanning his brow,
Where are the dreams of his spirit now?

The stars are forth on their sapphire throne,—
The flush of Day from the West hath gone;
By the Seine's gtail river, each lifted spire
Is glittering no more 'gainst a sky of fire:—
Alone, like an Eagle, when none is nigh,
The Corsican stands with a thoughtful eye,—
For like clouds that are bathed in the morning ray
Come forth the dreams of Life's early day.

He is gazing back, with the glance of mind
Upon tenderer hours when his heart was kind,
When the thought of Heaven his soul impressed,—
When *The Spirit* strove in his youthful breast,—
He looks around, and the scenes are there,
That in other days were so bright and fair;
Oh, where is their sweetness, deep-felt before?
Hath it gone, like a dream, to return no more?

Yes! that dream hath gone,—and there steals between
A surging cloud o'er a Battle scene,—
There are crumbling towers, and tottering walls
And serried swords, where a bastion falls:—
There are mothers of Egypt whose voice of wail,
Floats wild and loud on the stormy gale!
There are desolate maidens faint-sinking to rest,
Whose death groan is pour'd on a brother's breast!

But the banner'd hosts, and the Battle's roar
Fade soon—and the spell that deceiv'd is o'er,—
And the influence deep,—which the scenes impart
That of old delighted,—beguiles his heart;
He looks to the depths of the purple air
And his spirit answereth—"A God is there!"
Oh, could he have looked in his secret breast
With a conscience untroubled, he had been blest!

C.
August, 1830.

From the Episcopal Watchman.

## EVENING PRAYER.

Mark the reluctant step,—how slow it drags
To greet the holy rite of evening prayer!
How little cares the heart about the task
That custom has imposed, but hard to bear!

The thrilling notes of music must be stopt,
The unfinished novel must be laid away,
The sleeper must be woke, on sofa stretched,
To hear a chapter read and some one pray.

All nod ten minutes, tedious minutes those,
When they must serve their God, themselves forget.]
Is this the free will offering of the heart?
Will God this solemn mockery accept?

Yet oft, alas! no better gifts we bring;
No holy love inflames our heartless prayer,—
No sighs for Heaven, no tears for deepest sin,
Nought but the empty form is offer'd there.

'Tis true we bend before the Throne of Grace,
But we forget the King who listens there.
His ear *will* hear, though but the lips are moved,
And sad acceptance He may give our prayer.

"I am not mocked," offended Goodness cries,—
My arm is bared in wrath, and will revenge
The solemn insult hardened man dares give,—
The threats of Heaven no earthly power can change.

Oh! while we may, in suppliance let us bend,
And plead for pardon in our Saviour's name,—
Forgive, O, God! our coldness and our guilt,—
Kindle anew our altar's dying flame.

## A MOTHER'S GRIEF.

To mark the suffering of the babe
That cannot speak its woe,—
To see the infant's tears gush forth,
Yet know not why they flow,—
To meet the meek, uplifted eye,
That fain would ask relief,—
Yet can but tell of agony—
This is a mother's grief.

Through dreary days and darker nights
To trace the march of death,—
To hear the faint and frequent sigh,
The quick and shortened breath,—
To watch the last dread strife draw near,
And pray that struggle brief,
Though all is ended with its close—
This is a mother's grief.

To see in one short hour decay'd
The hope of future years,
To feel how vain a father's prayers,
How vain a mother's tears,—
To think the cold grave now must close
O'er what was once the chief
Of all the treasured joys on earth—
This is a mother's grief.

Yet when the first wild throb is past,
Of anguish and despair,
To lift the eye of faith to heaven,
And think—my child is there,—
This best can dry the gushing tear,
This gives the heart relief,—
Until the Christian's pious hope
O'ercomes the mother's grief.

From the New York Observer.

## NO MYSTERY.

*Why are not Sunday School children converted.*—There is a fearful and chilling apathy on the part of teachers; and the church in relation to the *spiritual* interests of children attending Sabbath Schools.

It is true much has been done, and greater things are attempted; and the blessing of God seems to attend this most glorious cause, just so far as *faithful* efforts are made.

But the inquiry is often made, why are not greater effects produced from the vast amount of labor and instruction bestowed? Why are not Sunday School children converted by hundreds, and thousands, in the midst of us? This is a serious question. Shall we cast all the blame on God? or shall we humble ourseves in the dust and acknowledge that *we* are guilty; and that we have not discharged our duty with faithfulness; that we have not expected their conversion; that we have not prayed for their conversion; that we have been merely willing to sow the seed, with the cold expectation that if they live to grow up, it would take root, and bring forth fruit; forgetting that should they not in the mean time die, and go down to eternal death, the devil would sow his seed which would take *immediate* root.

We who are teachers in this vine-yard of the Lord, and have not yet been instrumental in saving a soul, have cause of alarm. We have felt no suitable anxiety for the salvation of our children; nor prayed in faith for their conversion; else, why has not God poured out his blessing? We have not wrestled with the angel of the covenant in agony of desire, and gone from our closets burdened with a sense of danger and guilt, and warned them to flee from the wrath to come, as if we believed they were lost. No, we have not manifested by our looks and actions, any concern for their never-dying souls. I say we are guilty, and I fear [illegible] will be required at our hands. Some, whom we hoped would live long enough for the seed to take root, and bring forth its fruit have died in their sins: and we shall meet them at the judgement and hear their doom.

It is a common excuse among teachers that we cannot expect the children to be converted now; but God will convert them in *his own good time*. When, I ask, is God's time? Such sentiments are expressed at teachers' prayer meetings, and at school before the children. At two of the meetings for the monthly concert of teachers this month, to my knowledge, persons who are looked up to in the S. School cause, upheld these soul destroying sentiments. We have reason to be encouraged they said, for we are sowing the seed, and by and bye we shall see the effects; we do not expect to see them now.

Is it strange that so little real good is done, when such views are imbibed by the teachers? They would be disappointed if God should convert the scholars.

The church, too, are asleep on this subject. They do not encourage the hearts of teachers by their counsel and prayers.—They are unwilling to make sacrifices for this precious cause. They view Sabbath school instruction as a sort of preparation for the instruction of the house of God in after years. They are not prepared to see a general revival in the midst of them.—Many even doubt the good tendency of such an event so greatly needed.

Notwithstanding much good is effected by the present mode of Sabbath school instruction, in correcting morals, and restraining from vice; yet, Mr. Editor, it is a certain and lamentable fact, that multitudes of teachers are doing *incalculable mischief*. They do not feel the obligation of their high and sacred office. They enter upon it even without consideration. They pretend to warn the young sinners of their danger, and urge them to flee from the wrath to come, to repent of their sins, and love the Lord Jesus Christ, and trust in him for salvation; while they are themselves living in open rebellion against the God of heaven—enemies to Christ, and his holy cause.

They deny to the children their belief in the same awful truths they are teaching, by their own unconcern in them, and the cold, heartless manner in which they speak of them. Thus they do more to make their pupils infidels than other persons can. I ask, what are they but enemies to the cause?

This may be, and undoubtedly will be, called harsh, illiberal, ungenerous, uncalled-for, and even false. The word of God is the standard. By it I am willing to abide. Let every impenitent teacher examine it. The word of God says his heart is *desperately wicked: the carnal mind is enmity against God:* his very *thoughts are evil, only evil, and that continually.* I do not say this, that such teachers should leave their schools; for it is their duty to remain, and teach the truth with all faithfulness in the fear of God. But they can not do this while they are enemies to God. They must give up their enmity, and become his friends without delay, lest the curse of the Almighty come upon them. Let them beware how they touch the ark of God.

The same evils are not confined to impenitent teachers; professors of religion are perhaps doing still greater injury. I have seen a teacher, a professor of religion too, *asleep* before his class, in time of prayer, and in the midst of a most solemn address from a man of God to the school. Is not such a teacher a *traitor* to the cause. "He that is not *for* us, is *against* us."—Repeated instances of this kind prove conclusively that such teachers are *opposers* to the cause.

And what is to be done to remedy these evils? Shall we go on contentedly as heretofore? *or shall we do our duty?* The day of reckoning with the Lord of the vineyard is at hand. Oh! let us all, who are Sabbath school teachers, be careful lest the blood of souls be found in our skirts, when we stand before the dread tribunal.

A TEACHER.

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The following are some interesting extracts ftom the address of a half-breed-Choctaw, a citizen of Mississippi, pronounced at Jackson, in that state, on the 17th ult. The last passage is really eloquent. —*N. Y. Spectator.*

Fellow Citizens: If the present be a suitable occasion, as well to give instructive admonition, as to recall patriot recollections allow me to advert for a few moments, to such topics of the present day. The signs are ominous, and they well deserve the attention of every patriot. Disunion seems to be a familiar theme in the mouths of many, and calculations of the value of the union have become a daily exercise. The precepts of Washington have been forgotten, and some rash hands would rashly drag us to the precipice against which he warned us. And what is the pretence? oppression. The South is oppressed by the North; the tariff laws are unequal. Internal improvement will be our bane; The Indians still cumber us.

I think I can duly appreciate the feelings of the South. I will admit, for the sake of argument that the North and West seem to be feeling power and forgetting right. But while I make this admission, I boldly proclaim to the south—Take the beam from thine own eye, before thou pluck the mote from thy brother's eye. I say to Georgia, in behalf of the oppressed Cherokees,—I say to Mississippi, in behalf of my kindred Choctaws, while *you* suffer from the legislation of a majority in Congress, do not by your legislation inflict unnecessary suffering upon a weak and helpless people. Do not oppress those who have confided in your magnanimity and justice.

Fellow Citizens: I was born in the North, the first [illegible] I ever [illegible] in the North. The first breeze which now sweeps by us may soon rustle among the scenes of my earliest recollections. To my young eyes the blue skies, the verdant plains and murmuring streamlets, of my native land were as paradise, and I could imagine no spot on earth more glorious.—In my earlier wanderings in a "far-off land," the opening flowers of spring, and the balmy gales of summer, continued to remind me of fragrant South, and I still sighed for the home which was to restore me to the clime of my nativity. What I have felt, others feel: and if with the Indian blood coursing through my veins, (a blood be it well understood, which I acknowledge without a blush,) I still will cling with fond regret to the reminiscences of my native land, what think you, must be the feelings of my kindred, who are about to take a last and reluctant leave of the soil of their nativity, the clime of their earliest recollection? Think you, my friends, that they feel not as deeply as you would under similar circumstances? Think you that although the outward form may betray the internal anguish, their heart strings do not quiver at the thought of taking a last and eternal adieu of the land of their fathers? Think you, that the tear will not start unhidden from the eye of the aged warrior, and that the cries of desolate women will not rise on the gale? Ah! imagine not that they are without feeling, because they speak in a strange tongue, and cannot give adequate expression to that feeling. Internal fires burn longer and more intensly for being confined; and the feeling of anguish is not the less keen, nor of despair the less hopeless, for the lack of language to give it utterance.

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From the N. Y. Evangelist.

## THREE AGED SAINTS.

A friend who has very recently returned from a tour through the states of Maine and Massachusetts, relates that he visited three aged persons, a sketch of whom cannot fail to interest our readers.

Rev. E. S. of Maine, is now in his 92d year, and his wife is in her 91st year, being 16 months younger than her husband.—They have been married 71 years! Both were converted, as they hope, at the same time, 65 years ago; and he felt, to use his own words, that he was called to the ministry 47 years since. Having property, he has preached forty years without compensation, his last sermon being preached in his own dwelling house about two years since. They have had twelve children, three of whom died in early infancy, and the remaining nine grew up, and as their parents hoped, all experienced religion.—Eight years ago, Mr. S. could not read without glasses, but he can now read fine print without such aid. His hearing is good, his mind is vigorous, and he enjoys tolerable health. Mrs. S. seems to have even better health than her husband, and retains her intellectual faculties remarkably well. Both converse on religious subjects with great interest, and have strong faith in Christ. The first words he said to our informant, were, "have you spiritual sight?"

The other individual's history is still more remarkable. Mrs. E. T. of Mass. is now in her 103rd year. She joined the church 84 years ago! She has long been viewed as a most exemplary christian.—Being confined to the house, she requested her minister, two years since, to preach at her dwelling, which he did to her and a number of the friends of this mother in Israel. She spoke to our informant recently, with animation, and appears to have her physical and intellectual powers to a remarkable degree, for such an aged person. She dwelt on the depravity of her heart, and said, "Oh, if I should be deceived at last!"

The same traveller states that recently, a man who lived in the same town with the aged person abovementioned, who was a boisterous infidel of the Fanny Wright school, has been converted, and joined, or is about joining the orthodox church in the place, having sent on his recantation to the infidel club in this city.

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*The late Freshet.*—A gentleman of this town who, has recently been on a visit to his friend in Vermont, stopped at Montpelier a week after the deluge had gone by. [Montpelier is built in a valley or plain surrounded by hills or mountains, with the exception of an opening at each end, through which the river passes: affording peculiar facilties for an overflow.]

The inmates of the hotel showed our informant their high water marked within doors. The waters rose as high as the window stools of the lower story; and the boarders were boated into the entries, and landed upon the stairs. A horse and cow were driven from their stable, early in the day to a neighboring hill, for safety; the cow remained there through the day: the horse finding the rain rather uncomfortable, and, moreover, feeling an appetite for provender, made for the stable; but after swimming half a mile or so, reaching his destination was sorely disappointed to find that his hoofs would not touch the barn floor; and the ostler, in his new capacity of boatman hitched a rope to the pony, and *towed* him back again to save his life.

The waters in the streets were generally as high as a mans shoulders, in some places "over head:" and people swam horses and boated about the streets through a whole day.

The damage on the whole valley of the Connecticut, is immense.—*N. Hampshire Observer.*

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From the N. Y. Evangelist

## ORIGINAL PARAGRAPHS.

### NO FRIENDSHIP IN TRADE.

This abominable sentiment seems to have gained a lodging in the breasts of many professed christians. What! no friendship in trade! following the "golden rule?" Does the man who adopts this heathenish maxim obey the Redeemer, who taught us to love our neighbor as ourselves? No—no. Let the true christian be the friend of *all* men, do to others as he could wish they should do to him, and cherish the divine injunction of treating others with sincerity and good will. "No Friendship in Trade" is the motto of Satan, the father of selfishness and of lies; but the christian's motto is far different, he is taught to "Love as Brethren."

### THE SAVIOUR PRESENT.

Would you do this act, would you be angry without cause, give way to petulence, evil-speaking, or any immorality, if your Saviour were present? Certainly not if you are a christian; for you restrain these out-breakings of sin even in the presence of a venerated fellow-being. Consider then; Is not your Saviour always present? Most assuredly. He marks your unchristian deportment or language, and he abhors it.

### INCONSISTENCY.

When do you leave for home? inquired a person in this city of one who lived at a distance. "In Saturday's Steam Boat," was the reply. Why, that boat will arrive at P. on the Sabbath, and surely you do not intend to violate that day. "No, I keep Sunday. *I never leave home to travel on Sunday;* but going towards home is a different affair." Ah! Is it so? Then the commandment would read, "Remember the Sabbath day to keep it holy—when you are at home." How many Sabbath breakers there are who attempt to pacify their consciences by such silly excuses. The Lord knoweth them.

### DOING SOMETHING.

It has been truly said, that almost any conscientious and enlightened man could, by steadily pursuing a benevolent object, accomplish wonders, and make his name and works known and felt in distant parts of the globe. But a large part of life, even of the benevolently disposed, is lost for want of system, setting about things, and bringing something to pass. Let every Christian resolve, in the fear of the Lord, that he will *do something* for the cause of God and man every day of his life; and let him keep a record of what he accomplishes, for his personal use; let him pray and labor, never tiring; and he will soon find, humble though his rank and name may be, that he is exerting an influence that will move society, and be regarded with favor in heaven.

"Deem that day lost whose setting sun
Records no worthy action done."—*Couper.*

### THE WAY TO DO IT.

A young lady commenced a our of active duty in a street in this city lately, with a view to *do something* for the cause of the Redeemer. She devoted a whole day to visiting the poor; and the following statistics show the result of the day's labor—Visited forty families; found fifteen children who did not attend Sabbath School, and who engaged to go; seven families that would be pleased to receive visits from her minister; and twelve families, having no regular place for public worship, who promised to attend. Reader! the field of usefulness, in the city and in the country, is extensive; the laborers are few; by active and judicious efforts you can do much to enlighten and save dying sinners; then "go thou and do likewise."

### INEFFECTUAL PRAYER.

It is apparent from the scriptures that God will not answer the prayers of slothful servants. And yet how many long prayers are daily made by professing christians who are inert, selfish, and opposed to active exertions. Such prayers are surely idle breath. Better spend half or two-thirds of the time now devoted to such prayer, to active benevolence; and then you will do good to men, and call down the divine blessing. That "praying breath was never spent in vain," is most true; but we hold that inactive professors do not in reality pray; they only *say* their prayers.

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*Anecdote.*—In the early part of the summer, a certain individual, who kept his grocery open on Sundays, was solicited to allow a prayer meeting to be held at his house, as it was situated in the midst of a population very negligent of religion. He consulted his family, and finally gave his consent. When the day arrived, the man invited several of his neighbors to attend the meeting, and he appeared to be considerably affected by the services. Several weeks after, his store was seen by the person who had requested him to allow the prayer meeting to be held at his house, to be closed on the Sabbath. On making inquiry into the reason of his store being shut, the grocer remarked "it was the Sabbath day." But how long have you shut up on that account? "Why, some time; I have not opened much since the prayer meeting was held at my house." He had reflected upon the inconsistency of having a prayer meeting at a place where the Sabbath was regularly violated, and resolved to close his store on the Lord's day. —*Evangelist.*

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At a meeting of the Union Presbyterian Church in Prince street, on Wednesday evening, the Rev. Heman Norton was unanimously elected Pastor. The church, under the labors of the Rev. Mr. Finney, has enjoyed a pleasant revival, and already consists of upwards of 200 members.—*N. Y. Evangelist.*

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*Shocking accident.*—In Claiborne Co. Ala. as three children of a Mr. Wilcox were during a thunder storm sheltering themselves in a hollow tree that stood in the door yard, the tree was blown down and one child killed instantly, one died soon after, and the third had his leg broken and mangled in a dreadful manner from the knee down, but is in a fair way to recover.

DYSPEPSIA.—Pain in the head, pain and yellowness of eyes, yellowness of the skin, a flabby and soft state of the skin and muscles, lassitude, aversion to all efforts of body and mind except that of magnifying the ills of life—often an unnatural craving for food, which, when taken, produces oppression, and gaseous eructation—irritability, weakness, emaciation, and hypochondriasis, are the concomitants of the familiar disease Indigestion.

Among the many remedies proposed for this distressing complaint, none has had a more extensive use, or been found to afford comfort and relief in more cases, than James' Anti-Dyspeptic Pills. The author of this remedy practically anticipated the views of Broussais, in referring dyspepsia to gastroenteritic irritation. He considered the seat of the disease the mucus membrane, or in the language of modern anatomy, the digestive tissue. The remedy is in consonance with this view, and after long experience, and repeated efforts at improvement, is still offered for general use Experience, usually, perhaps always, the best guide, has induced thousands to return to the use of these pills, who have tried and abandoned other remedies. The pills can be taken without disgust, or even inconvenience. The character of dyspepsia is essentially chronic, it admits of a gradual, not an instantaneous cure. Perhaps the cure may be facilitated by mechanical means—it certainly is by temperance, exercise, change of climate, and by causes that affect the mind; but in all cases it will be hastened, and the chances of relapse diminished, by the Anti-Dyspeptic Pills.

September 10, 1830. 37 3w

BOARDING, *on moderate terms, in a Presbyterian family, a short distance west of the Brick Meeting-House, and in the north part of Sophia-street, directly opposite the residence of Mr. Byington. Rochester, Sept. 2,* 1830.

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises. HOSEA PRATT.

Brighton, April 16, 1830. tf-36

MAY, 1830.

*ROCHESTER CASH STORE.*

HILL & PEET,

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

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

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

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

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

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

Canal Transportation.

HUDSON & ERIE LINE.

ALLEN, TIBBITS & CO.

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED

in connection with Pattison & Hart's Line of Tow Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steam boats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & CO. *Rochester,*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego,*
BUTLER, M'DONOUGH, & Co. *Utica,*
J. H. HOOKER, ALLEN, TIBBITS, & Co. } *Troy*
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, P. HART, JR. } *Coenties Slip, New-York.*

April 9th, 1830. 15tf

HARMAN JONES, *House and Sign Painter, Glazier &c., No.* 42 Main-st. keeps constantly on hand an assortment of Paints, Oils, Spts Turpentine, Sash, Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color, ground and mixed fit for use. He will also do country jobs and furnish all materials for the same. Windows furnished of any size in good style very cheap. May 24, 1830. 22 6m

APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing, and Woollen Manufacture.* The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known.—Inquire at this office.—June 4. 23 tf

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply of* GOODS Rochester, June 2, 1830.

AGENTS FOR THE OBSERVER.

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

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

FURNITURE,

OF ALL KINDS, MADE AND SOLD AT THE

Cabinet Warehouse

Near the East end of the Bridge, Main-st. Rochester. F STARR.

FARM for sale.—Eighty eight acres—[illegible] improved, situated in Greece near the [illegible] Ridge and B Kings, and the north part of Lot [illegible] *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.

Rochester, 16 March, 1830

CLINTON HOUSE,

EXCHANGE-STREET, ROCHESTER.

EUSTUS SMITH, late of the Mansion House Utica, has become the lessee of this splendid establishment, having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters. He has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are such as to be agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited June, 1830. 26 tf

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

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor* in *Chancery*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 20 tf

PATENT CAST IRON SKEINS.—The subscriber has constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in want of the article are respectfully invited to call and examine for themselves. JOHN BEAL.

East Rochester North st. one door north of Main st. Aug. 27. 1830. 3m 35

JOURNAL OF HEALTH. Price $1.25 per annum. To subscriber, agent for the above work, has now on hand complete sets from the commencement.

He is also agent for the JOURNAL OF LAW,—price $3.00 per annum. 35. 3w. Ely Crosby

LECTURES on Universalism, by JOEL PARKER, Pastor of the 3d Presbyterian Church, Rochester. Just published and for sale at the office of the Rochester Observer. Subscribers are desired to call for their books. Aug. 25th, 1830. 35 3w

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice

JOSIAH BISSEL Jr.

Rochester, 16 March, 1830.

*Northern District of New York.* } *To wit:*

Be it remembered, That on the seventeenth day of June, in the fifty first year of the Independence of the United States of America, A. D. 1830, Joel Parker of the said District, hath deposited in this Office the title of a book, the right whereof he claims as author, in the words following, to wit: Lectures on Universalism, by Joel Parker, Pastor of the third Presbyterian Church, in Rochester: Buy the truth, and sell it not. Prov. xxiii. 23 In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints."

R. R. LANSING,
*Clerk of the District Court, for the Northern District of New York.*

STATE OF NEW-YORK, SECRETARY'S OFFICE. } *Albany, July 22,* 1830.

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George B. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG,
*Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.

JAMES K. LIVINGSTON, *Sheriff.*

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date the first day of August, 1828, and executed by Hubbell Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York, to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $334.75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (244) by reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 29th day of January next, at ten o'clock in the forenoon of that day. Dated August 2, 1830.

JOHN C. NASH, Att'y. STARR NICHOLS, Assignee.
6m 33

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county) executed by Simon Hunt, to Frederick Bushnell and by him assigned to the subscriber the sum of four hundred and eighty-one dollars and twenty nine cents being due thereon at this date,.. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the north and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL.

Whittlesey & Mumford, Att'ys. Assignee.

*To Exonerate from Imprisonment.*

Peter Freeland of Greece, Monroe county, Insolvent Notice first published August 13, 1830, Creditors to appear before Moses Chapin, first Judge of Monroe county, and Counsellor of Supreme Court, at his office in Gates, on the twenty-fifth day of September next, at ten o'clock in the forenoon.

*To Exonerate from Imprisonment.*

Emery Richardson of Gates, Monroe county, Insolvent Notice first published July 16, 1830—Creditors to appear before Hon. Moses Chapin, first Judge of said county at his office in Gates, on the twenty-seventh day of September next at ten o'clock in the forenoon. 10w

*To exonerate from Imprisonment.*

Creditors of Oshea Wilder, of Gates Monroe County Insolvent Notice first published August 26th 1830, creditors to appear before Hon. Moses Chapin Esq First Judge of Monroe County courts of the state of New York, at his office in Rochester, on the eighth day of November next at 10 o'clock in the forenoon. 10w

Central Library of Rochester and Monroe County
Historic Newspapers Collection


# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, SEPTMBER 24, 1830. | VOLUME IV. NO. 39.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL.
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*


### SANDWICH ISLANDS.

[Concluded from our last.]

*Erection of a Meeting-house & School-house.*

As an evidence of some progress among the people, we are happy to mention the erection of a very large school house, 128 feet in length by 37 in breadth, for the accommodation of our higher schools, or classes, on the monitorial plan; and also a very large church, 196 feet in length by 63 in breadth. The church is very firmly built, in an improved native style; the rafters being locked together at top, agreeable to our suggestion, and braced with bolted knees at the foot, like a ship's beam. The posts are from eight to twelve inches in diameter, sixteen feet long, entering 5 feet into the earth, and surrounded with stones. The roof is moreover supported by 44 massy pillars, in three ranks from end to end, one rank under the ridge pole, and the other two under the middle of the rafters. The house will admit of about 4,500 hearers. The labor in procuring the timber, and in erecting and finishing the building, cannot be materially less than is required to build an ordinary church in America.—The pulpit is raised about three feet upon a platform on the ground, 24 by 12. It is pannelled and finished in good style, accompanied with two flights of stairs and with light banisters, and is furnished with cushions of crimson velvet and damask.—It is placed at the side of the building, about midway from end to end, so that the speaker may reach both extremes. The house was dedicated on the 3d of July with appropriate and very interesting exercises. It was filled at an early hour, and many assembled around the doors. Probably 5,000 were present, besides some foreigners.

The following day, at a public dinner, Kaahumanu repeated in a public manner the sentiments of the king, gave her sanction to them, and represented this expression of the will of the king, as binding on all within his dominions. We felt some concern for the exposure of this youth on this anniversary. The same evening, however, he took tea with the mission family, spent the evening, and joined in a hymn and prayer.

*Admissions to the Church and Candidates.*

The next day, the first Sabbath that our new meeting-house was occupied, we witnessed a scene equally as interesting as the dedication, while the church attended on the ordinances of baptism and the Lord's Supper. Twelve persons, having been some time propounded, were baptized, and entered into solemn covenant with the ch. Fourteen others having been carefully examined, and having given pleasing evidence that their faith and hope are built on Christ, the chief corner stone, were propounded for admission. These maintaining a decent walk, and receiving further instruction with respect to the nature of the ordinances, and of church discipline, on the 30th ult. were baptized and admitted into covenant fellowship with the church. Besides these evidences of the work of the Holy Spirit at this place, these happy fruits of the preaching of the cross of Christ, many hundreds of the people have come to us, confessing their sins, desiring instruction in the way of salvation, and proposing to give themselves to God as his servants. About 500 of them are formed into a sort of inquiry meeting. While we rejoice to see so much evidence of a great moral change in the habits and characters of hundreds, and we might almost as well say thousands, who seemed to have exchanged an exceedingly vicious for a moral life, we deemed it necessary to proceed with great caution in admitting any to the church, who have not, for a considerable length of time, given evidence of a radical change of heart.

*Schools for training Native Teachers.*

Some years ago it was proposed to Kaahumanu to build a large school-house near our establishment, for the purpose of affording instruction to the chiefs and school teachers, engaging as a condition on our part, to furnish it with writing tables.—About a year ago, she applied to her brother, governor Adams, for the timber, and we purchased in April last about 400 feet of boards for the tables. These were paid for by the residue of a donation given by Commodore Vassilieff and his officers, and which had been reserved for this purpose. The house has been erected, and tables, blackboard, &c. fitted up; and three distinct classes have been accommodated here the summer past: one composed of about 40 school teachers, chiefly under the instruction of Mr. Chamberlain and Doct. Judd, who have directed their attention to a systematic writing and arithmetic, and the art of school teaching. During one quarter Mr. Shephard met them once a week to teach them reading. Another class, consisting of about 30 of the most interesting females at this place, were under the instruction of Mrs. Bingham, Mrs. Judd, and Miss Ward, who have endeavored to raise their characters, improve their minds, and fit them for usefulness, by teaching them the duties of religion and social life, together with reading, writing, and the use of the needle; and this with special reference to their becoming teachers of others in due time. Another class consists of six young men of hopeful piety and promising talents, who have been selected to assist Mr. Bingham in prosecuting translations, and to receive special theological instruction, with a view to their highest usefulness among their countrymen.—They are already useful at funerals, conference meetings, &c. Mr. B. has also attended on another class, consisting of Kauikeaouli, Haalilio, Kinau, Ii, Kamaikui, a daughter of Mr. Young, who are learning to read English and render it into Hawaiian, and who attend to writing, arithmetic, psalmody, and Scripture history.

Considerable efforts have been made to bring forward a choir of native singers; and for this purpose Mr. Bingham and Doct. Judd have met in rotation from 60 to 80 persons, two evenings in a week, at the large hall in Kaahumanu's house, built by Karaimoku. It requires lungs, patience, and perseverance, to train their rude voices to our music and psalmody; but we are encouraged to proceed, though we need the streagth of an organ's bellows to carry it through, until we have better helps. We have tried to relieve the voice by the help of the bass-viol, and think it may be of some service, but a gamut, and tunes set to words in their language and printed, would be a better auxiliary.

The number of schools under our superintendence is 150, including, according to the returns in July last, 4099 pupils, viz. in Honoruru 40 schools, containing 399 men, 438 women, 47 boys, and 36 guls—total 920: in other districts 110 schools, 1150 men, 1656 women, 183 boys, 190 girls—total 3179; which added to the 920 scholars in Honoruru, makes the total on the island of Oahu, as above, 4099. It will easily be seen, that where so large a portion of those who attempt to learn are adults, who are frequently burthened with heavy taxes, both on their time and the fruits of their labor, the attendance at school cannot be as constant, or during as many hours in the day, as is expected from learners of the common age in a civilized country, and that the progress of our common schools, other things being equal, must be comparatively slow.

[By the summary given in the general letter of the mission, hereafter to be published, and dated more than four months later, it will be seen that the number of schools and pupils had greatly increased.]

*The Object and the Effects of the Schools and the Press.*

To give the people ability to read the word of God, to encourage and accustom them to read and understand, to treasure up and practice those sacred truths, which we publish, is at present the primary object of our schools in general. A great point is gained, if one fourth of the population are willing to devote one hour a day to this object. Every day's experience shews us that our schools are every where nurseries of a pure morality, and in numerous instances of vital piety. A great proportion of those who receive our books feel a sort of obligation to obey the moral instruction which they contain. Estimate, then, if you can, the value and importance of our printing press, by which we can easily disseminate annually three or four millions of evangelical publications among forty or forty-five thousand of pupils, who are thus furnished with such means of grace, as to leave them without excuse, if they do not believe on the Son of God to the saving of their souls. In this connection you will rejoice to know that the edition of the Gospel of Luke, which was finished last March, is in the hands of the people, read and studied by multitudes with great satisfaction. Another edition of our hymn book, containing 100 hymns, has been called for, making 20,000 copies of the enlarged work. We have printed also the Acts of the Apostles in an edition of 10,000 copies, and a tract from Exodus and Leviticus, containing 112 pages, in an edition of 10,000 copies, and 20,000 spelling books. The translations of the Psalms is in hand, about 25 of the first order we intend to print soon.

We might add as evidince of improvement here, the attention of the people to Sabbath Schools, the institution of Christian marriage, the construction of better habitations than formerly, thousands of garments made up by their own hands from foreign manufacture, and a pretty general abstinence of the whole mass of native population, with some sad exceptions, from the use of ardent spirits, from ordinary labor on the Sabbath, and from gambling or games of chance.

### NOTICES OF THE STATION AT WAIMEA.

*Admissions to the Church and Character of the Converts.*

WAIMEA, the only station on the island of Tauai, is occupied by Messrs. Whitney and Gulick, with their families. All the schools on the island, together with the church and all the means for diffusing religious knowledge, are under their care.—Mr. Whitney under date of Feb. 17th, 1830, remarks—

Of late, we have not seen so much of what we believe to be the special operations of the Holy Spirit. Our meetings, however, are well attended, and not a few are enquiring after the truth. Seven have been admitted to our church the year past, among whom is our governor, Kaikioeva.—Three are newly propounded. The whole number of native members of this station at our last communion was fifteen. All of them so far as we know have hitherto walked worthy of their profession.

Mr. Gulick, under the date of Feb. 18, makes the following remarks respecting the extent of religious knowledge, and the kind of religious feeling manifested by the people:—

Yesterday, a man who lives with me, came to my study, to converse on the subject of religion. He thinks he has recently been converted. His previous conduct together with his conversation, afford us a pleasing hope that he is indeed born again. Still, however, we are not free from anxiety on his account. But from his regard for the word of God, we trust the work is the operation of his Spirit, and that it will be perfected.

(See last page.

## GEORGIA & THE CHEROKEES.

### MR. WIRT'S OPINION.

We copy (says the New-York Observer) the following very lucid and able opinion of Mr. Wirt on the Indian question, from the last number of the Cherokee Phœnix. It occupies a large space in our paper, but it is a document which could not well be divided. After a long statement of the case, in which the various treaties with the Cherokees are referred to, Mr. Wirt comes to the main question.

*Has the state of Georgia a right to extend her laws over the Cherokees, within the Cherokee territory?*

The answer to this question depends on the political relation which the Cherokees hold to the state of Georgia. If they are citizens of that state, residing within her jurisdiction, they are unquestionably subject to her laws; if not, it is just as clear that the state of Georgia has no authority to extend her laws over them. How is the question of the political condition of these people to be settled? I know of no other mode of doing it, than by an appeal to their history. Looking to this history, we find that they composed a part of the aboriginal inhabitants of this country, and, in their origin, they were, unquestionably, a sovereign people, owing allegiance to no other earthly potentate. Has this condition been altered by any thing that has since occurred? We are not informed by history, of any such alteration.

The Europeans held that the title of the Indians to their lands underwent a change by force of that discovery; that is to say, that the particular power of Europe, which made the first discovery, acquired the right to purchase these lands of the Indians, in preference to, and in exclusion of all other discoverers. But this change of the Indian title to their lands was not considered by the powers of Europe as altering the political condition of these people. With regard to their lands, "they were admitted," says Chief Justice Marshall, in the case of Johnson and M'Intosh, "to be rightful occupants of the soil, with a legal as well as just claim to retain the possession of it, and to use it according to their own discretion;" and with regard to their political condition, Great Britain, the prior discoverer of this part of the continent, continually treated with these people, as a sovereign people, and acknowledged, in practice as well as theory, their exclusive right to govern themselves by their own laws, usages, and customs, upon the territory of which they held the present right of possession, and which they and their heirs for ever were entitled to hold, exclusively, until they chose to surrender it by treaty. The same right which had been held by Great Britain, and no other, passed to the United States by the revolution, and the same rights and no others have been uniformly asserted by the United States. The various treaties which have been set forth and referred to in the case stated, and to which the state of Georgia as one of the United States, was a party, contains the most unequivocal admissions that these people are not citizens of the United States, and therefore cannot be citizens of one of the states; that the territory within which they dwell belongs to them as a separate people; that within this territory, they are the sovereign and only law-givers, and these treaties exhibit them as clothed with attributes of sovereignty utterly irreconcilable with the idea of their being citizens of the United States, or of any one of the states. Such, for example, as the right of declaring war against the United States on a demand and refusal of a redress of injuries.

The state of Georgia, it has been said, has a right to legislate over all people within her territory. But the Cherokee Indians are not a people within her territory. The territory which they occupy is not, at present, a part of the territory of Georgia. Her title is that only of the ultimate domain, after it shall have been relinquished by the Indians. At present it is the territory of the Indians. "They are the rightful occupants of the soil, with a legal as well as just claim to retain the possession, and to use it according to their discretion." And although their right is lightly spoken of, because it is a mere right of occupancy, yet it is to be remembered that it is an exclusive right of occupancy, a right which stands solemnly guaranteed to them by the United States, a right which belongs to them and their heirs for ever, a right which they may alienate or not, at their pleasure, subject to no other restriction than this, that they can alienate only to the United States of America.

The territory which the Cherokees occupy, is not, at present, therefore, the territory of Georgia considered as property. But the material question, with reference to the inquiry before us, is, whether this territory be within the jurisdiction of Georgia. If it be not, it is clearly not subject to her laws. And this question is directly answered by the whole scope and term of the treaties which have been cited and quoted in the case prefixed to this opinion. The 11th article of the treaty of Holston contains an express and decisive admission of the principle implied in all these treaties throughout all their provisions, to wit, that the territory of the Cherokees is not within the jurisdiction of the states, nor subject to their laws.—This treaty is recognized as in full force by all the subsequent treaties. Georgia, as one of the United States, is a party to it, and is estopped to deny what she has thus solemnly admitted. The fact that the territory occupied by the Cherokees lies within the chartered limits of Georgia, establishes nothing with regard to the question under consideration. That charter granted the title of the monarch who gave it, and nothing more; and neither himself nor his grantees considered it as conferring any right to take from the Indians their lands by force, much less to abolish their laws, usages, and customs, and to extend the British laws compulsively over them. The impressions of the British monarch, or rather the several British monarchs in succession, since the discovery by Cabot, including the particular monarch who gave the charter of Georgia, George II., with regard to their relation to these people and their lands, have been already stated. They considered the Indians as the present owners of the land, and that these lands could be rightfully acquired in no other way than by voluntary surrender by treaty, made by the whole nation in full council.—They treated with them as sovereigns possessed of the exclusive right of self-government. They styled them their Indian allies and friends, and never, in any age, was an attempt made, or a right insinuated, by any British monarch, to abolish their own laws, and to substitute, by compulsion, those of Great Britain. So much for the understanding of the monarch who gave the charter of Georgia, and of all his predecessors and his successors, with regard to the rights and authorities of the British crown, over the Indians and their lands. Now let us look to the understanding of the original grantees of that charter, on this same subject. Governor Oglethorpe led the first colony into Georgia under that charter. He arrived at the present site of Savannah in 1733; and how did he proceed? Did he consider his charter as conferring a right to expel the Indians from their possessions by force, or to abolish their own laws among themselves and enforce the British laws upon them? Far from it, "A treaty was held with the Creek Indians, to whom the lands were admitted to belong, and the cession of a considerable tract was obtained from them." 1st vol. Marshall's Life of Washington, chap. ix. Thus the very first step under this charter, by the original grantees, was an admission that these lands belonged to the Indians, and were to be gained only by cession; and was a practical admission of the sovereignty of the Indians, by the act of treating with them as sovereigns: and, of necessity, was an admission of their exclusive right of self-government, for they could not be sovereign without such right.—Will it be said that these admissions were wrung from the infant colony by their want of physical strength to assert their rights against the *vis major* of the Indians? But the same admissions continued to be made after the colony had acquired maturity and power to assert all their rights. The British colonial government, under this charter, had some respect for their own character, and for the opinion of the world. So anxious were they to avoid every appearance of taking an unfair advantage of the ignorance of their Indian allies and friends, that, in a treaty of cession, made shortly before the American revolution, they took care to declare on the face of the treaty, that it was made in consequence of the solicitation of the Indians, themselves, who wished to raise money for the payment of their debts. Such was the practical construction of the British monarch who gave this charter, and of the grantees under it, prior to the American revolution, and the same, as has been shown, has been the practical construction by the United States (Georgia included) since the revolution.

The charter, it is presumed, has not experienced a new vegetation, and put forth new rights, within the last few years. The position of Georgia herself, is that she took all the rights of British colonists under that charter, with regard to these people: granted; and it has been shown by the concession of the British colonists, themselves, that they had no right to dispossess the Indians, by force, or to interfere with their right of self-government.

Although this territory, then, does lie within the chartered limits of Georgia, I am of the opinion that the people of Georgia have no right to disturb the Indian possession of these lands nor to interfere with their government. The United States, stand pledged by the solemn guaranty of a subsisting treaty, twice sanctioned by the Senate of the United States, to protect the possession of the Indians.

By the same treaty, it is stipulated that no citizen of the United States shall even cross the Indian boundary, without a passport first obtained from the governor of some one of the states or territorial districts, or such other person as the President shall appoint. Is a writ from a court, or a warrant from a magistrate of Georgia such a passport from the governor as the treaty contemplates? Or is the service of such process upon the Indians within their own territory, under the authority of the state of Georgia, such a visit, under a passport, as the parties to this treaty manifestly contemplated? Shall the inviolability of the Indian territory have been consecrated by the treaty, against even a peaceable visit, without a passport: and can it be believed to have been within the contemplation of the parties that the state of Georgia should be at liberty to dismember the whole territory, at her pleasure, to amalgamate it with her counties, and to spread her officers over it, in every direction, for the apprehension and punishment of these Indians, for obedience to their own laws? This can scarcely be believed by any man, who is not blinded by prejudice or passion, to have been the intention of the parties to this treaty. And, if so, it must be manifest that every officer in the state of Georgia, who crosses the Indian boundary in execution of her law, violates that guaranty which the faith and honor of the United States stand pledged to make good.

It is said, that to permit them to govern themselves on those lands, would be to permit a government within a government, which is represented as a monster in politics, never heard of before. But, the objection is not true in point of fact: it is not a government within a government, in the sense of the political axiom to which the objection alludes. The absurdity which the axiom repels is that of two distinct and equal sovereignties affecting to operate at the same time, upon the same portion of territory. But that is not the case here for the Cherokees do not pretend to any right of government beyond the limits of the territory whose exclusive possession they hold, under the guaranty of the United States; and as long as the neighboring states respect that guaranty, they have no government within the Indian limits; for they cannot exercise the powers of government there, without a direct and continued violation of the Indian right of possession. It is only by begging the question and assuming the right of the neighboring states to govern the Indians by state laws, within the Indian possessions, that the political solecism of a government within a government is produced. Instead of proving the right of the states to overleap the guaranty of the treaty, this right is assumed; and having thus gained foothold within the Indian limits, the exclusive right of government on the part of the states is, then, maintained on account of a political solecism created solely by this unwarranted assumption. For it is manifest that so long as the Indians confine their government within their own limits, and the states operate only on the territory exterior to those limits, there is no conflict of laws, no political paradox, no *imperium in imperio*: each moves in its own separate sphere, without the slightest collision with the other.

If by a government within a government, it be meant that the territory all around the Indians, is under the government of several of the states, this is no political paradox, and is not at all the meaning of the axiom in question. It is a thing of every day's occurrence, for a small state to be surrounded by the territories of another sovereignty. It was the condition of all the small republics of Europe: of Venice, of Florence, of the Hanse Towns, of Switzerland, and is now the condition of every district, arsenal, dockyard, fort and hospital under the exclusive government of the United States, within the bosom of the states. I see not why the government of Congress, within the District of Columbia, should not as well be considered a government within a government, because surrounded by the state authorities of Maryland and Virginia, as that the self-government of the Cherokees within their limits, should be considered a government within a government, because surrounded by the state authorities of Georgia, Alabama and Tennessee. In both cases, it is matter of compact: and so long as the compact is respected, there is no collision of authorities, but the political relations of the parties are as separate and distinct, and their action as harmonious, as if they were parted by oceans. The mutual annoyance resulting from the neighborhood of the parties is a consideration of mere expediency, and does not touch the question of right; it is to the last, alone, that my opinion is confined. But on this objection of expediency, it may be observed, that in our own society, the inconveniences of bad neighborhood are often severely felt; yet they are not considered as authorizing the stronger of the two to expel his neighbor, or to strip him of his legal rights, in order to get rid of his vicinity.

If the right of the states to govern the Cherokees within their borders be rested on the position that the ultimate dominion of the lands, now possessed by the Cherokees, belongs to these states, and that, as soon as these lands shall be evacuated by the Indians, the possession will fall to the states, the same is equally true of the District of Columbia; for if that district shall ever be evacuated by Congress, there is no doubt that the several portions of it will revert, respectively to the states of Maryland and Virginia. But this future contingent consequence does not at all impair the present authority of Congress to govern the district, while it remains in their occupancy, nor does it, in the mean time, incommode, in the slightest degree, the action of the state governments around them.

If this right be rested on the position assumed by the Supreme Court, in the cases of Fletcher, and Peck, and M'Intosh, and Johnson, that the states own the present fee in the lands occupied by the Indians, and may grant those lands, subject to the Indian occupancy; it is to be remembered that, according to the same decision, it is only subject to the Indian occupancy that the states can grant those lands, and that the grantees of the states, though they take the whole title of the states, cannot interfere with the Indian possession, until the title shall be extinguished by a voluntary cession on their part.

By these cases, therefore, the principle is established, that these states, themselves, cannot interfere with the possession of the latter without their consent. How, then, can they parcel out the Indian lands among the contermineous counties and incorporate them with these counties for the purposes of government? How can they tax the Indian lands in common with their own and sell them for nonpayment of taxes? How can they enter and sell them for debts? How can they regulate the conveyances of these lands? and, above all, how can they send their constables, bailiffs, sheriff's inquests, posse comitatus, and military officers into the Indian lands, for the service of process and the enforcement of their government, without a continual invasion of the Indian possession? According to the cases on which the opposite argument lies, the states have no right to divest or disturb the Indian possession, against their consent, and the case of Johnson and M'Intosh goes farther: for, in that case, the supreme court contemplate not only an exclusive possession of their lands by the Indians, and "a legal as well as a just claim to retain that possession and to use it according to their own discretion;" but they contemplate also the exclusive action of the Indian laws within the Indian territory, free from any power to control by the courts of the U. States.

In resisting the right of an individual to acquire a title to these lands by a purchase from the Indians, they say, "If an individual might extinguish the Indian title for his own benefit, or in other words might purchase it, still he could acquire only that title. Admitting their power to change their laws or usages, so far as to allow an individual to separate a portion of their lands from the common stock, and hold it in severalty, still it is a part of their territory, and is held under them by a title dependent on their own laws. The grant derives its efficacy from their will; and if they choose to resume it, and make a different disposition of the land, the courts of the United States cannot interfere for the protection of the title.

"The person who purchases land from the Indians, within their territory, incorporates himself with them, so far as respects the property purchased; holds their title under their protection, subject to their laws. If they annul the grant, we know of no tribunal which can revise and set aside the proceedings."

If the right of the neighboring states to extend their laws into the Cherokee nation be defended upon the notion that they are a conquered people, in the first place the fact of such a conquest either by Great Britain or by those states cannot be maintained; and the fact of such a conquest by the United States is denied. If there ever was a conquest of them at all it was by the latter. But suppose, for argument, that there was such a conquest by the United States, it is for the conqueror alone to say how far he will extend the rights and powers of conquest. Conquered nations have often been left in the undisturbed possession of their lands and of their own laws; and if the conqueror chooses so to leave them, what other power shall dispute his will? This has been done in the present instance. It was done by the treaty of Hopewell in 1785, and by that of Holston in 1791. The provisions of these treaties have been already detailed, and it has been shown by that detail, that the United States acknowledge the Cherokees to be a sovereign nation, clothed with attributes of sovereignty too unequivocal and decisive to be mistaken: that they not only acknowledge the territory in their possession to belong to them; but have bound the faith and honor of the United States to guaranty that possession against the world; and that they have acknowledged that territory to lie without the jurisdiction of any state or district of the United States. If, therefore, the United States be the conquerors of these people, they have set limits to their own rights of conquest by the treaty of peace: by that treaty, they have left these people a sovereign people, in the exclusive possession of their lands and their laws, and have guaranteed that possession to them. And since the conqueror himself, the sole arbiter on the occasion, has set these limits to his own rights of conquest, what other power can break through these limits in right of that conquest? Can Georgia do it? But she was one of the United States, by whom the supposed conquest was made, and, of necessity, a party of the very treaty which limited those rights of conquest. Her claim, therefore, is inconsistent with her own acts: and the very moment that she exhibits these treaties as evidence of conquest, she furnishes the proof which destroys her right to legislate over these people, by right of conquest.

It is understood to having been urged, among other things, in opposition to this course of reasoning, that these treaties are, in fact, not treaties in the sense of the law of nations: Why? Because treaties are compacts between sovereigns, and it is said that the Cherokee nation is not a sovereign. But this is begging the question. Before the invasion of this country, by Great Britain, they were unquestionably sovereigns, for they had no earthly superior. When, and by what cause, were they divested of this character? By discovery? But this was a principle agreed on only by the discoverers themselves, the nations of Europe, for the adjustment of their own respective rights. As against the aborigines, it was nothing; it gave no right. It has never been pretended as giving the discoverer any right as against the Indians: unless the exclusive right to acquire the title of the aborigines in preference to and in exclusion of all other discoverers, be a right against the Indians themselves. Did they lose their sovereignty by conquest? Great Britain never maintained such a pretension. On the contrary, she treated with them as sovereigns, and left them in the undisturbed possession of their lands and their laws, and the right of self government. But, under our constitution, who is to judge of the sovereignty of a nation, with regard to its capacity to enter into a treaty? The treaty making power is lodged with the President and Senate of the United States.—The power of treating involves, of necessity, the power of deciding on the sovereign capacity of the other party to enter into such a compact. But, in the present instance, this has been decided, again and again by the President and Senate of the United States, the only tribunal to which our constitution refers the decision of this question. They have decided it by making and confirming many treaties with these people: treaties of peace at the close of their wars—treaties of cession—treaties regulating the intercourse between the contracting parties—treaties, on the faith of which, those States, who were parties to them through their regularly constituted organs, have derived vast and most valuable acquisitions of territory. If these compacts be not treaties, what are they? What name can be given to them which will authorize either the United States, or the states individually, to violate them, at pleasure, consistently with the faith, justice and honor of this country?

But if the right of conquest be still the ground of this pretension, is this the time to assert it, or has one state of the Union the power to assert it? All pretensions of conquest have been long since closed by treaties of peace and amity. On the faith of these treaties, the Cherokee Nation is now in profound peace with the United States, the only war making power under our constitution; and by these treaties, they are left and guaranteed in the possession of their remaining lands and their self-government. What new right of conquest has arisen? Has there been a fresh war? None is pretended. What ground is there, then, for the pretensions of any new right of conquest? What offence has been given by the Cherokee people, to call up such a question? They have, it seems, framed a constitution, modelled a form of government, and made laws for themselves. But what offence is there in this? Their right of self-government was never before disputed; their mode of doing it, is, consequently, a question for themselves, alone. Why is it more offensive in them to have a written, rational constitution and laws, than to have them unwritten, barbarous and resting in tradition, which they have had, heretofore, and which they have constantly enforced without any objection from the state of Georgia? But there is something even yet more unjust and inhuman in this objection.—We have been laboring, ever since the adoption of our constitution, to civilize these people. All the states represented in the federal government, have pushed this subject of civilization, with all their powers, and at great expense. We have sought to civilize and to Christianize them, on the avowed motives of humanity to them and safety to the neighboring whites. With the Cherokees, we have so far succeeded, that they have adopted our manners, our dress, our agricultural and mechanical pursuits; they have imitated our form of government and our laws, and Christianity, it is said, has made considerable progress among them. And the result now is, that we have quarrelled with our own success, and fallen out with this people for yielding to our solicitations. For how was the civilization, which we have been so long and so strenuously urging forward, to show itself, otherwise than by the very fruits it has borne, and at which we now take offence?

Is it a crime or offence in them to have yielded to our own exertions to civilize them?—If it be a crime or offence in them, and furnish even a pretext to strip them of their rights, who is to blame for it? Would it not be most perfidious and an offence on our part that would "smell to Heaven," to have sought and labored at the civilization of these people for the last forty years, and this, too, under the fair guise of humanity and religion, and the moment that we have accomplished this purpose, to make that very civilization, which is our own work, a ground of offence in these people, and an excuse for driving them from their possessions, or enslaving them on their own territory? What treaty have they violated by their constitution and laws? No treaty had prescribed to them any form of self-government. This matter was left wholly to themselves. No treaty had prohibited them from

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making a government for themselves. On the direct contrary, the treaty of 1817, founded on the previous conferences between the President and their nation in 1808-9, leaves them in possession of their lands, for the express purpose of "engaging in the pursuits of agriculture and civilized life," and "beginning the establishment of fixed laws and a regular government." And again, the treaty of 1819, in allusion to these same measures, waives the delay of the census, for the express purpose that the Cherokees may the sooner "commence those measures which they deem necessary to the civilization and preservation of their tribe." In having established a government and fixed laws, then, they have done no more than the United States have, by their late treaties, acknowledged their authority to do: and shall one of these states, itself a party, to these treaties, affect to take offence at proceedings which they sanctioned by their own treaties?

But these treaties furnish a still more weighty argument against the authority of the states to interfere with the Cherokee laws, or to displace them by the laws of Georgia. The right of the Cherokees to establish a government and laws of their own, is here sanctioned and authorized by two treaties made with the whole United States, the State of Georgia being one of them. With these treaties still in force, is it competent to the State of Georgia alone to destroy a work which all the states have sanctioned and authorized by solemn treaties? Can one state revoke or violate a treaty made by the whole? These treaties admit the right of the Cherokees to establish a government and laws for themselves within their own territory. Georgia alone (herself one of the parties to these treaties) now denies this right, and makes it highly penal in the Cherokees either to obey or to enforce their own laws. Thus, these treaties and the law of Georgia are directly repugnant. Which shall stand? The constitution of the United States answers this question. Treaties are declared to form a part of the supreme law of the land, and the constitution commands that "the judges in every state shall be bound thereby, any thing in the constitution or laws of any state to the contrary notwithstanding."

But, if their constitution and laws could be justly considered as offensive, who, under our constitution, has the right to complain and to punish these people for this transgression?

To Congress alone belongs the right to declare war, as well as to regulate commerce, with the Indian tribes. Is this consistent with a right in the neighbouring states to extinguish these tribes on the lands which they occupy?

For the law which has been placed before me amounts to an extinguishment of them, as a tribe of Indians. Not only are their own laws abolished by it, it being made highly penal in them either to enforce or obey them, but the laws of the state exclusively, are extended over them, and what is still worse, by the same law these oppressed people are stripped even of the right of giving evidence in a court of justice against their oppressors, which is the common privilege of every citizen of Georgia, however humble, unprincipled or despicable. While, then, the constitution, laws, and treaties of the United States acknowledge this tribe as a sovereign nation, while Congress alone, has the power to declare war against them and to regulate commerce with them, and the President and Senate, alone, have the power to treat with them, while, by the second article of the treaty of Holston, they are placed expressly "under the protection of the United States and of no other sovereign," and while they are yet holding their lands under the pledged faith of the United States, given by that treaty, here is one of these same states which claims the right of entering their territory by force, of extinguishing the political existence of the whole tribe at once, and forever, and, at the same time, of disfranchising them even of one of the poorest and commonest privileges of the humblest citizens of Georgia—that of giving evidence in a court of justice against their oppressors!

If these things are to be permitted, what becomes of the stipulations of protection & guaranty under the second and seventh articles o the treaty of Holston?

Again: One of the conditions on which the State of Georgia ceded her western lands to the United States in 1802, was that the latter would extinguish the Indian title to the lands within her remaining limits, "as soon as it could be done peaceably and on reasonable terms." Here is an admission of the existing title of these Indians, and an agreement that it is to be extinguished by the United States: when and how? as soon as it can be done peaceably and on reasonable terms: that is to say, that no force is to be employed in the case: the Indians are, therefore, to be at liberty to cede these lands or not, at their pleasure; and if they choose to cede them, the terms shall be such as shall receive their assent. The United States have gone on to redeem this pledge as fast as the Indians have been disposed to cede. These people are now disposed to cede no more of their lands, but to retain such as are yet left them. Can the State of Georgia require the United States, to compel these Indians to relinquish their lands? Certainly not: for the express stipulation is, that the extinguishment of title shall be peaceably made, and on reasonable terms. Does it consist with the title of the Indians, thus admitted, that the State of Georgia herself shall enter forcibly on their possessions and drive them out, at the point of the bayonet, or, what is the same thing, potentially, that she shall put it to their option either to remove or remain and live in subjection and slavery to Georgia, on so much of their own lands as she shall be pleased to assign them? This question can admit of but one answer.

It has been said that several other states of the Union have legislated over the tribes of Indians within their chartered limits; and it is insisted that the State of Georgia, and the other states within whose boundaries the Cherokees dwell, have the same right of legislation with regard to them.

Before the authority of these precedents can be allowed to establish the right in the present instance, it will be necessary to inquire,

1. Whether the tribes over which the other states have thus legislated were, at the time, acknowledged by the United States to be sovereign nations, and were under the protection of the United States by treaty, with a solemn guaranty by treaty of the exclusive possession of their lands.

2. Whether such tribes were in full force and strength, as a nation, as the Cherokees now are, or whether they had melted away to a few individuals, who had no fixed habitation, but wandering about in the white settlements, begging a subsistence from the charity of the whites?

3. To what extent the legislation of the states was extended over them? whether it went to annihilate their own laws, usages, and institutions altogether, and to subject them to the whole mass of state laws, civil & criminal? to extinguish their existence as a separate nation, and to blend them, by force, completely with the whites, under the degrading disability of giving evidence in a court of justice?—In the State of New-York, one of the states whose example has been quoted, all this has been disavowed. In a recent case in that state (Goodell vs. Jackson 20. Johnson's reports 993,—decided in 1822,) the highest court of that state have, with one accord pronounced the Indian tribes within the state to be a separate people, alien and sovereign tribes, and not citizens of the United States, not born within the allegiance of the state, nor owing it allegiance, but owing allegiance only to their own tribes.

4. But what is more important than all, it must be inquired whether the question of the right of these states to legislate over the tribes within their chartered limits, has been ever raised and decided by a competent tribunal, in favor of that right: or whether these ignorant and comparatively impotent people (the Indians) have silently submitted to this legislation because unable to resist its force, and too poor and ignorant of their rights to submit it for discussion to an impartial and enlightened court of judicature? The fact of the exercise of a power is no proof of its right. Instances of usurpation, by the strong over the weak, have abounded in every age and in every nation; but they have never been considered as establishing the right of the usurper, or justifying by the precedent, a right of usurpation in others. Augustus, at the close of those wars which made him the Emperor of Rome, turned out the peaceable landholders of Italy, from their possessions, and gave them to his victorious legions; but the precedent has never been considered as establishing the right and justice of the procedure, or as worthy of imitation by any just prince or state.

On every ground of argument on which I have been enabled by my own reflections or the suggestions of others to consider this question, I am of the opinion—

1. That the Cherokees are a sovereign nation; and that their having placed themselves under the protection of the United States does not at all impair their sovereignty and independence as a nation. "One community may be bound to another by a very unequal alliance and still be a sovereign state. Though a weak State, in order to provide for its safety, should place itself under the protection of a more powerful one, yet according to Vatell (B. 1. ch. 1, § 5 and 6,) if it reserves to itself the right of governing its own body, it ought to be considered as an independent state." 2 Johnson's Reports, 711, 712, Goodwell vs Jackson.

2. That the territory of the Cherokees is not within the jurisdiction of the State of Georgia, but within the sole and exclusive jurisdiction of the Cherokee nation.

3. That consequently, the state of Georgia has no right to extend her laws over that territory.

4. That the law of Georgia which has been placed before me, is unconstitutional and void—1. Because it is repugnant to the treaties between the United States and the Cherokee nation. 2. Because it is repugnant to a law of the United States passed in 1802, entitled, "an act to regulate trade, and intercourse with the Indian tribes and to preserve peace on the frontiers." 3 Because it is repugnant to the constitution, inasmuch as it impairs the obligation of all the contracts arising under the treaties with the Cherokees; and affects moreover to regulate intercourse with an Indian tribe, a power which belongs exclusively to Congress.

WILLIAM WIRT.

Baltimore, June 26th, 1830.

### CHEROKEES OF THE ARKANSAS.

Last year there was good reason to believe that industry was increasing among the Cherokees of the Arkansas. They were enlarging their farms, planted their crops in good season, and their fields were well cultivated, but this is not so generally the case now.—*N. Y. Obs.*

As a reason for the decline of industry and thrift, Mr. Washburn mentions the introduction of large quantities of intoxicating liquors into the nation. Traders from various parts of the western country, knowing that the Cherokees were to receive considerable sums of money from the government of the United States, as a compensation for the lands which they had left, and for the trouble of removing, have beset the Indians on all sides with whiskey, with the expectation of tempting them to drink, and thus getting possession of their money. In this they have been too fatally successful. The Cherokees of the Arkansas have no regulations for preventing the introduction of this article. The agents of the United States' government are making efforts to suppress this traffic. How far they will succeed remains to be seen. The following melancholy picture of the present condition of the tribe is introduced for the purpose of showing how vain it is to hope that the Indians will be placed beyond the influence of selfish and unprincipled white men, by removing them west of the Mississippi.

"Temperance is sadly declining. There has been more drunkenness in the tribe during the last *six months*, than for the whole *six years* preceding. There is at this moment, I suppose, not less than 100 or 150 barrels of whiskey in the nation; which, including the recent emigrants from the Cherokees in Georgia, and all the slaves, does not certainly contain a population of more than 2,500. The report abroad, that a considerable sum of money would shortly be paid to the Cherokees, has brought a flood of merchants and traders into the neighborhood and into the nation. All these sell whiskey to the Indians. Many Cherokees, and whites with Cherokee families, buy this article in large quantities to sell again. I suppose between 60 and 100 persons now in the nation have whiskey for sale, and it is scattered all along the eastern line. It is doing most horrid mischief. Men, women, and children are daily to be seen and unavoidably heard, in a state of brutal intoxication. Farms of considerable size and excellent quality are to be seen, in almost every neighborhood wholly uncultivated, because the owner is constantly drunk.—Gambling, fighting, debauchery, murder, and every evil work, are the concomitants of this prevalence of intemperance. Since last December not less than fifty persons in this nation have gone into eternity, in consequence of intemperance. Some of them have been murdered; but most of them have been taken off by inflammatory diseases induced by drunkenness. Many have been brought near the grave, and have yet been spared to drink more of the liquid fire. Not a few have got broken bones, and been otherwise maimed and bruised, in their drunken revels. But no description of mine can fully paint the whole mischief arising from the diffusion of ardent spirit here. I would not, I need not, I do not exaggerate. If the same state of things shall continue a few months more, the nation is ruined.

All this whiskey comes from white men residing out of the nation. Much comes down the Mississippi and Ohio, and much is brought from New Orleans. Many who sell it are residents of the Arkansas territory, and many from other states, and some from New England and New York."

*The Chickasaw Indians.*—We learn from the Nashville Banner that on Thursday, the 19th of August, the Chickasaw Delegation, consisting of 21 chiefs, accompanied by their agent, Col. Benjamin Reynolds, arrived at Franklin Tenn. On Monday the 23d, Maj. Eaton and General Coffee, commissioners appointed by the President to hold the treaty, met the delegation in Council at the Presbyterian Church; and, after a preliminary address on the part of the commissioners, proceeded to lay before the delegation a talk from the President in relation to the exchange of their lands for other lands west of the Mississippi:—this having been read and explained through their interpreter, Mr. Love, was delivered to them, with a request by the commissioners that they would retire, and, in private council, consider the propositions contained in it. On Thursday morning, the 26th, the council again assembled, when, after a short colloquium, a response was delivered in writing, by the secretary of the delegation, in which they declined a removal west of the Mississippi, until they had an opportunity of exploring the country designated in the propositions. On the evening of the same day, the commissioners having modified their proposals, and submitted the modification to the chiefs, with a request that they would reconsider, they again met the commissioners, and agreed to consider the modification. The principal feature in the modification, variant from the original proposition, relates to a stipulation for the payment of an annuity, or, the purchase of other lands for them, in case dissatisfaction should arise on an examination of the lands offered them in exchange. On the 27th at the Masonic Hall, the delegation agreed to the propositions of the President, as modified by the commissioners. Those who think proper to avail themselves of reservations, (which was another feature in the modification) and remain where they are will be governed by the laws of Mississippi.

### CONVERSATION BY THE WAY.

When travelling in one of the southern states, I was overtaken by a gentleman, who seemed disposed to enter into conversation with me on religious subjects. I soon learned that he was a member of the Methodist church. One of his inquiries was, why do Christians differ so widely about religion? My reply was, that the different denominations of *evangelical* Christians, do not differ widely about the most *essential* truths of religion. They all believe in the entire sinfulness of the human heart previous to regeneration; the necessity of repentance and faith in Christ, and of a holy life. They also believe that there will be a final judgement, and that the true disciple of Christ will go to an eternal heaven, and the finally impenitent sinner, to an eternal hell. Have you, sir, discovered in Christians any great contrariety of opinion on these points? "No," was his answer. What then do you mean by your question? "Perhaps," said he, "you will better understand my meaning by putting the question in another form. Why do Christians differ so widely in their opinions respecting the *doctrines* of religion?" The answer to that question, sir, is very easy. It is because they do not attend to the plain and obvious meaning of scripture. If they would be satisfied with the plain teaching of inspiration, as they ought to be, there would be far less difference in opinion among Christians, respecting the doctrines of the Bible. When the Bible says, "The wicked shall be turned into hell, and all the nations that forget God;" let all take it just as it says, and there will be no room for diversity of opinion. If the Bible says, "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him, in love; having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will," we are to believe it, and just as it says; and then there is no room for diversity of opinion. Here the gentleman exclaimed immediately, "If I believed *that*, I would not go five steps to hear the gospel preached." Believed *what*? I inquired. "The doctrine of election," was his answer. I have said nothing about the doctrine of election; I have only quoted a passage of scripture, and in the very words of scripture, and you say that if you believed *that*, you would not go five steps to hear the gospel preached. It appears then that you do not believe the word of God. He saw that the inference was fairly drawn, and knew not what to say in reply.—*N. Y. Evangelist.*

### THE DUMB SERMON.

*Not by might, nor by power, but by my Spirit, saith the Lord.*

The energy of this eternal truth was most forcibly applied to the heart of the late Rev. W. Tennent, of America, on the following remarkable occasion. In his neighborhood resided a professed deist, a man of considerable attainments as to worldly wisdom. He often, from whatever motive, attended the ministry of Mr. Tennent, whose powers as a preacher were of a superior kind; his skill in the scriptures being deep, his style rich, argumentative and impressive. Learning once the intention of the deist to attend divine service on the following Sabbath, Mr. Tennent most diligently prepared for the occasion, by meditating upon, and fixing in his mind every argument which might work a conviction. Thus prepared, he ascended the pulpit. "But who is Paul, or who is Apollos?—Paul may plant, and Apollos may water; but it is God that giveth the increase." Praise and prayer being concluded, the discourse began; but soon the preacher's memory was plunged into perfect oblivion; and not being in the custom of using notes, he in vain endeavored to proceed; his mind was sealed up as to the subject of discourse; and he was under the painful necessity of confessing his inability, and concluded with prayer. The Spirit of God was now at work. The deist was led to reflect upon the extraordinary case; he had, on former occasions, experienced and admired Mr. Tennent's powers of oratory. From his concluding prayer on this occasion, he found him in vigor of mind. To what could he trace the sudden dereliction of his powers, when entering upon such a discourse? Happy man! he was led to discover in it *the finger of God!* The joyful change soon reached Mr. Tennent, who, doubtless, was deeply humbled and grateful; for he ever afterwards spoke of his *dumb sermon* as the best he ever preached.

### A RICH BEGGAR.

An aged female, very poorly clad, entered a store in this city, and made known her destitute situation, and asked assistance. After answering her request, the donor observed, You appear to be very advanced in years; how old are you? "Eighty-five years," she replied. It is difficult for you to get along in the world now.—"Yes, I want to go to my Father." Your father? who is your father? "God is my Father." How do you know God is your Father? "O!" said she, "I feel his Spirit bearing witness with my spirit that I am a child of God." A child of God? Why, you must be very good then. "O no!" said she, "I have a very deceitful and desperately wicked heart." Have you always had such a wicked heart? "Yes; I have always had it, but I didn't always know it." How long is it since you were made to know it? "It is about fifty-three years since I was brought to enjoy a hope in Christ." Well, if you could have plenty of this world's goods—money, fine clothing, ease, and the various pleasures and comforts of life—would you not like to lay aside your religion, and enjoy these things in preference? "O no! if I could have all these, and *walk upon gold*, they are not to be compared to Jesus." Surely, said the psalmist, I have never seen the righteous forsaken, nor his seed, *though begging their bread.* Unto them that believe, *Jesus is precious;*

"Even down to old age all his people shall prove,
His sovereign, eternal, unchangeable love."

O reader! is Jesus to you the chiefest among ten thousand and *altogether lovely!* The righteous in the greatest of their straits have more than a sufficiency, while the wicked in the fulness of their sufficiency are still in want.—*Christian Advocate and Journal.*

From the Albany Ch. Register.

*Church & State, Popery and the Sabbath.*

In our paper of 8th May, we noticed two significant and notorious facts, proving that the danger of a union of church and state is to be feared, not from *christians*, who endeavor to maintain its strict observance, but from those enemies of Christ who are continually pouring out the cant of ambitious views against his disciples. The facts alluded to are, that the Popish church, is, of all others, the one which has wielded an iron sceptre of civil tyranny over man, and at the same time, of all others the most gross in the profanation of the Sabbath.—We did not expect to see an avowal proceeding from that church itself in confirmation of these views. But it is even so.—In the September *American Quarterly Review*, edited by Mr. Walsh, a papist, is an article against the *petitions for repealing the laws of the U. S. which require the violation of the Sabbath.* One quotation from it is sufficient to shew its claims to soundness. Quoting, with approbation, a writer on the Sabbath, he says, "the keeping *holy* the sabbath is explained to mean the *separating* or distinguishing it from other days by resting from all laborious and servile office." Again he says, "The Sabbath was set apart to *recruit* the *strength* and *spirit* of man, and that this intention will be better effected by a moderate indulgence in amusements and pleasures than by a dark and gloomy employment of time. "Again, "protesting against excluding from it the indulgence of 'innocent mirth, the pleasures of friendly intercourse' and all healthful and harmless recreation." Now, it is very remarkable, if the *rest* of the *body* was the primary object of the Sabbath, that men should be *put to death* merely for *refusing to indulge themselves in rest.*—See Exodus xxxi, 12—17. This text shews the true nature of the Sabbath: and every verse of it is well worthy of the careful perusal and study of every man, christian or no christian, who is desirous of understanding the nature and the perpetuity of that blessed and holy institution.

Another remark naturally arises from Mr. Walsh's review of this subject. He claims affinity, in the sentiment above quoted, with the Unitarians: and he has good right to do so; for such are their views of the obligations of the Sabbath. The Unitarians therefore, Mr. Johnson and the whole army of advocates for compelling the Post-Masters and stage-drivers to violate the Sabbath, with Mr. Powell and his fellow declaimers against the American Sabbath School Union and the other societies for promoting the gospel, as tending to a union of church and state, may see the company they are in—the Pope, the Inquisition, despotism, monks, nuns, and plays, bull-baits, and such like "moderate indulgence in amusements and pleasures" on the Sabbath.

From the Evangelist.

Mr. Editor—The subjoined agreement on the subject of wearing mourning apparel has been entered into by a number of our citizens, and it is believed, meets the views of many others. Will you please insert it in your highly valuable paper?

A. T.

We the undersigned, being deeply impressed with the inutility of using habiliments of mourning as an expression of grief on occasion of the death of relatives and friends, inasmuch as the practice often leads to expenditures which a large proportion of the community, cannot afford, withdraws the mind of mourners from the salutary reflections which the occasion is calculated to produce, and excites unbecoming parade and ostentation,

Do hereby agree to give our example and influence in opposition to a custom that has become the occasion of so much folly and extravagance, and promise that we will not wear mourning apparel in consequence of the death of relatives and friends, and that we will aim to discourage the unnecessary use of coaches at funerals, the giving of scarfs and gloves, and every species of parade on such afflictive occasions.

From the Western Recorder.

*Mr. Editor*—The following lines, on the return of the missionaries to Palestine, are respectfully submitted for insertion in your columns. Yours, &c. D.

### PALESTINE MISSION.

They have gone to the land where the patriarchs rest,
Where the bones of the prophets are laid,
Where the chosen of Israel the promise possessed,
Where Jehovah his wonders displayed—
Where Egypt was smitten, where Sinai blazed,
Where the waters of chrystal o'erflowed,
Where the altars were bleeding, the temple was raised,
Where the ark of the cov'nant abode.

They have gone to the land where the Saviour once trod,
Where he labored, and languished, and bled,
Where he triumphed o'er death, and ascended to God,
As he captive captivity led—
Where the "types and the shadows of good things to come,"
Which the prophets in vision had seen,
Were fulfilled as he burst through the bars of the tomb,
And the keepers became as dead men.

They have gone to the land where the gospel's glad sound
Was proclaimed by the angels above.
Was re-echoed on earth through the regions around,
In the accents of heavenly love—
Where the Spirit descended in tokens of flame
The gift of strange tongues to reveal,
Where Apostles wrought wonders in Jesus' name,
The truth o their mission to seal.

They have gone—the glad heralds of mercy have gone,
To the regions where martyrs have bled,
Where the Beast and False Prophet have since trodden down
The fair fabric that Zion had laid—
Where the churches once planted and watered and blest,
With the dews which the Spirit distilled,
Have been smitten, despoiled, and by heathen possessed,
And the places that knew them defiled.

They have gone, O, thou Shepherd of Israel! have gone,
The glad mission again to restore—
Thou will never forsake them nor leave them alone;
Thy blessing we humbly implore—
Thy blessing go with them, and be thou their shield,
From the shafts of the tempter that fly;
O, Saviour of sinners! thine arm be revealed,
In mercy, in might, from on high.

From the Philadelphian.

### BURMAH BAPTIST MISSION.

In a letter from the Rev. J. Wade dated Maulmein, Jan. 26, 1830, to the Rev. N. Davis of this city, lately deceased, the writer in noticing the want of an additional number of missionaries and the difficulty of obtaining them, remarks.

"But perhaps too much literary attainment is required as a qualification for a Missionary. That some should be thoroughly educated for the translating department, is undoubtedly important: but this needs not be the business of *every* Missionary. Some may devote themselves entirely to preaching—and of what particular use is a great part of what is studied in colleges, and seminaries, to a man preaching to an assembly of ignorant heathen, to whom you must talk with as much simplicity as to an assembly of children? When we go into an argument logically, they are utterly unable to follow. The most necessary qualifications to *preach* to the heathen are deep piety, a patient, amiable disposition, and a natural aptness in teaching, with a good English education. Deep piety always has an unction with it which makes a few words much more powerful than many words and fine reasoning without it; and a patient amiable disposition is requisite to bear with the extreme indifference, ignorance and absurdity, which a preacher to the heathen will daily meet."

In a letter to the Cor. Sec. dated Sep. 1829, Mr. Wade expresses his hope that "the Karens are seriously examining the truth of the Christian religion:" and he says that the circumstances of almost every day, remind the brethren how much more missionaries are wanted. Mr. Wade is frequently requested to visit villages to make known the gospel to the inhabitants. On the 13th of Dec. he says, "I had the pleasure of baptizing Moung Poo, the husband of the female who was baptized in this village some time ago. Bro. Judson informs me that he baptized three more European soldiers last Sabbath." Previously, on the 30th of Oct. in the village of Pah Ouk, Mr. W. states that several appeared hopeful, and one female having given satisfactory evidence of a change of heart, and having earnestly requested baptism, she was examined by himself and wife, in connexion with four native Christians who accompanied them from Maulmein, and was admitted to the ordinance.

Mr. Judson states in his Journal, Dec. 31, 1829, that during the year 28 persons, including ten Englishmen, had been baptized; in Rangoon 17 Burmans; and in Tavoy 8, mostly Karens;—total 53. He says "Our Taling translator has added the Gospel of St. Matthew to his stock of Tracts, and we have just appointed a committee to unite with him in examining and revising his work."

### CHINESE SCHOOLS.

By a letter published in one of the London periodicals for June, we learn that in the city of Malacca there are *five* schools for Chinese girls, which have nearly 80 scholars. The writer remarks:—*Philadelphian.*

"They are willing to read our books and we have succeeded in getting for a teacher the son of a man who was, not long ago the most determined enemy of female education in the place. I was present at the opening of the first school, composed of eleven fine stout girls, from six to twelve years of age; they began to read very diligently; the old man, the former determined foe to girls learning, himself acting as one of the teachers. The school-room is the outer apartment of the teacher's house. How strange to have a girl's school in a place, one would think, almost consecrated to heathen worship—On one side of the room are several idols, Foh, &c.; and frightful representations of demons, and other horrible things, before which, and the idols, incense or candles are burnt every night. On the other side are children learning the pure word of God. Pray that it may come with power to their souls."

## TEMPERANCE.

### THE WARNING.

Ha! dash to earth the poison bowl,
And seek it not again—
It hath a madness for the soul—
A scorching for the brain.
The curses and the plagues of Hell
Are flushing to its brim—
Wo—for the victim of its spell,
*There is no hope for him!*

Nor go thou to the banquet hall—
The festal lights may shine,
And Love and Beauty gladden all
The revelry and wine:—
But go thou not—for Death is there—
He cometh not in vain—
His ghastly arm is raised and bare
Above each reeling brain!

Away!—in God's own strength away—
Cast off the evil thing—
Turn from the Tempter's smile, and pray
For your delivering:
So shall a loftier strength be given,
Above the wine cup's spell;
And thou that art an heir of heaven,
Escape the fears of hell.

From the Journal of Humanity.

### HOW TO REFORM A TOWN.

A subscriber in the State of New York who describes himself as a student, who gets his bread by the sweat of his brow orders the Journal to be discontinued, the object having been attained,—of which he gives the following account:

"I took it to send into a town where much apathy and not a little hostility existed on the subject of temperance. In it was a place proverbial for intemperance at least one half of the legal voters in the town were occasional drunkards, all of the liquid more or less, and its range probably have seldom been more visible any place. Yet in the midst of these desolations and surrounded by all this dreadeness, Christians when informed of the great temperance movement contended for the temperate use of ardent spirits. "A little" said they "is absolutely necessary." "It is a good creature of God; and the others abuse it is no reason why we should not use it aright." It was in vain for a young man like myself to tell them that use it aright was not to use it at all. They were old and experienced; and one who proved by experience was worth a hundred spun out on scholastic theories and heard of stories. The men who took the stand were good men, men of influence who loved the weal of Zion, and in whatever they took hold of, firm and persevering. But upon this subject they were uninformed, and I was fully convinced that, should light break in upon them they would reverse their position.

"Your paper was sent to one of the individuals and industriously circulated among all. The effect was, that in a few months a Temperance Society was formed which in a short time numbered more than 100 members, embracing the most intelligent and influential men in the place. Several confirmed drunkards, who formerly were considered past all hope, have entirely reformed and are among the most ous advocates of the Temperance Society. Drinking has become unpopular even among those who oppose the measures of the Society."

### "THE EVIL WILL CURE ITSELF."

Said a gentleman the other day, when he was told that the Fanny Wright party were organizing themselves in Boston, and holding frequent meetings.

Perhaps it will But when and how? Just as the same evil cured itself in France By a convulson that indeed restored tranquility, but left desolation behind it.

The doctrine that *all* moral evils will *cure* themselves seems very prevalent these-a-days.

The Lotteries, the Theatres, the gaming houses, and the dram-shops, are allowed to be public pests, but then we are told that it is unwise to *do* or *say* any thing them, because they will all cure themselves.

According to this doctrine; rice naturally tends to *virtue*. This most absurd of paradoxies is swallowed down by many who plume themselves on their superior intelligence. They are friends of temperance and good morals. But they exceedingly regret that any of the friends of virtue should weary themselves, and produce a "reaction" by opposing error. It is imprudent and useless. Let it alone, and it will die of itself

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On this principle, the evils of distilled spirits *have been* left to *cure* themselves. We all know with what effect. The evil has cured itself from a teaspoonful to a hogshead. From a dram weight of the apothecary, to a ship's cargo.

Why should *moral* evils cure themselves sooner than *physical* evils?

Will broken bones and disjointed limbs cure themselves?

If your house was on fire would you sit still and let the evil cure itself?

The doctrine that moral evils in a community will cure themselves, is *itself*, one of the greatest of all public evils, because it prevents all reform, by proscribing all effort.

And why does not *this* great evil "*cure itself.*" Its *absurdity* is such, that if *any* moral evil could cure itself, *this* evil would be *cured*. *Gen. of Tem.*

ROCHESTER:
FRIDAY, SEPTEMBER 24, 1830.

### MR. WIRT'S OPINION.

We do not expect that this document, which we give this week, will be read by all We know there is something forbidding to many readers, in its length, yet the importance of a document of this kind requires it to be published in every paper which takes an interest, or whose readers feel an interest in the acts of oppression which have been practiced towards the Indians of the south and west.

We have repeatedly expressed our opinion on this subject. It is deemed unnecessary to repeat it. We consider the controversy but as just begun,—and it will be highly important and interesting to every citizen to understand the principles on which, if justice is ever to be done in the case, this controversy is to be decided.

The article is rendered still more important from the fact that it has excited in the Georgians a feeling of hostility towards Mr. Wirt, and threats from the governor himself, unbecoming the chief magistrate of a state, and which prove to us that he dares not abide the decision of the highest tribunal in the nation. The dignity of the good people of Georgia seems to revolt at the bare mention of becoming a party to a suit with the *Cherokees*. It is certainly to be regretted that such false notions of dignity should be entertained by men who profess to be republicans, and to have such high ideas of equality of rights—to believe that all men are equal. All we ask is, that justice may be done to all parties, and that the national character may not be stained by an act of oppression towards the Indians, which must tinge the cheek of every honest and honorable American with shame.

We would invite the attention of our readers particularly to that part of Mr. Wirt's opinion in which he answers the objections to granting the demands of the Indians of the right of self government, that it would be admitting the solecism, that a goverment may exist within a government.—We acknowledge that this has puzzled us more than any other argument that has been urged in favor of the position maintained by the Georgians. Mr. W. has, we think, disposed of this difficulty.—Let ever person who takes the Observer preserve this number. We publish this rather for future reference, than with an expectation of its being read generally with much interest at present. The object of Georgia is, evidently to brow-beat the government of the U. States, and prevent a legal adjudication of this case.

Every citizen must look with much anxiety to every step in the future progress of this controversy in which not only private right but national honor is deeply involved.

### THE THEATRE.

We were pleased with the following paragraph which we found in a communication to the Christian Watchman. The N. E. Palladium has recently become a daily paper, and since this change has admitted theatrical advertisements and notices which were before excluded. One of its patrons in expressing his regret at this, says—

"I make no threats—I will not say that there are other papers from which I may obtain my political and commercial information, which are pledged not to give aid in any manner to any immoralities—I only ask him to have so good an opinion of the moral taste of his New-England friends, as not to believe that they wish to be acquainted with trivial details in regard to the indecent men and women who paint and gild themselves on the stage for the amusement of the mob."

We detest the idea, that an editor who professes to give the passing occurrences of the day, in so doing is bound to notice that which is calculated to corrupt public morals, without expressing fearlessly its disapprobation. When the press becomes so dependent for its support, that it is obliged to cater for a corrupt public taste, instead of attempting to correct it, it is placed under a surveillance more degrading than that which has been a principal cause of the recent revolution in France, and will rather prepare the people for the yoke of servitude than for a manly vindication of their rights.

### CHAPMAN'S NOTES.

We noticed, two or three weeks since, that the author of this work was about to publish a new and enlarged edition of it. We would now call the attention of our readers to a recommendation given by Rev. H. P. Bogue on this page of our paper. Mr. B. is well qualified to give an opinion as to its merits. We fully agree with him that a copy of it ought to be owned by every Sabbath School teacher, nay by every member of a Bible Class, and especialy by every family.

We hope that the citizens of the county of Monroe will observe the notice in this paper of the *Quarterly Meeting* of the county Temp. Society which will take place at SCOTTSVILLE on Tuesday the TWENTY-EIGHTH DAY of Sept. inst.

The Grays, (father and son,) convicted of the murder of Davis have at the present session of the Supreme Court at Batavia, been sentenced, by Judge Gardiner, to be executed on the 5th day of Nov. next. They still appear insensible to the awful fate that awaits them.

We sometime since noticed the persecution of the Baptist Missionaries in the Island of Jamaica. By the following from the Christian Watchman, it appears that the persecution still continues. It should be noticed that these persecutors are not *Christian bigots!* No, they are the Liberals of the day. We again ask where can an instance of persecution *by* christians at the present day be found?

It is the opposers of religion or the advocates of a *liberal christianity*, who alone stand forth before the world the persecutors and oppressors of their fellow beings for conscience' sake. Those are the men who are sticklers and bawlers for religious liberty. It is well to keep facts constantly before the mind. They may at length allay some of the fears about a union of Church and State.

### FOREIGN ABSTRACTS.

*From London Publications for August received at this office.*

*Persecution at Jamaica.*—The opposition to Missions in this island still continues with unabated energy. The newspapers teem with most malignant aspersions against the Missionaries and their followers, many of whom are slaves. One of the slaves, a member of the Baptist church, was recently flogged in public with a cart-whip and afterwards worked in chains, *simply*, and for *nothing else*, but for praying to his God in public worship! and that too after his owner had given his consent!

For the Observer.

*Mr. Editor:* In your last paper I saw a prospectus for the establishment of a literary institution, to be located at West Mendon; at which every student will be required to labor a portion of each day, and so render it a self supporting school. It is well known that this is no new experiment; it has been carried on successfully at Baltimore, Philadelphia, and at various other places, so that there remains no doubt of the practicability of such a plan—nay, of the certainty of success.—My object in offering the following remarks is, not that I expect to give any additional information to the community upon the general plan, but to show some of its peculiar advantages which I have discovered from an experience of some ten years in teaching. The grand principle is, that healthful exercise should be blended with application to study. Now if this exercise can be turned to account, the son of the rich man, who may not wish to avail himself of the proceeds of his labor, will find himself amply rewarded in an increased vigor and brilliancy of feeling, so desirable to a student, and in presenting to the institution from *his own hands*, an honorable donation, to stand in the archives of the school as a memento of of his liberality. And those on the other hand who find themselves unable to prosecute their studies the year round in a public boarding school for want of funds, will share equally in the healthful advantages and be able to go forward and acquire even a complete classical education without the interruption generally resorted to, of teaching a district school in the winter, and entering the harvest field in summer. From a very extensive acquaintance with the latter class of students, (which, by the bye, compose the majority of young men in this country) I am able to say, they are such as scorn the aid of charity, and manifesting a germ of ambition which every American should hail with pride, they are determined to take the roughest road, so it only lead to eminence. "*Invenium viam, aut faciam*" is their motto, which with them means I will find a road or clear one; and, in my opinion, this self supporting system proposed by the inhabitants of West Mendon, offers an institution exactly suited to this highly honorable class of students; nay, to every parent rich or poor, who wishes to see his son not only acquire a liberal education, but preserve his health, and become a systematic man of business, having acquired some *common sense*, as well as book sense.

Much has been said and written, as we all know, of the propriety of blending *regular* exercise with study; but these theoretic maxims have been said and read for ages without producing any effect.—This system proposed, seems to me to come to the root of the matter—to reduce wholesome theory to regular practice. The business (I ought to be able to say the *profession*) of teaching *correctly* is an arduous one, and the science of teaching a deep one. The same may be said with emphasis, of studying correctly. Certainly then, to preserve health (so generally impaired by a course of study) and to obviate all the dyspeptic miseries usually entailed upon students, is a desideratum to the community at large. To this end gymnastic exercises have been introduced into the Monitorial System of teaching, with considerable success; but in locations where exercise in agriculture and the arts, can be substituted for gymnastics, it is at once more rational and more salutary. It may not be irrelevant for me to say, that I have for four years past pursued the Monitorial System of teaching, with increasing conviction of its decided superiority over any method of teaching ever yet devised.—In this time I have had the charge of from 1300 to 1500 students, and out of that number as many as 350 have actually paid their way, by laboring in the harvest time, and by teaching common schools in winter. This fact I consider, goes far to corroborate my position; and certainly I need not say improvement in the plan of teaching the rising generation is a subject to which the community *should be* earnestly awake; and to which, I doubt not, you are willing to devote some of your columns; and though I should perhaps ask pardon for prolixity, still if I have advanced any thing which you may deem worthy of publication, I shall feel gratified in having offered a few hints, upon which I trust, other and abler hands will make improvement.

Yours truly, D B. CRANE.

For the Observer.

### TO THE CHRISTIAN PUBLIC.

This will certify that I have spent a considerable portion of two days in examining a work prepared by Rev. E. J. Chapman A. M. entitled "Critical and explanatory notes on many passages of Scripture, (of the New Testament chiefly) which to many readers are hard to be understood;" and it is a second edition of the work, with many additions and improvements. I have had time to examine critically only the last half of the work; but judging from the part I have examined, I am sure it cannot fail to be extensively useful should it issue from the press, and receive that circulation which its intrinsic worth demands.

I have no hesitation in saying, that, in my opinion, it is one of the most accurate and satisfactory commentaries on the passages it has noticed, of any thing that has fallen under my eye. And the passages upon which comments are made are the very ones about which the great majority of readers need help. It ought to be owned by every Sabbath School teacher, and by every member of a Bible class; and especially ought there to be one in every family. This book will make its way where other commentaries will not; and what is one of its peculiar excellencies, its author has contented himself with removing difficulties without attempting to render plainer that which is already plain, for the sake of making a book. I hope the work will receive extensive patronage.

August 2, 1830. H. P. BOGUE,
*Pastor of Presbyterian Church, Norwich.*

For the Observer.

*Mr. Editor:* In the course of the preacher's remarks, a week ago last Sabbath, at the 3d Pres. Church, he took occasion to allude to a certain class of men who aspire to be great men by obtaining military office and getting on an epaulette.—Now, Sir, I am a military man, and when I perform military duty wear two epaulettes; of course, I cannot be one of the persons alluded to, as aspiring to be great, (although the eyes of almost all the whole congregation were turned to me at the time of the remark,) for agreeably to the Reverend gentleman, it is the man who wears one epaulette that aspires to be great, and not the one who wears two. Now, I think such kind of preaching of but little use, for it is in direct opposition to the laws of our country; and all good citizens are bound to respect our laws—consequently, military duty must be performed, and some among them must have authority over the others, for the law says all persons between the ages of 18 and 45 shall perform military duty, except certain privileged classes, (one of which the gentleman belongs to,) All persons do not belong to those classes, and they must either peform military duty or become disobedient citizens. They therefore choose to peform the duty their country requires of them; and some of them if they are thought fit by their fellow citizens to hold the command over them, are elected to that station, and I do not think their conduct ought to be charged to unworthy motives, especially before a whole congregation, some of whom have minds weak enough to construe all a minister says in accordance with their own views, to their own advantage, and thereby hold a man up to a congregation as a laughing stock in time of divine service.

Such kind of remarks are more befitting, and come commonly from men who have aspired to wear one epaulette, but were not thought fit by their fellow citizens. I will not undertake to defend the militia system at this time, but would barely say that a body of men who have rendered such important services to their country as our citizens may at least have no slurs cast upon them in divine service for performing a duty that is both lawful and honorable. MILITIAMAN.

### REMARKS.

We have given the above an insertion, because we find that the remarks of the clergyman alluded to in it, were greatly misapprehended. We heard the sermon ourselves, in which, it is true, something was said about military parades, but nothing, as we understood, having any bearing whatever, on our militia system; and certainly nothing which would be construed into a disapproval of obedience to the law—nothing in any way disrespectful to those who are called upon by their fellow citizens to wear the badges of military office. The whole object of the preacher was, to show the inconsistency in the conduct of *professors of religion seeking* for military office, and manifesting *pride* in exercising authority over their fellows, and in being distinguished by wearing a sword and epaulette. Conformity to the world and a desire to obtain that honor which cometh from men, instead of that which cometh from God—manifesting vanity and pride, instead of humility, was what we understood to be the object of the preacher's remarks—and we could not but accord to them our unqualified approbation.

From the Buffalo Republican.

*Dreadful Steamboat Accident.*—It is with painful feelings that we attempt to describe one of the most calamitous occurrences that has ever happened upon the Western Waters. On the morning of Thursday the 16th inst. the Steamboat WM. PEACOCK, Capt. *Fleeharty*, left this Port, destined for Detroit, with about one hundred passengers, a considerable part of whom consisting of men, women and children, emigrating to Ohio and Michigan, were steerage passengers. When about three miles out, the pipe which conducts the steam from the boiler to the cylinder, burst off at the lower connecting joint or flange, and the steam rushed out with terrific violence into a small forward cabin over the boiler, where about 20 of the deck passengers, principally women and children were collected.—The scene that ensued beggars description. One woman in flying from the steam jumped overboard and was instantly drowned. Fifteen others were scalded; nine of whom are already dead, and were interred yesterday; (17th) and of the remaining six, four are expected to die. The following description of the sufferers is we believe nearly correct.

The person drowned was a Mrs. Curiveau—she is represented by one of the hands who saw her go overboard to have been shockingly burnt—her face literally skinned—the body has not been found.—The two children of Mrs. Curiveau were almost instantly killed. The father was on the upper deck. When he came below, he found that he had been bereft in a moment of his whole family. They were from Quebec on their way to Detroit.

Mr. John Parker of Livingston county in this state who was on board with his wife and six children going to the St. Joseph's country, had three of his children scalded. One is dead (a girl of ten years of age,) and the other two will not recover. He says that his wife stood at the door of the cabin with a child in her arms and by the instantaneous rush at the time was pushed out on deck and thus escaped.

Mr. Johnson of Dover, Vt. going to Ohio with his family, is himself uninjured, but lost his wife and his two children—all dead. The wife we understand sacrificed herself in her attempts to rescue the children.

Mr. Palmer of the same place, a brother in law of Mr. Johnson, was in company with his wife and three children. The children were all scalded to death, and the mother is suffering under a mental derangement occasioned by this sudden and awful calamity.

A Mr. Davis with his wife and daughter are all scalded. The two last dangerously. They are Swiss emigrants, and were on their way to Michigan.

An old lady, Mrs. Hopkinson of Ohio, is also injured but not dangerously.

Recapitulation.—DEAD—Mrs. Curiveau and two children, a daughter of Mr. Parker, Mrs. Johnson and two children, and three children of Mr. Palmer—10.

Expected to die—Mrs. Davis & daughter, and two children of Mr. Parker*—4.

Will recover—Mr. Davis and the old lady, making in all 16.

We have conversed with the Captain and Engineer who state the press of steam at the time of the fracture was 20 pounds less than has been frequently applied.—The engineer was but a moment before at the valve which is close by the pipe that was forced from its place, and believed that all was safe. He is not injured. The pipe was repaired in a few hours and the boat started the same evening with about forty passengers for Detroit.

*Juvenile Magnanimity.*—A lad was recently called before the police court, for throwing a stone which struck a little girl in the eye—the respectability of the parties excited considerable interest, and drew many persons to hear the examination.—The boy was bound to appear at the Municipal Court, and Col. M. was engaged as his counsel. Soon after the examination, another boy, about 12 years of age, called upon the counsellor aforesaid, and asked, "Sir, are you engaged to defend ——?" "Yes, I am; why do you ask?" To which the little fellow replied, with honesty worthy of his immortal grandfather, "because, sir, I threw the stone, and cannot suffer a comrade to be punished for a crime of my own commission." "Well done—you are a fine boy; what is your name?" "My name is —— ——."—"Well," said the counsellor, admiring the noble heartedness of the lad, "will you tell the county attorney that you committed the act?" "Yes sir," said he, and immediately went to Col. Austin's office for that purpose. The friends of the injured girl, on learning these particulars, declined taking any further steps in the premises.

*Honorable Retribution.*—A gentleman formerly accustomed to sell ardent spirit in one of the most respectable towns in this State, has, we understand, sent a copy of *Dickinson's Appeal to American Youth on Temperance*, to every family in the town; assigning as a reason, that he had made enough from them, out of the poison, to render this return only an act of justice,—"Go thou and do likewise."

*The two children of Mr. Parker are since dead

## FOREIGN.

### FRANCE.

The hasty sketch which we gave last week of recent occurrences in France—the abdication of the King and the appointment of the Duke of Orleans as Regent, is confirmed. The following interesting facts relating to these important events is all that we have room for. We might fill our paper with details, but many of them are in substance merely a recapitulation of the same events which were contained in the account we gave week before last.

*Ordinances of the Lieut. General of France.*

An ordinance dated Aug. 1st says—"The French nation resumes its colors. No other cockade shall henceforth be worn than the tri-colored cockade."

An ordinance dated Aug. 2d says—"1. The condemnations pronounced for political offences of the Press remain without effect. 2. The persons confined for such offences are to be immediately set at liberty. They are also relieved from fines and other expenses, with the single exception of the duty."

*Anecdotes.*—An Englishman in Paris, in a letter dated July 30th, says:

"I have seen children of 10 and 12 years old with pocket pistols in their hands, go under the arms of soldiers levelled against the citizens, and, when near enough, fire these pistols in the bellies of the soldiers. A youth of 13 crept under the belly of a gendarme's horse, with a brace of magnificent pistols, and rising again between two gendarmes, he killed them both, right and left. I have seen a boy of less than 10 returning from a charge with two bayonet wounds in his thigh, and yet unwilling to yield his arms."

The same authority adds, that the lowest of the rabble, after two days' fighting, and almost dead with hunger, have crossed restaurants where silver plate was on the tables, and heaps of loaves in every corner, and yet have not touched a crust!

The following occurrence took place on Tuesday July 27, at the commencement of the revolution, and before the hostility between the army and the citizens became general:—"In the Rue St. Honore, a woman, between 30 and 35 years of age, was struck dead by a ball in the head; a journeyman baker, with his naked arms and legs, and of a colossal stature and herculean force, immediately seized the corpse, and holding it over his head, carried it to the Place des Victories, crying out "vengeance!" There, after having laid it down before him upon the ground, and at the foot of the statue of Louis XIV, he harrangued the multitude who surrounded him, with an energy which made their souls vibrate; after which he took up the body, and carried it towards the guard-house of the Bank, which is very near the Place des Victories, and had scarcely arrived before the soldiers who were assembled at the door, when he threw the bleeding corpse at their heads, saying, "There, see how your comrades treat our women! Would you do as much!" "No," said one of the soldiers, taking him by the hand. All the soldiers looked pale, and tears fell from the eyes of the officer. A few minutes after, as people were complaining to an officer, and showing him the dead bodies of the citizens killed by the Royal Guard, he was heard to exclaim in a stifled tone, "Kill me, kill me; death is preferable to so horrible a position as ours."

A Paris paper says, "We have received from an eye-witness, the following account of an interesting scene that took place on Saturday night at the Palais Royal. The wife of a citizen had distinguished herself, during the whole of the bloody contest which took place in front of the palace, by a courage and prowess truly heroic. She never for an instant quitted the side of her husband, and being armed with a musket, loaded and fired with as much coolness and precision as a veteran soldier. She mainly contributed both by her personal aid and her example, to the capture of one cannon, and entered the guard-house at the head of the citizens, and fought hand to hand with the troops till they were finally expelled. Her grateful fellow-citizens were desirous that she should be presented to the Lieutenant-General of the kingdom, who at the first intimation, directed that she should be introduced. She was accordingly conducted to the Palais Royal between nine and ten o'clock, where the duke, standing in the circle of the brave youths of the Polytechnic School, received her.—Our informant, though serving at the same time as sentinel in the apartment, could not hear the address of his Royal Highness to the heroine, but at the conclusion, the citizens on duty received orders to present arms to her on passing, as if she had been a general officer.

The following description of the populace is from the pen of an American gentleman: "The appearance of the Paris populace on this occasion was beyond all description horrible. The lowest part of the populace have the appearance of perfect bandits—some without hats, others without stockings, no coats, hardly a shirt to their backs;—what few clothes they have are in rags, or covered with dirt, brandishing sabres, guns, pikes, &c. Such was the appearance of the mob on the morning before the combat. In the after part of day, when victory was declared in their favor, their appearance was still more grotesque and even amusing. In most instances, they stripped the dead of their arms and a part of their clothes, with which they found nothing better to do than put upon themselves. The streets were filled with these wretches, I should call them, if I were to speak merely of their outward appearance; but if their conduct is considered, they are more deserving the name of heroes. They in truth united the sublime and ridiculous. Here you saw a sansculotte with a beautiful polished helmet upon his head, a handsome sword in his hand, and hardly rags enough to cover their nakedness; another had a glittering curiass upon his back, with a bare head and legs, marching off with an air of much solemnity and importance; another with a huge pair of white military gloves upon his hands with a long cavalry sword, with a black face and tattered clothes; there was no end to the variety of these objects that struck the eye in every direction. I have no time to add more. The populace have conducted themselves beyond all praise.

At the capture of the Tuilleries, two workmen obtained possession of a pocket-book, containing a million in bank notes. They delivered up the pocket book, without abstracting any thing from it, and would not even give their names.

A Paris paper says, "The accounts given in some journals of the number of killed and wounded in the late conflicts are incorrect. From inquiries made, it appears that the number of killed and wounded on the 27th and 28th July was from 1,600 to 1,700. It is probable that it was more considerable, but we cannot have an account of the wounded who were taken to their own homes. We speak here only of the hospitals."

Baron J. de Rothchild has enclosed to the municipal commission at Paris 15,000 franks, in aid of the subscription for the wounded, and the widows and orphans of those who fell in the late conflicts with the military at Paris.

The Duke of Orleans subscribed 100,000 francs for the relief of those who suffered during the three days of revolution in Paris.

The London Globe of August 4th observes, the general opinion in the political circles in this country is, that the British government will, as soon as affairs are at all settled in Paris, acknowledge the authority of the Duke of Orleans and the Provisional Government appointed by the voice of the people, and this example will probably be followed by Europe generally. All the foreign ambassadors, with the exception of the Austrian ambassador, who has gone to Dieppe on account of ill health, have remained in Paris, and the best feeling appears to exist between them and the present government.

The London Times of August 5th says, there is much speculation afloat in the city relative to a secret expedition which has left this country, under the conduct of about 150 emigrants, Spanish officers, and which is believed to be directed against some part of the coast of Spain.

A letter received in London from Paris states that Prince Polignac had arrived safely in Brussels.

The London Globe states, that the ex-King of France and his son are said to be going to Switzerland.

The Archbishop of Rheims, who was confessor to Charles X., landed at Dover, Aug. 6th.

A seminary of Priests (St. Achuel) has been destroyed in France by the people.

Several vessels, American and English, are said to be proceeding from Liverpool to French ports for the purpose of conveying persons who may wish to emigrate to the western world in consequence of recent events.

Peyronnet and Chantelanz, the late Ministers of the French king were arrested at Tours, and committed to prison.

It is said that most of the Ambassadors of foreign Powers residing at Paris on the 3d of August gave to the Duke of Orleans the assurance of the most friendly disposition of their respective Sovereigns.

A telegraphic despatch arrived at Paris on the 1st of August, announced that Gen. Valaze, commander in chief of the Engineers, had arrived at Toulon on the 31st July, on board the Scipion, with 5,000,000 francs from the Regency of Algiers.

M. de Bourmont had landed at Toulon, but he re-embarked, it is thought, for Naples.

A Paris paper says—"Two young Americans, who took up arms on the first day of the National contest, fell victims of their devotedness to the cause of liberty."

According to the latest accounts Charles X. was on his way to Cherbourg, where there are two American vessels, in one of which he intends to embark, in order to proceed either to Italy or Spain. It is not probable that he will come to the U. States, although an intimation of this kind is contained in the official despatch of the Commissioners to the Lieutenant General.

The news of the death of the King of Naples is confirmed. He died at Turin at the age of 53.—He is succeeded by his son Ferdinand Charles Duke of Calabria, who is in his 21st year.

Mr. Brougham is returned to Parliament for Yorkshire, Mr. Hume for Middlesex, and Mr. O'Connell is sure of Waterford. In one day the first named gentleman travelled one hundred miles and made eight speeches.

There had been a serious misunderstanding between General Bourmont and Admiral Dupere, respecting the treasure found in Algiers, in consequence of a refusal on the part of the former to allow the Naval Officers to inspect the riches.

Mr. Farcy, one of the Editors of the London Globe was killed at the assault upon the Tuilleries on the 29th July.

The English papers anticipate revolutions in Spain and Portugal.

### LATEST FROM ALGIERS.

A letter from Algiers, dated July 19th, published in the Paris Moniteur, says: "The Dey of Algiers bore his misfortune with much resignation—The day after our entrance into Algiers, he appeared indeed rather cast down, but he soon recovered, and in a long conference with the General in Chief, gave him a statement of the revenue of the state, and of the sums still due from the Beys of Titeri, Constantina, and Oran. The first condition that he made on the surrender of the place, was, that he should not be delivered up to the Porte. He left Algiers on the 12th, in the morning, accompanied by two sons in law, 52 women, and 60 attendants. I have been to visit the palace of the Dey, which seemed to be nearly stripped of its rich furniture. I went into the famous treasury; it consists of four vaulted apartments on the ground floor, with only one entrance. Round each chamber there are repositories each twelve feet long, six broad, and four deep. Some were full of quadruples, some of sequins of Venice, others contained a mixture of gold coin, among which were Portugal pieces of 167 francs. Other repositories were filled with Spanish piasters, and others with silver coin of the Regency. One apartment only had no repositories round it. The floor was covered, to the depth of three feet, with Spanish piasters. There were also diamond necklaces, silver vases, &c. When I entered, several men were employed in taking up the silver and gold with a shovel, and putting it into a scale, which was emptied into chests containing about sixty kilogrammes of gold, valued at 3,060 francs the kilogramme. Some was also put into barrels to be sent to France. The coined silver which has been found is supposed to amount to 1,800 cubic feet, besides chests filled with gold bars & doubloons. We were at first astonished that the Dey should have left all his treasure in the city, and not have thought of putting it into a place of security. The following are the observations which he has communicated to several persons:

The people of Algiers were convinced, and the Dey entertained the same conviction, that the fort or castle of the Emperor never could be taken, without building close to it another fort, at least, equally strong, in order to bombard it, an operation which would have taken much time. Trusting in the fort of the Emperor, the Algerines tho't themselves quite safe, and had taken no precautions to stop the French after the conquest of that fortress. Accordingly, when the Turks saw the fort, which was their only hope, blown up after a cannonade of two hours, they were entirely amazed and discouraged, and the Dey, seeing it impossible to resist, sent a secretary to treat.

Accounts from Algiers received at Toulon, say, "The regiments, the 6th and 49th, under the command of Gen. Danrement, commandant of the first brigade of the second division, have departed from Algiers, to take possession of Bonne and La Calle. This should hasten the submission of the Bey of Constantina. Two thousand men, have, in the mean time, marched on Oran, to take possession of it.

## SUMMARY.

A new emission of spurious $10 notes of the Orange Bank, are extensively in circulation. Those that we have seen, are dated 1st of July, 1829, Aa. and made payable to D. Maffit. The paper is of a deeper yellow than the genuine notes.—The signatures of H. Seward, Cashier, and G. D. Wickham, President, are well executed, but the engraving of the woman and churn is badly done.

A late census of Richmond Va. makes the blacks including the free people of colour, more numerous than the white population. The number of the white population, males and females, is 7,748; slaves, males and females, 6,351; free colored, 1,958; total colored, 8,309; total white and colored, 16,057.

The Governor and council of Massachusetts, have appointed Tuesday, the 28th inst. for the execution of John Francis Knapp, at Salem.

Rev. Edward Beecher, of Park-street Church, Boston, has been appointed President of the college recently established at Jacksonville, Illinois.

A traveller in the Cherokee country says:—

"I entered the Cherokee country with an impression that through the well meaning zeal of their (the Cherokees') friends, the accounts given of their progress in civilization, &c. had been rather exaggerated; but, although I visited by no means the most flourishing portions of their country, I was led to the conclusion that if errors had been committed they were generally on the side least favorable to the Cherokees.

Mr. Ross as you have no doubt heard, is a gentleman of excellent natural talents and of solid, I had almost said brilliant attainments. His library is small but well arranged, when I mention that it contains an excellent edition of Livy, you can form some idea of the remainder of its contents. I had an opportunity to see but few of the other Chiefs, of them some were full Indians and others of mixed blood. They appeared to be men of good sense and generally possessed a tolerably good English education which they acquired in Tennessee and at the Missionary establishments. The common people were almost universally comfortably clothed in habiliments of their own manufacture, and after the manner of the whites."

### LATEST FROM FRANCE.

Just as our paper was going to press, was received N. York papers containing French news to the 11th August. We have only room this week to say, that the Duke of Orleans was proclaimed KING OF THE FRENCH on the 9th, and took the title of Louis Phillippe I.—FEMALES are forever excluded from the throne of France. The *Catholic religion* is no longer to be the religion of the *State*. It is worthy of remark, that this revolution was brought about by the insatiable ambition of the Catholics for temporal as well as spiritual domination,—and it is further worthy of notice, that while Catholics are gaining a foothold in our own free country, the TRIUMPH OF LIBERAL PRINCIPLES has *prostrated* them in *Catholic France*. They are *there known*—They will ere long be known *here*.

### DIED,

On Saturday morning last, in Pittsford, Theodore Strong, only son of Rev. Asa Mahan, aged 4 months.—In this village on the 20th inst. Mr. Nathaniel Wilson, Jr. Printer, aged 23 years, son of Dr. N. Wilson of Mendon.—In this village, on Saturday morning last, Mr. Samuel Markley, aged 55.

In Angelica, 9th inst. John Cooke, Esq. district attorney, of Allegany co. formerly of Bath, aged 43

In Phelps, 6th inst. Mr. Alvin Westbrook, aged 24.—In Howard, Steuben co. Capt. Joel Rice, aged 50.

TEMPERANCE MEETING.

A Quarterly Meeting of the Monroe County Temperance Society will be held at Scottsville on Tuesday, the 28th of Sept. inst. at 11 o'clock A. M. An address may be expected from a member of the Society. By order of the Executive Committee. [Sept. 15.] EVERARD PECK, *Sec.*

*New Agent for Observer.*—Joseph Blakeley, Willink Erie County.

*Letters Received Since Our Last.* A. Blanchard, J. Herrick 2d Spencer, J. Freeman, A. G. Hall.

ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat | 87 | —, mess, bbl | 12 13 dols. |
| Flour | 4,75 to 5,00 | Potatoes, | 25 |
| Oats | 20 | Butter, lb. | 10 12 |
| Corn | 45 | Lard, | 5 to 6 |
| Beef, fresh | 4,50 to 5,00 | Eggs, doz. | 10 12 |
| Pork, do | 3,50 to 4,00 | Cider, bbl. | 1,00 |
| | | Salt, | 1,44 1,50 |

Rochester price of Pot ashes $105; per ton: Pearls 110.
New York price of Pot ashes 108,50 Pearls 115,80 to 115,00.

CONTENTS

*Of the Museum of Foreign Literature and Science, for Sept.* 1830.

The Fisherman. Chamois Hunting. Purse-Pride. Recent Novels. Common-Places. A Cruise up the Saguenay. Demonology & Witchcraft. Noctes Ambrosianæ. Conquest of Granada. The Eagle. The Writings of Bishop Butler. Greece. Specimens of German Genius. We return no more. The Cut-and-Dry System of Criticism. Novels and Criticism. Sharp Shooting at Woolwich.

CONTENTS

*Of the Christian Spectator for September,* 1830.

Review of the Difficulties of Infidelity. Review of True religion Delineated. Review of the Report of the American Sunday School Union. Review of Memoirs of John Mason Good. Review of Advice to a Young Christian. Review of African Colonization. Review of the doctrine and discipline of the Methodist Episcopal Church. Review on Penal Law. Review on speeches by Hayne and Webster. Review of Bellamy on the permission of Sin. Review of Wood's Letters.

*NOTICE.—A Meeting of the Riga Temperance Society will be holden on Tuesday, Oct. 18th: Address by Rev. Mr. Comstock, 2 o'clock P. M.*

The Synod of Geneva will hold its annual meeting at Salina on the first Tuesday in October next, at 4 o'clock P. M. The stated clerks of the Presbyteries within its bounds, are particularly requested to see that their Presbyterial Report and their narratives of the state of religion be forwarded to Synod at Salina.

TIMOTHY STOW, *Stated Clerk.*

NOTICE.—The Christian Almanac, for the Western District, for 1831, is received at the Depository of the American Branch Tract Society, No. 137, Genesee street. All who feel the importance of circulating this valuable Periodical, should avail themselves of its early appearance, and endeavor to get it at least into every christian family. To those who purchase 100 copies, the price is $3,50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society Utica."

THE copartnership existing between the subscribers expires this day, by its own limitation. We return thanks to our customers for their liberal patronage, and solicit those whose accounts or notes are now due, to call and settle without delay. Settlement may be made with either of the subscribers. ISAAC PRESTON,
REUBEN MCREERY.
Rochester, 14th Sept. 1830. 38tf

I DESIGN to continue the business of BOOT and SHOE-MAKING, at the old stand, No. 50, Carroll st. and to keep on hand a small assortment of good work, which I shall sell low for Cash. ISAAC PRESTON.
Rochester, 14th Sept. 1830. 39 tf

A SHIP, No. 96, for Sale in the 3d Presbyterian Church in this village. Enquire at the office. 39 3 w

SALT. 500 bbls. Salt, in fine order, just rec'd and for sale at $1,44, by HILL & PEET.
Sept. 1830. 38tf

Surrogate's Court. }
In matter of Real Estate. }

ON reading and filing the petition of Henry B Williams, administrator of the Estate of Thomas Morgan, late of Rochester, deceased—and on examination of his accounts presented therewith—It is ORDERED, That all persons interested in the Estate of the said Thomas Morgan, deceased, be and appear before me, O. E. Gibbs, Surrogate of the county of Monroe, at my office in the village of Rochester, on Saturday the sixth day of November next at ten o'clock in the forenoon of that day, to show cause, if any they have, why the whole, or so much, of the real estate wherein the said Thomas Morgan died seized, should not be leased, mortgaged, or sold, as shall be necessary to pay his debts. O. E. GIBBS.
Dated Rochester, Sept. 23, 1830. 4w-39

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.
They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description—All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 38tf

CHRISTIAN ALMANAC For 1831.—Agents that have engaged to take the Christian Almanac for 1831, are informed that they have arrived and are ready for delivery at the office of the Rochester Observer, and at the deposit of Alvah Ingersol in Buffalo. It is expected the Almanacs will be taken as soon as practicable after this information shall be received. This is important, to relieve the pecuniary burden which many months anticipation of sales necessarily incurs. Sept. 7.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



SANDWICH ISLANDS.

*(From our first page.)*

Although I have frequently seen persons weep, when conversing with them on the subject of religion, there seems to be with us, very little of that deep feeling, which was common in Brainerd's congregation.—I suppose the reason is too obvious. We are not Brainerds. We, however, occasionally, have evidence of a truly tender conscience. An instance or two may perhaps be worthy of notice. Deborah, formerly queen of the leeward islands, and Tapule, was seen weeping very freely; the cause of her sorrow being inquired, she replied that she had overheard a missionary praying in secret for the conversion of her countrymen, and she wept when she saw how few of them repented, after all that was done for them. On one occasion I asked Maria, one of the converts, if she still loved Jesus Christ. She answered, "My heart follows after him and does not forsake him." I said why do you love him? She replied, "Because he died on the cross to save me." Perceiving the big tear start from her eyes, as it frequently does when she converses on this subject, I said, why do you weep? She answered, "Because of my great love to the Saviour." And we have better evidence than mere words can afford, that this is the language of her heart.

She told me one morning, the thought had often come into her heart, that she ought to go into some dark place, meaning where there was no knowledge of God, and of the way of salvation, and exhort the people; but that she thought afterwadrs, perhaps it was her duty to stay at home, and try to persuade her friends and neighbors to serve God. Her's does indeed appear to be a decided and glorious change. Not long since she was one of the vilest, most dissolute, and most hopeless of a degraded people. When almost ready to despond, I am sometimes reanimated by conversing with her, and by reflecting on her case..

*Week-day and Sabbath Schools.*

Respecting these Mr. Whitney remarks:

There are eighty schools and as many teachers, extending to every village on the Island. At a late examination there were 2,350 scholars who could read. About the same number can write, but for the want of paper, slates, &c. they did not exhibit. Many others are learning, but we do not encourage any to exhibit, but such as can read in any place to which we choose to point them. Owing to the want of competent teachers our schools have not made the proficiency we could wish. We hope, however, to make some special exertions, and that ere long the teachers will be better prepared for their work. As knowledge increases, there is a regular progress in the morals of the people. Habits formed and matured in the darkness of paganism are daily yielding to the sober, modest, and industrious manners of civilized life; and superstition, with its attendant evils, is retiring before the light of the sun of righteousness.

On the subject of Sabbath Schools, Mr. Gulick adds—

We have at present two Sabbath schools. I should say, from 50 to 100 pupils attend. They are nearly all adults. They read the Scriptures, and recite portions of them from memory. 30 verses is a common lesson.—One female, apparently near 60 years of age, and obliged to use spectacles, recited 37. A middle aged woman repeated 62. These lessons, I understand, were committed in one week. I usually meet with one or the other of these schools after the morning service, and ask them some questions on the discourse which they have heard, snd occasionally on the parts of Scripture which they read or recite. Mrs. Gulick proposes to commence a school for children, next Sabbath. The last examination of schools which occurred about two months since, I was unable to attend. Kaahumanu accompanied Mr. Whitney around the island on that occasion, and, as he informed me, gave the people much excellent advice.

*Estimation in which the Natives hold Books.*

The desire for books, which the people manifested so early, and which continues unabated, has led the missionaries to press forward in the preparation and printing elementary school books, religious tracts, and portions of Scripture, with as much vigor as possible. Much expense, besides the time and labor of the missionaries, is of course necessary for providing the materials and the labor requisite to furnish books in sufficient numbers to supply all the inhabitants of the Islands. Much expense is also necessary to procure paper, slates, &c. in order that the pupils in the schools may have the means of learning to write. A large part of this expense the people themselves are able and willing to bear.—The following remarks from Mr. Gulick will show the feelings of the people, and the principles which the missionaries have adopted to guide their conduct on this subject.

Books continue to be sought for eagerly. And if they can be paid for with the products of the island, or by labor, we shall probably have occasion to give away very few. They have hitherto, to a considerable extent, been sold in this manner; and we have with the avails, enclosed land, which, when planted with yams, will probably be worth $200 annually. We have a large number of goats, young and old, many of which were procured with books; and we might have had more in the same way, had we known how to dispose of them. The people would very willingly give one for two copies of the Acts, or of either of the Gospels. We have now no need of produce, or of native labor to much extent. If we take the former, to render it an essential benefit to the mission, it must be sold. But this would draw upon us the appellation of traders, and perhaps excite the jealousy of the chiefs. On the other hand, if the books be not thus disposed of, it appears to us, most of them must be given away. This is a dilemma, that we know not how to escape. On either hand there seem to be serious difficulties. And the difficulties will increase with the increase of books, except some means can be devised to obviate them.

I believe it has been considered proper, to take almost all kinds of produce, for books, slates, &c. and to dispose of them for domestic comforts, and to defray the expense of building. But beyond this the case has appeared doubtful. Could the avails of the books be properly converted to the use of the mission, I think the day is not distant, when it would support itself.

From the Western Recorder.

CAN I CHANGE MY OWN HEART?

Among those who regard a change of heart as an indispensable qualification for an heir of eternal life, there is often much doubt as to the manner in which such change may be effected. The command, "Make you a new heart and a new spirit," is met by the question, "Can I change my own heart?" as a full apology for remaining in a state of impenitence. The delaying sinner admits that this command, as also many similar ones in the new testament, appears peremptory, and is only obeyed by repentance and faith in the Lord Jesus Christ. Still he feels no disposition to comply with such requirements, and as a pretence for inactivity, rests upon the notion that the new birth is altogether the work of the Holy Spirit. But the thing chiefly to be remarked is, that he makes no effort whatever, to obey the command of God, and in consequence draws upon himself the full responsibility of losing his soul forever. The command comes as the command of the Most High. Obedience would secure salvation, but obedience is not even attempted or designed by the sinner. It matters not, then, whether the difficulty of obeying be more or less; there can be no compliance with the command, where there is no disposition to attempt it. The proceeding in this case is a direct refusal of the blessings offered as the result of repentance and faith.

To obtain the decision of common sense in regard to this matter, let us suppose that in one of the gospels we had found the following record: "And they brought unto Jesus, a man who had been lame from his birth, having never walked at any time. And Jesus asked him, saying, What wilt thou that I should do unto thee? But the lame man answering said, O Lord, I will that thou shouldest give strength to my feet, that I may rise and walk. Jesus saith unto him, Arise, and stand upon thy feet. But he that was lame, thinking first to have received strength, said, How can I arise, seeing there is no strength in my feet, and I have never been able to stand upon them? And the disciples marvelled at his unbelief; but Jesus, seeing that he had not faith to be healed, left him, and went his way." In such a case, every one at all familiar with the history of our Saviour's miracles, would instinctively exclaim—"What folly in the man not to obey the word which always made the diseased whole! To deliberate whether he could arise, when commanded to, by one perfectly able and equally willing to impart the requisite liberty!" Such exclamations would be undoubtedly just, but are equally applicable to the case of every sinner who rejects the offers of mercy, on the ground of supposed inability to comply with the requirements of God.

The disobedience under consideration is connected with a virtual preference of our own wisdom to that of our Creator. He has laid upon us commands. It is necessarily implied that we have such ability to obey, that the fault is entirely our own if we disobey. But we see obstacles in our way which *seem* insurmountable, and consequently such as to excuse our disobedience. These obstacles, however, can prevent us from making an effort, only while we consider our own estimate of them more correct than the estimate implied in the command. If a child is commanded by its father to raise a large weight, he may at first feel confident that his strength is incompetent to the task; but if the command be peremptory or repeated, he will make the attempt with as much honesty of purpose as if no appearance of difficulty existed. The child cannot feel so entire confidence in its own judgement, as it must feel in the reasonableness of a command from a judicious and tender parent. If, however, the parent is believed to be frequently unreasonable, and the child feels but little confidence in his judgement, the case is altered, and becomes an exact parallel to the case of the delaying sinner in the circumstances supposed. It is matter of deep regret that men will rely upon excuses for neglecting the Saviour, which they must invariably abandon at the first honest moment of their existence. Of what consequence is it to deceive ourselves, even if it were entirely practicable, when we are rushing self-blinded upon our own destruction? Language wants terms in which to express such folly. Eternity, with all its years, will but afford time in which to lament it. For the pleasures of a moment, the most important commands of God are disobeyed; the blood of the Saviour is trampled under foot; and all that is terrible in the sanctions of the divine law, deliberately encountered.

C. S. A.

From the Calvinistic Magazine.

GOD IMPARTIAL IN THE PURPOSE OF ELECTION.

It is objected to the purpose of election, that it makes God appear *partial*, and a *respecter of persons*.

*Partial* is derived from the word *part*, and implies a selfish regard to a part, in distinction from a disinterested regard to the good of the whole. A part may either be regarded or disregarded, from a desire to promote general good. We may separate a limb from the the body, whose continuance would endanger the body; and on the other hand, all our members may be employed in preserving a single limb, whose continuance it is judged, will be useful to the body. All the regard which we pay to a part is not partiality. When fire breaks out in a city, they may pull down a certain building, or they may take peculiar pains to preserve a certain building, with a regard to the good of the whole city, and not be chargeable with being partial.

Impartiality, or having no respect to persons, requires that *all innocent* persons should be *justified;* but it does not require that *all guilty* persons should be *pardoned*. Impartiality does not *forbid* that the guilty should be pardoned, when this can be done in consistency with the general safety. If extending pardon to a *part* of the guilty, is more consistent with the general good, than extending it to the *whole*, then this is not partiality. But on the supposition, that extending pardon to the whole of this character, would diminish the happiness of the community at large, it would be a proof of partiality if they were all to be pardoned. It is therefore agreeable to the common sense of mankind, that while a sovereign has no right to put a difference between his obedient subjects, he has a right among his rebellious subjects, to extend his pardons to as many, or to as few, as he shall judge will conduce most to the benefit and prosperity of his kingdom. God is no respecter of persons, because that in every nation, and among all the different classes of society, "he that feareth God and worketh righteousness is accepted of him."—God is not partial, because he saves as many sinners, as will promote the best good of the universe. This we know, because it is said, the Redemer will see the travail of his soul, and be *satisfied*. If God were to save one more than would promote the best good of the universe, this would be a *partial* thing; it would be a regarding of the good of a part, in opposition to the good of the whole. God is not chargeable with partiality, because that in determining the *persons*, as well as the *number* of his elect, both men and angels, he is influenced by the most enlarged benevolence. It was not partiality to these individuals, but a regard to the greatest good of the universe, which led him to predestinate *them* to eternal life. If this greatest and most desirable good had required, that *Satan* should have been put among the elect angels, instead of *Gabriel*, it would no doubt have been so done. If the greatest good of the universe had required, that a Saviour should have been provided for the *fallen angels*, instead of *fallen man*, it would doubtless have been so. If God would have been more glorified, and the kingdom of holiness made more perfect, by saving *Judas* instead of *Peter*, then Judas instead of Peter would have been effectually called and prepared unto glory. I thank thee, said Christ, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; Even so Father; for so it seemed GOOD in *thy* sight.

From the Evangelist.

KEEPING BACK PART OF THE PRICE.

"*But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife, also being privy to it, and brought a certain part and layed it at the Apostles' feet.*"—ACTS v. 1, 2.

*Mr. Editor*—It is not necessary that I should recapitulate the whole story of those defaulters. Doubtless your readers will remember it. The manner in which the culprits died shows that all such conduct is abominable in the sight of God, and that he will call all those, to whom he has entrusted property, as his stewards, or trustees, in this world, "to a sharp reckoning" in the world to come.

In those days the conduct of Ananias and Sapphira, and the manner of thei death, produced considerable effect; and that effect was very beneficial; for no body else dare play the hypocrite in that manner; and deceivers dared not to join themselves to the church, as will be seen by turning to and reading the whole account.

But though these things are distinctly remembered now, and almost every body knows all about them, it is to be feared their effect is nearly, if not wholly lost.—One would not think that the people now have any idea that God is the same, and that he governs all things on the same principles to day, which were in operation then. This good-natured age seem to think that God is altogether like themselves. If they can so conduct as to be pleased with themselves, they seem to think that God is as well pleased with them as they are with themselves, and much better than they are with each other. One would not even dream that they have any thought of being called to an account for the manner in which they dispose of property. This they seem to think their own: as much so as though there were no God. They have gotten it by their *might* for they are *prudent;* and excepting a few, the church and the world are much alike in this respect. To this day, it is not uncommon for men who pretend to no religion, to give as much, and sometimes more, to build meeting-houses, and support ministers, as those, who profess to have been redeemed by "the precious blood of Jesus Christ." A mere worldling once said to me "I mean to do about as well as Deacon——and Mr. Such an one."

But is not this a shame to Christians?—What do they more than others? Sir, when I see a minister living elegantly, educating his children genteelly, and at the same time amassing property, I fear that man keeps back part of the price. When I see many professors of religion, with costly houses, an expensive establishment, their families and themselves clad in a superfluity of finery, and they, at the same time, adding wealth to wealth, making large calculations for their children, when they themselves shall lie down in the dust, I fear they keep back part of the price: especially when I consider that many, in our own country, and many millions, in other lands, are literally going to hell for want of *means* to save their souls.

Again; when I see ministers, with ordination vows upon them, leaving their ministerial work engaging in other professions, not for want of health, not because there is not ministerial work enough; and more than enough, at hand; but because they expect to obtain a better *living*, I fear they keep back part of the price. Paul was not such a minister. But we shall see all these things in their proper light, at a future day. In the mean time I take this opportunity through your paper, to give them a gentle warning before it is too late.

From the London Sailors Magazine.

*Lady Raffles reproved by a Native Malayan woman.*—When Lady Raffles was overwhelmed with grief for the loss of her favorite child—while unable to bear the sight of her other children—unable to bear the light of day—humble upon her couch, with a feeling misery—she was addressed by a poor ignorant, uninstructed, native woman of the lowest class, (who had peen employed about the nursery) in terms of reproof not to be forgotten.

"I am come because you have been here many days shut up in a dark room, and no one dares to come near you. Are you not ashamed to grieve in this manner when you ought to be thanking God for having given you the most beautiful child that ever was seen? Have you not the envy of every body? Did any one ever see him, or speak of him, without admiring him; and instead of letting this child continue in this world till he should be worn out with trouble and sorrow, has not God taken him to heaven in all his beauty?—What would you have more? For shame: leave off weeping and let me open a window."

From the London Miss. Magazine.

INTERESTING ANECDOTE.

In the spring of the last year, a girl, about twelve years of age, who is a scholar in one of the Sunday schools connected with the Southwark Sunday school Society, was in a delicate state of health; her father being a seafaring man, employed in navigating a trading vessel to the coast of France, resolved to take her with him to Dunkirk, where an English family resided, with whom he was acquainted. The Sabbath previous to going, on taking leave of her teacher, she asked for some tracts to take with her; as she said, she hoped they might be useful. Her request was cheerfully complied with, and she was supplied with a bundle of tracts. She was the only female on board the vessel, the crew and passengers of which were very profane. The voyage proceeded very tediously, and on one occasion they were be calmed for many hours; this gave occasion to the utterance of a profusion of oaths that shocked the feelings of this child who, had been taught the sinfulness of swearing. Lying in the cabin very ill, she thought of her tracts and mustered strength enough to crawl to her box, and taking out "the Swearer's Prayer," she put into the hands of the young man who had been the most profane, and asked him if he would like to read that little book. He said he should be glad to read any thing to pass away time; he read it aloud, and every individual appeared deeply attentive— a solemn pause ensued. This encouraged the little girl to go a second time to her box. She then brought the History of Naaman."—This was eagerly read by the same youth, and listened to with equal attention; so much so, that not a word was spoken for several minutes. Some time after an oath was uttered; but it was heard with general disapprobation. The young man who had been reading, addressed the swearer, and said, "How can you swear, after hearing what has just been read?—I have determined never to swear again as long as I live." "So have I," said an other; and the whole company entered into a solemn vow that they would not swear any more. This engagement they adhered to, to the end of the voyage, as no more profane language was heard during the remainder of the passage. When landed at Dunkirk, and the parties were separating to proceed to their respective destinations, the young man begged the little girl would oblige him by giving him the tracts he had read that he might carry them with him. This she very readily did, and then parted, and probably never to meet again in this world. The other tracts she took with her, and read them to the family in whose care her father left her, and who were very glad to hear them; and during her stay, frequently requested her to read them over again, and after a residence of a month she returned to England, in another vessel, leaving behind her, at the particular request of the family, all her little books. She arrived in the river Thames about twelve o'clock on Saturday night, got on shore and reached her home between one and two on the Sabbath morning. In the afternoon she appeared in her place at the school, and related to her beloved teacher, with feeling of peculiar animation and interest, the history of the little bundle of religious tracts.

*Anecdote of Jemima Wilkinson and the Indian.*—The high claims of *Jemima Wilkinson* (that Christ has descended the second time and dwells in her,) are generally known. Her place of residence is in the town of Jerusalem, Ontario county, and state of New-York.——A few years past, a religious Indian paid her a visit, with intention to find out wherein her great strength lay. After discoursing with her some time, in English, he changed his dialect, and spake in his own mother tongue: to which *Jemima* replied, in her plain manner of speaking, "Thee must not speak to me in Indian language, for I do not understand it.' 'Ah!' said the Indian, then I know you are not my Saviour; for my blessed Jesus understands poor Indians.

How significant the words, and how marvellous the idea of the Indian!

*The Extremes Met.*—There is not, perhaps, on the Continent, a more interesting object to the true patriot and Christian, than the printing establishment of the American Bible Society, in Nassau-street. Here about 1,000 bibles are printed daily for the destitute of our land; printed by steam-power, and the presses tended by worthy, indigent young women. In the very next building is opened an atheistical print and book-shop, of a character more openly blasphemous, it is believed, and more disgusting and shocking to every moral feeling, than was ever before exhibited in this land of freedom. Nothing so far as prints and books are concerned, could have surpassed this in the very worst stage of the French revolution.—*N. Y. Obs.*

BOARDING, *on moderate terms, in a Presbyterian family, a short distance west of the Brick Meeting-House, and in the north part of Sophia-street, directly opposite the residence of Mr. Byington. Rochester, Sept. 2, 1830.*

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises HOSEA PRATT.
Brighton, April 16, 1830. 16t6

SEPTEMBER, 1830.
*ROCHESTER CASH STORE.*
**HILL & FEET,**
HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
40 pieces Cloths, from coarse to extra superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns;
150 do fig'd and plain Muslins, Cambrics, &c
30,000 yards Domestic Goods, various kinds.
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing assortment of *Crockery, Glass and Stone Ware, Hardware, Nails, Glass, Cordage, Dye Woods, &c.*
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality;
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

**Canal Transportation.**
HUDSON & ERIE LINE.
**ALLEN, TIBBITS & CO.**
WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running
NIGHT AND DAY—SUNDAYS EXCEPTED
in connection with Pattison & Hart's Line of Tow Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steam boats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.
E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester,*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego,*
BUTLER, M'DONOUGH, & Co. *Utica,*
J. H. HOOKER, } *Troy*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, } *Coenties Slip,*
P. HART, JR. } *New-York.*
April 9th, 1830. 15tf

HARMAN, JONES, *House and Sign Painter, Glazier &c.*, No. 42, Main-st. keeps constantly on hand an assortment of Paints, Oils, Sp'ts Turpentine, Sash, Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color, ground and mixed fit for use. He will also do country jobs and furnish all materials for the same. Windows furnished of any size in good style very cheap. May 24, 1830. 22 6m

APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing, and Woollen Manufacture.* The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known.—Inquire at this office.—June 4. 23 tf

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS**, Rochester, June 2, 1830.

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

JOB PRINTING NEATLY EXECUTED AT THE OBSERVER OFFICE.

**FURNITURE,**
OF ALL KINDS, MADE AND SOLD AT THE
**Cabinet Warehouse**
Near the East end of the Bridge Main-st. Rochester. F. STARR.

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

**CLINTON HOUSE,**
EXCHANGE-STREET, ROCHESTER.
ERASTUS SMITH, late of the Mansion House Coop has become the lessee of this splendid establishment. Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.
The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.
The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices, makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.
The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 26 6m

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

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

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yerkley's Cast Iron Skein for Wagon and Carriage Axletrees. A new invention, acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAN.
East Rochester North st. one door south of Main st.
Aug. 27, 1830. 9m 35

LECTURES on Universalism, by JOEL PARKER, Pastor of the 3d Presbyterian Church, Rochester. Just published and for sale at the office of the Rochester Observer. Subscribers are desired to call for their books.
Aug. 25th, 1830. 35 3t

*Northern District of New York.* } *To wit:*

Be it remembered, That on the twenty-fourteenth day of June, in the fifty fourth year of the Independence of the United States of America, A. D. 1830, Joel Parker of the said District, hath deposited in this Office the title of a book, the right whereof he claims as author in the words following to wit: Lectures on Universalism, by Joel Parker, Pastor of the third Presbyterian Church, in Rochester: But the truth, and not it not. Prov. xxiii. 23 In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints."

R. R. LANSING,
*Clerk of the District Court, for the Northern District of New York.*

STATE OF NEW-YORK }
SECRETARY'S OFFICE. }
*Albany, July 22, 1830.*

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.
And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George R. Boughton, whose term of service expires on the last day of December next.
And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moss Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG,
*Secretary of State.*
*To the Sheriff of the County of Monroe.*
N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.
☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.
JAMES K. LIVINGSTON *Sheriff*

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1825, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York, to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber C of mortgages, page 10, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: All that certain piece or parcel of land, situate, lying and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four (244) reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 29th day of January next, at ten o'clock in the forenoon of that day. Dated August 3, 1830
JOHN C. NASH, Att'y. STARR NICHOLS,
6m 53 Assignee.

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber the sum of four hundred and eighty-one dollars and twenty nine cents being due thereon at this date,—Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded to the east and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and to be distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL
Whittlesey & Mumford, Att'ys. Assignee.

DYSPEPSIA.—Pain in the head, pain and yellowness of eyes, yellowness of the skin, a flabby and soft state of the skin and muscles, lassitude, aversion to all efforts of body and mind except that of supplying the ills of life—often an unnatural craving for food, which, when taken, produces oppression, and gaseous eructation—irritability, weakness emaciation, and hypochondriasis, are the concomitants of the familiar disease Indigestion.
Among the many remedies proposed for this distressing complaint, none has had a more extensive, or, when found to afford comfort and relief in more cases, than Parker's Anti-Dyspeptic Pills. The author of this remedy peculiarly anticipated the views of Broussais, in referring dyspepsia to gastro-enteritic irritations. He considered the seat of the disease the mucus membrane, or, in the language of modern anatomy, the digestive tissue. The remedy is in consonance with this view, and after long experience, and repeated efforts at improvement, is still offered for general use. Experience, usually, perhaps always, the best guide, has induced thousands to return to the use of these pills, who had tried and abandoned other remedies. The pills can be taken without disgust, or even inconvenience. The character of dyspepsia is essentially chronic; it admits of a gradual, not an instantaneous cure. Perhaps the cure may be facilitated by mechanical means—it certainly is by temperance, exercise, change of climate, and by causes that affect the mind; but in all cases it will be hastened, and the chances of relapse diminished, by the Anti-Dyspeptic Pills.
September 10, 1830. 37 3t

*To exonerate from Imprisonment.*

Creditors of Orlen Wilder, of Gates Monroe County Insolvent Notice first published August 20th 1830, credit tors to appear before Hon. Moses Chapin Esq. First Judge of Monroe County courts of the state of New York, at his office in Rochester, on the eighth day of November next at 10 o'clock in the forenoon. 10w

*To exonerate from Imprisonment.*

Peter Freeland of Greece Monroe county, Insolvent Notice first published August 13, 1830. Creditors to appear before Moses Chapin, First Judge of Monroe county and Commissioner of Supreme Court, at his office in Gates, on the twenty fifth day of September next, at ten o'clock in the forenoon.

Central Library of Rochester and Monroe County
Historic Newspapers Collection


# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, OCTOBER 1, 1830 | VOLUME IV. NO. 40.

ROCHESTER MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL.
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*


For the Observer.

SYNOD OF GENESEE.

The Synod of Genesee held its annual meeting at Le Roy on the 21st 22d and 23d instant. It was opened at the request of Mr. Myers the Moderator, with a Sermon from Rev. Mr. Eells the agent of the W. E. Society. Mr. Day of Orangeville was chosen moderator, and Messrs. Hunter of Middlebury and Eaton of Buffalo were appointed clerks. The Synod was full and attended by several corresponding members. On the evening of the second day religious exercises were attended in the following order:—Prayer by R Parmele; Sermon, by E. I. Gillet; Narrative of the state of religion by Wm. F. Curry; address to Ministers, by J. B. Whittlesey; address to others by B. Gray; concluding prayer by Mr. Davis of Massachusetts.—The following is the

NARRATIVE.

The Synod of Genesee in reviewing the state of religion within their bounds, beheld much to arrest the attention and excite the interest of the friends of Zion.—The word of Truth, the ministry of reconciliation, the church of Christ, the various associations for benevolent purposes, and the immense harvest in the midst of which we dwell, spread before us a scene, which every Christian must contemplate with intense anxiety. The sphere of our efforts is a territory comprising probably more than 250,000 souls. Less than 10,000 of these are connected with the churches under our care, and allowing a large proportion for other christian denominations, we are startled with the conclusion that more than 200,000 of our fellow citizens are aliens from the commonwealth of Israel, and strangers to the covenants of promise. In all this region we have but 109 congregations, and not one half of them are supplied regularly with the services of those who minister in holy things. The rest with a few exceptions are destitute; and were it not for the guardianship of the good Shepherd, who has the power and the mercy to care for his folds, we should much fear that most of them would be scattered. From the returns made by our Presbyteries, we learn that the state of piety in our churches is low; that lukewarmness prevails to a most fearful extent, that those who come forward to the help of the Lord are few and faint, and that under the labors of all our ministers, there have been scarcely 100 conversions;—we walk round about in this valley of vision and behold the bones of thousands that are very dry. Some have been disturbed, have come together, and flesh and skin have seemed to come upon them, but alas the breath of life is not yet in their nostrils, they are yet dead in trespasses and sins. But though this wide spread desolation appears around us, and there is so much to make our grief, we rejoice that God has not left us altogether without witness. In all our churches revivals of religion have prevailed to some extent, and in several others there is an increase of seriousness which we trust will result in good. We hope much also from God's blessing on the various systems of means now in operation among us. Through the influence of Temperance Societies, we trust he will make men sober. Through the monthly distribution of a tract to every family, which we hope ere long to see in progress, we trust he will cause men to reflect, and through the word of truth read from the Bible in every house, together with the gospel preached in every neighborhood, we trust he will enlarge the bounds of his habitation and gather in a multitude to be his sons and daughters and to show forth his praise.—Therefore whilst deploring our own stupidity and the carelessness of the people, we will rejoice that "the Lord God Omnipotent reigneth," and that the word, which he is now sending forth by means of his messengers, shall not return unto him void, but accomplish that whereunto he hath sent it."

FREE MASONRY.

Memorials on the subject of Free Masonry came before the Synod through the Presbytery of Genesee and that of Buffalo, and were committed to Messrs. Penney, Mason, A. P. Brown, Crawford, Bryant, E. Walker and Crocker. On the 23d, they presented their report and the Synod came to the following

DECISION.

The Synod of Genesee having been called in the discharge of their official duty to aid by their advice Presbyteries and churches under their supervision, laboring under difficulties on the subject of Free Masonry, affectionately present the following as the result of a deliberate and dispassionate examination of the subject as it now bears on the peace and order of our churches.

1. It is the judgement of this Synod—that sufficient reasons exist, even exclusive of the Revelations of seceding Masons, why all the ministers and members of our churches should absolutely dissolve their connexion with the institution of Free Masonry and explicitly signify the same to their christian brethren.

These reasons are such as follow.—Its character as a secret confederacy which withholds its proceedings from the correcting and purifying influence of public cognizance. This renders it peculiarly liable to be employed as an instrument of evil by designing men, and reasonably subjects its principles to be held chargeable for the overt wickedness which may emanate from its members, unlike those institutions whose principles are as open before the world as the conduct of their members.—An example of its actual abuse to evil purposes is found in the history of Illuminism, and it has, to say the least, furnished the occasion, and inducement recently in our own vicinity, for a flagrant breach of the laws of God and man in the abduction of William Morgan. We may add to these the delusions promoted by its religious pretensions, and the incongruous aspect presented by Masons to their christian brethren in the close fellowship with unbelievers to which it binds them.

2. That to quit all connexion with the institution, and signify the same to their christian brethren, is all which christians aggrieved about Free Masonry ought to require, and that all indiscriminate censuring and impeachment of the motives and characters of Brethren merely because they have belonged or do yet belong to the Institution, is wrong, as being a sure means of begetting and protracting division among christians, and that in this stage of these questions all breaking of christian and ministerial fellowship, abstaining from communion and the like, by either party, is to be condemned, and that all hasty application of church discipline, and all passing of resolutions by churches, which would amount to the excommunication of members, or the rejection of otherwise qualified applicants, would be an injudicious course and incompatible with the patience and forbearance of the gospel.

Nevertheless, Thirdly. The Synod judges that ministers and members of churches who have belonged to the Masonic Institution, are bound by the principles of the gospel to give heed to the grounds of offence and reproach to religion, which they cannot but see their connexion with Masonry, as it now stands before the public, affords to cherish candor, and a readiness to hear the reasons on which their brethren and the public disapprove of the institution, and, now that so long a time has elapsed since it has become a subject of public discussion, to be ready to offer, or at least afford for the satisfaction of their brethren, a definite and unequivocal avowal of their adherence or non-adherence to Free Masonry. And,

4. The Synod advise, unless special objections occur, that when any Presbytery or Church is called on to admit or dismiss a member, who has been a Free Mason, and has not previously avowed his abandonment of it, the following or a like *formula* shall be presented him to subscribe, and that his compliance in good faith shall be considered as sufficient and satisfactory to all concerned on this point, and that a similar proceeding shall be sufficient to terminate grievances of the like kind with masonic members continuing in the church.

FORMULA.

I cheerfully make known for the satisfaction of my Christian brethren, that I have discontinued all connexion with the institution of Free Masonry, and intend to remain so disconnected during my life; and that I recognize no obligation devolving on me in consequence of Masonic oaths, as binding me to do or countenance any thing which is not in accordance with the morality of the gospel, and the laws of the land as commonly understood among my christian brethren.

(Date) (Signed)

Finally, The Synod wish to be understood as disclaiming all part in the political forms of this question—and as decidedly condemning any measures on the part of Anti-masonic members of the churches at variance with brotherly love or unnecessarily tending to provoke brethren or hinder their coming out from the institution in as early and easy a manner as possible.

DOMESTIC MISSIONS.

The committee to whom was committed the subject of the feeble and destitute churches within the territorial limits of this Synod Reported, which report was accepted and being amended was adopted and is as follows:

1. *Resolved*, That such is the magnitude and extent of spiritual destitution in the vacant churches under the care of Synod as to call for some effectual means from this judicatory of the Lord Jesus Christ, to sustain these churches by the stated and regular administration of the word and ordinances of the gospel.

2. *Resolved*, That it be earnestly enjoined upon the several Presbyteries composing this body to organize their feeble and destitute churches into missionary districts, comprising not more than 10 such churches, which districts shall be supplied with a regular and equal distribution of missionary labor as soon as men and means for this important object can be procured.

3. *Resolved*, That it be enjoined on the Presbyteries under the care of Synod to redouble their exertions to build up all the waste places within our bounds, and that the churches be called upon to increase their contributions for domestic Missions, with particular reference to this object.

DAY OF FASTING AND PRAYER.

The Synod resolved that the resolution of the General Assembly, to observe the 2d *Thursday of November*, as a *day* of FASTING HUMILIATION AND PRAYER, on account of the public sin of Sabbath breaking, be complied with, and that it be recommended to the churches under the care of this Synod to observe it accordingly.

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For the Observer.

*What are Christians in Rochester doing for the Heathen?*

This inquiry was suggested by reading in the last Observer, a communication from Mr. Abeel, Missionary to China. The sentence that struck me most forcibly, was the following: Speaking of the heathen, he says,—"He who would not barter all his comforts, and strength, and life, for their salvation, has at least very little Christian sympathy; or must still regard objects thro' a medium, which magnifies an atom above a world, or extends a moment beyond eternity." Now, if this be so, (and who will deny it,) Christians in Rochester must admit that they have very little Christian sympathy, or that they regard objects thro' a false, and worldly medium. Instead of bartering all our comforts, and strength, and life, for the salvation of the heathen, is it not true, that all we know of their wretched state, and all the pity we profess to feel for it, do not lead us to make one single sacrifice, to forego a single enjoyment for their benefit. There may be individuals among us, who can deny this charge; but their number, I am sure, is very small.

We know that three quarters of the population of the globe are without the knowledge of Christ, and that "there is no other name given under heaven whereby men can be saved"—and knowing this, if we can revel in all the temporal and spiritual blessings which the gospel confers, without making an effort worthy of the name, to diffuse them—if we can be deaf to the cries that a perishing world is raising to us for the bread of life, or answer them with "be ye filled" and be ye saved, have we not reason to doubt whether the love of God dwelleth in us?—whether we are more than nominal followers of Him, "who, though he was rich, for our sakes became poor."

I do not think a missionary spirit is by any means a conclusive evidence of piety; I *do* think that *now* when the church knows so well its duty to the heathen, the *want* of a missionary spirit is evidence enough of the absence of piety. In ages of comparative ignorance on this subject, there were doubtless eminent Christians who felt and did very little for the heathen. There have likewise been eminent Christians, who were engaged in the slave trade, (Newton for instance) but such a character would be an anomaly now. We are told that in this age of enterprize, we are in danger of making too much of doing, and giving. This may be true of us, on the principle, that those who do the fewest good works, are most likely to trust in them; and on no other, I should think, judging from the amount of our missionary and other donations, for a year past. I remember of reading, some two or three years since, in the Observer, a receipt of the contributions at a monthly concert;—the amount was one hundred and fifty dollars—Fifty dollars from each of our Presbyterian churches.—Now, the monthly sum contributed by them all, is less than fifty dollars. More than half of this is given by one church; and that, I should think, not the most wealthy of the three. The principal reason assigned for this diminution, is, scarcity of money. It was indeed rather difficult to obtain money ere two years ago. But I have heard business men remark of late, that it never was more plenty among us than it is now. Still, the streams of our charity contnue to run lower and lower.—I know individuals who, three years ago, were in the habit of giving five dollars at a monthly concert, that do not now give one. Yet they would not like to be thought poorer than they were then—and no one would infer that they were, from the style of living which they maintain. No retrenchments are made in any thing but charities. And indeed, that is the case with us generally. The demands of luxury and of fashion are readily granted; but when our attention is called to some benevolent enterprize, the cry is "we are impoverished, it is a very unfavorable time."

Brethren, shall these things remain so? shall the streams of Rochester benevolence be suffered to dry up, and the hopes which they have excited perish?

## WESTERN EDUCATION SOCIETY.

For the Observer.

QUARTERLY REPORT.

*Donations from June 17th to August 16th, 1830.*

| | Cash | Art's. |
|---|---|---|
| Auburn, sundry individuals by Dr. H. Hooker, Ag't | $59,00 | |
| Arkport, Alleg'y co. Fem. Asso'n, by Mrs. Susan Hurlburt Sec'y, | 5,00 | |
| Augusta, indiv's by Rev. L. Hull, | 23,50 | |
| Burlington, Bernice Foot, | 1,00 | |
| Brookfield, Jemima K. Moore, | | 3,00 |
| Batavia Fem. Asso'n by Mrs. Joseph Clark, Sec'y, | 2,00 | |
| Bainbridge, Fem. Asso. by Mr. Fitch, | | 6,00 |
| Bridgewater, Fem. asso. by Mrs. Dr. Hull, Sec'y, | 10,00 | |
| Clinton, Fem. asso. by Miss E. Royce sec | 6,00 | |
| " Gould Benedict, on *College Hill Scholarship*, | 18,75 | |
| " Mrs. Lucy Williams, on the *Widow's Scholarship*, to complete the first annual pay't, by Dr. S. Hastings, agent, | 16,50 | |
| Cooperstown, Geo. Pomeroy Esq. hats | | 38,00 |
| " Dr. Ingraham, | 2,00 | |
| Candor, Tioga co. Fem. asso. by Mrs. J. Osborne, | 5,00 | |
| Canton, St. Lawrence co. Fem. asso. to constitute Rev. H. Johnson a life Director, | | 37,50 |
| Cazenovia, on *Cazenovia Scholarship* first annual pay't by Rev. C. White, | 75,00 | |
| Dansville village, Fem. asso. by Dr. W. F. Clark, ag't, | 7,00 | |
| Elbridge, Fem. asso. by Mrs. T. Stow Treasurer, | 5,00 | |
| Groton, East Soc. by Deac'n Abr'm Sears, ag't | 1,25 | 31,19 |
| Guilford, by Lem'l Jewell, ag't, | 2,25 | 5,25 |
| Genoa, E. Soc. Fem. asso. by Mrs. M. Wilson, Sec'y | 1,00 | |
| Homer, Benev't asso. by Dr. J. Searl agent, | 41,00 | |
| Hamilton, Fem. asso. by Mrs. Nath'l Latham, Sec'y | 5,00 | |
| " Col. N. King | ,50 | |
| Jamestown, Chautauque co. Fem. asso. by Mrs. Fletcher, Treas'r | 8,00 | |
| Lenox, 3d chh. by E. Benton, ag't | 3,60 | 1,81 |
| Little Falls, Fem. asso'n, by Miss C. Bennett Sec'y | 7,00 | |
| Ludlowville, Soc. for Benev't operations by Rev. A. K. Buel, | 33,50 | |
| Liverpool, from individuals by Mrs. P. Camp. Sec'y | 9,50 | |
| Lebanon, Fem. asso. by Mrs. E. J. Chapman Sec'y | ,50 | 3,00 |
| Madison, from individ'ls by Deac. C. Whitcomb, ag't | 12,19 | |
| Marshal, from indiv's, by David Barton, ag't | 15,75 | |
| " Fem. asso. by Mrs. Polly Hills, Sec'y | 9,31 | |
| Mexico, Fem. asso. by Mrs. D. R. Dixon, Sec'y | ,50 | 4,75 |
| M'Donough, Fem. asso. by Mrs. N. Gould | 1,00 | |
| Massena, Fem. asso. by J. C. Smith, ag't | | 4,19 |
| Madrid, Fem. asso. by Mrs. C. Stone toward constituting Rev. Jos. Hurlbut a Life Director, | | 27,50 |
| Marion, Wayne co. Ladies' cent Soc. by Rev. M. P. Squier, | 7,00 | |
| New Hartford, on *Ladies' Scholarship* $40. S. Wells $4, other indiv's $11, by Sam'l Wells, ag't | 55,00 | |
| North Penfield, Rev. R. Dunning, | 1,00 | |
| Norfolk, Fem asso. By Mrs. L. Stow Sec'y | 1,25 | 15,31 |
| Owego Village, Rev. Aaron Putnam to complete the sum of $50, constituting him a life Director, | 10,00 | |
| " Fem. Juvenile Soc. by Miss A Martin, Treas. | 12,37½ | |
| Ogdensburgh, Fem. asso. by Ira Pettibone ag't | 40,53 | |
| Oswego Presbytery, at the ordination of Rev. L. H. Loss at Camden, | 3,62 | |
| Otisco, Pres. cong. by Asa Horton, ag't | 18,87 | |
| Peterboro', Fem. asso. by Rev. S. T. Mills | 4,00 | |
| Paris, Union Soc, indiv. by J. M. Gray agent $13, Fem. asso. by Mrs. N. Wilkinson Sec. $3,10, | 16,10 | |
| Portage, Allegany co. Fem. asso. by Mrs. M. Caldwell Sec. | | 7,50 |
| Pompey, Several indiv's by Rev. H. H. Kellogg | 5,00 | |
| Prattsburgh, Fem. asso. $5, Pres. cong. $21 50, by Elam Bridges agent, | 26,50 | |
| Potsdam, Fem. asso. by J. C. Smith, ag't | | 10,69 |
| Parishville, two females, | | 1,00 |
| Preble, Rev. Abner Clark $8, Mrs. Clark $6 Fem. asso. by Mrs. A. Clark, sec $6, | 20,00 | |
| Painted Post, Fem. asso. by Miss Elmira Knox, treas. | 4,00 | |
| Rochester, Young men's Ed. Soc. by H. Lyon, treas. | 20,00 | |
| Sangerfield, Pres. cong. by Dea. Wm. F. Winchell, agt. | 24,25 | |
| " Cong. Soc. by A. Townsley, agt | 21,00 | |
| Sherburne, East Soc. by Rev. I. N. Sprague $2,47, public col $12, "from a life member, as a *testimony of his approbation of the measures now pursued by the Ed. Soc.*" $5, | 19,47 | |
| Salina, Fem. asso. $5, other indiv's by Rev. H. H. Kellogg $13, | 18,00 | |
| Skaneateles, Rev S. W. Brace, | 5,62½ | |
| Stockholm, East Soc. Fem. asso. by Miss C. Hubbard, | | 7,66 |
| Utica, Fem. Ed. Soc. in Bleeker st. church, on the *Lansing Scholarship*, by Mrs. Thos. Hastings, treas. | | 22,43 |
| " Thos. Walker $5, A. Cooper, 10, E. J. Roundey 5, & A. H. Philips 5, by T. Parmele ag't, | 25,00 | |
| " On the *Scholarship of an unknown friend* to A. E. S. by Rev. S. C. Aikin, | 37,50 | |
| Vernon Centre, J. W. Waters, | 3,00 | |
| Whitesboro', widow's mite, | ,50 | |
| Westmoreland, Fem. asso. by Mrs. W. Newcomb 3,36, Fem. Ed. Soc. by Mrs. A. Crane 16,31, | 19,67 | |
| " Wm. Newcomb, cabinet work, | | 5,00 |
| Westford Ben. Soc. articles 16—Female Ben. Soc. 25 | | 41.00 |
| Amount of Donations | $804,91 | |
| Received for articles sold. | 17,80 | |
| Amount received in cash | $22,71 | 272,87 |

Of this sum have been expended $206, 07 for agencies, a part of which is for services previous to the last quarter; $36,40 for the Quarterly Journal of A. E. S. for agents and female associations, for one year; $3,92 for transportation of the Jour. and other articles; $13,86 for printing; $6,41 for postage and other contingencies; and $551, transmitted to the Treas'r of the Presbyterian Branch of the A. E. S. in New York, and applied for the use of Beneficiaries.

Quarterly Returns were received from 60 young men, of whom 19 are in the Auburn Theo. Sem. 7 in Hamilton College; 34 in Academies and schools preparing for College. One was recommended to be received on trial, on recommendation from an Examining Committee. The amount of appropriations recommended at this meeting, was $1134, which is $583, more than the Society has raised and transmitted to New York for this purpose.—This deficiency has been supplied from the Treasury of the Branch Society. This fact should impress upon the friends of this institution, and particularly upon those who are co-operating as Agents, the importance of vigorous exertions to raise the means of sustaining its operations; particularly in view of the large amount which the Parent Society still owes, and on which they are paying interest, to carry forward the Beneficiaries they have already received. This fact cannot fail to have its appropriate effects, while we remember the large remittances, which this Society, from time to time, has received, from the Treasury of the Parent Institution.

JAS. EELLS, *Cor. Sec. W. E. S.*

Westmoreland, Sept. 20, 1830.

*N. B.* DONATIONS to the Western Education Society that cannot be conveniently transmitted to *Mr. James S. Seymour, Tr.* at Auburn, may be left at the following places of deposit; viz. from the counties of Monroe, Orleans, Genesee, Livingston, and Allegany, with Mr Levi A. Ward, at Rochester. From Niagara county with Mr. Ezekiel Folsom, at Lockport. From Erie, Chatauque, and Cattaraugus counties, with Mr. Alvah Ingersoll, at Buffalo. From Wayne, Ontario, Yates, Steuben, and Seneca counties, with Mr Alan. Hall, at Geneva.

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AMERICAN TRACT SOCIETY.

*Painful Deficiency of Pecuniary Means.*

The receipts of this Society from May 1, to September 15, have amounted only to $10, 136 36 for Tracts sold, and $1,965 12 in donations: total, $12,101 48

This amount is less than the receipts of the preceding year during the same period, by the sum of $9,586 18

The deficiency in the receipts has been such that the Committee have been compelled to raise from the banks, on their own personal responsibility to meet dues since August 1, the sum of $4,300 00.

And notes of members of the committee, including the last mentioned sum, are now outstanding, which must be paid previous to January 1, to the amount of $9,430 50

By an actual inventory of the Societie's means, presented in the last Annual Report, it is shown that (exclusive of the house furnished by citizens of New-York, in which the Society's operations are conducted,) the whole that it posseses, including all due for Tracts sold on a credit, is only equal to the value of the publications in its general Depository, its stereotype plates, engravings, paper, and other *materials in use in transacting its concerns.* It has no permanent funds. Its publications are actually sold AT COST—i. e. the whole amount received in the Treasury for such as are sold does not exceed the amount expended in issuing them and bringing them into circulation.

And it can increase the number of its publications, and consequently the stock in its General Depository; and can sustain its Agents in exciting an interest in the churches, and extending its operations, especially at the West and South; and can make grants of Tracts to the destitute, in this and foreign lands, ONLY *by the whole amount thus expended being contributed in the free donations of those who love this cause.*

We beg the followers of the Lord Jesus to examine the above simple and definite *statement of facts.*

We beg those who are entertaining a vague idea that our Benevolent Societies are abounding in means, to examine it.

We beg those Branch and Auxiliary Societies which might contribute *at least* a small *donation annually*; and might, with some exertion, always pay for the Tracts they order on delivery, to examine this statement.

We beg those Ladies, who might constitute their pastors directors and members for life, and have not done it; and those individuals who might contribute donations, large or small, to sustain this Society, *prayerfully to examine this statement of facts.*

We make no comment. We pray God to enlarge the hearts of his people, and warm them with love to his cause; and that the glorious spread of the knowledge of the Redeemer upon this apostate earth may not be hindered. H.

MONTHLY TRACT DISTRIBUTION.

This good work is going on very extensively in our country. It is impossible now to specify the places from which we have received gratifying intelligence of souls converted, churches strengthened, and the cause of Christ advanced, through its instrumentality. The more the influence of this work, if performed by faithful distributors, is examined, the more does it appear to be in fulfilment of the command to carry the Gospel to "*every creature.*" There are very few families comparatively, even in the New Settlements at the West, in which some one of their members cannot read—and for such families, can Christians of our favored land do less than to go and read to them a Tract, and tell them the simple story of the cross!

We wish all who look at this system of effort to consider *three items of good* which it occasions—the good done *by the Tracts distributed*—by the spiritual conversation, prayers, or other *personal labors of the Distributors*—and in the promotion of active piety and growth in grace in the hearts of *the Distributors themselves.*

We pray those who love the Lord Jesus to consider *when* this world will be converted to him, unless private Christians, male and female, come forward, and co-operate with faithful ministers, in carrying the Gospel *to the fireside* of those who feel not its value, and never enter the sanctuary where it is publicly proclaimed. H.

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From the Cherokee Phœnix.

The following is from an absent friend.
July 24th 1830.

MR. EDITOR,—I read with pain and deep interest the contents of the Phœnix of the 10th inst. which arrived here yesterday—especially that part of it, which contained the letter of the War department. The President, it seems, still thinks it for our *good* to leave our homes, the sacred lands of our forefathers, and steer westward.—*There*, he tells us, his arm will be sufficiently long and powerful to afford protection to us; but *here*, situated as we are it cannot. But Sir, if the President has not the power to protect us where we now *are*, tell me where under the sun, he is to obtain power to protect us in the *west*. The fact is, he has the power *now* to protect us, but will not; and if we should go *west*, how would the case be? —*A thousand times worse!*

He still tells us, he loves and feels for us as a father does for his children: but is it so? I am inclined to doubt it. For, "what man is there, whom if his son ask bread, will give him a stone? or if he ask a fish, will he give him a serpent?" We have simply asked of the President, that existing treaties might be regarded, that we might be let alone to peaceably enjoy our rights—& has he, as an affectionate, tender, and merciful father hearkened to our request? Yes, he has, by pointing to the *west*, as the only place where we can become Christian and civilized people. But I ask, why cannot we where we are? According to the reasoning of those who wish us removed we are *too far* advanced in civilization, we have *too much* religion among us, we are *too much* engaged in manufacture.—It will not answer, (they say) for if we pursue this course any longer we shall, without doubt, become extinct, for some of us *now*, (because we have turned our attention to farming and manufacturing) are more than half naked, and subsist on *birds, fish, and fruit*: and not only that, but *are growing poorer and poorer every year.* If this is really the case, why do they not let us alone; why not wait with patience for the land until we become extinct? Because *they know, and we know*, that what they have said is false.

I say, we are at home, on the land that our Creator gave to us, and here let us remain. And if it is to add honor to this *Christian, Republican and Magnanimous people*, to exterminate an innocent and defenceless group of human beings, let it be done here, where lie in dust the relics of our forefathers. Let this be our language, "But as for me and my house, we will serve the Lord." Yes, if we do this happy are we. What if we should lose our country—can we not say, *my all is not there?* Yes, I hope we can. And I hope also we look upon this earth with all its treasures as *nothing*, compared with that *inheritance, which is incorruptible undefiled and that fadeth not away.* Although we are *troubled* on every side, yet we are not *distressed*; we are *perplexed*, but not in *despair; persecuted*, but not *forsaken, cast down*, but not *destroyed.*

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CHEROKEE NATION, Aug. 24th 1830.

Mr. Boundinot, Editor of the Cherokee Phœnix.

Sir—I avail myself of the opportunity of informing the public through the columns of the Cherokee Phœnix, of the conduct of the Creek Agent, Col. Crowell, towards the Creek Indians and myself.

At the invitation of the Creek Chief, I attended their Council at Wetumpka on the 1st inst. On the 2d I understood Col. Crowell had arrived with a company of United States Troops. I saw a white man that had been arrested by the troops, by the Agent's order, for opposing emigration, who had been a citizen of the Nation 40 years, and carried over the line into Alabama. I also saw Mr. Smith, a half breed Creek, who has also been arrested, as he told me, on charge of opposing emigration, solely by persuasion, and placed under a guard by the United States Troops, from whom, not wishing to be a prisoner, he attempted to escape by flight, in which attempt the military fired on him, but fortunately missed him.

In a short time after the arrival of Col. Crowell, I received the following unprecedented note.

WETUMPKA, Aug. 2d 1830.

Sir—I learn since my arrival at this place that you are on the ground and intermeddling in the affairs of this Nation.—You were told on a former occasion that such an interference would not in future be suffered under the eyes of the Government Agent. You are therefore hereby notified to leave the encampment by eight o'clock to-morrow, or it will become my painful duty to resort to coercive measures, which is not desirable.

I am &c. &c.

JOHN CROWELL,
Agt. of Ind. affr.

Whether these coercive measures, were to be by United States military bullets or bayonets, or otherwise, I did not understand. The pledge given, on the passage of the Indian Bill, that force was not contemplated, came into my reflection by what I saw and felt. Is it possible that Indians are not allowed to visit each other? An Indian Agent of government is surrounded by "all the circumstance and pomp of war" to induce poor defenceless Indians to emigrate to unknown regions! If any one has the courage to speak against it, he is placed in durance vile, and if he runs, he is shot at by the troops of a great Republic!! Are these things agreeable to orders? "Hail Columbia, happy land!" Yes happy to aspiring states, unrestrained by law, and who will have the Indian lands free of cost, and at the sacrifice of Indian tears. Sir, compulsion is the practice of the day by those who advocate Indian emigration. We, and our people are already under the screw, and one turn has already forced tears from our eyes. If the Indian Bill is not repealed by next Congress the next turn will force from our agonized bodies, life preserving blood. But let us remain still innocent, and pray the Lord to change the hearts of the Rulers of the United States. Perhaps we may be spared the exclamation, "Who is there to weep for Logan? Not one!"

Yours respectfully,
DAVID VANN.

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From the Religious Intelligencer.

EDUCATION IN GREECE.

Extracts of a letter from Miss Reynolds to her friends in West Haven, dated Smyrna, June 20th.

Our Sabbath School are now together—an interesting group: you would be delighted to see them. Fifty regularly attend: some of those who began 3 months ago to learn the alphabet, now learn portions of Scripture, both on week days and Sundays. No opposition is yet made to this school, but we can hardly expect it to long escape. Satan does not often see his empire molested without opposition. As yet our way has been more prosperous than we anticipated, and we have the fullest evidence that Smyrna and the adjacent islands are, just now, the best field for us. Greece is full of commotion:—measures which might have been carried into effect when Mr. Brewer first urged the thing upon the churches at home, would now be regarded with jealousy. But here, with the cruel Turk to protect us, we go on quietly and pleasantly with our work: I mean

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Historic Newspapers Collection



exactly what I say, *the cruel Turk* to protect us—cruel to their enemies, but faithful to their friends, and such the Americans happen now- pre-eminently to be.—May the Lord overrule it for the promotion of his cause. The country around is a little more quiet just now: some gangs of robbers have lately been taken, and guards posted every where, so that travellers again go on the caravan routes. Still the country is full of disaffected persons, who are ripe for any misdeeds. In the midst of all this, Smyrna is perfectly secure; there is a most vigilant police, and no outrages have been known here for some time. It is not long since however a cruel affair took place. A poor baker was committed to prison for stealing as it was said, a few *piastres*, (value about 6 cents each:) it was thought he would soon be released; but the commander of a Russian man of war, went to the Greek church on one of their Feast days, which quite enraged the Turks, who immediately took the poor fellow from prison, and hung him, just in the street where the people must all pass in coming from the church, on purpose to let the Russians know that they were yet in the Turkish dominions, and must not be quite so free and independent. The man was from the Islands, and had a protection from Capo D. Istria. A great noise was made about it, the French Consul threatened to take it up, but we have heard no hing of it these two weeks. Executions are frequent; bodies are suffered to remain three days in the most public streets and are then thrown into the harbor. Is not this a dark land? Oh, pray much that the sun of righteousness may soon shine upon it.

7 o'clock, P. M. Had service for the first time in the Dutch chapel, which Mr. Van Lenep kindly offered to Mr. Brewer: As Mr. Arundel the English chaplain is in the country, we had a real old fashioned *meeting*, in our own way, and it was very delightful. I am extremely well pleased with Mr. Arundel; but notwithstanding I have a decided preference for the Congregational mode of worship. Is that strange? We had thirty-three or four to make out the congregation—a respectable number more than were at the English Chapel, last Sabbath. . . . I am getting on with Greek as fast as I can expect, considering the multitude of my engagements: but the experience of all missionaries has taught them that a new language is not thoroughly acquired in a short time. I can read and understand it much better than I can the confused jargon of the common chit-chat: but it will not now be long before I shall understand every thing that is said to me in Greek. The weather is not so intensely hot to-day; we have the Jorbat, or sea-breeze, which we have not had the three previous days, and in consequence we suffered much. Thermometer at 88 and 90° in the shade, and 100 in the sun. We almost feel that we ought to leave town for a few weeks: nearly every family of foreigners leave for the villages this hot weather: our schools alone keep us here. You know not the value of *cold pure water*: ours is brought to us in jugs, twice a day, but is so warm and sickening we can hardly taste it: however we do not want for comforts. It is too dark to write, and I am going to walk on the roof of the house.

21. We have very little thunder here, but when the air would denote thunder in your climate, we expect *earthquakes* here, and after a shock, the air becomes pure as it does after a thunder storm with you.

We can tell when to expect the earthquake, by the heavy atmosphere, and the cessation of the Jorbat, &c. &c. I assure you, I do not much like these visitors: they are most terrific! we have had 5 or 6 but none to do injury. The season for them has nearly past. Our friend the *Pasha* is about to leave Smyrna, in consequence it is said, of the execution of the Greek mentioned in the preceding part of this letter.

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From the Lond. H. Miss. Reg.

## WESTERN AFRICA.

GAMBIA.

*Wesleyan Missionary Society.*

Mr. Marshall speaks of the assistance he receives from

*Promising Native Laborers.*

Five of our Young Men have begun to preach in Jaloof. Though my knowledge of the language is not sufficient to enable me to express an opinion of their abilities or improvement, yet I am informed by one who is able to judge, that they speak well, and make considerable improvement.—This I can say that the earnestness of their manner testifies that they preach only for souls.

At the end of February he adds—

They give me great satisfaction. Their conduct is unblameable; and I believe they are growing in grace, and in fitness for ministerial usefulness. I have lately assisted them in their studies, by lending them books; and occasionally meeting them, to converse on the Doctrines and Evidences of Christianity. I think there is every reason to expect that men of color will speedily be raised up, in West Africa, as Preachers; but some time must elapse before the Missionary Work can be entirely entrusted to them. We have some very promising young men, who have not yet begun to preach, but are likely to do so soon. Should the Committee think of increasing the number of laborers in this field, and I hope they will, there are two of our local preachers whom I would recommend, as likely to be very useful Assistant Missionaries, and who might be employed immediately.

The two natives here spoken of are, John Cupidon the Interpreter, and Pierre Sallah, a slave belonging to a lady in Goree, who asks about £50 for his freedom: of Pierre Sallah, Mr. Marshal says—

A few months ago he was sent for by his Mistress. We felt much at parting with him; his deep and unaffected piety, and his earnestness in preaching the Gospel, having endeared him to all. Being commended to the grace of God by the prayers of his brethren, he went, fully persuaded that the event would turn out for the glory of God. When he arrived, he commenced preaching in Jaloof, and teaching a few men to read. The Lord has so far blessed his labors, that five men appear to be awakened to a sense of their lost condition, and have begun to meet in class. One person alarmed at such heretical proceedings; the people being principally Papists, made a complaint to his Mistress, and desired her to prevent him from preaching and teaching. But she, so far from this, encouraged him to go forward, and teach all who were willing to attend.

To Mr. Marshall, who afterward visited Goree, this Slave's Mistress spoke of his conduct in the highest terms of approbation; and said, that since he had came home, there had been a visible change among her slaves. She never before had such good conduct, or such respect from them, as now: she, therefore, felt it her interest, as well as her duty, to encourage him to proceed.

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From the N. Y. Evangelist.

## USEFULNESS OF SOUND DOCTRINE.

Every hour increases our conviction that those discriminating views of doctrine, which we are endeavoring to inculcate, and which throw upon man the undivided blame of his own sin and ruin, while ascribing to God the individual glory of man's salvation, are of vital importance, both to the purity and the growth of the church! So long as men find a relief for their consciences in their views of the unrevealed sovereignty of God, sinners will not be converted, nor saints roused to duty. Responsibility and blame will be explained away; and the slumberings of the worldly will not be effectually broken by the thunders of the violated obligation. We are happy to see, in different portions of our country, that ministers and editors grow less and less fond of referring the low state of religion to "the sovereignty of God," and more and more impressed with the solemn sentiment that "God *waiteth* to be gracious," and as always ready to bestow blessings before his people are ready to receive them.—So that whenever religion is found to be low, it is to be taken as a proof conclusive, that somebody is to blame. We recognise this vital principle of accountability in some editorial remarks of the Pittsburgh Herald, concerning the situation of the two Synods of Pittsburgh and Ohio.

"It is evinced from looking over the state of the churches within the bounds of the Synods of Pittsburgh and Ohio that the increase of members received on examination the *last year* is very small. Not smaller perhaps than in other years, but lamentably small in comparison with the multitudes who are not professedly members of any church. God is a sovereign and carries on the work of the Holy Spirit, *when* and *where* he pleases; but he has given assurance of his readiness to give 'his Holy Spirit to them that ask him.' Whether the present state of religion in the churches is to be attributed to want of fidelity in family visitation, or want of zeal in using means properly and scripturally, —to want of diligence in ministers, in not giving themselves wholly to spiritual things: or whether it is to the unbelief, the want of prayer, zeal, faithfulness on the part of church members, is not for us to determine."

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From the N. Y. Evangelist.

## LETTERS ON REVIVALS—*Addressed to a Clergyman.*

*Means of Revivals.*

*The proper treatment of converts.*—The Christian's happiness, usefulness, and growth in grace, depends much on the manner in which he commences his spiritual life. It is therefore of very high importance that he commence rightly, that he be well instructed in the truths of religion, that he understand its nature, and its duties, and that he form religious habits of activity and faithfulness. Through the want of proper treatment, many interesting and promising young converts are nearly spoiled. They lose their humility, become self-confident, incorrect and tenacious in their views, and irregular in their religious habits. Such generally operate as dead weights on the church. No benevolent enterprize, no plan for christian effort can be so formed, as to gain the sanction of their wisdom, or to secure their hearty co-operation. In *their* view, there is always *something wrong* in every such plan. It goes *too far* or *not far enough*, or is less important than some other plan.—They are constantly throwing embarrassments in the way of Christians of benevolent feelings, correct views, and active habits.

In the treatment of young converts, the minister's *first duty obviously is, to give them such instructions as shall aid each one in deciding the momentous question, am I a Christian?* In a plain and intelligible manner, they should be instructed in the nature of religion, and its fruits and evidences; the danger and sources of self-deception, the evidences both of true and false conversion, and those views and feelings that neither prove the conversions (with which they are connected,) to be true, nor false. They should be instructed to attend, often and faithfully, to the scriptural duty of examining and proving themselves by the word of God and prayer, that they may not trust to that hope which shall perish, but become established in that good hope thro' grace, which shall be "as an anchor to the soul."

They may next be *instructed in the duties of personal piety.*

They should early be taught the importance of forming correct habits in religion; of attending daily, and so far as practicable, at stated seasons on each day, to self-examination, holy meditation, reading the scriptures, and secret prayer. They should be taught, that if they are sincere converts, still they have but just *begun* that work, which is to be *the business of their lives;* and that they should daily exercise the christian graces, and practise the christian duties. Their elevating hope, their ardent feelings, their limited knowledge in religion, their danger of spiritual pride, all require that young converts should be well instructed in the duties of self-denial and humility. They should be taught to *take up the cross.* This duty should be well defined, for many utterly mistake in regard to its nature. Instead of finding the cross in duties *which God has enjoined,* they find it in duties which God has never commanded them to perform; and they take up a cross that God has never placed in their way, but which they have thrown in their own path, *perhaps to show others how ready they are* to take up the cross!

*Converts should be early instructed in the public duties of religion.*

They should feel that they are bought with a price, and are ever bound to be active for Christ. Especially should converts, in the 19th century, feel that they have come into Christ's kingdom at a peculiarly interesting period—a period when there is most evidently a loud call for christian effort, in many departments of benevolent enterprise—when christians may eminently enjoy the soul-cheering satisfaction of doing good—when the professed followers of Jesus can, less than ever before, be inactive, and still taste the consolations of religion, or give evidence to themselves or others, that their profession is sincere. They should be taught the duty of aiding in the social, public worship of God, and in the various plans of christian benevolence. They should early be brought into the field of benevolent effort, that they may be trained to the service of Christ: that their active piety may be strengthened, and their souls nourished, by the luxury of doing good.

*They should also receive doctrinal instruction, at an early period of their christian experience.*

Many preachers, it is believed, neglect this duty too long. It is often supposed that such instruction should be delayed some length of time, as being inappropriate to converts in the early stages of their christian experience. This I am fully persuaded, is a great error. Young converts need doctrinal knowledge to aid in the formation of their christian character. No christian character can be completely formed without it, but will be mis-shapen and disproportionate. They need it for the nourishment and growth of their piety, when the *ardor* of those feelings, which are peculiar to the convert, subsides, and the *exciting* causes attendant on their conversion, cease to operate. They need it to counteract their tendencies to self-esteem, and spiritual pride, and their disposition to prefer the means that produce high excitement, to those means which enlighten the christian's mind, and nourish his most important graces. They need it to establish them in the faith, and to prevent their being carried about by every wind of doctrine—to preserve them from error. They should receive this instruction while they are docile, anxious to learn, ready to hear, before their minds are pre-occupied with erroneous views, and while through its novelty it may be stamped on their minds, with all the indelibleness of first impression.

If they are not early instructed in the great truths of the gospel, they will rarely acquire a correct knowledge of these truths. They will form many hasty and incorrect views of the truth; and perceiving that they *feel more* than older Christians, they will soon be led to think that they also *know* more than these, in reference to the things of religion, and will thus become too wise to learn.

Some Christians, through the want of early and proper instruction on these doctrines, have been greatly distressed and embarrassed with them through life; and by their misconceptions and wrong inferences, have much perplexed the minds of others, and have so excited their strong prejudices, that they too have become greatly opposed to the truth. Especially has this been true in regard to election, and its kindred doctrines.

Dear Sir—If you intend that your young converts shall ever understand thoroughly the great and glorious doctrines of the Bible, attend *early* to this interesting branch of instruction.

If a considerable number have gained hope in Christ, you will doubtless find that convert meetings will afford you many facilities in giving the various instructions which have now been suggested. Give them these instructions in a plain, simple, scriptural manner. Talk to these converts, not as to doctors of divinity, but as to babes in Christ.

I still remain, rev. and dear sir,
Your very affectionate friend,
A. R. A.

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## THE REVIVALS OF RELIGION IN NEW-ENGLAND DESCRIBED AND DEFENDED.

[Extracts from President Allen's Dudleian Lecture.]

The great head of the church *has* blessed the New England ministry. The truth has been attended with power.—Sometimes the heavenly influence has been silent and gradual, bringing forward the Christian virtues, as the fruits of the earth by the arrangements of nature are slowly but surely matured. At other times there has been a sudden transformation of character, a general and delightful revival of the excellences which ennoble man.—So as I have seen, on the barren, sandy plain of my residence, when the whole vegetation was yellow and withered away, a sudden summer shower, coming down from heaven, has, as it were in a moment, converted the seared, blasted field into greenness and joy.

The communication of the divine Spirit produces, as I believe, the first holy emotions in the alienated heart of man. If Christians, in the metaphorical language of Scripture, are born of God; if he creates them anew in Jesus Christ unto good works; then, it is evident, there must be a moment, when holiness begins, however long the previous period of instruction, and however long the subsequent period of improvement. There is no more difficulty in admitting, that a hundred may be renovated within a few weeks, than that one may be renewed in a day. Indeed, when the gospel was first preached, by one discourse of Peter were three thousand converted; and converted, as I suppose, by the same power, which converted the individual persecutor on his way to Damascus, and which opened the heart of the woman of Thyatira to receive the truth.

With men of candor and well balanced judgment, the false pretences to inspiration or to the guidance of the divine spirit, the wild visions and the atrocious excesses of fanaticism, the dreams of madmen, whether in former times or at the present day, will no more produce the persuasion, that there is no spiritual influence on the mind, than the boisterous, patriotic professions and ravenous seizure of public offices by hungry demagogues will convince them, that there is no such thing as the love of country seated in any human heart.

I have known wild visionaries and fanatics; but they did not spring up under the religious excitements, which have fallen under my notice. In fact, there is a high intelligence and a faithfulness of teaching and warning in our New England pastors at the present day, which in a great degree cuts up fanaticism by the roots. It grows however, in neglected fields, wherever the pure truth of the gospel is not sown; it grows, too, in solitude, produced by selfish, unguided musings: it grows sometimes in the halls of science; but it springs up most commonly among men, who withdraw themselves from the regular methods of religious instruction, and in whom two qualities preponderate;—gross ignorance and the desire of exercising their imagined gifts, or playing the part of a bishop or elder. Most heartily therefore, will I join in decrying fanaticism; but I must be careful where I lay the charge of this wild delusion, lest I be found casting reproach upon the Spirit of God, and defaming the beauty and glory of the Christian character.

I was once myself a New England pastor; and in this Commonwealth: in one of its most enlightened and beautiful villages.* I toiled for years with the ordinary, gradual blessing on my ministry. But after Providence had removed me, and substituted a more faithful teacher in my place, I happened to return and to spend a Sabbath in the former field of my labors. And what was the spectacle, do you think, which on that Sabbath I beheld? It was the spectacle,—and a sublimer, a more joyous one I never saw,—of more than eighty persons, new converts to the faith of the gospel, standing up together and taking upon themselves the covenant of a Congregational church, and then singing a song of praise for redeeming love!—These were not fanatics; they were intelligent and considerate. These were *new converts;* and in the transformations of their character I saw proofs of power, higher than any power of the earth;—sordid worldliness and covetousness changed into a generous charity and heavenly temper;—imbittered, rancorous hostility into brotherly love; profligacy into temperance and purity; contempt of prayer and all religion into fervor of devotion and a glorying in the cross of Christ. Without doubt, as among church members of less rapid growth, some may have been self-deceived. But I trust I shall never be disposed to point the finger of scorn at a scene, which as Christ has taught us, sends a thrill of joy and rapture through the hosts of Cherubim and Seraphim in heaven.

I could refer you to ten thousand such converts within a few years past in New England.—And why should it be thought incredible, that God should renovate and sanctify the heart of man? Our whole existence, as well as every object in nature, is a mystery and a wonder. It is, I believe, a general opinion among the ablest philosophers, that in every change in the natural world there is an exertion of almighty power; for matter is inert in itself, motionless, dead; and the laws of nature have no efficiency to produce change. All that we mean by the laws of nature, are certain associations of events, or a certain order in their occurrence. There is still wanted a power to effect the change, to produce the event; and that power is found only in the Almighty. We talk, indeed, of the *powers* of matter; but who ever supposed that a ball or a world could set itself in motion, or continue its own motion; or that particles of matter can arrange themselves into the form of a beautiful crystal, or into the various organs and parts of a plant or a tree? Is it dead matter, which fashions itself into the ten thousand vessels and fibres of our own body? If, then, God is operating throughout all nature;—if his hand puts in motion every thing that moves;—if every leaf and every blade of grass grows up under his agency;—is it a thing incredible, that his should be the work of giving a pious direction to the heart of sinful man? Why should the *soul* be exempt from his kind and merciful agency, any more than the body?

*Pittsfield Mass.

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From the N. Y. Observer.

## TYRANNY OF PUBLIC OPINION.

We have been accustomed to consider it as universally admitted, that the people of the United States with the exception of the colored race, are a free people. It seems however, that we are mistaken. Three classes of our citizens are now complaining of intolerable oppression, and they have all recently made the discovery that we are only half-free. The work of emancipation cannot be complete, they say, until another tyrant—the greatest of all tyrants is destroyed, and that tyrant, they say, is Public Opinion.

The first of these complainants are *Fanny Wright* and her followers. In her famous Nashoba Address, Miss. Wright says:

Political liberty may be said to exist in the United States of America, and *only there.* Moral liberty exists *no where.* By political liberty we may understand the liberty of speech and of action without incurring the violence of authority or the penalties of the law. By moral liberty may we not understand the *free exercise of the liberty of speech and action,* without meeting the intolerance of popular prejudice and ignorant public opinion?

And again:

The tyranny usurped by matrimonial law, over the most sacred of the human affections, can perhaps only be equalled by that of the unjust public opinion, which so frequently stamps with infamy, or condemns to martyrdom, the best grounded and most generous attachments which ever did honor to the human heart, simply because unlegalized by human ceremonies equally idle and offensive in the form and mischievous in their tendency.

The second complainants are *Dr. Channing* and the *Unitarians.* Dr. C. says:

Because we live in a country where the gross, outward, visible chain is broken, we must not conclude that we are necessarily free. There are chains not made of iron, which eat more deeply into the soul. An espionage of bigotry may as effectually close our lips and chill our hearts, as an armed and hundred-eyed police. There are countless ways by which men in a free country may encroach on their neighbors' rights. In religion the instrument is ready made and always at hand. I refer to opinion, combined and organized in sects, and swayed by the clergy.

The third complainant is the *Nullifying party* of South-Carolina. They say in substance:

The principle that we must submit to public opinion—to the will of the majority—is intolerable tyranny. we shall never enjoy true liberty until the control of the country is in the hand of minorities.

To these three classes of complainants, we may add a fourth, although belonging to another country, viz. the *ministers of the King of France;* for, after the late elections in that kingdom, they also complained of public opinion, in language as bitter and as eloquent as that of Mr. Channing. They did not hesitate to pronounce its great organ, the press, the enemy of all valuable liberty. In their report to the king, which led to his famous ordinances, they say:

The press has a tendency to subjugate the sovereignty and usurp the powers of the state. The pretended organ of public opinion, it aspires to direct the debates in the two Chambers, and it incontestibly exercises an influence upon those debates, no less baneful than decisive. This dominion in the Chambers of Deputies, especially for the last two or three years, has assumed a manifest character of oppression and tyranny. Too often, sire, the freedom of the deliberations in this Chamber has fallen a sacrifice to the renewed attacks of the press.

How shall we meet the clamor which comes upon us from all quarters—from members of the holy and unholy alliance? How shall we stop the ravages of that Public opinion, which in three days overthrew one of the most powerful kingdoms in the old world, and which now threatens to overthrow three of the most aspiring parties in our own country? Alas! every attempt fails. The French ministers thought they could do it with their armed forces but Public opinion cared not for bayonets or cannon. The Nullifiers of Carolina told us that they intended to try "the rhetoric of the sword," but Public opinion is putting them down without the aid of the sword or rhetoric. The Unitarians, (at least in this city,) substituted for the sword, penalties of five thousand dollars, but this has not helped their cause, and Public opinion against them is now stronger than before.

What then can be done? We say let public opinion rule, with its free tongue and free press—for when it is right it is the best of all masters, and when it is wrong, it gives every man a privilege which no other master will give—the privilege of setting him right.—Besides Public opinion is the only *really legitimate* sovereign. And we beg to ask those who wish to dethrone it, because they are not pleased with their decisions, who are what they intend to substitute? If they say, with Charles X, "Our own opinion," we say again, "Take care—or your first attempt to enforce it, like that of Charles, will be the last act of your reign. It is dangerous to war with Public opinion, even where it has been allowed only a limited sway—how much more in a country, where its right to unlimited rule is guarantied by the first article in the constitution."

But Public opinion, it is said, is sometimes ignorant and bigoted, and is there then no remedy? Yes: instruct it, enlighten it, liberalize it. This is the remedy of the orthodox. It is with this view that they are distributing their Bibles, and tracts, and planting their schools in every part of the land. *Gospel light* is the Grand Puritan Catholicon—the sovereign remedy for all diseases of the body politic;—and if Dr. Channing, instead of shutting himself up in his dark study, and suffering his gloomy imagination to people the world with shadowy tyrants and gloom-ridden souls, would walk abroad in the cheerful light of heaven, and entering the habitation of his humble orthodox neighbor, would endeavor to convince them, with the Bible open, of the grievous bondage they are suffering and inflicting, we would promise him, that if he does not succeed in making them Unitarians, he will at least rid himself of the dispeptic vision which now disturbs his rest.

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ROCHESTER:
FRIDAY, OCTOBER 1, 1830.

## OUR OWN AFFAIRS.

We should not now, through the columns of the Observer, call upon our agents or subscribers to urge upon them the necessity of making immediate remittances, were it not that we know many of our friends and agents in the western and southern counties, on whom Mr. Hall, the printer of this paper, lately called, are expecting that he will settle them according to agreement, on his return. Mr. Hall was suddenly called home from Buffalo by the sickness of his family, and as it is uncertain when he will be able to take another tour in that region, we would request all who are in arrears to pay over to our local agents, or forward to us the amount due from them, and we wish our agents who have money of ours in their hands, to transmit it to us without delay. We hope this will not be considered a mere matter of course, but that there is a special urgency in the case, owing to the disappointment from the return of Mr. H. not having accomplished any thing of consequence in making collections. Our necessities are immediate and *urgent.* We will run the *risk* of the transmission of money by *mail,* where the postage is paid.

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## "THE SUNDAY MAIL."

A paper with this title is at length established in the city of New York.

That our country should be disgraced by such a publication must be matter of sincere regret with every good citizen. This is one of the effects of the demoralizing principles which have been promulgated with so much zeal, by Owen, Jennings, Wright, and their followers. We do not suppose that by issuing their paper on Sunday they expect to render it more profitable than if it were issued only six days in the week, but they aim at what is to show their utter contempt of religion and of public sentiment, and to fathom the depths of that moral corruption which has been accumulating by their labors. And in this they have shown their wisdom: for however lightly the great mass of people may esteem the Sabbath of the Lord, there is something so revolting to every principle in this shameless and unnecessary publication of this day, that the proprietors of that paper may calculate with absolute certainty, that those who patronize them have become thoroughly perverted in their whole system—the abolition of marriage and all: and will be faithful and obedient in manifesting their sincerity by their acts. There is but one obstacle in the way of ascertaining the number of converts, and the extent of the influence they have exerted. It is that which the editor of the N. Y. Commercial Advertiser found in answering the question which we put to him, "whether the business of the police officers at the Fire Department had been increased by the Lectures of Fanny Wright, Owen, and their associates." It was reconnected by our readers, that he could give a definite answer, because the followers of *Fanny* were generally the inhabitants of that part of pollution before; and he could not say much worse they had been rendered by the pernicious influence of these Lectures.

When we see reformers commence their operations by an attempt to desecrate the Sabbath, we are almost involuntarily led to cast an eye over the world, and compare the state of society in different countries—and then to examine as to the respect and reverence with which this day is viewed in each; and having done this, we are irresistibly driven to the conclusion that if we were under the necessity of taking a *single* fact by which to determine the moral character of a people, and the extent of their civilization, we should at once say "let that fact be the manner in which the Sabbath Day is observed by them: and if we are right in this conclusion, there will be little difficulty in determining how much the community are indebted to the labors of Fanny Wright, for the publication of a SABBATH DAY PAPER.

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## "CHURCH AND STATE."

A writer in the Missionary Herald, a New York paper, says that in the township of Deptford, which had been appropriated by the State to the use of common schools, is lying in the hands of the collector of that town, the people refusing to pay it and appropriate it to that object, under the apprehension that it would promote a union of church and state.

Now our readers may smile at the simplicity of these good people, but their reasoning is as good as we have seen on this subject, and the great apprehending such a union is in this case as rational as any thing we have seen; and they are entitled to more credit for their honesty, than those who have been the instruments of exciting these fears.

They are undoubtedly apt scholars, and are credulous withal; and have swallowed without any misgivings as to their truth or the sincerity of the writers, many of the paragraphs which have been circulated through the community, on the danger of such a union. What a pity some of those who have sounded the alarm were not residents of this town of Deptford, and were kept from using these $600 by the honest simplicity of these people in believing what those alarmists had told them. We should like to see whether the desire to deceive the people and make them the dupes and instruments of their low artifices and base designs, would triumph over their cupidity.

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Two or three weeks since we asked the question (to which we expected some of our correspondents would have given an answer before this) "what is the reason that at the present time so few Revivals of Religion are enjoyed?" This the editor of the Western Recorder re-publishes in his paper, and adds the following question:

We would suggest an additional question, the proper solution of which may throw light upon the above:

What is the reason that the few, who in various places are actually enjoying the privilege of a revival, are so uniformly backward about making a grateful public acknowledgement of the interesting blessing? If there are any good reasons for this silence, they ought to be forth-coming.

Now to this we would raise yet an additional question; which is, How far is the cause of relig-

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subserved by such publications? We are aware that this question is rather indefinite, and it is somewhat difficult to render it perfectly explicit. It is however, well known that very different opinions prevail on this subject; that while one would blazon abroad the news of the existence of a revival, as soon as one could be said to exist in a place, another would have nothing said of it abroad, much less publish it in a paper, until it had ceased, or until large numbers could be counted as subjects of the work. It is not between these two extremes (if they are so) that we would ask for a decision, but would suggest that a well written essay by some one that can speak from experience, as to the good or bad effects of these notices of revivals; and who can give some rules to be observed, as definite as the nature of the case will allow, might be of essential benefit to the cause of religion, and produce more harmony of sentiment and uniformity in practice than now exist: we would therefore invite any one who can furnish us with such an article to set himself about it as a subject well worthy of an effort.

HOME MISSIONS AND ASSEMBLY'S BOARD.

We have suspended publishing on this subject for some time past, and have assigned our reasons for it, at the same we have not felt prepared to say that we should not, if it should be tho't best, resume it. But we have been, the present week, in a very urgent manner, requested to exclude this discussion altogether. And those to whom we now allude are clergymen of the first respectability, whose predilections are in favor of the Assembly's Board. They say it is doing an injury to the cause of religion—is exciting and keeping alive a spirit of controversy, and that the people are not only tired of it, but are disgusted with it. We say, as we have done before, that we do not feel ourselves called upon to decide that we will publish nothing farther on this subject; but we do say that we hope that we shall not be requested to do it, and that those whose feelings have been somewhat excited with regard to it, will make the *important* inquiry, whether they believe the souls of men will be benefited by its continuance. The friends of Home Missions, so far as we have been able to ascertain, agree with us in opinion.

BIBLES IN FRANCE.

It appears from the Report of the Paris Bible Society, that within the last 15 years, 150,000 copies of the Bible have been distributed in France.

It is well known that the Protestant religion has of late, especially within the last 3 or 4 years, been gaining ground there rapidly, and the fact above stated, explains the reason. It is this that alarmed the Catholics: it is this that caused the rapid advance which the French people have made in their knowledge of the principles, and in the love of rational liberty. It is this increase of Protestantism which caused the infatuated Ministers of Chas. X. to press upon that stupid Monarch the adoption of the oppressive measures which have resulted in his and their overthrow; the emancipation of France from the dominion of Bigotry, and the establishment of a comparitively free government.—Is it too much to ascribe to the same cause such a spirit of moderation and forbearance, such respect, even for the feelings of their prostrate oppressors; for private property, and personal rights—such prompt obedience to the orders of military officers and civil magistrates, and all this united with the most determined bravery, as that manifested by the same people, who but 41 years ago, on the *same* ground, and professedly with the *same* object, committed acts of atrocity at the bare recital of which every feeling of humanity is shocked—which fiends might have envied, but could not have surpassed.

Whether we may not have attributed too much to the progress of more correct religious principles through the circulation of the Scriptures in France, will we are sensible be doubted, even by many who know how to prize the volume of inspiration;—but if there is any thing which can tame man's natural ferocity and transform the lion to the lamb, it is the word that God has given for *this very purpose*; and in view of all the circumstances of this extraordinary case, if it can be accounted for on any principle which does not ascribe a chief agency to the Bible, we should be glad to see it satisfactorily done. It is not in our estimation at all extraordinary that God should have thus put honor upon his own word. A further confirmation of the opinion that the Protestant principles which have been so rapidly gaining ground in France, have largely contributed to produce this great revolution and to infuse into the bosom of the lowest instruments employed in achieving it, such moderation, & so nice a sense of honor, is the fact that the shackles of bigotry and *intolerance* in matters of *religion*, have been *broken*, and that the principles of civil liberty have obtained a triumph.

This is just what has been witnessed where the Bible has been most generally possessed and read, and where its principles and doctrines have been most generally embraced. Who have been most ridiculed by the ungodly, for their devotedness to the religion of Christ? *The Puritans*. Who laid the foundation of our civil institutions? *The Puritans*. Who first adopted and practised upon the pure principles of republican government? *The Puritans*. Who are now held up to community, as enemies to religious liberty by the Infidels of the present day? Those who embrace the *doctrines of the Puritans!!* The same principles which produced such effects in America, will, if left free to operate, produce the same result in France, or any other country.

*One hundred and fifty thousand Bibles* distributed among a population which had been kept in darkness and ignorance by its religious guides and teachers, a fundamental principle of whose creed is, that the Bible is a dangerous book, must have a powerful effect & they will be likely to feel degraded by the vassalage of mind in which they have been kept—to break the shackles which bigotry had fastened upon them, and seize the first opportunity to assert their natural freedom both of body and spirit, and feel themselves exalted in the scale of being when permitted to preach and hear the Gospel of Christ, and to read and disseminate his word, without being obliged to obtain a *special license* for those purposes, from a corrupt government, controlled by a bigoted, ignorant, and corrupt priesthood.

RELIGIOUS LIBERTY.

Dr. Channing of Boston, in his letter to Prof. Stuart of Andover, has the following paragraph.—As the sentiment is in its fullest extent, just what we have always contended for, we are at a loss to conjecture why passages from this letter, and the following among others, should be so frequently published with expressions of approbation, by those who are so tenacious of compelling Post Masters and Mail Carriers to labor on the Sabbath.

"A forced creed is no creed. Belief, from its own nature and the very constitution of the human mind must be *free*, spontaneous, induced by argument, not compelled by fear or by threats. All professed belief of this latter kind, is utterly unworthy of the name. It is an object of abhorrence to God, and of loathing to men. And whether an attempt is made to force it on our minds, by the terrors of an Inquisitorial tribunal, or by the milder penalties of additional taxation and loss of civil rights, it matters not with us."

We fully concur in the sentiment above, that a "forced creed is no creed;" and as the next sentence contains a truth equally palpable, and the inference drawn by Dr. Channing, in the last sentence is perfectly legitimate, we are surprized that those who so heartily approve such sentiments when coming from *such a source*, should see in them, when expressed, and earnestly contended for, by Presbyterians, a covert design of abridging religious liberty.

How true it is, that it matters not by what engine of despotism an attempt is made to "force a creed" upon the mind, "whether by an Inquisitorial Tribunal or the penalty of additional taxation," and we might add, with equal propriety, by the penalty of being excluded from office in any department of government, and more especially when by so doing, a religious test is established, in the face of the constitution, & in violation of its very letter. We hope that the advocates of Sabbath mails will follow out the Doctor's reasoning, and make a *general* application of the principles he has laid down, and not merely publish and approve of them because he is supposed to be an advocate of very *liberal sentiments* on the subject of religion. It is especially worthy of remark, that Dr. Channing made the draft of the petition sent from Boston for the suspension of Sabbath mails, and that on this subject he agrees with the "very straightest of the sect" of Presbyterians.

EXPLOSION OF THE "WM. PEACOCK."

The following article relative to the recent steam boat disaster on Lake Erie, is from the Painesville Telegraph. As to the truth of the report which is there given, as to the knowledge of the proprietors of the defect in the pipe which caused the accident, we know nothing; but accidents of this kind are multiplying with such alarming frequency, that we feel ourselves justified in publishing it, and the proprietors will have an opportunity of denying it if they can. If they did know, as is stated below, that there was a defect in the pipe, and were told by the Engineer that there was danger to be apprehended from it, they have an awful account to settle with those who have in this shocking manner, been deprived of children, fathers, husbands, wives, or other relatives—with those, who, with mangled bodies and mutilated limbs, may still survive—with the public, who feel a deep interest in the safety of these conveyances—and a heavier account to render, and a severer scrutiny to undergo, at a tribunal where the truth and the whole truth will appear, and where pecuniary interest will not be admitted as a plea for such an exposure of human life. We learn verbally, that the Grand Jury, on Judge Gardiner's recommendation, are examining the facts in the case.

"No blame is attached to the Captain or hands of the boat—although we are sorry to learn, that severe censures are cast upon the proprietors. It seems they were knowing to the infirmity of the pipe, and that the captain and a new engineer who had just been employed, thought it dangerous, and so informed the proprietors, but they contended the boat could not lose her trip. How far these declarations may be entitled to credit, we are not willing to say. We sincerely hope they are unfounded—but from the circumstance of the boat being immediately supplied with a new pipe, and proceeding direct on her passage up, and without ever mentioning a word of the disaster as we can learn, at any port along the shore, we have tho't necessary to state rumors which in our estimation appear to have too much credibility to pass unnoticed. We shall know the truth next week."

☞ There will be a Horticultural Exhibition on Friday the 8th of Oct. next at the Arcade in this village at 10 o'clock, A. M., when premiums will be awarded by the Monroe County Horticultural Society on Fruit, Flowers, and Culinary vegetables.

For the Observer.

HORRID MURDER.

A few months ago, a crazy man by the name of Dennis O'Daily, a foreigner, wandered from the poor house in Ontario county, to the village of Penn Yan. There he fell in with a gang of fellows whose occupation is to destroy human life. They finding that his derangement was occasioned by ardent spirit, as though the calamity were gratifying to them, daily administered to him sufficient of the "liquid fire" to keep him in the agonies of a maniac, and to make him the sport of children, until Wednesday, the 8th ult. when they completed their work of death. The poor victim was found in a barn yard, where he had lain during the night previous, exposed to a drenching rain—and soon after being found, he died, and the same day was buried. The verdict of every man's judgment is, that he came to his death by poison. Had it been *arsenic*, the death to him would not have been so distressing and horrid, and we cannot doubt it would on the whole have been better for the world, because in that case those who administered it would be hanged; but as they did it with *whiskey*, they are not only permitted to live, but go unpunished. They have in their power some 40 or 50 more, whom they are bringing rapidly down to the grave in the same manner. N.

For the Observer.

MOURNING APPAREL.

I wish, Mr. Chipman, you would just make observations and keep notes, and let me know by the papers whether the useless, Popish, anti-Quaker, anti-Methodist practice of putting on a new suit of *mourning* apparel when some uncle is dead, is not going out of *fashion*. I know it is said, "you may as well be out of the world as out of the fashion;" But as I am here at present and dislike the whole system, I am desirous to know whether I shall live long enough to see it all abolished.

Yours, JONATHAN.

P. S. Would you dare bury your baby, if you have one, without buying a new suit of black?

Jonathan's communication has been on hand five or six days, and we intended to have complied with his request by stating some new instances of the triumph of principle over the power of the custom in question, but have not had time to do it.

For the Observer.

*Mr. Chipman:*—I have been inquired of as to the time of the Annual Meeting of the Genesee Sunday School Union; but as the subject is left with the Managers or Executive Committee, I could not answer the inquiry. Will the Committee please to announce to the public, the time and place of the annual meeting. JOSHUA.

From the Cincinnati Christian Journal.

*Publishing Donations.*—Is it Pharisaical to publish the charitable donations of others? How then must Bishop Chase appear in the eyes of those fastidious persons who would "cut off their *left hand* if it knew what their *right hand was about*," when engaged in acts of charity. The following is taken from the Bishops last address before the Episcopal Convention of Ohio. It is given for the purpose of showing that the good Bishop deems it no harm to follow the example of Christ and his Apostles.

"Now be it remembered that Mr. West was in in England and Ireland as solicitor for the Ohio cause, above three years, and in that time his mission was blessed to the amount of £400, which sum was accounted for by me to the convention of this diocess, a year ago—also bear in mind that the noble gift of Lord Kenyon's daughter of £500 was announced in the public papers throughout the United States and accounted for by me to the Trustees of this College now a year ago; and that the gift of £100 by Mr. Bates, passed the rounds whereever a newspaper is read throughout our extended country; and, last of all remember that these are the self same sums which, as if they had been new gifts, have raised the hopes and excited the wonder of the people of our land as if some new light had burst upon their view: be all this remembered, and who will feel unmoved by surprise?"

From the Boston Recorder.

DISHONESTY.

An attempt has recently been made, (and by those who ought to be ashamed of the trick,) to fasten on Professor Stuart, and the Orthodox, the odium of desiring to exclude *Universalists*, as a body, from the privileges of the judicial oath. This representation is a dishonest one in two respects. In the first place, Professor Stuart has never expressed the opinion that *Universalists*, as such are to be denied the privilege of an oath but that an oath cannot with propriety be administered to those who deny all future retribution; and we know that many Universalists do admit the doctrine of future retribution.

In the second place, *this is not an opinion of the Orthodox*, but it has been expressed more solemnly and oftener by Unitarians than by Orthodox men. The Judges of our Supreme Court, who with one exception are Unitarians, uniformly act on this principle: Judge Story, the most accomplished and able civilian in the Unitarian ranks, solemnly confirmed the principle in a judicial decision in the District Court of Rode Island; and General Sullivan, another distinguished Unitarian lawyer, has expressed the same opinion in his Political Class Book designed for schools. Why then is this represented as a hateful notion peculiar to Prof. Stuart and the Orthodox? We know many Orthodox men, who *do not hold* this opinion; and we know many distinguished Unitarians who *do hold it*.—Whether the opinion be right or wrong, it has nothing to do with Orthodoxy; it is a mere matter of law, to be decided by those conversant with legal studies; and the attempt to which we have alluded, is a mean artifice of an enraged controversialist, who feels himself too weak to allow his antagonist "open field and fair play."

FOREIGN.

NOBLE AND HONORABLE CONDUCT.

We cannot find language to express our admiration of the noble sentiments and honorable conduct described in the following article.—To have witnessed these in free and high minded Americans, would have excited no surprise. They knew how to achieve their liberty, and they know how to use it. Forbearance, and delicacy of treatment towards a fallen foe, is characteristic of Americans, who have never submitted to, and whose spirits have never been broken down and rendered servile by, the iron rod of the oppressor; but among the subjects of monarchial or despotic governments, we do not believe that such an instance of forbearance and moderation in the flush of victory, toward a prostrate tyrant, can be found on the pages of history. Who does no see the striking difference between the conduct of those who have achieved this revolution, and that of the blood-thirsty monsters who moved in that which brought a former monarch to the guillotine, and, drunk with atheism and blood, and rioting in licentiousness and plunging into the depths and horrors of anarchy, timely placed their necks under the feet of a military despot. Although Americans cannot claim the honor of a direct participation in this glorious triumph of liberty, they cannot but reflect that their example has had a powerful influence in producing it, and must feel an honest pride in seeing La Fayette, the patriot, and tried friend of America, acting so conspicuous a part in breaking the chains of tyranny in his native country. And when we reflect that the military of France are under *his* direction, our surprize at the noble conduct described below, is greatly diminished. Our confidence too, in the stability of a government commenced with such noble magnanimity, and exercised with such moderation is much increased and will ensure the good will of every friend of freedom and of man. It is true that this revolution has not given France a Republican form of government, but the choice of their *Chief Ruler*, whatever may be his title, by the voice of *the people*, and the breaking of the line of *legitimate hereditary* succession, is an advance towards it, and will prepare the way for it at no distant period, and will make the tyrants of the world tremble on their thrones.

The Moniteur of the 6th contains the following: "Every episode of the Revolution, up to this day, bears the general character of moderation and generosity. Charles the Tenth had formed a camp at Rambouillet in which he had assembled around him various corps of the Royal Guards. It was impossible to leave at the very gates of the capital an armed force not subject to the existing Government, and which, by its presence, kept the population of Paris in a state of dangerous irritation; in fact, the agitation within the capital increased to such a degree, that every moment it was apprehended that masses of the citizens would break out, and march of their own accord against Rambouillet. The Lieutenant-General of the Kingdom felt the necessity of anticipating the movement which a prolongation of the abode of Charles X. at Rambouillet could not fail to produce, in order to place at its head chiefs, who, rendering the movement regular, might prevent the excesses which were otherwise to be feared. He felt even that sentiments of personal affection and kindred dictated the same measures that were called for by his duty towards the country, & more particularly that of preventing Frenchmen from again slaughtering each other. The Lieutenant General resolved to take a sudden and vigorous resolution. He ordered Gen. Lafayette to send 6,000 of the National Guards towards Rambouillet, hoping that this demonstration would at the same time direct the popular movement, and direct Charles X. to take the only course that so many circumstances combined to lead him to adopt, namely, that of dissolving the military force by which he was still surrounded. But the moment it was seen that the National Guards were preparing to march, the numbers who joined them voluntarily carried them to between 40,000 and 50,000 men, who took the same road with all that ardent alacrity which ever distinguishes the French nation in its enterprises. The rapidity and energy of this movement has proved what the nation is capable of accomplishing when it is in accord with the principles and actions of its government. Nevertheless, the Duke of Orleans, while he performed with so much resolution his duties as Chief of the State, granted all that was due from him to misfortune, and consistent with the dignity of France. He appointed three commissioners, viz. Marshal Maison, M. de Schonen, and M. Odilon Barrot, to attend the King's person, and watch over his safety till he should pass the frontiers of the Kingdom.—No one could see this immense mass, covering the road from Paris to Versailles, and thence pressing on to Rambouillet, eager for the combat, without dreading a new effusion of blood. But not so—the Commissioners were several hours in advance of the columns—they obtained an interview with the King—they urged him, in the name of humanity, not to cause the blood of Frenchmen to be shed in vain—and at length induced him to depart. At the first intimation of the King's departure the Parisian army halted, and declined even entering Rambouillet, for fear that excesses should be committed.—An advance guard of 300 men were all that entered the town, and the only abuse of the victory that we have to regret is, that the conquerors seized some of the Royal carriages, in which they came back to Paris. The same moderation prevailed in other parts of France. Charles X. after having dismissed his infantry, directed his course towards Dreux. This town had hoisted the tri-colored flag; the National Guards who occupied the out posts, had arrested the officers sent forward to prepare lodgings for the Royal fugitive; but the commissioners presented themselves, and, at the appearance of their tri-colored scarfs all the barriers were thrown open to them. Surrounded by the National Guards they announced that hostilities had ceased, that Charles X. was no longer Sovereign of the country, but that being in misfortune he was entitled to all the consideration due to greatness in distress. The National Guards proclaimed their assent to these noble sentiments by acclamations, and ultimately carried their delicate commiseration so far as to conceal their cockades as much as possible from the King as he passed, in order that his feelings might not be wounded. A people capable of displaying at the same moment so much bravery & generosity are truly worthy of liberty."

Extract of a letter from Dreux, dated Aug. 4:—"Charles X. has just arrived here, where he will pass the night. He occupies a small house. Two Body Guards are stationed at the door. A few persons have collected before his humble palace.—The town manifest no concern about him. His escort, composed of Dragoons and Body Guards, bivouack on the plain. They are to accompany him as far as Vernueil, where he will sleep to-morrow."

From the Moniteur of August 3.

M. Victor Bernard has been appointed commander of the Palace of the Tuileries by Gen. Gerard, approved by the Lieut. General of the Kingdom. The most perfect order now prevails in the Palace, and, with the exception of some broken mirrors, and the destruction of the picture of the Coronation of Charles X., it would be difficult, on entering the apartments, to find traces of the scenes of which it was the theatre ten days ago.

The following order of the day is dated the 8th inst.

"The General Commander in Chief, in justice to Gen. Dubourg, feels himself bound to state, that, in the moment of danger, he answered with devotedness the call of a number of patriots; that he gave on those memorable days orders in accord with the courageous enthusiasm of the people, and the maintenance of public order, and that the General in Chief found him established at the Hotel de Ville, where Gen. Dubourg expressed to him the pleasure he felt in seeing him appointed by the confidence of the people. "LA FAYETTE."

From the N. Y. Spectator.

STILL LATER FROM EUROPE.

At a very late hour to day we received our London papers to the 17th of Aug. inclusive, received by the Alabama, arrived at this port from Liverpool. A very brief summary of their contents must suffice for this evening.

The London Courier had announced the arrest of Polignac, the news of which was said to have been received by an express from Dover; but the Morning Chronicle of the 16th, says, the information was not only incorrect, but reiterates its belief that the Ex-Minister was actually in England, and had set off from London on a visit to the Duke of Wellington.

Mr. Brougham, at the Election dinner at York, did not scruple to mix up the Duke of Wellington with the Polignac Administration; and when an expression of doubt was manifested by some of the persons present, he boldly affirmed that the Duke entertained a strong partiality not a twelvemonth ago, and insinuated that orders had been sent to the Custom-house to violate the law in behalf of the Great Criminal, which argued a sympathy with the violators of Constitutions and murderers of the people, not to be accounted for in any other way than by supposing that the partiality still existed. What Mr. Brougham says on this subject is well deserving of notice.

The principal subject of interest in the Paris papers of the 14th August, is said to have been the charge of high treason preferred against the Ministers, by M Salverte, in a formal speech on the day previous. The cry of *seconded* was heard from all parts of the Chamber when he had concluded. There had been on the 12th also a movement of surprise in the Chamber of Peers, where a question deeply affecting the commercial body in Paris, was brought forward professedly under the sanction of Baron Louis, the new Minister of Finance, to which the Minister replied that he had never exchanged a word with the mover.

The movements in France had produced some ferment in the Southern parts of the Netherlands; and considerable panic in the German States. The Grand Duke of Baden on learning what had happened in Paris, ordered the bridge of Kehl to be destroyed. Bank Shares fell at Vienna more than six per cent. The policy Prussia would pursue could not be ascertained. According to the Bordeaux papers, there was a rising in several of the provinces of Spain, but the accuracy of the accounts was doubted.

Intelligence had been received at Marseilles that the French army at Algiers, on hearing the account of the revolution in Paris, unanimously gave in their adhesion to the new government. A few old soldiers exclaimed "Long live Napoleon 2d!" This cry, however, was soon drowned.

General Bertrand is appointed Chief of the Polytechnic School.

The Duke de Breclie the Minister of the Interior is Editor of Le Globe.

The Duchess of Angouleme has been heard to exclaim "in three months my nephew shall be on the throne!"

From what was known of the resolutions and instructions of the foreign Ambassadors resident at the Court of France, no interruption was apprehended of the friendly relations of that country with the other powers of Europe.

Perfect tranquility prevailed at Toulon. The Algerine treasure remained in the road, in the custody of the commanders of the ships. The tri colored flag was displayed there in every place.

Milan was announced by letters from Geneva to be in full insurrection.

The words *Excellence and Monseigneur* are hereafter to be expunged from the vocabulary of office, and plain *Monsieur* substituted for them.

It was said that the Jesuits had destroyed their house at Acheul, under pretext of a popular commotion, in order to destroy their archives.

Some futile attempt were made to raise the standard for the Bordeaux party in La Vendee and elsewhere. Every thing in France is settling down in perfect order.

Vice Admiral Duperre, is raised to the rank of Admiral.

A letter from Madrid of August 7th, states that that capital was in the greatest confusion and the King and his family were in the greatest anxiety. The treasury was nearly exhausted. Messengers were sent to all the officers civil and military, requiring them to prevent the circulation of the news from France. The *Guards codas* were universally ordered to be on the Alert.

The Spanish Ambassador in London has refused passports to Spain, on the ground that he has received positive information that parties are going there to assist in revolutionizing the country.

The speculators upon the London Exchange, profess not to like the aspect of English politics.—They say that the Duke of Wellington's administration will not last six months, and this opinion is entertained by many persons not connected with the Stock Exchange.

Letters from Algiers, to the 29th July complain bitterly about the victualling service. Dysentery exercises its ravages, and the population are on the worst terms with the troops.

It was rumored that an insurrection has broken out in Biscay, and that the insurgents have made themselves masters of St. Sebastian, & are marching upon the provinces contiguous to Madrid.

A postscript to the Journal du Commerce of the 14th, says: It is believed that the government has received a telegraphic despatch, announcing the embarkation of Charles X. this very day at Cherbourg.

*Extract from a letter from an American gentleman in Paris dated*

"PARIS, August 7, 1830.

"As I mentioned in my last we are going on again as tranquil as ever, yet at the head of government the old aristocracy are opposed to the Duke of Orleans, and are endeavoring to place the Duke of Bordeaux on the throne; but of this there is not the least danger; the *people* would sooner have a Bonaparte than a Bourbon, and *one* is just as likely as the other to ascend the throne at this moment. Had young Napoleon *been* in France, there is no doubt but that he would have been King. As it is, the Duke d'Orleans will be proclaimed this afternoon by the Chamber of Deputies, as King of France. England hails it with pleasure, and all lovers of liberty cannot regret the resolute and determined conduct of the French people."

INTERESTING FROM ALGIERS.

*From the Journal des Debates. August 14th.*

"ALGIERS July 31st.—On the 28th two French soldiers were pinioned in a cafe by the Algerines. At the same time a band of insurgents attacked the gate Bab-a-zoun and massacred nineteen of our soldiers.—The French flew to arms and surrounded the rebels, one of whom, through fear of death made important disclosures. He has declared that a conspiracy has been forming for some time, and was immediately about to break out—that 60,000 Bedouins from the interior were from day to day expected at the gates of Algiers, and that whilst our troops were making head against them, the Moors and Arabs of the city were to arm for the purpose of massacreing the French. The truth of these disclosures has been confirmed. A depot of arms has been discovered at the house of an inhabitant, and we are assured that 10,000 pistols have been found, which were destined for a renewal of the Sicilian vespers.

"On the morning of the 25th forty of the insurgents were executed. In order to intimidate the people, and prevent another rebellion, the French have turned on the city several pieces of cannon of the upper battery of the Mole, where the light house is, which have usually been turned towards the sea.

"The 17th regiment of the line, which occupied a fort on the sea coast, about four leagues from the city, has been attacked by a party of from 1,800 to 2,000 Bedouins. After some minutes' fighting, found itself forced to retreat on Algiers. We are daily expecting the attack of the 60,000 Bedouins. The column of 10,000 men moves round the height to receive them. If this state of things should continue, no one knows what the expedition will come to. The army has already lost from 8,000 to 9,000 men killed and wounded. The dysentery continues to make progress among the land and sea troops. More than half of the crew of the ship Admiral D'Alger is attacked with it more or less severely.—The season is approaching when the navy cannot be of any use to the army, from the impossibility of the ships keeping at anchor.

A letter from Algiers, brought by the Nestor, states that the Chief of a tribe had waited on Count Bourmont to induce him to appear with some troops in the interior, in order to reduce the Bedoun Arabs, whom turbulent chiefs excited against the French and who might do us a great deal of mischief if no attempt was made to subdue them. The General in Chief took a corps of about 1,800 men, with some pieces of cannon, and proceeded to the interior, guided by this perfidious Chief. He had gone 8 leagues when a band of 3,000 horse and foot appeared and fired on the French. Our soldiers thinking they had to do with that small number only, pursued them, but were surrounded by other bands, forming a total of more than 14,000 men. M. de Bourmont, not losing his presence of mind in the midst of this danger, advanced sword in hand, and charged the enemy himself at the head of his little troop—Courage and valour triumphed over superiority of numbers, and all were dispersed. We lost 50 men in this affair; 17 were killed, among whom was the commander of a battalion who was Aid-de-Camp to Count Bourmont.

SECULAR.

From the New York Observer.

*Another Explosion.*—On Thursday afternoon, a little after 5o'clock the boiler of the steam engine in the iron foundery of Robert M'Queen, Esq. at the corner of Duane and Cross-Streets, burst and instantaneously reduced the building in which it was placed to a mass of ruins. John M. Coyl the engineer, was instantly killed, and his body was shockingly mangled. A young man named John Divine, who was passing down Cross-street on the opposite side, was killed by the falling timbers. It is possible that some others may lie under the mass of ruins which fills the street, but none had been discovered when our paper went to press.

The engine was high pressure, and usually worked with about ninety pounds to the square inch. The force of the explosion was such that the head of the boiler was thrown across the street, and completely penetrating the side of a wooden house, lodged against the partition of the chambers. From the testimony before the Coroner's Jury, it would seem that the explosion must be attributed to the incompetency of the engineer.

SUMMARY.

Letters from New-Orleans to the second of Sept. announce the deaths, by yellow fever, of Chester Holmes, Mr. Lyons, of the firm of Barclay, Lyons & Co. and Mr. Millhot. The sickness was increasing, and many persons were down with the fever.

The present King, William IV, was once a Lieutenant under the immediate command of Admiral Coffin.

A young man of Virginia went a few days since into the belfry of the church in Lancaster, Mass. with a party of young ladies, and reaching over to look at the clock from above, his feet slipped and he was precipitated to the ground. He escaped with a few broken bones.

A letter from Illinois says, "Judge Reynolds, our Governor elect, is now lying at the point of death.

The last accounts from Gloucester, Mass. state that the total number of buildings destroyed at the late fire there is about fifty. Loss estimated at about $100,000.—From 5 to 10,000 barrels of mackerel were destroyed. An aged man named Burnham, lost his life by over exertion.

*Railroad*—D. S. Bates Esq. engineer, is now engaged in a survey of the route of the proposed railroad from Canandaigua by way of Vienna, to Geneva.

Mr. Vaughan the British Minister, who has been for some weeks confined at Washington, by a very painful and tedious illness, is improving.

A proof-sheet from the office of the New-Orleans Bee, contains the following paragraph in French:—Notwithstanding the silence of our papers, it is a fact that the *Yellow Fever* has commenced its ravages in this city; the number of victims already amounts to forty."

DIED,

In this village, of dropsy, on Wednesday last, Mrs. Martha Wheeler, in the 45th year of her age.

Soldiers are we called upon to record the departure of one on universally beloved—one who communicated more happiness to those around her, but what is of infinitely greater importance, soldiers have we known one whose piety was more undeniably manifested by acts of christian kindness—none who have better evidence of a preparation for such a sudden call to the bar of God. To her aged parents, to her children and numerous connexions, this is a severe affliction, and all who were intimately acquainted with the deceased, will feel deeply her loss. In her, the 3d church has lost a Member in Israel.

☞ Her FUNERAL will be attended this afternoon at 3 o'clock, at the 3d Presbyterian Church.

In Brighton, on the 16th inst. Mr. Stephen B. Bartlett, son of Joshua Bartlett, of Keene, New Hampshire, an old settler on this place, in the 57th year of his age, after a short but distressing illness. He has left a widow and eight children and a numerous circle of friends to mourn his untimely death.

At Ithaca, on the 24th ult., Margaret Dixson, wife of Garvey Dixson.

An Infant School is expected to commence in this village on Monday the 4th inst. at No. 40 on Main street, a few rods west of the Presbyterian Church.

Tuition, $2,50 per quarter. Those who may wish to qualify themselves for teaching can be admitted by giving their services for the term of three months.

Rochester, October 1, 1830.

*NOTICE.*—An adjourned Meeting of the Presbytery of Rochester, will be held at Penfield on the 3d Tuesday of October at 11 o'clock A. M.

*NOTICE:—A Meeting of the Rign Temperance Society will be held on Tuesday, Oct. 19th: Address by Rev. Mr. Comstock, 2 o'clock P. M.*

*Letters have been left at the Office Last.*—E. Sewell, L. Tower, W. Hinckley, E. Phelps.

Packages of the Christian Almanac for 1831 are left at the office of the Rochester Observer for the following agents viz.—Abel Wilder, Attica.—Dr. Frank, Warsaw.—Joseph Clark, Batavia.—E. Clark, Gaines.—Craigg Cowden, Orangeville.—David Wilson, Barre.—Mills Averill, Bethany Orangeville.—David Herrick, W. Bloomfield.—Deac. C. Bennett, Canandaigua.—Asahel Wood, S. Gainsville.—H. G. Walker, Middlebury.—Thos. Doolittle, Canandaigua, Dan'l. Ward, Springwater, D. Fancher, Bergen Wm. D. McNair, Sparta, Orin Sheldon, Perry Centre, D. Bush, Sweden, Rev. R. Hubbard, Dansville village, D. E. M. Gaylord, and Tilly Parker, W. Gainsville, Deac. D Fowler, Covington, Elisha Clark, Livonia, Thos. Williams, Richmond, Rev. M. Huxley, Stafford, Albion Smith, York, Lle. co., Milton W. Hopkins, Albion, Chauncey Graves, Knowlesville, Rev. Wm. P. Jackson, N. Bristol, G. Crandall, W. Sparta, Deac. J. Hoyt, Shelby, A. Woodford, Mt. Morris, Rev. B. P. Smith, S. Bristol, S. Hill, Lakeville, W. Fowler, Fowlersville, John Barber, Sheldon, M. Peck, E. Bethany.

Packages also, are left with Aleah Ingersoll of Buffalo, for agents, that have engaged to take them in the several towns within the limits of Erie, Chautauque and Cattaraugus Counties.

Agents are particularly requested to send for their respective packages as soon as practicable.

NOTICE.—The Christian Almanac, for the Western District, for 1831, is received at the Depository of the American Tract Society, No. 127, Genesee street. All who feel the importance of circulating this valuable Periodical, should avail themselves of its early appearance, and endeavor to get it at least into every christian family. To those who purchase 100 copies, the price is $8.50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society Utica."

CONTENTS

*Of the Christian Spectator for September*, 1830.

Review of the Difficulties of Infidelity. Review of True religion Delineated. Review of the Report of the American Sunday School Union. Review of Memoirs of John Mason Good. Review of Advice to a Young Christian. Review of African Colonization. Review of the doctrine and discipline of the Methodist Episcopal Church. Review on Penal Law. Review on speeches by Hayne and Webster. Review of Bellamy on the permission of Sin. Review of Wood's Letters.

A few copies of the back numbers can be had if wished, of the agents.

L. PRIOR & Co. are also Agents for the—North American Review, American Quarterly Review, American Medical Journal, Annals of Education, Museum of Foreign Literature, American Monthly Magazine, Encyclopedia Americana, &c.

Sept. 31, 1830.

The Synod of Geneva will hold its annual meeting at Salina, on the first Tuesday in October next, at 4 o'clock P. M. The stated clerks of the Presbyteries within its bounds, are particularly requested to see that their Presbyterial Reports and their narratives of the state of religion be forwarded to Synod at Salina.

TIMOTHY STOW, *Stated Clerk.*

STRAYED, From the Barn of the subscriber, in the village of Rochester, on the night of the 9th inst. a middling sized BLACK HORSE, about tail, a rupture on the left side near the flank, and a natural trotter. Any person returning said Horse, or giving information where he may be found, shall be liberally rewarded, and all necessary charges paid. JACOB HOWE.

*September 21, 1830.*

JOB PRINTING NEATLY EXECUTED AT THE OBSERVER OFFICE.

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## FOREIGN ITEMS.

From the Journal of Commerce.

The receipt of our files of French papers by the Concordia enables us to present our readers with important paragraphs in addition to the intelligence published yesterday. The two leading subjects which occupied the Chambers on the 6th and 7th of August, were the *Charter* and the *Peerage*. The Preamble of the old charter is erased, and twenty of its articles either erased or modified.

When the question of the Peerage was under the consideration of the Chamber, there were some symptoms of disturbance among the crowds that thronged the passages and the galleries. An assemblage of about 400 young men went to the Court before the Chamber of Deputies, in order, as they declared, to protest against the acknowledgement of an hereditary Peerage, and to point out to the Deputies what they considered to be the wish of the nation.—They formed a double line, and when a Deputy passed through, they received him with cries of "Down with the hereditary peerage!" At the same time the whole group, even the most ardent, took off their hats, and mingled the above acclamations with cries of "Long live the Deputies!—Honor to the Deputies!" By degrees, however, the disorder increased; the line broke into groups, in the centre of which orators delivered harangues. It seems the noise disturbed the Chamber, and M. Benjamin Constant came out, who entreated them to have confidence in the Deputies, and not thus interrupt their deliberations. M. George Lafayette also appeared among them in the national uniform, and entreated them to retire. At last Gen. Lafayette himself came forth upon the steps and addressed them, and after bearing honorable testimony to their noble conduct during the *Great Week*, continued, "I am entitled to your attention, because the opinions that have induced you to come here are my own; I know how to support them, while I fear you may fall into errors. Permit me in addition to so many motives, to require you to consider my personal feelings. I have engaged my honor that no disturbance shall interrupt the proceedings of the Chamber. If the Deputies are interrupted, and shall any painful scenes pass at the doors, I shall be as it were responsible. It is with me a point of honor, and I place my honor under the protection of your friendship." These impressive words had the desired effect, and the greater part of the young men withdrew.

Lafayette addressed the Chamber of Deputies on the Peerage question. His speech is thus reported:—

GENERAL LAFAYETTE then ascended the Tribune, and a profound silence prevailed. He said, "In mounting this tribune upon this serious question, I am not yielding to a momentary impulse, nor am I courting popularity, which I shall never prefer to my duty.—(Cheers)—The republican principles which I have professed throughout my life, are well known; but these opinions do not prevent me from being the defender of a Constitutional Throne raised by the people. The same sentiments animat me under the present circumstances, when it is judged desirable to raise to a Constitutional Throne the Prince Lieutenant General, and I am bound to avow that this choice the more perfectly fulfils my wishes the more I become acquainted with him.—(Cheers)—I do not partake in the opinion entertained by many of my fellow citizens as to our hereditary peerage. (Hear, hear.) I have always conceived it to be necessary that the legislative body should be divided into two Chambers, differently constituted; but I have never thought it of any utility to create hereditary legislators, who in some cases become judges. I have always tho't that the introduction of aristocracy into public institutions was mixing them with a bad ingredient. It is, therefore, with great pleasure that I find you occupied with a project that meets the sentiments I have professed thro'out my life, and which I now only repeat. My conscience forced me to make this repetition, and declare that I hope shortly to see hereditary peerage suppressed. My fellow citizens will do me the justice to acknowledge that if I have always been the upholder of liberty, I have at the same time been the supporter of public order." (Prolonged applause.)

The decision of the Chamber of Deputies was to abolish the peerages conferred by Charles X; the Chamber of Peers would not act on the question, but referred its decision to the good pleasure of the king of France, when the Lieut. General of the kingdom should have been invested with that title.

When M. Lafitte communicated the decision of the Chambers respecting the vacant throne to the Duke of Orleans in the the midst of his family, the house was filled with acclamations, and the voice of the multitude from without loudly called for the appearance of the Prince. He came forward to the balcony accompanied by M. Lafayette, and they were both received with acclamations, which were redoubled when the Duchess of Orleans presented her children to the people. M. Lafayette, struck by this unanimity of feeling, took the hand of the Duke of Orleans, saying, "We have performed a good work, you are the Prince we needed; *this is the best of republics.* After dinner, an innumerable crowd demanded to see the Prince, and he made his appearance at the balcony with his whole family.

It is related that on Sunday last a Curate, performing service at a Church in the environs of Paris, began as usual to chaunt the prayer for the King, *Domine salvum fac regem*; but as soon as he arrived at the *fac*, he stopped short: after a pause he began again, in a loud voice, and pronounced Domine salvum fac *le Gouvernment Provisiore*, which excited the risible faculties of the whole congregation.

Charles X. arrived at Dreux on Wednesday in a state of deep depression, continually shedding tears. The Dauphiness appeared less dejected, and was dressed remarkably plain. The Duchess of Berry was dressed in male attire; she wore a green redingotte with a velvet collar, large trowsers, and her hair was gathered upon her forehead; she seemed deeply affected; her two children were by her side. The Dauphin's countenance expressed no sentiment. The same carriage contained all the Royal Family; it is a gilt Court carriage, drawn by eight horses; several bundles of hay were packed behind. The *cortege* entered Dreux at 3 o'clock P. M.

Travellers who arrive from Switzerland announce, that the late political events had created a powerful sensation in that country. At Geneva and Lausanne, the news from Paris was received with the greatest joy and enthusiasm.

A letter dated, Banks of the Rhine, July 27, states that Prince Paul of Wirtemberg has declared to the English Government that he would accept the Throne of Greece only on condition that the territory of the Kingdom should comprise the whole extent of country between the gulphs of Arta and Volo, as originally fixed.

An iron rail-road is about to be laid from Paris to Orleans, from thence to Tours.—A company has been formed for executing this useful undertaking.

The Duke of Angouleme, it is said on the night previous to his departure from St. Cloud, caused ten of the Royal Guards to be shot in the Park.—*Le Globe.*

It is said, that the Prefect of Police has ordered search to made for the Archbishop of Paris, with a view to intimate to him that he may present himself at his Archiepiscopal residence without fear.

In the rue St. Antoine, the inhabitants have taken up one of the cannon balls fired by the King's artillery, and suspended it in the place of a Lamp, with this inscription—"20th July, 1830. Charles X. to his People."

Extraordinary confusion prevails at Madrid in consequence of intelligence that several towns in the province of Andalusia have declared against the present Government, and the inhabitants of Gallicia are ready to rise in mass. The stone of the Constitution has been set up in several places.—*Constitutionel.*

By an order of the Day, Gen. Lafayette has given notice, that the Review of the National Guards is fixed for the 15th inst.

It appears that the rumor of the death of the King of Naples is unfounded; the Genoa Gazette of July 24th announces that his Majesty was to embark that evening, to return to his capital.

The Palais Royal is crowded with suitors for places. All the Courtiers of the Tuilleries are eagerly offering their unworthy incense at the foot of the new power. —*Constitutionel.*

Advices from Constantinople announce that the Turks have been defeated by the Albanians, and the son of the Grand Visir made prisoner. It is reported that Austrian troops are marching towards the frontiers of Bosnia to the support of the Sultan.

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From the New York Courier and Enquirer.

## INDISCRIMINATE CHARITY.

The great and increasing emigration of European poor, many of whom appear to come here merely to beg, has lately called our attention to the subject of public and private charity. We are aware that in the eyes of a majority of mankind, and most especially of women, to give to all that ask is considered if not a duty, at least a praiseworthy act, and that we subject ourselves to the imputation of inhumanity, by offering any observations on the necessity of restraining charity within any bounds whatever.

But the subject is becoming of too much importance to the welfare not only of the rich, but of the poor, to the morals and the happiness of society, to permit us to be any longer silent. Even at the risk of giving offence to many kind hearted, well meaning people, we will offer a few remarks on the mischief and dangers of rendering it too easy for people to subsist by the labors of any but themselves alone.

It is nothing new to say that the wants of mankind are the great stimulants to exertions and activity. There is a love of ease inherent in our nature, that can only be overcome by the necessity of exertion to satisfy some natural want, which can be put off at pleasure, being essentially necessary to existence. Such is food, such is clothing in such a climate as ours, and such is shelter from the vicissitudes of the weather.

But if you place people above the necessity of providing for those natural wants, by affording them the means of living at the expense of others, it must be obvious that the great stimulants to industry and economy, two of the firmest bulwarks of public virtue are taken away entirely. To this we may add, that the spirit of independence so necessary to the character and dignity of the citizen, is effectually destroyed by a dependence on either public or private charity.

In the train of these evils follow, as a natural consequence, idleness and debauchery. It is to be remembered that labor is the necessary employment of a great portion of mankind in a state of civilized society; and that they have few or no resources, except dissipation of some kind or other to fill up their hours of idleness. To those whose education has prepared them for it, reading, philosophy, science and the arts, furnish hours of amusement and occupation. Yet if we look round upon the human race, how few, how very few, of what we call men of leisure shall we see. All are busy; actively engaged in some labors either of body or mind; and live by the sweat of the brow, or the sweat of the brain. Few eat the bread of idleness, most especially in our country, except the beggar and the young child. But however this may be, all experience has demonstrated that an idle population always, sooner or later, becomes a vicious one; and consequently, that in proportion as you take from the mass of mankind the necessity for exertion and economy, by volunteering their maintenance, you become the panders to their vices and degradation.

A very few years ago it was the boast of this republic that we had neither beggars or paupers. But we adopted the fashions of England; we instituted poor houses, and societies of all kinds for the encouragement of pauperism. We sent young ladies into highways and byways, to tempt people to come and be relieved; and we offered premiums to idleness and unthrift, by showing how they could live without industry or frugality. And what has been the consequence? paupers and poor rates are increasing every year, and societies are multiplying their means, their numbers and their activity in the relief of wants, which have in some degree originated with themselves. Beggary and pauperism have ceased to be a disgrace, and the pride of subsisting by individual exertion alone, has ceased to operate upon mankind. Instead of providing in youth and manhood, for the period when we can labor no more, we spend faster than we earn, relying on charity as a resource in old age; & when we come to die, leave our little ones to the parish or the pious ladies. Such are the effects of *indiscriminate charity.*

For our parts, we "have never seen the righteous man forsaken, or his seed begging their bread." Neither have we seen a man or woman, who had fulfilled their duties in society, that had made friends to themselves and their children, sufficient to be their stay and support in the hour of sickness and calamity. It is the idle, the extravagant, the vicious—those who either will not labor, or who spend all they earn in debauchery; who have no home, but wander from place to place, forming no connexions but those of vice, and making no friends but among the worthless, who suck the blood of society, and filch from the industrious a share of their gains, to waste in lusts and drinking. The great mass of wretchedness we see accumulating around us, is owing to the consciousness, that there is a resource for beggary, in societies and poor houses, in place of labor and economy. We have no doubt but those institutions originated in the purest charity—but, while the motive may be good, its consequences are highly pernicious.

As these observations may sound harsh, and subject us to the imputation of wanting a proper sympathy for the sufferings of mankind, we shall conclude by fortifying ourselves with the authority of a name, proverbial for practical wisdom, and enlarged philanthropy. When FRANKLIN was in England as early as the year 1769, he addressed a paper to "Messieurs the Public, on the price of corn and management of the poor" in the character of an English farmer. His observations on the price of corn having nothing to do with our present subject, we shall omit, quoting that part which applies to the management of the poor. "I am, says he, for doing good to the poor, but I differ in opinion about the means. I think the best way of doing good to the poor, is not making them easy *in* poverty, but leading, or driving them *out* of it. In my youth I travelled much and I observed in different countries, that the more public provisions were made for the poor the less they provided for themselves, and of course became poorer. And, on the contrary, the less was done for them, the more they did for themselves, and became richer. There is no country in the world where so many provisions are established for them; so many hospitals to receive them when they are sick or lame, befriended and maintained by voluntary charities; so many alms houses for the aged of both sexes; together with a solemn general law made by the rich, to subject their estates to heavy tax for the support of the Poor. Under all these circumstances are our poor, moderate, humble & thankful? And do they use their best endeavors to maintain themselves, and lighten our shoulders of this burthen? On the contrary, I affirm, that there is no country in the world where the poor are more idle, dissolute, drunken and indolent than in England. The day you passed that act, you took away from them the greatest of all inducements to industry, frugality and obriety, by giving them a dependence on somewhat else than a careful accommodation during youth and health, for support in age and sickness.—In short you offered a premium for the encouragement of idleness, and you should not wonder it has had its effect in the increase of poverty. Repeal that law, and you will soon see a change in their manners; *Saint Monday* and *Saint Tuesday* will soon cease to be holidays. "Six days shalt thou labor," though one of the old commandments long treated as out of date, will again be looked upon as a respectable precept; industry will increase, and with it plenty among the lower people; their circumstances will mend, and more will be done for their happiness by inuring them to provide for themselves, than could be done by dividing all your estate among them."

So wrote the sage who merited and received the title of "Friend of the Human Race." Are we wiser and better than he?

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## WONDERFUL ESCAPE.

*An awakened sinner and the Roman Catholic Priest.*

Bryan M'Maken was a poor ignorant Roman near Newtown Stuart, in the county of Tyrone, Ireland. Bryan, under the preaching of Joseph Armstrong, was so deeply convinced of his sinful state, that when he returned to his cabin, after the sermon, he was unable to conceal his distress from his wife. On her inquiring into the cause, he said, "I think God Almighty is looking at me every minute, and is angry with me." She did her utmost to make him quiet, but to no purpose, and as a last resort she advised him to go to the priest on the following morning. He took this advice, and having told his case, the priest said to him, "O, you have been hearing these Methodists. Nothing better could come of it." "O," said Bryan, "it is they that have done it upon me; but what shall I do, for I cannot live this way." After scolding him, the priest said, "Well, I will tell you what to do, and you will be well enough. Go to the dance which is to be at John ———'s to-night, and when you return home, take a hearty glass of whiskey, and get Madge, your wife, to sing you a song, and all will be well." In obedience to this advice, Bryan and Madge went to the dance; but he had not been long there before he started up, saying to his wife, "Madge come away; I am worse and worse." On his return home, however, he took the rest of the advice—drank the whiskey and heard the song; but to no purpose. In the morning, far from being relieved, his distress was greatly increased, and Madge advised him to go once more to the priest. He went the next morning, and told him that he was no better, for God was "still looking at him," and was "angrier and angrier." He was then ordered to go to Lough-Derg, and heavy penances were prescribed—so many crossings, genuflexions, stations, walking on his bare knees, &c. Having accomplished his task, he returned, and told the priest that he was no better. "Then," said the priest, "you may go to the devil, for I can do no more for you; but mind, you must not go near the Methodists again." "O," said Bryan, "there is no danger of that. They have done enough upon me already."—Notwithstanding this resolution, being a short time after drawn by his employment to the preaching house, during the time of divine service, he ventured to the door to listen to the singing—then heard the prayer, in which he thought there could be no harm, and lastly ventured in. The preacher knowing nothing of the case of Bryan, was led to describe the state of awakened sinners, and the advice sometimes given to relieve them from their distress. Bryan, having by this time got near the pulpit, exclaimed, "That is just what he said to me." And there and then, before the congregation, he detailed the whole of what had passed between him and the priest.—The preacher told him that he could never be happy until he was converted, and obtained the forgiveness of his sins, adding, "Kneel down, and we will pray for you." The whole congregation then fell upon their knees, calling upon God to have mercy upon the penitent. After some time, he leaped, clapped his hands, and said, "I have got it? I have got it! I know he is not angry with me now! O, will you come and convert Madge?" The preacher replied that he would go and *talk* with her next morning, but Bryan could with difficulty wait so long. As soon as he got home, he exclaimed, "O, Madge, sure I am converted. God is not angry with me now."—"Bryan, dear," said his wife, "who converted you?" "O," said he, "it was the preacher." "Would he convert me," said she, "for I am as bad as you?" "He would convert all the world," said Bryan. The preacher visited Madge, and explained to her the plan of salvation by Jesus Christ, and she also was soon brought to enjoy the power and comfort of religion. Bryan could not rest now without telling the priest. He was advised not to go; but go he would, and in the face of the congregation, in his own way, told the priest of the happiness of his soul. The priest ridiculed him, and threatened him with excommunication—to which Bryan replied, "You may save yourself the trouble. You could do nothing for me in my distress, and I will never come near you more." Bryan and Madge suffered much from their bigoted neighbors; but they held on their way, and are long since lodged in the paradise of God.—*Protestant.*

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## ERUPTION OF MOUNT ÆTNA.

A late Bordeaux paper gives the following account of the late terrible eruption of Mount Ætna, which occurred about the middle of May. The number of lives lost is not stated but must have been very great.

The terrible explosion which opened seven craters of the volcano at once, has destroyed eight villages in the neighborhood of the mountain, to which neither the lava or the fire ever extended before.—All the buildings have disappeared under the heaps of calcined stones and burning cinders, which were thrown from these new openings of Ætna. Notwithstanding the frightful detonation which announced beforehand the approach of the catastrophe, the inhabitants of these villages remained quietly in their dwellings, considering themselves safe on account of the distance, which had preserved them in all preceding eruptions, however violent. In the destruction of the villages and the neighboring hamlets, perished a great many victims, both men and beasts. On the the 24th of May the consumed edifices were still smoking, and these unhappy places were unaccessable on account of the heat which was given out from the cinders, stones and lava, with which they were covered. It was not until the eighth day after the disaster, that it was possible to approach for the purpose of affording any succor. But the search was entirely useless. Never was a calamity more terrible, more unexpected, or more general. The shores of Calabria, and some ports of Italy, lying in the current of wind which blew on that disastrous night, were covered with the same kind of ashes under which the places in the vicinity of Ætna were buried. Sicily will long remember this disaster, which has devasted the richest and the most fertile country of the world.

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The ship Wilmington and Liverpool Packet owned by Hon. J. A. Parker, which recently sailed on a whaling voyage to the Pacific ocean, carried out from *thirty to fifty tons* of Lumber, Provisions, Merchandize, &c. for the American Missionaries at the Sandwich Islands. Much credit is due to Mr. Parker for the kindness he has manifested towards the cause of Missions on this occasion, and more especially for the Sandwich Island Mission, in which those engaged in the whaling business ought to feel a deep interest. His ship was in the stream when application was made for his taking the freight; and although greatly to his inconvenience, and the interference with the early business of the voyage, he promptly received the articles on very accommodating terms. We are happy to learn that this is not a solitary instance of courtesy to the Missionary cause, as manifested by our citizens, but that ships sailing from this port for the Pacific, have taken out more or less freight for the Missionaries at the Sandwich Islands.—*Rec. of the Times.*

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THE copartnership existing between the subscribers expires this day, by its own limitation. We return thanks to our customers for their liberal patronage, and solicit those whose accounts or notes are now due, to call and settle without delay. Settlement may be made with either of the subscribers. ISAAC PRESTON, REUBEN M'CREERY.
Rochester, 14th Sept. 1830. 38tf

I DESIGN to continue the business of BOOT and SHOE MAKING, at the old stand, No. 50, Carroll st. and to keep on hand a small assortment of good work, which I shall sell low for Cash. ISAAC PRESTON.
Rochester, 14th Sept. 1830. 39 tf

A SLIP, No. 96, for Sale in the 3d Presbyterian Church in this village. Enquire at this office. 39 3w

SALT. 500 Bbls. Salt, in fine order, just rec'd and for sale at $1.44, by HILL & PEET.
Sept. 1830. 38tf

Surrogate's Court. In matter of Real Estate.
ON reading and filing the petition of Henry B. Williams, administrator of the Estate of Thomas Morgan, late of Rochester, deceased—and on examination of his accounts presented therewith—It is ORDERED, That all persons interested in the Estate of the said Thomas Morgan deceased, be and appear before me, O. E. Gibbs, Surrogate of the county of Monroe, at my office in the village of Rochester, on Saturday the sixth day of November next at ten o'clock in the forenoon of that day, to show cause, if any they have, why the whole, or so much, of the real estate whereof the said Thomas Morgan died seized, should not be leased, mortgaged, or sold, as shall be necessary to pay his debts. O. E. GIBBS.
Dated Rochester, Sept. 23, 1830. 4w 39

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.
They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 38

FURNITURE,
OF ALL KINDS, MADE AND SOLD AT THE
Cabinet Warehouse
Near the East end of the Bridge Main-st., Rochester
F. STARR.

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

CLINTON HOUSE,
EXCHANGE-STREET, ROCHESTER.
ERASTUS SMITH, late of the Mansion House Utica has become the lessee of this splendid establishment. Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.
The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.
The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS; and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.
The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 26 6m

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

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

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.
East Rochester North st. one door north of Main st.
Aug. 27, 1830. 3m 35.

LECTURES on Universalism, by JOEL PARKER, Pastor of the 3d Presbyterian Church, Rochester. Just published and for sale at the office of the Rochester Observer Subscribers are desired to call for their books.
Aug 25th, 1830. 35 3w

SEPTEMBER, 1830.
*ROCHESTER CASH STORE.*
HILL & PEET,
HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ging. hams—among which are many splendid new patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of
*Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

BOARDING, on *moderate terms, in a Presbyterian family, a short distance west of the Brick Meeting-House, and in the north part of Sophia-street, directly opposite the residence of Mr. Byington.* Rochester, Sept. 2, 1830

## Canal Transportation.
HUDSON & ERIE LINE.
ALLEN, TIBBITS & CO.
WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running
NIGHT AND DAY—SUNDAYS EXCEPTED
in connection with Pattison & Hart's Line of Tow Boats from Troy on the Hudson River. The arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.
E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester,*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego.*
BUTLER, M'DONOUGH, & Co. *Utica,*
J. H. HOOKER, } *Troy*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, } *Counties Sky*
P. HART, JR. } *New-York.*
April 9th, 1830. 15tf

*Northern District of New York.* } *To wit:*

Be it remembered, That on the seventeenth day of June, in the fifty fourth [L. S.] year of the Independence of the United States of America, A. D. 1830, Joel Parker of the said District, hath deposited in this Office the title of a book, the right whereof he claims as author in the words following, to wit: Lectures on Universalism, by Joel Parker, Pastor of the third Presbyterian Church, in Rochester: Buy the truth, and sell it not. Prov. xxiii. 23 In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned." and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints."

R. R. LANSING,
*Clerk of the District Court, for the Northern District of New York.*

STATE OF NEW-YORK }
SECRETARY'S OFFICE. }
*Albany, July 22, 1830.*

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG,
*Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.

JAMES K. LIVINGSTON, *Sheriff.*

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbell Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 18, and has been duly assigned to the subscriber, the amount so due on the said mortgage being $331,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: "All that certain piece or parcel of land, situate, lying and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (reference being had in and to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at one o'clock in the forenoon of that day. Dated August 3, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS.
6m 33 A?

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county) executed by Simeon Hunt, to Frederick Bushnell, and by him Assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date.—Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight, in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and in the distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL
Whittlesey & Mumford, Att'ys. Assignee.

DYSPEPSIA.—Pain in the head, pain and yellowness of eyes, yellowness of the skin, a flabby and soft state of the skin and muscles, loathing aversion to all efforts of body and mind except that of mollifying the ills of life—often an unnatural craving for food, which, when taken, produces oppression, and gaseous eructation—irritability, weakness, emaciation, and hypochondriasis, are the concomitants of the familiar disease Indigestion.
Among the many remedies proposed for this distressing complaint, none has had a more extensive use, or been found to afford comfort and relief in more cases, than James' Anti-Dyspeptic Pills. The author of this remedy practically anticipated the views of Broussais, in referring dyspepsia to gastroenteritic irritation. He considered the seat of the disease the mucus membrane, or in the language of modern anatomy, the digestive tissue. The remedy is in possession with this view, and after long experience, and repeated efforts at improvement, is still offered for general use. Experience, usually, perhaps always, the best guide, has induced thousands to return to the use of these pills, who have tried and abandoned other remedies. The pills can be taken without disgust, or even inconvenience. The character of dyspepsia is essentially chronic; it admits of a gradual, not an instantaneous cure. Perhaps the cure may be facilitated by mechanical means—it certain ly is by temperance, exercise, change of climate, and by causes that affect the mind; but in all cases it will be hastened, and the chance of relapse diminished, by the Anti-Dyspeptic Pills.
September 10, 1830. 37 2w

*To exonerate from Imprisonment.*

Creditors of Orbes Wilder, of Gates Monroe County Insolvent Notice first published August 26th 1830, creditors to appear before Hon. Moses Chapin Esq. First Judge of Monroe County courts of the state of New York, at his office in Rochester, on the eighth day of November next, at 10 o'clock in the forenoon." 10w

*To Exonerate from Imprisonment.*

Peter Freeland of Greece Monroe county, Insolvent Notice first published August 13, 1830. Creditors to appear before Moses Chapin, first Judge of Monroe county, and Counsellor of Supreme Court, at his office in Gates, on the twenty first day of September next, at ten o'clock in the forenoon to

Central Library of Rochester and Monroe County
Historic Newspapers Collection

# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, OCTOBER 8, 1830 | VOLUME IV. NO. 41.

ROCHESTER MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL.
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*
*Village subscribers, $2,50 in advance.*
*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*
*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

For the Observer.

ESSAYS ON THE EVIDENCES OF CHRISTIANITY.—NO. II.

Here again I would note the disingenuousness of Mr. Volney. In his "Ruins" before mentioned, he represents the champion of Christianity as contending, that if a man died, or was willing to die for his faith, he thereby gave incontestible evidence of *the truth of his creed*. The "Supreme Arbiter" is then made to propound the question, "Do not two and two make four? and if all of you should die to make them five, would that make them five?" It is well for Mr. Volney's reputation among candid men who have not read Christian authors, that he makes no quotations from the works of his opponents, for had he thus permitted them to speak, his fanciful representation would have lost much of its effect. If Christians do really contend for such an absurdity, why is no reference made to their authors? If their system be chargeable with such silliness, why does he not furnish a few examples of it in their own language? Christians never did contend that the Bible was proved true, because its believers would die rather than reject it. They have only averred that the death of martyrs evinced their *sincerity*; so that when they gave testimony with their dying breath regarding matters of fact, concerning which they could not possibly be mistaken, their testimony ought to be admitted. But in regard to things which in themselves are either impossible or absurd, we have always said that not even the testimony of martyrs is sufficient, for the same judgement that pronounces them *sincere*, also declares that they were *mistaken*.

I would here offer a general remark on the manner in which Infidels draw away the attention of their readers from the question at issue, as well as from the arguments of their opponents. They present in their own language what they call the *faith of christians*, and then give in their own way, a summary of the arguments relied on for its support. But in both cases, the quotations from our authors by which their readers might know the truth of their allegations, are always wanting. In this way they cause their opponents to utter arguments in defence of a worse cause, and it would be strange indeed, if, with such advantages, they did not appear to *some of their readers*, men of rare wit.

Without further preface, we might now enter upon the evidences which we propose to offer, were it not to be feared that some of our readers have the impression that there are contradictions, or impossibilities embodied in the christian system.—If it contain absurdities, it must of course be regretted, for no man in his senses can, on any evidence, believe that which involves a contradiction.—And if, "from a hasty view of the subject any have received the impression that Christianity is an absurdity, or contains absurdities, they may look at the most perfect chain of evidence in its support with the simple feeling of astonishment at the ingenuity of man and the fallibility of the human understanding." Arguments in such a case would be thrown away. I propose therefore, before entering directly upon the main question, to advance a few propositions by which it will appear that Christianity as stated in the Bible involves or supposes nothing unreasonable or absurd. A thing is reasonable when it is entirely consistent with every thing else with which we are acquainted; so that a new idea presented to the understanding, must always be pronounced resonable, when it agrees, or fits in with, all those which have been previously known or acknowledged to be reasonable or true. But a new idea which is inconsistent with what we know to be true must of necessity be rejected as unreasonable and false. That also which contradicts the evidences of our senses is absurd and cannot be admitted.

Let us now examine some of the principal declarations of the Bible, and judge of their reasonableness. In the first sentence it is asserted that "In the beginning God created the heavens and the earth." Here it is alleged, that by a mere exertion of power, the Almighty made *out of nothing* the substance which composes the material universe. This idea is wonderful and strange, but is it unreasonable or absurd? It is *impossible*, says one. Do you mean to imply by this objection that *you* are a competent judge of what is *possible* or *impossible* with God? "Hast *thou* by searching found out God? Hast *thou* found out the Almighty to perfection?" Before you can make this objection to the *power*, you must possess the *wisdom* of *Omniscience*. But if you intend only to say that it is impossible for either men or angels to *understand the manner* in which the Almighty created the universe, I fully agree with you, for this, instead of being an objection to the doctrine, is only a confession of our ignorance. It cannot be said with reason that creation is *impossible*. Does the idea of *creation* contradict or *disagree with*, any thing which we know to be true? I can conceive of nothing, unless it be asserted that matter is eternal, and unless we *know* this fact the objection fails. But how can we *know* that matter is eternal? We may say that it exists to day, it existed yesterday—last year—a thousand years ago; but before we can reasonably say we *know it* to be eternal, we must be in possession of well authenticated facts, as old as eternity itself, that afford the proof. Where are they? The idea of *creation* then is not unreasonable. Does an objector say it is absurd? That it is wonderful I admit, but that it is absurd I do not understand, for I have yet to learn that it contradicts the evidence of my senses. The idea of a straight stick without two ends is an absurdity which no proof can substantiate, because it involves a contradiction, and of necessity destroys itself. The mind involuntarily rejects such a supposition because a reception of it would destroy the evidence of the senses. But that the Almighty created from nothing all that now exists, is an idea which, far from being rejected by the human mind, is received and retained by thousands and millions of the most intelligent and rational among men. The idea of *creation* then is not an absurdity. W.

ERRATA FOR ESSAY I.

Line 7th from the top erase "but."
Line 19th from the top for "the interpretations" read their &c.
Line 30th from the top erase "in short."

From the Journal of Health.

STRONG DRINK.

Some well-meaning persons think they can find an argument for the use of strong drink in certain passages of the Scripture. The plain and forcible language in which indulgences in such things are denounced, in different parts of the sacred writings, ought to suffice to show the fallacy of such an opinion. It is, we know, more frequently affected to be entertained by those who care little for the cause of truth, provided they shine in discussion; or by those who are eager to find any excuse, however weak, for the indulgence of their vicious appetites. The following remarks on this topic, from Professor Hitchcock's work, "Dyspepsy Forestalled and resisted," so nearly express our views, that we shall lay them before our readers without addition or comment. They are found in his fourth lecture, in which he protests against the use of ardent spirits, wine, opium, and tobacco—on several grounds. I. Of philosophy. II. Of Self Interest and Prudence. III. Of Patriotism And, IV. Of Religion.—He makes his fourth protest against the pernicious practices—

*Upon the Principles of Christianity.*—"But here I meet at the outset, an argument drawn from the Bible, in favor of using wine, and even ardent spirit. Our Saviour, it is said, has sanctioned the use of wine, by his miracle at the marriage in Cana of Galilee, and by employing it at the institution of the eucharist: and Paul has done the same, by recommending it to Timothy. Indeed, nowhere in the Bible is wine prohibited to men generally; but only its excess. Nay, in one instance at least, we find an express permission to the Jews, to use not only wine, but strong drink. One of the tithes, which they paid every second year, those living remote from Jerusalem, had liberty to convert into money, and having brought it to that city, the command was; *thou shalt bestow that money for what thy soul lusteth after. for oxen. or for sheep. or for wine. or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.* Now it is difficult to assign any reason why God should prohibit that to a Gentile, which he permitted to a Jew: hence we may conclude, that wine and ardent spirit, in moderate quantity, may be lawfully employed in any part of the world.

Concerning wine, I remark, in reply to this argument, that a permission to use it in Judea, is a very different thing from allowing its use in the United States. For in the first place, the wine sold in this country, is, as I have already shown, a very different substance from that used in Judea, or any other country where the grape is cultivated. Forty nine fiftieths of our wines are a mixture of wine, cider, brandy, and sometimes the juice of berries, sumach, logwood, spices, aromatic, sulphur, and the leaves of plants, more or less poisonous. In short, they are generally ardent spirit in a diluted form, disguised by substances hardly less injurious.—To be permitted to drink the pure juice of the grape, which is common wine in Judea, is surely a very different thing from a grant to use such deleterious compounds. Indeed, let any one point out to me, if he can, the difference between usin brandy and water, and brandy mixed with wine.

In the second place, I remark, that in those countries where the grape is cultivated, the use of wine is equivalent to the use of cider, in those countries where apples are abundant; but where the grape does not grow. For they both serve as very common drinks in the respective countries, where they are produced; and their intoxicating power does not differ very much, although wine, from being more grateful to the palate, is probably drunk oftener to excess. The example of Christ and Paul, therefore, if it authorizes the use of wine in wine countries, merely authorizes the use of cider in cider countries; and cannot, by any sound logic, give a license to employ wine in cider countries; especially since most of the wine there used, is an entirely different and most objectionable substance. Now if Christ had converted water into cider at the marriage, or if Paul had directed Timothy to drink a little cider, who would have thought this to be a license for the use of wine! Yet certainly the miracle and the advice amount to nothing more than this, when applied to this country. And it is worthy of the serious consideration of the Christian Church, whether they would not be conforming more exactly to the spirit of their Master's injunctions, were they to substitute cider for wine at the holy supper; or at least, see to it, that the wine they use, be not ardent spirit in disguise.

As to any permission given in the Bible to use ardent spirit, I remark, that the whole Bible contains not a syllable concerning ardent spirit: and for this reason, that it was not known to exist till about nine hundred years after Christ, when it was brought to light by an Arabian chemist in the process of distillation. The *strong drink* several times mentioned in the Bible, was merely a particular sort of wine, made from dates and various seeds and roots;* nor is there any evidence that its intoxicating power was greater than that of the wine produced from the grape.

Let us now inquire, whether the principles of the Bible demand total abstinence from the alcoholic and narcotic substances under consideration.

These principles require us to avoid temptation. Now from 30,000 to 50,000 individuals in our land become sots every year, by moderate indulgence in these articles; for this is the number annually required, to fill up the vacancies occasioned by death in the ranks of intemperance.—And I have shown that literary men are peculiarly exposed to this temptation.—He, therefore, who neglects to secure himself against it, forfeits the promise of a divine protection; and depends only on his weak and treacherous heart, where he needs an angel's holiness and an angel's strength.

The great law of Christian benevolence requires us to love our neighbor as ourselves. Now we do not probably influence our neighbor's welfare and happiness so much in any other way as by example. Hence, to continue ourselves to use even moderately, stimulants and narcotics, contributes to strengthen his neighbor in the same practice: and he falls a sacrifice to intemperance. It needed, perhaps, only our example of total abstinence, to have saved him from ruin: but that example was on the other side, and it helped to smother the cries of reason, and to repress the throes of conscience. No wonder the Bible pronounces a woe upon him who gives his neighbor strong drink, and puts his bottle to him, and makes him drunken also. Let it be remembered, that this may be done by example, as well as in any other way.

I know that the selfish heart will exclaim against self-denial, merely for our neighbor's good. But very different is the spirit of Christian benevolence. *If meat make my brother to offend*, says Paul, *I will eat no meat while the world standeth; lest I make my brother to offend.* Indeed, according to the law of love, *every man is guilty, who suffers any evil to come upon his neighbor, which he could have prevented, consistently with other duties.*

That great branch of the law of love, which requires that *whatsoever we would that men should do to us, we must do even so to them*, leads us to the same conclusion.—What, then, is that man doing to others, who refuses to abstain entirely from the alcoholic and narcotic substances we have mentioned?

By his example, he contributes to uphold a practice, which brings an annual expense upon his fellow countrymen, of more than $100,000; and thus to reduce to extreme poverty and wretchedness, from 50,000 to 100,000 families; and not less than 150,000 individuals to pauperism.

And to shut up 50,000 men annually in the debtors prison:

And to send out 90,000 murderers, robbers, incendiaries, thieves, and the like, to make havoc in society:

And to render from 300,000 to 500,000 citizens habitual drunkards:

And annually to make a draft upon the temperate part of the community, for thirty or fifty thousand recruits, to fill up the wasting ranks of drunkenness:

And to pour out upon the land, such a flood of corruption and profligacy, as seriously to degrade, and threaten with utter ruin, her social, intellectual, political, and moral character.

Now is there any thing in all this list, which a man would wish to have his neighbor do unto him? any thing that does not directly violate the law of Christian love? But this is not all, nor the worst: for the man who abstains not entirely from stimulants and narcotics, is giving the weight of his example in support of an evil, that sends prematurely into eternity from thirty to fifty thousand of his countrymen every year: that is, from 500 to a 1000 every week, or from seventy to one hundred and forty every day."

*Jahn's Biblical Archæology, § 141.

From the Journal of Health.

AN AMATEUR PHYSICIAN.

Few men will handle tools, if not regularly taught the trade in which they are used. But in the affair of medicines, the employment of which involves the question of life, there is less reserve. The following is from Dr. Madden's Travels in Turkey, Egypt, Nubia, and Palestine. He writes from Upper Egypt:

"Shortly after, we met a *kangea* with an English Jack; it turned out to be that of Mr. L——, an English traveller; we dined together; I found he was a medical amateur, and had been physicking the Arabs beyond the second cataract.

I was surprised to see his crew of Nubians excessively pale and meagre; and still more so to learn that every man of his had suffered from a contagious malady contracted in the wholesome neighborhood of *Kennch*. Mr. L——very humanely undertook to cure them all: small mercurial applications were judged necessary; but Mr. L——confessed to me, that small as these were, the effects were terrible, and his crew was already toothless. I asked to see the medicine, and, to my horror, I found that, owing to a mistake, (not of Mr. L——, but of the person who wrote the label on the medicine,) the corrosive ointment of nitrate of mercury had been employed, instead of the simple unction.—Turks and Arabs will take a great deal of killing; no others could have survived this cure."

CALVIN, SERVETUS, AND SOCINUS.

The cry of bigotry and superstition and persecution will be echoed again and again. You will hear it repeated a thousand times that Calvin burnt Servetus, that the Puritans persecuted the Quakers and Baptists, and were the abettors of a gloomy and intolerant religion. This stale and silly slang is in the mouth of every enemy of religion, who has only wit enough to repeat what others have said before him; and has, time out of mind, furnished the standing topics of ridicule and reproach to all who hate the spirit and institutions of the Pilgrims. A sufficient reply is—Look at results. Men do not gather grapes of thorns, nor figs of thistles. The works of the Pilgrims speak for themselves. They furnish their own defence. But who are they that are so fond of raising the cry of bigotry and superstition? Are they the truly candid, the truly pious, the truly liberal? The very last characteristics to which such persons are entitled. They cry bigotry against others, but are themselves the greatest bigots; and are tolerant towards none but the enemies of evangelical truth and serious religion.

Be not moved then, my young friends, at the charge of bigotry, while you stand up in defence of essential principles, and show yourself decided in supporting the institutions of your ancestors. The charge falls on others rather than yourselves; and furnishes an occasion of glorying rather than of shame.

*But Calvin burnt Servetus, Calvin burnt Servetus—yes, Calvin burnt Servetus.* He did not. He neither burnt him, nor instigated his burning. He endeavored to plead him off from the sentence pronounced upon him by the Senate of Geneva, and to obtain for him a commutation of his punishment for something less severe.—But what if he did procure the death of Servetus? Does this prove the Bible untrue, or the system of doctrine usually denominated Calvinistic, false? or that the Orthodox of New-England hold that system just as Calvin taught it? or that they are advocates for the persecution and burning of heretics? Nothing of all this.—Why then are all these things said? *To bring reproach upon the cause of truth, and to bring odium against the friends of evangelical religion.* But was Calvin, or the Puritans the only persecutors that ever lived? Did not Socinus, the founder of Socinianism, persecute Francis Davides, superintendent of the Socinian churches in Transylvania? Did he not procure his being thrown into prison, where after languishing six years he died? Are not Christian men and Christian women at the present day, in various Cantons of Switzerland, persecuted, imprisoned, and banished from the country for holding the evangelical doctrines, by those who style themselves liberal Christians? I am ashamed to state these things, and would not, but for the sake of rescuing the truth from perversion, and defending it against the reproaches that have been cast upon it. Let the doctrines and institutions of the fathers of New England stand or fall on their own merits; but let no dishonest, illiberal measures be adopted to bring them into disrepute, or to arm ignorance or prejudice against them. Those doctrines and institutions, my young friends, will bear examination. Examine them; examine them for yourselves; examine them in the light of God's word; examine them in the light which the experience of two centuries has cast upon them; examine them in the light which beams from the virtue, the intelligence, the piety, the happiness that so signally bless this fair portion of our land; and sure I am, that the effect will be a deepened conviction of their excellence, and of the duty of maintaining them.—*Rev. Joel Hawes.*

GREAT SUCCESS OF THE BIBLE AND TRACT CAUSE IN RUSSIA.

The Rev. Richard Knill and his coadjutors, in St. Petersburgh, during the last two years, besides distributing many thousand tracts and prayer books, succeeded in placing nearly ten thousand Bibles, Psalters and New Testaments in the hands of Russians who can read, but who never had a copy of the Scriptures before. About one-third of the books were presented by the British and Foreign Bible Society, and the rest purchased with funds contributed in England and Russia. Mr. Knill, in a letter to the editor of the London Evangelical Magazine, dated April 30th, gives the following outline of this interesting work, the whole glory of which he ascribes to God.—*N. Y. Obs.*

In the middle of September, 1828, two of my pious neighbors called on me. Our conversation was chiefly respecting an excellent young man and his wife, who wished to visit an island in the Gulf of Finland, named Hogland. It contains about 500 inhabitants, but without a resident pastor or apothecary. The young man had been a theological student in a celebrated university, and his wife was the daughter of a physician, and possessed a good knowledge of medicine. With such qualifications our young friends hoped to be of great service among a people so destitute as these poor islanders; but they wanted pecuniary aid. I encouraged them to go, and assured them of support, not doubting but our Divine Master would incline the hearts of my little congregation to provide for them. They believed the testimony, and immediately set off for their destination; their trunks were to follow by another conveyance. My friends to whom I communicated this intelligence supplied what was needful for the present, and one lady said, "I have three Finnish Bibles, would they not be of use?" "Just the thing," I replied; "send them." Another lady sent two, and another twelve. Thus began the glorious work.

On the 20th of September—memorable day!—I was packing one of their boxes with medicine, apparel, tracts, and Bibles, when a poor woman from the suburbs called at my house, and the following conversation took place: "Can you read?" "Yes, I can read Finnish." I then put a Finnish Bible into her hand, which she appeared to read fluently. "Have you ever possessed a Bible?" "No, never." "Should you like to buy one?" "Oh yes, I should like it, but I have not money enough.—"How much money have you?" Alas! I have only a rouble." "Well, good woman, you shall have it for a rouble: take it." At this intelligence her eyes sparkled with joy.—As she was going away, I requested her to publish it among her neighbors, and to inform them they might also have a Bible for a rouble. She went immediately to the haymarket, which is the great resort of her countrymen, and there she gave publicity to the glad tidings she had heard, and as a proof of its certainty she exhibited the book. The effect was wonderful! The intelligence flew to all the surrounding villages, and, in the space of six weeks, we sold eight hundred Finnish Bibles.

When the demand for the sacred volume began rapidly to increase, I scarcely knew what to do. I supposed, when it was first mentioned to the poor villager, that perhaps ten or twenty of her neighbors would accept the offer, and for this my own finances were sufficient; but when scores and hundreds were called for, I found that my funds would quickly be exhausted; yet I had given my word, and I dared not go back. In this extremity I consulted my wife as to the best means to be adopted.—She encouraged me to proceed, with an assurance that the Lord would provide.

Accordingly, I left my house for a bookseller's, with an intention to buy one hundred Bibles: but as I was going, my heart began to fail. I thought, this will cost more than I can well spare: my children have the first claim. Is this prudent? Is it not better to buy fifty, &c. &c. While I was thus ruminating I met a funeral. In a moment, at the end of a street, I saw another funeral. The sight had a powerful effect. The Saviour's words rushed into my mind, "Work while it is called to-day; for the night cometh when no man can work." These persons can work no longer; they are gone; quickly thou wilt follow them; therefore, oh my soul, work while it is day. I felt ashamed at my unbelieving heart, and hastened for the Bibles; and soon after, I resolved to write to my friends at a distance, and to call on those who were near. The latter immediately supplied me with 800 roubles.

Thus far the circulation had been confined to the Finnish Scriptures, but we have since circulated them in sixteen languages. We were led to it in the following manner: A young person came to see us in February, 1823, and requested us to procure her some Russian Testaments.—"Next week," said she, "is my birth-day, and the servants will expect a present, and what can I give them so valuable as the New Testament?" The idea was delightful. It made my heart leap for joy; yet I did not promise the books. However, I called at the depot and obtained them without difficulty; and again and again I went for a few, thus increasing the number to tens and hundreds. Several of my beloved congregation joyfully and most efficiently co-operated in this labor of love; and some of them bought hundreds of copies, and travelled as far as from London to Exeter, in order to give them to those who had never seen a copy before. What benevolence; how cheering to look back in the evening of life upon a youth employed in this service! Surely it is worth going a few hundred miles, if thereby we may furnish as many families with a directory to lead them to heaven. Oh, sir, if the whole could be told it would astonish you. It is the Lord's doing, and it is marvellous in our eyes.

We have also been favored in a very remarkable manner with means and opportunities for circulating religious tracts in various languages.

The Tract Society in London, generously sent us £10, whereby we were able to extend our efforts, particularly in the distribution of Finnish tracts; and that dear and honored friend, Princess Metschersky, gave us all that remained of the Russian tracts which she had prepared; many of them she translated from our most popular English tracts, and others were composed by excellent Russian authors. When we received them from the princess, we thought the number to be about 80,000, but on a more minute investigation, we found it to be nearly 200,000. As there was little probability of our reprinting these precious books, we have had 1,000 volumes of them bound. In this form fathers will bequeath them to their children, and these again to their children.—We live in a wonderful period. That age of the world is now arrived, when knowledge of every kind is increasing, and religious knowledge in particular is spreading with a rapidity before unknown. Oh what a privilege it is to be permitted to accelerate its march, to rouse the dormant feeling, to direct the inquiring mind, to solve the momentous question, "What shall I do to be saved?" Eternal thanks to God for this favor!

In addition to the above, we have circulated a few thousand school-books, containing first lessons, &c., which we hope will aid the schoolmaster in his arduous toils, and the poor cottagers in instructing their children and their neighbors, and greatly facilitate the dissemination of the word of God. We calculate that 1,000 school-books will ultimately prepare the way for ten times that number of New Testaments. Amen. And may every one who reads this say, Amen; and let every one who hears it say, Amen; and may the God of mercy grant it for his dear Son's sake. Amen.

From the Boston Recorder.

ORTHODOXY IN MASSACHUSETTS.

Mr. Editor,—I am not a citizen of your State, nor do I feel any special interest in the great question pending between its two leading religious parties; but I have recently read Dr. Channing's Election Sermon, and Prof. Stuart's Letter to him on Religious Liberty—the latter of whom claims, as Orthodox, a large majority of the inhabitants of the State, and the former seems to admit the claim. This being the fact, how is it, that the Legislature of the State, and the University at Cambridge, the creature of the State, are decidedly Unitarian? By answering this question, you will confer a favor, perhaps on the State, assuredly on one friend of

Sept. 6th. CONSISTENCY.

In reply to the above question, we observe, in the first place, that Harvard College was gradually brought under Unitarian influence by means of evasion and concealment on the part of leading Unitarians. Dr. Kirkland was the first Unitarian President, and the Rev. Mr. Parkman, a Unitarian clergyman of Boston, has borne testimony to the fact, that had that gentleman's religious views been known at the time of his election, public opinion would not have sustained the choice. (See Rev. Mr. Parkman's letter, published in the Spirit of the Pilgrims.) The same may be said of the election of the Hollis Professor of Divinity. All inquiries respecting his religious faith, at the time of his election, were hooted down by his friends; and the community at large had no knowledge of his peculiar sentiments.

We doubt whether the Legislature of the State is decidedly Unitarian, though we admit that the Executive is. Several reasons may be assigned for this. In the first place, there are in Massachusetts, as in every other State, many men of no religion at all, and these, as a matter of course, generally exert all their influence *against the Orthodox*.—In the second place, the Orthodox, as a body, have interested themselves very little in political affairs, many of them never going to the polls at all, and few taking any active part in political contests. As a reward for their moderation or their negligence, (whichever name it deserves,) they have been for the most part excluded from the high offices of government; and yet, they are obliged to bear the odium of cherishing ambitious political designs, and are accused of attempting to form a union of Church and State, by the very men who have taken advantage of their supineness, to appropriate all political power to themselves!—Another cause of this singular state of things is, that the different Orthodox denominations in the State has never yet thought proper to unite their influence and act as a body. Should this ever be done, it would soon be seen where the moral strength of the Commonwealth lies.

With these facts before him, the Friend of Consistency can be at no loss to account for the phenomena to which he alludes.

From the Missionary Herald.

LETTER FROM THE CHIEFS AT SENECA TO THE PRUDENTIAL COMMITTEE.

In the number of this work for April, p. 116, it was mentioned that a few individuals of influence, belonging to the Christian party at Seneca, had become dissatisfied with some of the measures of Mr. Harris, the missionary at that station. After various attempts made by him and a large majority of the church, to convince these persons that they were in the wrong, and to satisfy their minds, which for a time seemed to be successful, but ultimately were found not to be so, Mr. Harris, though the number of the disaffected was small, and the high chiefs, and most of the church members were warmly attached to him, thought it expedient for him to leave the mission, rather than to occasion permanent division and alienation of feeling in the church and Christian part of the tribe.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



With the approbation of the committee on his course of missionary labors, and their consent to this step, he took an affectionate leave of the Indians, in the church, on the 2d of June. On the occasion, the Indians testified their regard for him in his labors, and their desire for continued Christian instruction, in the following address of the Prudential Committee, written in their own language, and subsequently translated.

Brothers of the Prudential Committee, we salute you, as our friends and brothers. We desire you to hear what we have to say. We thank you for the minister with whom we must this day part. He has instructed us much in those things which are for the good of our souls. It grieves our hearts to part from him. We understand from him, that you have dismissed him according to his own request. We thought it was the best way. We always wish to think with him. Perhaps God will order it for good.

Brothers, we are fully convinced you are seeking our best good. You have greatly blessed us in sending us so good a man, who has long watched over our souls, and who has instructed us in those things which we hope will lead some of us to Heaven. It is the only thing that can save us. No doubt your compassion toward us has been very great. We can now see it, and we prize it much. You thought it might be the means of saving us from destruction.

Brothers, by your means the Gospel of Christ has been preached to us. A number of our people have embraced it. It is very true what you told us, that if we would take hold of it with all our heart, it would do us good, but not without Now we can see that you were right. We knew nothing what to do before you pitied us. We never got much light before the minister came and taught us. He has done us great good. We can see it, and do rejoice in it. We hope we shall not be guilty any more of doing those things that displease God. We hope he will keep us from doing wrong.

Brothers, we are thinking much of the school, how it will prosper. We hope it will be continued, that our children may be enabled to read and understand the Bible, and be better than we have been, who are their parents. We bless you that you have gone on according to the command of Christ. We know now something how you must have felt, when you first thought of us. We hope we shall think more of these things than we have done.

Brothers, we hope we shall put a stop to all those things which are displeasing to God and give uneasiness to our best friends. We bless you again for sending Mr. Harris to us. He is now dismissed from us. We are sorry for it. He thought it was best. We think perhaps it will be the means of satisfying those of our brethren who appear to be the cause of his dismission. We must think, however, that it has been effected by means rather unfair. It is not the general voice of the people. We shall look entirely to you for another good man. You are our benefactors. We greatly thank you for all the good you have done for us. We shall listen with great attention hereafter to the instructions of those whom you send to us. We hope such things will not happen again.

Brothers, this is all. Farewell.

YOUNG ✕ KING,
COLONEL ✕ POLLARD,
JAMES ✕ STEVENSON,
HENRY ✕ TWO-GUNS,
TALL ✕ PETER,
WILLIAM ✕ KING,
WILLIAM ✕ JONES.

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*Burman Mission.*—We published last week, a letter from our Missionary, Mr. Wade, to the late Noah Davis. Below is an extract from one from Mr. Boardman to Mr. Dagg.—*Col. Star.*

*My dear Brother,*—Your letter of Dec. 26, the last we have had from America, was received with the book, a few days before the decease of our first born, in July last, and the first use we made of the Hymn-book was to give out a hymn at her funeral. It was the 127 hymn. Ever since I have kept that hymn book on my study table. I should have answered your letter sooner, but you will have heard before this letter reaches you, that we have passed through dangerous and afflictive scenes of late. In the revolt at this place the insurgents pressed directly by our house while we were asleep, but God kept them from hurting us. And when the British troops evacuated the town, two or three hundred of us were huddled together with all our baggage and hundreds of casks of powder, all in one building, in danger of explosion, starvation and massacre; which danger continued six days. One poor creature was smothered to death. But the Lord delivered us and blessed be his holy name. We are now in comfortable circumstances, have baptized three persons since the revolt, and have some encouragement respecting others. The Karens, in particular a race of wild men who inhabit the forest, seem inclined, as a body, to embrace the Gospel. Seven of these have already been baptised and several others are candidates for that blessed ordinance. I spend a considerable part of my time in travelling about from village to village, and am expecting, with divine leave, to take a long tour among the Karens in a few days. I shall probably be absent from my dear family six or eight weeks.

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NEW YORK CITY TRACT SOCIETY.

The following facts are from the reports made to the Board on Monday evening:

A distributor in the Fourth Ward met with a woman in want of a Bible, who with her husband had recently come from England, where they left their family Bible, (the only one they had,) in consequence of the duty being so high, (10s. sterling,) that they could not afford to pay it. Another person of their acquaintance, who brought a Bible with him, was not allowed to land it when he arrived, because he could not pay the duty; consequently it was taken from him!

A family in the 7th Ward was found destitute of the Bible; the husband sick and rapidly approaching the grave. Formerly he knew something of the word of God, and now he felt no enmity towards it. He was soon prevailed upon to receive a copy of the Scriptures, which he read with attention, until his mind became greatly interested in its truths, and he was finally brought under deep conviction of sin.

A devoted female distributor in the 14th Ward says: "I set about my work this month, begging God to show me some token of good. In one house are six families. One or two of these individuals told me they would seek religion now. One other weeping, said it was high time for her to serve God, for she was getting quite into years. Two colored men in the same house are thoughtful, and from the others I had the most fixed attention. I felt that God was there in very deed. A meeting is in contemplation in one part of the district, where such as choose, will have an opportunity to converse with an evangelical minister."

Another distributor expresses regret, that if any good impression is made by the distributor, it is a month before he calls again to follow it up, and rejoices in the formation of a City Mission, which he hopes will do much to supply the deficiency.

Another distributor relates the conversation of a gentleman in a family who declared his intention to join the Roman Catholic or Universalist Church; he did not care which; disavowing utterly all belief of a hell. Soon he was taken sick and given over by his physician. On hearing this, he rose in the bed and exclaimed, "My God! must I die and go to hell at last!" But, said one, who knew his sentiments, you do not believe in a hell. He made no reply except the exclamation, "O, must I die, and be in hell!" *He was not an infidel now.*

A distributor who has undertaken to supply the islands near the city, says: "Of the soldiers on Governor's Island 169 signed a petition to the officers in command not to have any liquor brought on the island. Their petition was heard and answered. The result is that although heretofore on parade day one hundred have been drunk, the last parade day not an intoxicated man was seen on the island."

The same distributor reports that Lieut. Walker and Dr. Russell, who conducted the last detachment to the Canada line, say there never were so many men in the American army conducted so far without desertion or difficulty on the route, and they attribute it to the influence of preaching, testaments and tracts.—*N. Y. Obs.*

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From the N. Y. Evangelist.

REMARKS ON REVIVALS.

BY REV. C. WALTON.

*Immediate Repentance to be Urged.*

I have also been convinced, that the obligation of the sinner to repent and submit to God *immediately*, is too little insisted on. Repentance is indeed a common topic of discourse; but I would submit it to the consideration of every judicious Christian, whether this subject is not often spoken of in such a manner, as leaves the impression on the minds of sinners, that in refusing to repent immediately, they are not committing a wilful aggravated sin, which deserves the damnation of hell; but only running a RISK in waiting until they shall be enabled to repent? They have the notion, that repentance is something which must, indeed, be done in order to their salvation. But instead of laying it to heart as an IMMEDIATE DUTY, which they are under the strongest obligations to perform, they think they must wait until God does it for them. The EXTENT to which their conviction of DUTY in the case, commonly goes, is to ask of God, grace to enable them to do, what they think they could not do, however much they might be disposed to do it.—Is this anti-scriptural and destructive error combatted so much as it ought to be?—Are sinners given to understand, that nothing prevents them from repenting, but their opposition to God and unwillingness to submit to the terms of the Gospel, which state of feeling it is infinitely sinful for them to indulge for a moment? Is it clearly explained to them, that repentance consists in ceasing from this state of hostility to God, and in exercising right feelings towards Him? That God will accept of nothing from them, as a substitute for this change of mind?—That He requires this of them in the first place; and that until they do this, they escape no danger, and perform no duty to Him; but that their condition, instead of becoming more safe, by their external, heartless services, is waxing worse and worse; inasmuch as they are hardening their hearts against God, refusing, like Pharaoh, to humble themselves before Him; and seeking to reconcile Him to them, without complying with those conditions, on which alone, He has promised to exercise mercy to sinners? I confess, I have seldom seen these views so clearly stated, and so forcibly urged, as they ought to be. Sinners are, indeed, often told, they must repent or perish; but the guilt of neglecting to do this duty immediately, is not sufficiently insisted upon. And when they are awakened, instead of having this duty urged upon them with all the force of divine authority, it is often taken for granted, that they are already penitent; and they are pitied and prayed for as mourners, who are willing to be saved if God will only convert them; when their distress arises from nothing but the fear of hell, and the struggling of a wicked and rebellious heart against the duty of immediate submission to God, on the terms of the Gospel. In this state of mind, the direction commonly given to them is, to persevere in praying and using the means of grace. Those who give this direction, will doubtless tell them they must repent also; but whether they are disposed to repent immediately or not, they must, nevertheless, continue praying, since prayer is a means of grace. This goes upon the assumption, that God has, somewhere, promised to meet the sinner upon this ground, and to bless him while he is unwilling to submit, and to renounce his sins; and that merely because he is externally observing a divine institution. Such a promise, it would be difficult to find.

*Bible holds out no Promises of good to the Impenitent.*

To persons in the state of mind here supposed, the word of God contains no good, but many denunciations of evil. Evil is represented as "pursuing" them. "Evil pursueth sinners." "God is angry with the wicked every day." They are "condemned already," and can never know in one moment that they will not be in hell the next. If then, God has given them no promise of good, while they remain impenitent rebels—and such they may be, even when greatly distressed from the fear of punishment—it is clear, that in order to have any scriptural ground to hope their prayers will be heard and accepted, they must, in the first place, cease from their impenitence and rebellion, by a cordial and unreserved submission to the terms of the Gospel. What authority have I then, to encourage them to hope that they will receive any favor from God, in answer to their impenitent prayers? or to give them any direction, the tendency of which would be to make them believe that they are in the way to obtain religion, when they do not desire it, and are unwilling to have it, on the only terms on which God will bestow it.

*Impenitent Sinners ought to Pray.*

Let no one suppose I am here maintaining the antinomian doctrine, that it is not the duty of sinners to pray. I am only opposing the preposterous method of telling them to PRAY, when they ought to REPENT, which completely reverses the direction of scripture. It is their unquestionable duty to pray. But how must they pray? With an impenitent heart? Certainly not.—See Isaiah, chap. i. 11—15.

If they still say they cannot pray with an impenitent heart, for grace to enable them to repent, then they have the controversy to settle with God, who commands the duty, and who has forbidden them to indulge the hope, that He will accept any offering at their hands, if they approach him in any other state of mind.

The above direction also assumes, that what is a means of grace to the penitent believer, answers the same purpose to persons of the opposite character; that an external service, which God has promised to accept and bless, whether it be performed right or wrong!

Those with whom I am now contending will admit, that prayer is the offering up of the desires of the heart to God. The question then may be settled by ascertaining what are the real desires of an impenitent sinner's heart. While he remains entirely careless, it will be readily admitted that his desires, if expressed even on his knees, would not be pleasing to God. But he becomes alarmed by a conviction of danger, and is in great distress on that account.—What does he desire now? Has his distress changed the disposition of his soul so much that he now really desires to be holy? If so, he is no longer the character of which I am now speaking: that is to say—he is not an impenitent sinner; for it involves a contradiction to say, an impenitent sinner desires to be holy. How can he desire to be holy, when he is not sorry that he has sinned against God, on any other account, than because his sins expose him to punishment? The apostle says, he is at enmity against God. To say then, that he desires to be holy, is equivalent to saying, he desires to love God when he hates Him! When sinners, therefore, say they are in distress and desire to have religion, and cannot obtain it, we understand what they mean by religion; it is the pardon of their sins, and some assurance that they will be happy when they die. This is the sum total of the religion they desire, and this is what they are seeking. It is no wonder, then, that they do not find it, when we consider that God has promised no such religion in the Bible. It would be separating what He has joined together. He has promised to pardon none but those who repent, believe and obey. To others, who may pretend to seek His favors, He says, "When ye spread forth your hands, I will hide mine eyes; yea, when you make many prayers, I will not hear."

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From the Connecticut Observer.

*Enter ye in at the strait gate.*—Matt. vii.

Strive—for the way is strait,
In which the Saviour trod;
And narrow is the gate
That leadeth up to God—
Cut off the offending hand—
Pluck out the offending eye—
Turn ye at God's command,
Sinners—why will ye die?

Strive—for the path is broad
Wherein ye travel now;
But 'tis a downward road,
Its end, despair and wo!
Stay in your mad career,
Have ye not souls to lose?
The Saviour's voice to hear
O will you still refuse?

Strive—for there are but few
Who find the living way—
Alas, alas! will you
Still blindly go astray?
O shun the thronged gate—
It is the gate of sin;
Its way is desolate—
Enter ye not therein.

Strive—ere Life's setting sun
Shall sink in rayless gloom—
Strive—night is coming on,
And ye are for the tomb—
Ask—mercy shall be given—
Seek—as for hidden gold—
Knock—and the Lord of heaven
Its portals will unfold.

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SINNERS CAN UNDERSTAND THEIR DUTY.

A clergyman, in an article inserted in the American Pastor's Journal for October, gives the following account of a conversation with one of his hearers.—*N. Y. Obs.*

"The merest child knows what it is to feel and express sorrow for faults committed against the will and authority of parents; and shall we think that sorrow for sin against God is something of which the impenitent can form no idea? Can they know nothing of what is meant by repentance? Every mother knows what it is to love her child, and can, therefore understand the precept, "Thou shalt love the Lord thy God with all thy heart."

Such considerations were forcibly impressed on my mind by a conversation once held between myself and a respectable married lady of about thirty years of age. I was convinced that very much of my labor had frequently been lost, because I was not understood by my hearers, and I resolved subsequently to spare no pains to render myself intelligible to every class of persons. The conversation alluded to was nearly as follows:

'Mrs. ——, you have been serious for several weeks, you seem distressed in mind, and disposed to seek means of public and private instruction. I have endeavored to converse with you in a plain and familiar manner, pointing out to you your sin and danger, and exhorting you now to repent, and give your heart to God. You look at me and listen with earnestness; you answer my questions, and yet nothing I can say seems to touch and take hold of you, and move you, as God's truth, when perceived, moves awakened sinners. You are holding some latent error, which must be disclosed before I can adapt my discourse to your case, and offer you any aid. You must fully and freely tell me what seeming difficulty lies in your way to keep you back from Christ.'

After some hesitation she replied nearly as follows:

'I have attended the meetings in our neighborhood, and have heard several of the converts tell their experience. They speak of having been in great distress, and then suddenly coming out full of joy, feeling that their sins are pardoned, and they have obtained religion. I wish to feel like them, and my difficulty is, that I know not where to begin, or what to do."

'Mrs. ——, continued I, have you ever had any difference with any one? Do you think you know what is meant by a quarrel? Well, is there any difficulty in understanding what we mean when we speak of settling a difference, or ending a quarrel?

'Your proud heart might say, 'I will stand it out, I will not give it up.' But again you would say with yourself, 'this contention only makes me unhappy; my conscience tells me it is wicked, it does me no good; I must and I will give it up; at any rate it shall cease on my part.' Thus you might, perhaps, for a long time hang in suspense; at one moment listening to reason and conscience, and the next to your angry feelings. But at length you decide—you yield—you go and confess your faults, you ask forgiveness, and profess a readiness to forgive your enemy, however much he may have injured you; or perhaps you may be constrained to say, I only am to be blamed; the fault is all on my side: you bury every unkind feeling forever.

'All this you say you can understand, it is all easy and rational; but this is all there is in obtaining religion. There is a serious controversy to be settled, in which you are one of the parties; and God is the other. God is ready to have this difficulty settled; though the wrong is altogether on your side, he is ready to be at peace with you, and he has been at great pains to effect it. But you are not ready to give up, you would rather contend awhile longer.—You are unwilling to bow and submit yourself to God. Just be reconciled to God, and all will be well; you will have religion, you will be a Christian. Conversion is nothing more nor less than ceasing to be an enemy of God.' During the conversation, the countenance of the lady was alternately flushed and pale, tears and smiles were intermingled, and her whole appearance seemed to say, "If obtaining religion is nothing more than this, the work shall soon be done; I will be a Christian without delay. The result, however, was, that deep and pungent conviction soon seized her mind; she felt distress, but she knew the cause; she felt herself at war with God.

Every word now spoken to her seemed to sink down into her soul, and to increase her convictions, until after a few days of such fearful struggling, she yielded her heart to God, and found peace and joy in believing. So far as I know, she is now a consistent professor of that religion to which she once looked as something beyond her reach."

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From the N. Y. Evangelist.

ORIGINAL PARAGRAPHS.

*Ministers Abroad.*

It is surprising to what extent the conduct of men, even of Christians, is affected by the fact of their living among those who know them. And it is not less singular what strange lurches men take when out of the observation of acquaintances. The truth of these remarks has been brought to mind by hearing of the deportment of some ministers of the Gospel on their tour to Europe. "Why," said an American returning from Paris, "I don't see as your ministers act differently from other people, when abroad: I met Rev. Mr. —— at the opera, and he seemed as much delighted as any one." An American gentleman at London, wrote—"Yesterday Rev. —— was at my house with a party; I hear he is a distinguished Christian, but he seemed as merry as any of us." An observing man remarked—"I have never known one of four clergymen visit Europe but he has come home with less spirituality than he went." Let ministers profit by these observations made by their countrymen who meet and observe them in foreign countries.

*Phenomena of a Revival.*

An elder remarked, the other day—"I do not understand the phenomena of a revival." And why should he?—He belonged to a church where the minister loved good cheer, drank champaigne, and was surrounded by rich and worldly friends.—Spiritual though the elder is, he had seen prevailing no distress of the heart, no contagious concern for the soul, no outcries of awakened pains, following the preaching of the word. He had read of revivals, and seen revival men, but had never been with a people where religion was the absorbing topic, and considered the one thing needful, the all in all. Well might he therefore, speak of the phenomena of a revival.—Would that such preachers were phenomena never seen in the midst of a people perishing for lack of knowledge, and going down to the pit unwarned and unalarmed.

*The Bible better than a Newspaper.*

Busy merchants are apt to complain, in a city like this—"We have very little time to read the Scriptures, or for closet and social prayer." And yet many of them, who are professors of religion, would as soon go without their breakfast as their morning newspapers at their houses. They think of business the moment their eyes behold the morning light, and read the newspaper with an avidity equal to that of men perusing for the first time, the terms of salvation. Strange inconsistency! No time to search the Scriptures, and to pray to God, forsooth; and why do you not make time?—Because the heart is upon this world, and not on God. They *profess* to be Christians, but *live* heathens.

*Perpetual Motion.*

I know a clergyman who is in the receipt of many religious newspapers, and moral and religious publications, who, before they are a fortnight old, sends a servant to the market with a basket-full, to distribute them to the marketers from the country, deeming it almost a sin to accumulate useful publications when so many thousands are perishing for lack of knowledge. Let all take the hint and follow it.

*The Traveller's Grace.*

Christians, when travelling, and taking their meals in steamboats and taverns, are often perplexed about saying grace or omitting to say it. Some ministers will not commence a meal before publicly asking God's blessing upon the food; while others travel incog., and keep their piety out of sight. Private Christians do not sit down to table when grace is unsaid, without a twinge of conscience; and they know not what to do. Some assume a serious air, and put themselves in an attitude of devotion, and ask a mental blessing! Now is it not best for Christians, on such occasions so to act as neither to obtrude their religious observances on strangers nor shrink from personal duty? Let them, then, on all occasions, where a blessing is not publicly implored, reverently lean their head upon their hand, and silently look up to God in prayer. This will be observed, and let it, for a Christian should be known and read of all men.

*Drowsy Devotion.*

It is the practice of some to read the Scriptures and engage in prayer when the physical system is not in a state for meditation or devotion. For example: some Christians enter into their closets the moment they awake, or just before they retire to rest, when in both cases their faculties are lethargic; and some have family prayers when children are hungry for breakfast or drowsy for want of sleep.—Avoid this. Be up and stirring before you sit down to read, or kneel in prayer; and perform your evening devotions before tired nature is sinking into repose. And let the children satisfy their natural hunger before imploring bread from Heaven to fill their souls.

*Unhallowed Fire.*

Christians, ministers, and laymen, too often discuss matters in ecclesiastical bodies and religious publications, in a spirit according to this world. Their language and feelings are secular, and sometimes they do not seem to know what spirit they are of. Thus did the two disciples dispute by the way, but Christ rebuked them. And does he not rebuke angry Christian disputants, who carry as much heat, sarcasm, and bitterness, into their discourses, as politicians do into their debates? Christians, ministers, and laymen, love as brethren, and speak the truth in love.

*Religious Arrogance.*

Some Christians affect to put on airs.—They make distinctions of rank in religious meetings, and in daily intercourse. Some sit upon elders' seats, and others love to be called Rabbi. Let such know that Christianity does not abolish distinctions in society, but it does positively forbid all artificial distinctions but those of office among Christian professors as such. The rich professor and the learned professor must not repel the poor or ignorant, but in religious matters esteem others better than themselves.

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THE CHEROKEES.

We learn from the Cherokee Phœnix, that the citizens of Aquohee District have had a meeting at which votes of thanks were passed to "Wm. Penn," the author of the numbers which were so extensively published about a year ago, and headed "The present crisis in the condition of the American Indians;" also to those members of Congress who advocated the claims of the Cherokees, other philanthropic citizens of the U. States, who have interested themselves in their behalf, and also to editors of newspapers who have circulated information respecting their condition and advocated their cause.

The meeting also issued the following Address to the people of the U. States, which we have no doubt will be perused with interest. We have no disposition to comment upon it—indeed it needs none. The feelings of every honest man will not fail to make such comments as the facts in the case so fully warrant.

To the citizens of the United States.

*Friends and Brethren:* The occasion of our present address, is one, which affects not only our well-being, but the very existence of our country.

A course of policy has of late been pursued, with relation to us, which we consider to be at variance with the most solemn treaties, and which has filled our minds with painful anxiety.

Oppression is at this moment in vigorous operation, under the appellation of "Laws of Georgia." These overbearing and cruel edicts, are evidently designed, to exterminate us from the earth. Under the sable banners of these pretended laws, are already marshalled, for the purposes of rapine and plunder; a host of the most abandoned characters: who drive off our property, break the repose of our families, imprison our persons, and threaten our lives. But these laws grant us no hearing: they afford us no redress.

We consider these doings to be flagrant violations of those identical treaties, by virtue of which millions of acres of land, *once ours*, are now vested in the United States; as the price of protection against these very evils.

We have asked your Executive for the stipulated protection; but it is not granted. We have petitioned to Congress; but without success. We have assumed the attitude of abject suppliants, in soliciting that for which we have paid, in full tale; but we have met nothing but mortifying repulses. We are grieved. We are oppressed. What are we to do? where shall we look for succor? The arm of the President heretofore potent to enforce justice, has lost its wonted energy; he cannot help us.

The State of Georgia, in the vehemence of her thirst for sovereignty, has over-leaped her bounds. She tramples on our dearest rights, and frowns to silence the interrogatories of justice.

People of America, where shall we look? Republicans, we appeal to you. Christians, we appeal to you. We need the exertion of your strong arm; we need the utterance of your commanding voice; we need the aid of your prevailing prayers.

In times past, your compassions yearned over our moral desolations, and the misery which was spreading amongst us, through the failure of game: our ancient resource. The cry of our wretchedness reached your hearts; you supplied us with implements of husbandry, and domestic industry, which enabled us to provide food and clothing for ourselves. You sent us instruction in letters and the true religion, which has chased away much of our mental and moral darkness.

Your wise President Jefferson, took much pains to instruct us in the science of civilized government; and recommended the government of the U. S., and of the several States, as models for our imitation. He urged us also to industry and the acquisition of property. His letter was read in our towns; and we received it as the counsel of a friend. We commenced farming: We commenced improving our government. And by gradual advances, we have attained our present station. But our venerable father, Jefferson never intimated that, whenever we arrived at a certain point, in the science of government and the knowledge of the civilized arts; then, our rights would be forfeited; our treaties become obsolete; the protection guaranteed by them, withdrawn; our property confiscated to lawless banditti, and our necks placed under the foot of Georgia.

The improvements we have made, we attribute in a great degree, to the measures originated and carried on, under the fostering care of your enlightened Presidents, and associations of pious individuals among your citizens.

Your benevolence responded to our silent petitions, where we possessed no other claims than our wretchedness, and no other advocate than the generous emotions of your own breasts; we feel assured that our appeal will not be disavowed, when we ask for justice at your hands.

Much industry has been employed, to misrepresent our condition. Our faults, our misfortunes and our defects, have been magnified; and unfounded odium has been cast upon our name, as if the worthlessness of our character, & the degradation of our condition, could exhonerate the U. S. government from her engagements and annull the binding force of the treaties.

Sometimes our untameable barbarism, and deplorable degradation, are urged against us; and at others, our civilization, and our cultivation of the domestic and social advantages, resulting therefrom, are charged upon us, as unpardonable crimes.

It has been frequently asserted, that we are willing and even desirous, to go to the west. We assure our friends it is not so. We love our homes: we love our families: we love to dwell by our father's graves.—We love to think that this land is our Great Creator's gift to them, that he has permitted us to enjoy it after them, and that our offspring are preparing to succeed us in the inheritance.

This land is our last refuge; and it is our own. Our title to it has no defect; but the inferiority of our physical force, and this defect is amply supplied by our compacts

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with the powerful and magnanimous government of the United States.

Respected and honored friends, permit us to speak plainly. Much has been done against us. Promises, threats and stratagems, have been employed. But we are still unshaken, in our attachment to the land of our birth, and we do solemnly protest against the exercise of oppressive measures to effect our removal. We protest against the extension of the laws of Georgia, over any part of our territory; against the occupancy of our lands by U. S. citizens in virtue of compacts between the U. S. government and another nation, with which we have no political connexion; and which possesses no rights, within our territory: against the removal of our boundary lines; and against the employment of money or other bribes, to corrupt our citizens and induce them to become traitors to their country; and against the distribution of our annuites amongst individuals; as, being all contrary to the letter and spirit of the treaties.

We are greatly encouraged, in bearing up under our accumulated wrongs, to know that our rights are acknowledged and our claims advocated, by a great majority of the wise, the honorable, and the virtuous, among the citizens of the United States.

Brethren, we beg your acceptance of the imperfect expression of our unfeigned gratitude, for your past exertions; we ask, with the most earnest solicitude and respect, the continuance of your aid in every way, which your wisdom and philanthropy may dictate. And trusting to the guidance of an all-wise Providence; we are encouraged to look forward through generations yet to come, in the hope that the Cherokees will be still known on their native soil; that the light of truth, which already illuminates our horizon, will advance to meridian splendor, and the magnanimous deeds of the vindicators of our rights, will live in the memory and veneration of our posterity! long after our bodies shall have mingled with the dust.

Signed by order and on behalf of the meeting.

CHOSTOSA *Chairman.*
JOHN WICKLIFF,
JOHN TIMSON,
SWEETWATER,
SITUAGI,
KANEEDA.

**ROCHESTER:**

**FRIDAY, OCTOBER 8, 1830.**

### *A Caution to our Subscribers.*

We have now on hand two letters from subscribers, saying, "we wish you hereafter to direct my paper to this place." Now we know where *"this place"* is—that is, where the letters are dated. but in what place we have heretofore directed them we cannot ascertain without looking on our book at *all the names* in about 300 different places. This is a labor which would require in each case from one to two hours, whereas had we been requested to alter the direction from A, where it is now sent, to B, where it is for the future to be directed, it would require but a moment to comply with the request.—We have so often had our time wasted and patience tried in this way, that for the future in requesting us to change the direction, we hope our subscribers will particularly mention the *place where the paper has been sent.* Sometimes we have had money enclosed in payment where the subscriber has written when absent from his place of residence, so that we have had no guide by which to ascertain on what part of our book to find his name. We hope the above will be particularly attended to.

"A Subscriber" is received, but we are somewhat in doubt whether the writer is a friend to that cause for the honor of which he would be thot to feel so deeply, or an enemy in disguize. Supposing the former however, we have only to say, that we think he manifests far more zeal than discretion. We agree that his criticism is in sentiment correct, but the subject is of too trifling a character to occupy a place in the Observer, and there are expressions in his communication which it would, in our opinion, be injudicious to publish to the world, as the only use, we think, that would be made of them, would be to furnish a treat to the enemies of religion, and add a few more to the *"cant phrases"* of the scoffer's vocabulary. The writer, we think, would be more profitably employed, were he to throw away his *microscope*, which appears to fix his attention so intensely upon "the mint, anise and cummin," and attempt to enlighten the public with regard to "the weightier matters of the law."

### SABBATH SCHOOL CONVENTION.

We would particularly call the attention of the friends of Sabbath Schools, to the notice of Mr Pomeroy in this paper, for a Convention of Superintendents, Teachers, &c.

The object of the Convention is, we suppose, to consult as to the proper measures to be adopted to render Sabbath School instruction more efficient—to obtain from the experience of those who have been most conversant with them, such suggestions as they may be able to make, calculated to throw light upon the path of the teacher, and to aid him in the discharge of his duty. The Meeting, it is expected, will be both useful and highly interesting. The blessing which God has bestowed upon the labors of the Sabbath School, recently, in calling into his kingdom, numbers both of Teachers and Scholars, ought to excite feelings of the most fervent gratitude, and stimulate to increased faithfulness, and redoubled diligence.

The following from the Poughkeepsie Telegraph and Observer, we publish as a caution against an improper interference with the reins even when not in the hands of the most skilful driver. It is so often done by the timid, that we wonder accidents like the following do not oftner occur. The danger apprehended is generally increased ten fold by thus suddenly seizing, in the moment of alarm, the reins which are in the hands of another person. It would require much practice for *two* persons to drive in safety, with the *same* pair of reins at the same time—what then must be the consequence when, in the moment of panic, two unpractised and unskilful hands attempt to do it? The question is answered below.—*Ed. Obs.*

*Melancholy Accident.*—We regret to learn that a very serious accident occurred in the town of Pleasant Valley, on Friday last. Mrs. Isaac Newcomb of that town, in company with her mother in-law, Mrs. Zacheus Newcomb and a young girl, started for church, and had proceeded but a few rods from the door, the horse being on a brisk trot, when the elder lady became alarmed and seized towards the reins; unfortunately she rejected but one, and pulling upon it turned the horse suddenly aside with such force as to upset the wagon. The mother-in-law struck the ground with her head and was killed instantly, Mrs. Isaac Newcomb seriously bruised, and the young girl had her rist dislocated. The deceased was in the 66th year of her age.

For the Observer.

MOUNT MORRIS TEMPERANCE SOCIETY.

At the Annual Meeting of the Mount Morris Temperance Society, held on the 28th Sept. 1830, the following preamble and resolutions were unanimously adopted.

Whereas the late reports of numerous agents and committees, appointed to inquire into the state of Intemperance in our country, have exhibited the most alarming proofs of its wide spread ravages accompanied with misery and wretchedness so shocking to the common feelings of humanity that it has been emphatically and justly termed a *grievous national calamity—a sweeping moral pestilence.* And whereas its desolating career has been in some measure arrested and partially checked by the salutary influence of Temperance associations, and the corrective voice of enlightened public opinion, based upon the principle of entire abstinence from alcoholic drinks, which have proved to be the only remedy for the evil,—Therefore

*Resolved.* That in view of these facts, it is the duty of all benevolent citizens, of both sexes, to assist in the good work of reform, by promptly enlisting in the temperance cause and acting upon its principles.

2. *Resolved.* That a disbelief or ignorance of the facts stated in the foregoing preamble, held as an excuse for continuing in the use of intoxicating drinks, or for omitting to come boldly, up to the help of the temperance cause, betrays a culpable want of Philanthropic feeling, and a censurable state of indifference to the public welfare.

3. *Resolved.* That the custom of moderate drinking—inasmuch as it is unnecessary, and stands condemned at the bar of public opinion—is a corrupt and dangerous example, the nursery of intemperate habits, and is the initiating degree towards the worst stages of drunkenness.

4. *Resolved.* That the manufacture of ardent spirits is a nefarious prostitution of the bounties of Providence—converting the wholesome and nutritious products of the land into liquid poison; and that the numerous swarms of paupers and villians which prey upon the earnings of the sober and industrious class of community, are mostly hatched from those hot-beds of vice and pollution:—and that those engaged in vending the article, are directly encouraging a demoralizing and pernicious custom, and for the paltry consideration of small pecuniary gains make themselves *panders* to the depraved appetites of drunkards, aiding the spread of intemperance and its accompanying vices, the general march of health, comfort, reputation and lives of their customers, with a reckless disregard of the well known ruinous consequences to their families.

5 *Resolved.* That at this important crisis in the progress of the temperance reformation, it is a time peculiarly propitious to successful triumph of virtuous principle over the corrupt designs of the enemies of temperance and good order; and that relying upon our firmness, consistency, and persevering efforts, and the blessing of Heaven, we will not shrink from a prompt and rigorous exercise of our influence against the absurd use of intoxicating drinks; and that we will not relax in our exertions in this righteous cause, so long as a *distillery, dram-shop, tippler* or *moderate drinker* shall be found within the circle of our acquaintance.

*Resolved.* That the foregoing resolutions be offered for publication in the *Rochester Observer.*

R. SLEEPER, *Sec'y.* J. PRATT, *Pres't.*

For the Observer.

*Scottsville, Sept. 28th* 1830.

The Monroe County Temperance Society, met according to appointment. In the absence of the President and Secretary, Rev. E. Mead of Riga, was chosen President, and Charles Yale of Brighton, Sec. *pro tem.* After an address by Mr. Yale, who had been previously appointed to that service, the following resolutions were unanimously adopted:

*Resolved*, that the past success of Temperance measures in this county is a cause of congratulation to all the friends of Temperance.

*Resolved*, That notwithstanding past success, we feel the the necessity of still farther and increased efforts, in order to awaken more attention to the evils of Intemperance, and to the progress of the cause of Temperance.

*Resolved*. That as the annual meeting of this society is approaching, it is highly desirable that an extra effort be made to collect the statistics of Intemperance, as well as to ascertain the progress of Temperance in the county.

*Resolved*, That in order to effect the object proposed in the foregoing resolutions, the Executive Committee of this society be requested to secure, if possible, the services of an efficient and able agent for a few weeks at least, to visit the principal towns in the county, that by distributing tracts, personal visitation, and public addresses, public attention may be more excited to the objects of this society.

*Resolved*, That the various churches in this county, of every denomination, be requested if they see proper, to make out and forward to the Secretary of this society, as soon as possible, a list of the number of the members who have been excommunicated since their formation, and specify particularly the number excluded for the sin of intemperance,

*Resolved*, That the thanks of this meeting be presented to Mr. Yale for his interesting and appropriate address, this day delivered.

D. Mead, Moderator *pro tem.*
CHA'S YALE, Sec. *pro tem.*

The friends of the American Temperance Society will be sorry to be informed that Rev. Dr. Hewit; the triumphant advocate of their cause, has accepted an invitation to settle as pastor of the 2d Congregational Church in Bridgeport, conn. We understand, however that an arrangement has been made by which Dr. H. is still at liberty to employ a certain portion of each year in the service of the A. T. Society. Three years of almost constant separation from the comforts of home, with the arduous labors of such an agency, and its joyful success, entitles him to a long and grateful remembrance in the mind of the patriot, philanthropist, and Christian.

*Awful Warning!*—About three months since a Temperance Society was formed in Camden, and, by way of opposition, an Intemperance Society was got up. The meeting for this object was held at the house of John Randolph Couche. Wm. Kain, whose execution took place last week was the secretary, and Couche, the victim of his rancor, was elected President.—*Canadian Watchman.*

"This is too much an age of detail.—Men cannot give themselves up to the influence of any one grand conception; but their ideas are all broken up and whittled down, that they may be conveniently applied to immediate use. Intelligence is more generally diffused than it ever was before; but, as Dr. Johnson said of learning in Scotland, it is somewhat like *bread in a besieged city, every body has a little but nobody has enough.* We have an abundance of great men; but too often they are great in little things and little in great things."—*Bost. Recorder.*

From the Boston Palladium.

*Execution of Knapp.*—Agreeably to his sentence, John Francis Knapp, was yesterday executed in Salem. The people began to assemble in crowds, at an early hour and soon after 8 o'clock it is supposed that eight or ten thousand men, women and children, had collected to witness the scene. By half past eight o'clock, Knapp had taken leave of the family in the cell where he had been confined from the day of his sentence, and appeared at the place of execution in the jail yard attended by Joseph E. Sprague, Esq. High Sheriff of Essex and four Deputies. He was also ministered unto by Rt. Rev. Bishop Griswold, and throughout the appalling catastrophe, maintained the same apethetic composure that he had manifested during his trial and sentence. He was habited in a dark green frock coat, white vest, dark pantaloons and boots, and being asked if he were ready, he replied "yes," and mounted the drop with activity and resolution. He made no dying speech, but looked round for a moment and nodded to the multitude. The cap was drawn over his eyes, and he was launched into eternity. Thus perished a convicted principal in the midnight assassination of the late Capt. White.

The Salem Gazett of Tuesday says, the two brothers J. F. Knapp and J. J. Knapp jr. had an intervew on Saturday evening. They both requested it of the jailor and were indulged; he conducted Joseph from his cell (in the third story of the prision) to the condemned cell of Frank on the lower floor. They spent some time together. It was the first time they had met since they were carried into Court together to be arraigned, about two months ago. Frank was calm and firm; Joseph is waisted and feeble in body, and appears miserable and broken down in body and spirit, having little appetite for food, enjoying little rest, and with difficulty uttering articulate words. To the question from Joseph, whether Frank was really as well as he appeared to be, Frank replied, "Yes I can sleep as sound now on the soft side of a plank as I ever could."

Yesterday they were indulged with another interview—their *last* in this world! They bade each other a last *farewell*, under such circumstances, as must give poignancy to pain and sharpness to agony.

A correspondent of the Boston Transcript says, "It is supposed that from 3 to 5000 persons were present, four fifths of whom were from out of town, & I regret to state several hundreds of the spectators were FEMALES! It is but justice, however, to state that a more orderly collection of people was never before seen.

## FOREIGN.

*From Europe.*—By the brig Hudson from Liverpool to Boston. London dates have been received to the 18th and Paris to the 15th ult.

The news or rather *rumors* from Spain continue to be of the most interesting nature. All now go to confirm the impression that, that country must be revolutionized in the progress of the liberal change which commenced in France. We trust in God that it may be so, and that one of the first articles in their new charter will expressly declare that *no particular* religion shall be the religion of the *state.* This will destroy the withering supremacy of the Jesuits, strip the Inquisitor General of his "occupation," and level with the ground the walls of the *infernal* Inquisition. The French papers state on the authority of private letters from Bayonne that the whole country from St. Sebastian to Saragossa was in full insurrection, and that General Mina had entered Spain by way of Bordeaux at the head of 500 men.

Prince Polignac had arrived at Altona on his way to Russia. Russia we think the proper sphere for this notable ex-minister. The people there, are just ignorant enough to bow down like asses under their burthens, to his tyranny.

The capt. of the Hudson states that the ships Great Britain, and Charles Carroll, arrived at the Isle of Wight on the 17th of August, having on board the late king of France, and suite; and also that William the Fourth was there at the same time. This last we are strongly inclined to believe altogether apocryphal.—*Roch. Dai. Adv.*

From the Journal of Commerce.

LATEST FROM EUROPE.

By the Packet ship Napoleon, Capt. Smith, we have received Liverpool papers to Aug. 27th, and London to the evening of the 25th, containing Paris dates to the 23d. The most interesting item of intelligence to the American reader, is the OPENING OF THE WEST INDIA PORTS to our commerce.—Though the papers are entirely silent concerning it, and though the fact was known to very few persons in England, we are in possession of such evidence as puts the question beyond all manner of doubt. A bearer of despatches has arrived in the Napoleon, who proceeds immediately to Washington, to communicate the news officially to the American government. In the mean time it gives us pleasure to be able to lay before our readers the following letter from a very intelligent source, addressed to the Editors of the Journal of Commerce;

LIVERPOOL, 24th Aug. 1830.

Your minister, to his great credit, has succeeded in obtaining the consent of this government to open the intercourse between the United States and the British West India Colonies, and it is probable that your President will in a few days after this reaches you, issue the proclamation contemplated in his Message last session; a Message which, you may remember, I approved of at the time, because it showed a disposition on your side to remove every subject of difference between the two countries.—The government of this country has displayed equal good feeling in meeting this disposition, and Mr. McLane deserves the gratitude of the American nation for his unwearied labors, and the persevering skill and intelligence which he has put forth in attaining this result. It is to be hoped that your Congress will manifest a proper sense of his services, and deem the occasion a fitting one for determining whether an American minister at the most expensive court in Europe, has not a right to claim from the overflowing treasury of his nation, such pecuniary support as the station of a gentleman and a minister indispensably requires.

CHARLES XTH.—This unfortunate despot, with his suite, left Cowes on the 23d Aug. for Lulworth Castle, Dorsetshire, which is to be his place of residence during his stay in England. Lulworth Castle, it is said, was formerly the residence of Sir Robert Peel; from which it was erroneously inferred that the gave ninent had an agency in appropriating it for the use of the royal visitor. The government receives him only in his private capacity. The American ships Great Britain and Charles Carroll, which had conveyed him and suite to Cowes sailed for Cherbourg, in company with the frigate Seine, the same day that he left for Lulworth Castle. He was conveyed to Prole in the steamboat Meteor, where he arrived about 3 o'clock in the afternoon. He then, accompanied by the Duke of Bordeaux and the Duke d'Angouleme, immediately set off in a carriage and pair for Lulworth Castle. "He looked very well and was very affable." We see no indication that His Ex-Majesty intends visiting the United States. A correspondent of the Times under date of Aug. 22, says, "I have seen the Ex-King once more. He has been much misrepresented in regard to his person; he is agreeable in his aspect and manners. The Great Britain is provided with a large stock of provisions, cattle, and poultry, which makes it evident that a longer voyage was originally contemplated. It appears that they were plundered at Cherbourg even of their wardrobe, and the ladies have been obliged to fit themselves out with necessaries from this place. Some difference of opinion has prevailed among the party as to their ultimate destination."

PRINCE POLIGNAC.—At the sitting of the French Chamber of Peers, Aug. 21, the President informed the Chamber that the Minister of the Interior had just sent him a letter from Prince Polignac, the Ex-Minister, stating that he (Polignac) had constituted himself a prisoner in the custody of the Provisional Prefect of the Department of La Manche; but that, as he was desirous to leave France, he begged the Chamber of Peers would order him to be set at liberty. In case, however, the Chamber did not think it its duty to give this order, he expressed a wish to be confined in a more commodious and spacious prison. He was arrested, it appears, at Granville, on the night of the 15th or 16th, accompanied by a second person supposed to be Montbel. He was then sent to St. Lo, and imprisoned. At the suggestion of the President a committee of seven Peers was appointed to take the case into consideration, and make their report at the next sitting. The Duke of Orleans was present, and seemed to take much interest in the proceedings.—The following letter is said to have been addressed by Polignac to the Minister of Foreign Affairs: *My dear Colleague: I beseech you to send me immediately the clothes which were in a closet of my bed-room; I am in great want of them. Put an end to this improper arrest. I only wish to retire to my estates, in order to forget political affairs entirely.*—DE POLIGNAC. "We can hardly believe" says the London Courier, "that Polignac wrote so silly a letter."—The following is his communication to the Minister of the Interior.

*St. Lo, Aug. 17th.*

MON. LE BARON—Having been arrested—at the moment of dying from the late deplorable events, and when I was endeavoring to emigrate into the Island of Jersey, I surrendered to the Provisional Committee of the Prefecture of La Manche, as the Charter did not allow the Procureur du Roi of the Arrondissement of St. Lo, nor the Judge d' Instruction, to issue a warrrnt against me. Supposing that the government had given orders for my arrest, it must be remembered that the Chamber of Peers alone, according to the new as well as the old Charter, has a right to arrest a Peer of the realm. I do not know what the Chamber will do in that respect, and if it will put to my account the untoward events, which I regret more than any one else—events which struck us like a thunder bolt that no one could foresee or avert; for in that terrible moment it was impossible to know who to listen to, whom to apply to, and all we could do was to defend life.

I should wish, M. le Baron, to retire to my own house, there to resume those peaceful habits which coincide so much with my inclination, from which I was called against my own will, as is well known by those who are acquainted with my character. Too many vicissitudes have filled my life—too many misfortunes have passed over my head in my tumultuous career. At least, in the days of my prosperity, no one can accuse me of having harbored any spirit of revenge against those who, perhaps, took advantage of their fortune to persecute me in adversity; and indeed, M. le Baron, what would be my fate if, in the midst of the turbulent age in which we live, the political opinions of those who are borne down by the tempest are considered as treason by those who embrace the opinions of an opposing party?

If I am not allowed to retire to my own estate, I should be desirous of going to a foreign country with my wife and children. If, after all, the Chamber of Peers issues a warrant against me, I should wish to be imprisoned in the fort of Ham, in Picardy, where I was detained during the long captivity which I supported in my youth, or in some spacious and convenient citadel, I prefer Hamburg to any other, as being most favorable to my bad state of health, not a little increased by the late unfortunate events. The misfortunes of an honest man are entitled to some consideration in France; but, at any rate, M. le Baron, it would be barbarous to drag me forth to the capitol at a moment when so many passions are in ferment against me, which time alone can appease. I have long been accustomed to see all my designs construed into the most odious colors. I have exposed to you all my wishes, Monsieur le Baron; and I beg of you to communicate them to those who ought to know them, and to believe me, &c.

(Signed) PRINCE DE POLIGNAC.

P. S.—I beg of you to let me know when you receive this letter."

CHAMBER OF DEPUTIES.—In the sitting of 17th August a bill was reported, the principal articles of which are as follows:

"Art 1. Recompences shall be decreed to all those who were wounded in defending the national cause in Paris on the glorious days of the 26th, 27th, 28th and 29th of last July.

"Art. 2. The fathers, mothers widows, and children of those who have fallen, or may fall in consequence of their wounds, shall receive a pension or relief.

"Art. 3. A medal shall be struck to perpetuate the remembrance of those events.

M. D. Tracy stated, at great length, a proposition for the abolition of the punishment of death.

M. de Montiguy opposed the immediate consideration of this, as there were more urgent ameliorations required in the penal code.

Gen. Lafayette (profound silence)—I think, contrary to my honorable colleague, that the abolition of the punishment of death is a principle which may be decreed before making the ameliorations which are proposed, and the necessity of which I feel.—It is not a novel idea; the abolition of the punishment of death has been demanded at all times in the well known constituent assembly. It is so now in the United States. You perceive it is no new idea, and each person may have his predetermined opinion on this point. As to me, I should ask for the abolition of the punishment of death until I have the infallibility of human judgments demonstrated to me. The punishment of death has always inspired me with a feeling of horror, since the execrable use made of it during the Revolution.—Our revolution has a different character; it is the revolution of patriotism, courage, and generosity. I believe, for my part, that it will be suited to the commencement of this revolution to do a great act of humanity by abolishing the punishment of death. I vote for its being now taken into consideration.

*Report of the wounded in Paris.*—The Gazette Medicale of Paris gives a report concerning the persons wounded in the late battles in the streets of that metropolis. The following facts we copy from it, in a brief form.

From all sources, official and unofficial it is believed that the number of wounded was about seven thousand. Two days before the publication of the report, there were 1700 in the hospitals. About 500 had been admitted into the Hotel Dieu; the surgeons of which establishment had besides attended three hundred more.—Mortality has not succeed in the usual porgion to the severity of wounds received. Up to the Tuesday preceding, only 55 had died; and since that day only 18 or 20 more. The principal part of the wounded were from the laborers in the faux-bourgs. Out of 300 there were not above 25 soldiers, in the other hospitals about the same portion was observed. M. Husson remarked that almost all were wounded in front, chiefly in the breast and belly. The difference between the citizens and the soldiers is said to be remarkable, as they supported the most severe sufferings with fortitude, and in silence, while the latter were exceedingly melancholy and depressed. One case is mentioned, in which a soldier died on the day succeeding the engagement, who had suffered no apparent injury.

Eighty wounded men were received at Beaujon, 120 at la Pietie, 115 at la Charite, 100 at the hospital of the Guard, 8 at a masonic lodge, and 20 at Valde Grace.—The number of slightly wounded it has not been possible to ascertain.

Nearly all the wounds are by fire arms, and very few by stabs and cuts. Many of them are very severe, having generally been given at point blank distance. However, it is hoped the principal part will be saved. Out of one hundred mentioned in one report, none had died, although several had undergone severe operations. It is added, that the surgeons of the capital have been assiduous and disinterested in their exertions for humanity.—Former students of the science had in some instances returned for the time to their former master to render their assistance; and various pupils after distinguishing themselves for military zeal during the contest, resumed their professions after its termination, and rendered such succor as they could, indiscriminately, to their comrades and their antagonists.—*N. Y. American.*

*Extraordinaries.*—The present King of Great Britain is the only European Monarch who has trod American ground. The Lord Chancellor of Enlgand (Lord Lyndhurst,) from whom the present King of England received his oath of office; and the beautiful and accomplished Marchioness of Wellesley, who has been appointed First Lady of the Bed Chamber of the British Queen Adeline, are both Americans, one a native of Boston, the other of Baltimore.—*Col. Centinel.*

*India.*—The population of India is immense. The amount of it cannot of course be known with any thing like accuracy; but the following is most probably as near an estimate as can be made:—The Bengal Presidency, 58 millions; the Madras Presidency, 16 millions; The Bombay Presidency, 11 millions: total British, 85 millions. Subsidiary and dependant (say) 40 millions; outports in the bay, &c. (say) 1 million: total under British control, 126 millions. Independent States, but awed by the British arms, (say) 10 millions.—Approximate total, not European, 136 millions—total Europeans; about 50,000.

*Confession of Murder.*—The Dundee (Scotland) Advertiser says, "Our readers may recollect that some years ago, a woman of the name of Margaret Shuttleworth was tried in Perth for the murder of her husband. She was convicted entirely upon circumstantial evidence, and executed at Montrose, after being respited for two weeks. She maintained her innocence to the last, even when standing upon the drop. We have heard the contents of a private letter which arrived from England last week, which states that a man who has just now been executed in England, confessed upon the scaffold that he was the sole murderer of Margaret Shuttleworth's husband.

## SUMMARY.

*Noble Generosity.*—The African Repository for September, which came to hand on the 29th ult., contains the very gratifying intelligence which follows:

"A family manumitted by a gentleman lately deceased in Essex county, Virginia, are expected to embark in the vessel of the Society, soon to sail from Norfolk.—Property to the amount of about $400 or $500 has been left to this family.

A lady near Fredicksburg, has, we are informed, signified her intention of speedily sending the whole number of her slaves [50] to the Colony.

A gentleman in Montgomery county, Md., has resolved to manumit twenty slaves for the purposes of the African colonization, and they are expected to sail in the next vessel.

A generous lady near Charlestown, Va. has resolved to emancipate twelve for the same purpose. Two of these have been purchased by this lady that they might be permitted to accompany their relatives.—For one of these she gave $450, and for the other $350. All these are fitted out with clothing and household furniture, and such things as may contribute to the comfort of their voyage.

A gentleman near Charlottesville, Va., has determined to liberate all his slaves for the purpose of colonizing them in Africa; the males at twenty five, and the females at 21 years of age. Two or three are to be emancipated this season.

A gentleman in New York writes—"I own in Savannah a colored man, to whom I have offered the option of going to the American Colony in Africa. I am informed that he consents to go, and that the owner of his wife and children is willing that they should go likewise. The man in question is a sober and industrious mechanic, originally from Africa."

*New Orleans Sept.* 11.—According to the Report made yesterday by the Commissary of the suburb St. Mary, the number of persons sick in the different Hospitals of this city, amounts to 252.

Mary Cooks has recovered $500 from Joseph Whipple, by a descision of the Supreme Court sitting in Providence, for a breach of marriage promise.

*Coincidence.*—The 28, of July, 1830, corresponds with the 9th of thermidor the year 3; and thus the day of the fall of the Bourbons was the anniversary of the fall of Robespierre.

About $230,000 worth of Georgia gold is said to have been received in Augusta, within the last nine months. Report says, Mr. Templeton Reid is coining and stamping, at his mint in Gainesville, Ga. not less than $700 of this gold per day.

A New Haven paper says, that Mr. Grimke, on whom the degree of L. L. D. was conferred at the late commencement of Yale College, has declined receiving it.

A Philadelphia paper says: "We learn from a source on which we place reliance, that Joseph Bonaparte does not intend to return to France, as has been stated in some of the newspapers."

The number of settlers who have arrived at Quebec, the present season, from Europe, is 23,586: last year, 12,846.

The receipt into the treasury of the American Colonization Society, from the 17th of July to the 9th of Sept., amounted to the handsome sum of $5,704. A large part of it was the proceeds of collections taken up in churches on the 4th of July, which this year occurred on the Sabbath.

Mrs. Monroe, the respected lady of the late President, died on the 23d ult. She had been indisposed for some considerable time, but nothing serious was apprehended until within two or three days of her decease.

### NOTICE.

To prevent misapprehension as to the nature and extent of the accident which on the first inst broke up the Congregation in the first Presbyterian Church in this village, the Trustees of the Society state so far as their knowledge has extended, no lives were lost or any person seriously injured. It being understood that the Rev. Mr. Finney was to preach that evening, an immense concourse assembled at an early hour, and about the time commencing the exercises, the press in the gallery had the effect to cause the side walls of the church to swell or diverge outward, by which a timber in the upper loft was loosed and fell upon the ceiling and started some of the plastering. From this circumstance we believe arose the alarm and confusion which followed.

E. PECK,
T. KEMPSHALL,
C. M. LEE,
I. HILLS,
WILLIAM B. KNOX,
WILLIAM H. WARD,
Trustees.

### NOTICES.

The annual visitation of the Genesee County Temperance Society will take place in the village of Attica, on Monday the 25th inst. at 2 o'clock P. M. The different town associations are earnestly requested to hand in their reports to the Secretary at Le Roy before the 20th of this month, else they cannot be inserted in the County Society's Report. All the friends of the great and good cause of Temperance in this county (Genesee) are requested to favor the anniversary with their presence.

N. B. The Board of Managers meet at the above place at 12 o'clock. HOWARD BOSWORTH, Sec'y.

On the following day (Oct. 26) the following Societies hold their anniversaries at Bethany Centre, viz: The Genesee County S. S. Union. Service to begin at 11 o'clock A. M. Of this Society Rev. R. Whiting is Secretary, to whom town reports on Sunday Schools, connected with the Society, ought to be forwarded without delay.

On the afternoon of the said 26th Oct. the annual meeting of the Society for the better observance of the Sabbath will also take place at Bethany Centre, and also an adjourned meeting of the County Bible Society. The friends of these objects throughout the county are requested to attend the above meetings. Le Roy, Oct. 4, 1830.

### NOTICE.

☞ *The next Conference of the Churches will be held at Lyme, on the 2d Tuesday of October.*

### CONVENTION OF SABBATH SCHOOL SUPERINTENDENTS, TEACHERS, &c.

*The Superintendents and Teachers of Sabbath Schools in the County of Monroe, and the friends of this Institution, are invited to meet at the Second Presbyterian Church in Rochester, on Tuesday the 19th of October inst., at 1 o'clock, P. M. The Annual Meeting of the Monroe Sabbath School Union will be held at the same time and place. The Superintendents are requested to forward their Annual Reports to E. Pomeroy, of Rochester, as early as the 16th inst.*

*Per order of the Directors of the Monroe S. S. U.*
E. POMEROY, Pres't

*NOTICE.—A Meeting of the Riga Temperance Society will be holden on Tuesday, Oct. 19th: Address by Rev. Mr. Comstock, 2 o'clock P. M.*

*NOTICE.*—An adjourned Meeting of the Presbytery of Rochester, will be held at Penfield on the 3d Tuesday of October at 11 o'clock A. M.

*Letters received since our last.*—G. Crawford, W. B. Collar, E. F. Smith, H. M'Curd, Isaac Crabb, H. Jones J. Hoeton.

### MARRIED

In Homer, on the 30th August, by Rev. Mr. Bennet, Mr Prentice St. Stoddard, of this place, to Miss Sarah Ann, daughter of John Osborn Esq. of Homer.

### ROCHESTER MARKET.

| | | | | | |
|---|---|---|---|---|---|
| Wheat | 87 | —, meas, | bbl | 3a14 | 00 |
| Flour | 5,00 | Potatoes, | | | 25 |
| Oats | 25 | Butter, | lb. | 10 | 12 |
| Corn | 62 | Lard, | | 5 | to 8 |
| Beef, fresh | cwt 3,00 | Eggs, | doz. | 10 | 12 |
| Pork, do. | " 3,50 to 5,00 | Cider, | bbl. | 1 | 50 |
| | Salt, | 1,44 | 1,50 | | |

Rochester pays of Pot ashes $105 per ton; Pearls 107,50 to 110.

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.

Terms made known at the School room.
Rochester, Oct. 8, 1830. 41tf

STRAYED, From the Barn of the subscriber, in the village of Rochester, on the night of the 19th inst. a middling sized BLACK HORSE, short tail, a rupture on the left side near the flank, and a natural trotter. Any person returning said Horse, or giving information where he may be found, shall be liberally rewarded, and all necessary charges paid. JACOB HOWE.
September 21, 1830.

JOB PRINTING NEATLY EXECUTED AT THE OBSERVER OFFICE.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



### UNIVERSALISM.

*The Sentinel*, a Universalist paper published in Cincinnati, Ohio, informs us, that *James Moore, Esq.* in the 62d year of his age died a confirmed believer in the salvation of all men. "He was educated for a Presbyterian clergyman," we are told, "but never felt inclined to enter into holy orders. About fifteen years past he became dissatisfied with the doctrine of Calvinsim, and commenced the study of the Arminian system with a view to find something more rational than his Presbyterian Creed." The result is thus stated. "He was led to conclude, that, if the good and merciful God of Arminius had the wisdom and power of Calvin's God, he would save the whole world. And believing that the true God was infinite in wisdom and power, as well as supremely good, he became a firm believer in the doctrine of universal salvation."

This is the substance of the whole argument from reason in favor of Universalism; but if the infinite wisdom, power, and goodness of God must prevent all misconduct and misery in future, they must equally prevent them now. And if God is unchangeable, if he is as good now as he ever will be, we must say, that misery cannot exist at present, nor in the future; or that if it exists now, it may to-morrow and forever. The truth, that God's attributes have not wholly excluded all evil from his universe, is sufficient to warrant the conclusion that the existence of future, endless misery is not incompatible with his power, wisdom, and goodness. When Universalists have shown, that there is no suffering in this world, under the providence of the Holy One, they may expect to show that the unchangeable God will exclude all misery from a future state. As matters have been, and now are, reason confirms revelation; and leads us to expect that perfect distributive justice will take place; and that it shall *always* be well with the righteous, while it is ill with the impenitently wicked. Our Judge is as *good* as his word; and no better than his providence. The way of transgressors is now hard, and it will continue the same. Salvation and damnation are opposites, and if some shall be saved, others shall be damned. We have the same evidence of a hell that we have of a heaven; and the same reason for believing that some abide in one place, and some in the other, without end. Mr. Moore, we are told, "informed his friends, that the nearer he approached his exit, the more he found, to the joy of his soul, that Universalism would not only do to live by, but that it was the most consoling doctrine in the world to die by." This is a rare instance of fatal delusion; but we read of some who are given up to believe a lie, that they might be damned. No doubt could hardened impenitent offenders, who have spent their whole lives in abandoned courses, believe that death would translate them to paradise, because all shall be saved, they would find this a most consoling doctrine to their souls; but their comfort in death would be an awful prelude to their disappointments, when they should hear the sentence, "depart from me ye workers of iniquity: I never knew you."

But, says the Cincinnati oracle of Universalism, "Christ and his apostles never taught any future punishment." Can the father of lies, accustomed as he is to lying, believe this assertion? Hear the words of Christ. "These shall go away into everlasting punishment." Hear the apostle Paul. "It is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints."—2 Thess. I. 6—10.—*Philadelphian.*

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From the Christian Watchman.

### PRESIDENT EDWARDS.

It is remarkable with what facility men deceive themselves in reference to their feelings towards religious men. In a theological newspaper, warmly opposed to all the leading doctrinal opinions of the late President Edwards, we recently noticed that he was highly eulogized, not only as a man of ardent piety, but as "unquestionably one of the greatest men of his own, or any other age. He had a most penetrating genius," says the same paper; "and as a *theologian*, it is impossible to withhold from him the praise of acuteness and learning. His book upon the Freedom of the Will has given him a name among the greatest of metaphysicians." But there is, included in this eulogy, a drawback, "regretting the deplorable *errors* of the system he adopted." It is true, that there is no book of his publishing, which more effectually removes the foundation of the opinions advocated by the newspaper referred to, than this same work on the Will, which has "given him a name among the *greatest* of metaphysicians." Now if President Edwards, by the production which for nearly a century has given him a celebrity which is increasing, has in his system committed "deplorable errors," how is it that the wiseacres, who have discovered these errata, have in all this time not been able to pluck from his brow, the laurel, which is yet blooming there with augmenting beauty? Is it to be supposed, if his theories were not founded in truth, that the masters of intellect, who in their sphere are as proud as the victorious warrior in his, and as fond of praise, would suffer, for so great a length of time, the high standing and fame of a man to be growing and increasing, whose system is founded in "deplorable errors?" When also we take into view the circumstance that the Christian doctrine which President Edwards vindicated with unanswerable reasonings from Scripture and fact, is directly opposed to the native feelings of unregenerate men, it is not to be supposed, if they were capable of putting him down by fair argument, that they would leave the work unaccomplished. It is worthy of note, that another part of the same paper, which here speaks thus highly of his book on the Will, denounces the same book as "exhibiting a splendid array of metaphysical absurdity!" Most surprising, that such a work, so full of absurdity, should for 80 or 90 years gain such celebrity, and remain unanswered! We are not unaware that an answer to President Edwards was attempted by the late Dr. Samuel West; but it was generally acknowledged to be a complete failure. It was so considered, we are assured, by the late Rev. Dr. John Clarke, of this city. And we believe many of Dr. West's friends regretted his attempt.

While we notice the meed of praise, attended with the qualifying clause, which is awarded to President Edwards, we cannot but recur to the bitterness with which the living men, who on Scriptural grounds advocate his opinions, are denounced as bigoted, and absurd, and superstitious! It reminds us of the ancient Jews, who "built the tombs of the prophets, and garnished the sepulchres of the righteous,"* and said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Men can eulogize virtue and talent in a former age, and feel a reverence for goodness removed from them at such a convenient distance; but place them in the same age and neighborhood with such characters as they praise, and they will manifest against them their keenest ire.

*It is said that the kings and prophets in Palestine were interred in graves, and that over them were built beautiful structures resembling a tomb. These, in process of time, fell into decay. The Jews, in the time of our Saviour, would build these tombs, and garnish or decorate these sepulchres, and pretend a reverence for those ancient friends of God. They, however, showed the temper of their fathers, in that they opposed and persecuted the immaculate Redeemer. Thus did they evince the hollowness of their feigned respect to genuine piety.

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### PULPIT ANECDOTE.

*The Earnest Preacher.*—One Sunday morning, Mr. Pentycross, who, like other extemporary preachers, experienced many varieties of frame—was so entirely engrossed with the importance of his subject, that he exceeded his usual time and the clock struck *one*. After pausing a moment, he exclaimed with great energy, "*Time* reproves me: but *eternity* commands me!" and then resumed the discourse with much earnestness, continuing to preach for a considerable time longer in a very impressive manner.

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From the Evangelist.

Mr. Editor—Your correspondent, in his last letter on revivals, No. 7, proposes that the preacher labor to bring the sinner to resolve that he will repent and submit to God. This resolution he defines to be a determination, promise, or purpose of heart, to do the very work that God requires—at the very time God requires—in the manner that God requires, *i. e.* in view of God's word, and in dependence on the aids of the Spirit—with the full intention of fulfilling this resolution—and he considers this resolution, as the answer of his heart, not to man but to God, in view of the divine requirements. Some difficulties have occurred to my mind, which I would state in your valuable paper, in the hope of gaining relief. This resolution is to be made, if I understand the writer, while the sinner is in an impenitent state; consequently, while his mind is carnal—at enmity against God.—Now while he is the enemy of God, he is to be led to resolve from the heart, that he will submit to God, love God, and be his child. Is such a resolution possible in the nature of things? Was it ever made? Is it not a resolution to which the sinner is totally averse; which if expressed by the lips or the pen, would be directly opposite to every desire of his soul, and in which, therefore, he would be the abhorrence of God. I know that the sinner is bound to the exercise of immediate repentance—that he is able to repent—and that if he does not repent it is because he does not choose to; but does the sinner know, can he know any thing of a determination of heart to repent before he does repent; a determination of heart to do what he experimentally knows nothing about, and while he supremely loves its opposite? A. R. A. speaks of numbers who make this resolution, who never fulfil it. This is not surprising. They know not what they promise. A promise may ensure the payment of a debt, but not right affections of heart. Thousands have determined, and this on the dying bed too, that they would repent and go to heaven; but alas! they have found it easier to promise than to submit, for the carnal mind is enmity against God; it is not subject to the law of God neither indeed can be. The apostles did not tell sinners to resolve to do their duty, but to do it; to repent and turn to God. And I think revival ministers had better keep to the same course. The resolutions determinations, and purposes of sinners are worth very little. Yet I submit my difficulties, hoping that your valuable correspondent, with whome I in the main agree, will throw more light on the subject. N. Y.

P. S. I would not be too critical with so able a writer, and with a man of so good a spirit, as this. But in the same piece is an expression, on which I would make one inquiry. It is this: *while the sinner is actually endeavoring to give his heart to God.*" Does the impenitent sinner endeavor to give his heart to God, or have any wish to? Does he not hate God, and remove far from him? Does not the above expression imply that the sinner is willing to give him his heart? But who is the sinner in distinction from his heart?

### INQUISITION IN NEW-YORK.

The following case of Roman persecution has recently occurred in New-York. A young woman, residing in Newark, was in the practice of coming to the city for confession, absolution, and popish instruction from——a Roman priest. At length she learn' so much of Protestantism, from the family where she lived, that she desisted from attending confession and the mummeries of Popery. After a time, she visited the city, and not returning to her abode for some days, her employer followed in pursuit of her. The information he received, convinced him that she was illegally detained by force, by the priest and his devoted tools. The usual legal process was resorted to, and in consequence she was discovered. She was confined in a private chamber, where she had often been visited by the priest, and urged to make confession, and threatened with further severe punishment if she would not confess, submit to the priest, and return to the Roman faith. She was of course liberated by the civil law, and is now fully clear of the American Inquisition, *until they can seize her again.* The names of all the parties can be given.

A PROTESTANT.

☞ *The above note is from a clergyman in the city of New-York.—Protestant.*

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*Private Fastings.*—Perhaps their is no duty more positively enjoined upon us in the Bible, or the propriety of which is more universally acknowledged by the church than that of fasting. But for some reason or other, it is very generally, and to a very criminal degree neglected. In running our minds over an extensive circle of christian acquaintance, we can now recollect but few, who to our knowledge, have any thing like regular and set seasons for fasting. An important inquiry here arises. Is not their neglect of this rational and scriptural duty one of the greatest reasons why the love of many waxes cold, and why they live so far from spiritual life? The experiment will prove to all who practise it, that fasting goes very far in preparation for communion with God, in clear and discriminating holy exercises. We do not believe that eminent attainments can be made in holy living, without practising a self-denial, which has such a healthful tendency upon the intellectual and moral faculties. In consulting the histories of patriarchs, and prophets, and apostles, and even of Christ himself, we find that they were "in fasting oft." So was it with Baxter, and Edwards, and Brainerd and others, whose very presence shed a holy influence wherever they went. We call upon our readers who live in the neglect of this duty, and yet aim at holy living, to examine this subject, and make an experiment, although it may be attended with some inconvenience to flesh and blood. To live any other than a spiritual life, is to drag out a miserable existence. The darkness and wretchedness which grow out of uninterrupted self-indulgence are not however, the only evils resulting from such a state of heart. The christian thus situated, sheds an unhallowed influence on all around. He robs, not only himself, of high enjoyments, but also the church and the world of a service which he is bound by every reasonable consideration to render.

We indulge the hope that the duty of private fasting may be more frequently and earnestly inculcated, both from the pulpit and the press, than it has been in times past, and that the practice of this self-denial for Christ's sake, will obtain universally in the christian church.—*N. Y. Evangelist.*

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### PLAIN QUESTIONS TO CHRISTIANS.

1st. Whose cause do you promote, while you slumber over the desolation of Zion: Christ's cause, or the cause of the adversary?

2d. What becomes of the plighted vows which you left at the altar of God, when you can see immortal souls thronging the road to *eternal death*, without pointing them to a Refuge from the dark and dreary abodes of the damned, or warning them to flee from the wrath to come? Where will the blood of these souls be found at the last great day?

3d. Has the law of the Forgiveness recorded in the 18th chapter of Matthew been repealed? If not do you obey that law? If you do not obey it, then what is the amount of *your guilt* in not obeying it.

4th. The angel having the everlasting gospel has commenced his flight through the earth. Do you know it? And with what interest do you watch his progress.

5th. With how much complacency, think you does the Saviour look upon you, when you chant to the sound of the viol, but are not grieved for the afflictions of Joseph? Amos vi, 3, 4, 5, 6,—*W. Recor.*

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From the (Hudson) Obs. & Tel.

*Revivals on the Reserve.*—We are gratified to learn, that the Churches on the Reserve are, at length, beginning to experience a season of refreshing from the presence of the Lord. In various places there are hopeful appearances, and in some, interesting revivals. An agent for this paper writes, that he was detained four days in a place, where anxious sinners were inquiring, "what shall we do to be saved?" In two adjoining towns, he says, that a spirit of anxious inquiry pervaded almost every family, who had been at all within the reach of religious influence. We hope soon to be able to state particulars.

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*Magnanimity of Lawyers.*—We are credibly informed, that as the fruit of the temperance reformation in this county, the practice of the lawyers has decreased from one fourth to one third; and yet our most distinguished lawyers are among our most efficient promoters of temperance. This we call true magnanimity.—*Obs. & Tel.*

*A Counterpart.*—A distiller in this county, not long since, ordered his paper stopped, for the magnanimous reason that it had ruined his business. He cared not how many orphans he made, or how many premature graves were dug, if so be he could make his thousand dollars a year.—*Ibid.*

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*Lafayette.*—The National Gazette contains the following translation of a letter from General Lafayette to his venerable friend, Mr. Duponceau, of Philadelphia, dated Paris, August 8th:

"We have just accomplished, my dear fellow soldier, a wonderful revolution. I received at Lagrange on Tuesday morning, the 27th ult. the Ordinances of Charles X, declaring us to be in a state of slavery.—On the same evening I repaired to Paris, where I found a salutary fermentation. In a three days' conflict the people of Paris have vanquished the Royal Guards, the Swiss and the Body Guard: the tri-coloured flag floats every where; and on the morning of the 31st I felt warranted to write to Charles X. a note stating to him my opinion —(which he had asked through General Talon)—that 'reconciliation was impossible,' and that '*the Royal family had ceased to reign!*'

"The Parisians manifested a degree of courage, intelligence, disinterestedness, and generosity, surpassing all that you can conceive. Not a single Royalist, not a woman was insulted. The people fought only those who fired at them, with cannon and musketry. The vanquished experienced the most generous humanity. The regiments of the line submitted successively to the public will. Much blood was shed but the people have triumphed, with admirable despatch, sagacity and bravery.—We have come to the conclusion that, under the circumstances in which France is placed, it would be proper to rally all opinions, or the various parties, under the safeguard of a constitutional throne, with popular institutions. We have chosen the Duke of Orleans, whom I esteem more and more as I know him better. The Chamber of Deputies has acted as the organ or interpreter of the French people, in laying down conditions, and offering him a crown, for which he acknowledges himself indebted to the will of the nation. Such, then, is our situation, and fifteen days have not yet elapsed since the ordinances appeared! I send you the short speech which I delivered yesterday. I shall continue to hold the command of the National Guards of France, who are organizing in every direction. My son George is with me. Levasseur received a dangerous wound, and his life was despaired of three days ago; but he is better. Adieu—a thousand friendly wishes."

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In pronouncing sentence on Saturday, upon two persons who were convicted of beating their wives, His Honor the recorder, declared it to be the firm determination of the members of the Court, to carry the severety of the law to its utmost limit, in measuring out the degree of punishment to such outrages upon the peace of society. The Court will find themselves powerfully sustained by the moral sense of community, in the prosecution of their purpose, and although they cannot expect to eradicate depraved passions from the human heart, they may by holding up the sword of the law, partially deter those inflamed passions from the infliction of brutal revenge. No tears can be shed at his doom who claims to treat a female as if she were a beast of burden.—Jour. Com.

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*Miraculous Escape.*—On the thirteenth inst. as Mr. Dygert was crossing the Mohawk bridge at this place with a heavy load, he was met about the centre by another team, conveying five persons, when suddenly the timbers giving way, their whole burthen of 6 men, 4 horses, and 2 wagons, was precipitated, with falling plank and timbers into the deepest part of the river, a distance of 30 feet; yet wonderful to tell, no serious injury was sustained by man or beast! a few slight cuts and bruises, together with the loss of their wagons and some of their military equipments, carrying by the men to rifle parade of the day, (and we may add the fracture of the bridge, which is still impassable,) being the sum total of damage occasioned by this truly singular accident.—*Little Falls Peoples Friend.*

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*Anecdote.*—One day after addressing a number of natives on the bank of the Ganges, Mr. Thomas, the first Baptist minister that preached in Bengal, was accosted by a Brahmin as follows: "Sahib, don't you say that the devil tempts men to sin?" 'Yes,' answered Mr. Thomas.—'Then,' said the Brahmin 'certainly it is the devil who is in fault; the devil, therefore, not man, ought to suffer punishment.' While the people discovered by their looks their approbation of this mode of reasoning, Mr. Thomas observed a boat with several men on board sailing on the river; and with that facility of reply for which he was so distinguished, 'Brahmin, do you see yonder boat?' 'Yes,' said he. 'Suppose,' added Mr. Thomas, I were to send some of my friends to destroy every person on board, and to bring me all that was valuable in it; who ought to suffer the punishment, I for instructing them, or they for doing the wicked action?' 'Why—answered the Brahmin with some emotion, 'you ought to be put to death together.' 'Yes, Brahmin,' said Mr. Thompson, 'if you and the devil sin together, the devil and you will be punished together.'—*Bap. Magazine*

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It was reported in London that the delay in swearing in the Duke of Norfolk as privy Counsellor, was from the difficulty of finding a Testament in the palace.

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Love is the fulfilling of the Law.


## Canal Transportation.

### HUDSON & ERIE LINE.

### ALLEN, TIBBITS & CO.

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED

in connection with Pattison & Hart's Line of Tow Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steam boats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo*,
E. FOLSOME, *Lockport*,
ALLEN, TIBBITS, & Co. *Rochester*,
JAMES MOORE, JR. *Syracuse*,
JOHN T. TROWBRIDGE & Co. *Oswego*,
BUTLER, M'DONOUGH, & Co. *Utica*,
J. H. HOOKER } *Troy*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany*,
THO'S. M. SOUTHWICK, } *Coenties Slip*,
P. HART, JR. } *New-York*.

April 9th, 1830. 15tf

THE copartnership existing between the subscribers expires this day, by its own limitation. We return thanks to our customers for their liberal patronage, and solicit those whose accounts or notes are now due, to call and settle without delay. Settlement may be made with either of the subscribers. ISAAC PRESTON,
REUBEN M'REERY.

Rochester, 14th Sept. 1830. 39tf

I DESIGN to continue the business of BOOT and SHOE MAKING, at the old stand, No. 30, Carroll st. and to keep on hand a small assortment of good work, which I shall sell low for Cash. ISAAC PRESTON.

Rochester, 14th Sept. 1830. 39 tf

A SLIP, No. 96, for Sale in the 3d Presbyterian Church in this village. Enquire at this office. 39 3w

SALT.—500 Bbls. Salt, in fine order, just rec'd and for sale at $1.44, by HILL & PEET.

Sept. 18, 1830. 38tf

Surrogate's Court.
In matter of Real Estate.

ON reading and filing the petition of Henry B. Williams, administrator of the Estate of Thomas Morgan, late of Rochester, deceased—and on examination of his accounts presented therewith—It is ORDERED, That all persons interested in the Estate of the said Thomas Morgan, deceased, be and appear before me, O. E. Gibbs, Surrogate of the county of Monroe, at my office in the village of Rochester, on Saturday the sixth day of November next at ten o'clock in the forenoon of that day, to show cause, if any they have, why the whole or so much of the real estate whereof the said Thomas Morgan died seized, should not be leased, mortgaged, or sold, as shall be necessary to pay his debts. O. E. GIBBS.

Dated Rochester, Sept. 23, 1830. 4w39

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now recieving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.

Rochester, Sept. 6. 38tf

## FURNITURE,

OF ALL KINDS, MADE AND SOLD AT THE

### Cabinet Warehouse

Near the East end of the Bridge Main-st., Rochester F STARR.

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

Rochester, 16 March, 1830

## CLINTON HOUSE,

EXCHANGE-STREET, ROCHESTER.

EASTUS SMITH, late of the Mansion House Utica has become the lessee of this splendid establishment having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices, makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous inkeepers can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June 1830. 26 tf

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

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

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.

East Rochester North st. one door north of Main st.
Aug. 27, 1830. 3m 35

LECTURES on Universalism, by JOEL PARKER, Pastor of the 3d Presbyterian Church, Rochester. Just published and for sale at the office of the Rochester Observer. Subscribers are desired to call for their books.

Aug. 25th, 1830. 3w34

## SEPTEMBER, 1830.

### ROCHESTER CASH STORE.

### HILL & PEET,

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

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

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

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

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

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


CHRISTIAN ALMANAC For 1831.—Agents that have engaged to take the Christian Almanac for 1831, are informed that they have arrived and are ready for delivery at the office of the Rochester Observer, and at the deposit of Alvah Ingersol in Buffalo. It is expected the Almanacs will be taken as soon as practicable after this information shall be received. This is important, to relieve the pecuniary burden which many months anticipation of sales necessitates. Sept. 17.


FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. Terms $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises HOSEA PRATT.

Brighton, April 16, 1830. tf56

HARMAN, JONES *House and Sign Painter, Glazier &c.* No. 42 Main-st. keeps constantly on hand an assortment of Paints, Oil, Sp'ts Turpentine, Sash, Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color, ground and mixed fit for use. He will also do country jobs and furnish all materials for the same. Windows furnished of any size in good style very cheap. May 24, 1830. 22 6m

APPRENTICE & JOURNEYMAN wanted in the business of *Carding Cloth Dressing and Woollen Manufacture.* The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known.—Inquire at this office.—June 4. 23 tf

WM. H. WARD & Co. (MARBLE FURNACE, *Carroll Street,*) have just received a full *supply* of **GOODS** Rochester, June 2, 1830.

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


*Northern District of New York, To wit:*

Be it remembered, That on the seventeenth day of June, in the fifty fourth year of the Independence of the United States of America, A. D 1830, Joel Parker of the said District, hath deposited in this Office the title of a book, the right whereof he claims as author, in the words following to wit: Lectures on Universalism, by Joel Parker Pastor of the third Presbyterian Church, in Rochester: Buy the truth, and sell it not. Prov. xxiii. 23 In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned," and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints."

R. R. LANSING,
*Clerk of the District Court, for the Northern District of New York.*

STATE OF NEW-YORK }
SECRETARY'S OFFICE. }

*Albany, July 22, 1830.*

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George B. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Mary Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG,
*Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.

JAMES K. LIVINGSTON, *Sheriff.*


DEFAULT having been made in the payment of a certain sum of money secured by an Indenture of Mortgage, bearing date the first day of August 1828, and executed by Hubbell Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber G of mortgages, page 411, and has been duly assigned to the subscribers, the amount now due on the said mortgage being $283.75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: All that certain piece or parcel of land, situate, lying and being in the town of Gates, in the county of Monroe, and state of New York, and is that part of the said village of Rochester, heretofore called Frankfort, that is to the east half of lot number two hundred and sixty four (264) reference being had to a certain map of said Frankfort made by Bostwick Wright, will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe on Friday the 29th day of October next at 10 o'clock in the forenoon of that day. Dated August 6, 1830.

JOHN C. NASH, Atty. NATHAN NICHOLS.
6w35 Assignee

DEFAULT having been made in the payment of a certain sum of money secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and [illegible] executed by Simon Hart, to Jedediah Bushnell and by him assigned to the subscribers in the sum of [illegible] hundred and eighty-one dollars and twenty-nine cents being one thirteenth of the estate. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage the premises therein described, to wit: All that certain piece of land situate in the town of Greece county of Monroe and state of New York, known as part of Lot No. eight (8) in township number one, [illegible] range, bounded on the south and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and at the distant therefrom as to include two acres of land will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL.
Whittlesey & Mumford, Att'ys. Assignee.


*To exonerate from Imprisonment.*

On the petition of Orders Wilder, of Gates Monroe County, Insolvent Notice first published August 25th 1830 requires all creditors to appear before Hon. Moses Chapin Esq. First Judge of Monroe County courts of the state of New York at the office in Rochester, on the eighth day of November next at 10 o'clock in the forenoon. 10w


AGENTS FOR THE OBSERVER.

| | | | |
|---|---|---|---|
| Albion, | Noah Ingersoll | Fairfax, | Rev. J. Moore |
| Alexander | ——P. M. | Farmington, | Rev. W. Knowlton |
| Alden | J. Freeman | Leroy, | Mr. Pharis |
| Attica | G. B. Rich | Lima | G. Gilbert |
| Angelica | S. S. Haight | Livonia | J. Drummond |
| Angell's Corners | A. Angell | Le Roy | A. D. Harroll |
| Buffalo | Alvan Ingersoll | Pittsford | Wm. Lee |
| Barker Hall | J. Barker | Lancaster | Rev. H. Gregg |
| Batavia | W. Seaver | Medina | Thomas Ellis |
| Brockport | B. W. Gould | Niagara Falls | Rev. A. Foote |
| Byron | L. Clark | Newark | T. Partridge |
| Bergen | Rev. B. Clapp | Naples | Dr. Potter |
| Bath | H. W. Rogers | Nanda Valley | S. G. Tyler |
| Canandaigua | Wm. Aulls | Orangeburgh | [illegible] |
| Collins | C. Rose | Ogden | Walter Wright |
| Clarkson | Rev. B. Lane | Penn Yan | T. J. Sexton |
| Clarendon | W. B. Dailey | Perry Village | N. Bodwell |
| Caledonia | J. R. Clark | Prattsburgh | Rev. [illegible] |
| Cohocton | John Clark | Perry | T. Howard |
| Dunkirk | Dr. Williams | Palmyra | Rev. A. M. Campbell |
| Dansville | Villg. S. Shannon | Pittsford | Joshua Lovell |
| East Ridge | S. T. Fairbanks | Richmond | E. Gilbert |
| East Bloomfield | A. Adams | Rushville | C. Loomis |
| East Avon | N. Doolittle | Royalton | Chester Bennett |
| Fowlerville | W. Fowler | Scottsville | C. Filer |
| Franklinville | L. C. Hyde | Seneca Falls | Wm. Mendeson |
| Griffin's Mills | J. Wadsworth | Sheldon | E. Baldwin |
| Geneva | A. B. Hall | Vienna | Dr. Bush |
| Gorham | Rev. Mr. Gaylord | Victor | Wm. Bushnell |
| Holmes | E. Pond | W. Bloomfield | G. R. Fitch |
| Genesee | E. N. Buel | Warsaw | Dr. Frank |
| Hunt's Hollow | Rev. P. Smith | Willson | Dan'l Hudson |
| Holley | A. Hamlin | Westfield | H. Couch |
| Howard | Rev. L. Barrett | West Henrietta | J. Dixon |
| Hopewell | Rev. Mr. Flagler | Yates | S. Pepper |

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# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. FRIDAY, OCTOBER 15, 1830. VOLUME IV. NO. 42.

ROCHESTER, MONROE CO., N. Y.
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TERMS.

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### DOCTRINE OF ELECTION AS VIEWED BY THE METHODISTS.

The last Christian Spectator contains a Review of the Doctrine and Discipline of the Methodist Episcopal Church. The writer quotes from the Methodist Book of Discipline the following statement, and then adds the subjoined comments on it. —(Utica) *Chr. Journal.*

"God *from* the foundation of the world, foreknew all men's believing or not believing. And according to this his foreknowledge, he chose or elected all obedient *believers* as such, to salvation, and refused or reprobated unbelievers as such, to damnation. Thus the Scripture teaches us to consider election and reprobation, according to the foreknowledge of God, from the foundation of the world."

Before we proceed to examine this scheme, we shall advert to a gross and obvious inconsistency in the statements of this work, respecting election and reprobation. In the passage before us, we are expressly told that election and reprobation are *past* acts of God, ("elected," "reprobated,") resulting from his foreknowledge. And surely if they are so, they must have existed from *eternity;* since the divine foreknowledge, out of which they spring, past from eternity have presented all the reasons which could ever dictate such acts. Yet, in the very paragraph which precedes this statement, we are told, that election is not a past act, but one which takes place only "in the flesh," i. e. at the instant of conversion! And how is this proved?—Let our readers look at the following passage.

"God calleth Abraham 'a father of many nations,' although not so at that time. He calleth Christ 'the Lamb slain from the foundation of the world,' though not slain till he was a man in the flesh. Even so he calleth men, 'elected from the foundation of the world;' though not elected till they were men in the flesh. Yet it is all as before God, who knowing all things from eternity, 'calling things that are not as though they were.'"

This evasion is too palpable to mislead any one, whose mind is not already predisposed for the reception of error. It takes for granted the very thing to be proved.

In the case of Abraham and of Christ, we start from an acknowledged *fact*, and inquire why this fact is spoken of as existing before it actually took place. Thus it is an acknowledged fact, that the death of Christ took place in *time*, and we see, at once, that he is spoken of as "slain from the foundation of the world," because he was so in the divine *purpose of foreknowledge*. But is it an acknowledged fact, that God's "election" of his people takes place only in *time? Prove* this to be the fact, and you may *then* draw a parallel between the language applied to the election of the believer, and the death of Christ—you may *then* account for the former's being called eternal as well as the latter, on the principle that although neither eternal in fact, they were so in the divine council and foreknowledge. But until you have first proved that God's election of his people does take place only in *time*, there is no room for explaining away the literal import of those passages, which declare it to be "from the foundation of the world," i.e. eternal. Your evasion is exactly that of the Unitarian, who sets aside Christ's express declaration of his pre-existence, "before Abraham was, I am," by saying, that Christ pre-existed only in the foreknowledge of God, who "called things that are not as tho' they were." On this principle of interpretation, every declaration of God as to past events, may be instantly set aside. Though he speaks to men, and in the language of men, it may always be pretended that he is speaking, not in accordance with *their* modes of apprehension, but with his own—that he is "calling things that are not as though they were." The doctrine which cannot be supported without doing such violence to the Scriptures, cannot be that Gospel which was to be preached to the poor.

So much has been said by the Apostles on this subject, that *some* doctrine of election must be admitted to exist in the sacred volume. It remained only to strip that doctrine of all its force and influence, by changing the *object* contemplated in the purpose of election. According to the Apostles Peter and Paul, that object is, *making them holy and keeping them so*, as a preparation for eternal life. Holiness is the indispensible condition of salvation.—On this condition, eternal life is offered to all, through the blood of Christ; and all, as moral agents, have full power and ability to comply with this condition, without the slightest intervention of electing grace.—"Ye *will* not come to me, that ye might have life," is the melancholy character which Christ has given of our whole race. Shall he then have died in vain? No.—By the counsel of eternal wisdom, a "seed is "given" to serve him, in undertaking the mediatorial office, who should be *made* "willing in the day of his power." These are his "sheep," the "elect," the "predestinated;" and the object contemplated in their election, as stated by the Apostle, is, "that they should be *holy*." "Whom he did predestinate, them he also *called*."—But Arminianism *changes* the object.—Men, on this scheme, are elected, not to holiness, but to salvation. They are predestinated, not to be called, but saved.—And, as holiness is the acknowledged condition of salvation, a "conditional" election or predestination is thus made out.

This delusive scheme is instantly set aside, by coming back to the true nature of election as described in the Scriptures—"elect—unto *obedience*;" "predestinated" to be "*called*;" chosen, "that we should be holy." Where now is conditional election? Adhere to the Apostle's definition of election, and the book of doctrine and discipline will read, "God elected all obedient believers *as* such," "unto obedience," i. e. he chose them as obedient that they might become obedient! It is thus, that the word of God is perverted, to weaken or destroy the influence of its self abasing doctrines on the hearts of sinners. The election of which the Scriptures speak, is antecedent to holiness; that maintained by Arminians is consequent upon it. The one is the cause, the other the effect. The one establishes the grace of God, the other sets it entirely aside.

### THE SPIRIT OF A CHRISTIAN.

The following anecdote from the Memoir of Dr. Hopkins, just published, affords a fine illustration of the happiness produced by the display of a Christian spirit. If the infidel and the worldling would bring their principles to a test, let them ask themselves how Dr. Hopkins would have felt and acted in the case here stated, if he had been a disciple of their school.

The Rev. David Sanford, late pastor of the church in Medway, Mass. had at an early age received a liberal education.—The intention of his parents was to prepare him for the ministry; but being destitute of religion when he arrived at manhood, his attention was directed to agriculture. As a farmer, he was located in the town of which Mr. Hopkins was the minister. They married sisters. But although thus nearly related, Mr. Sanford was a bitter opposer of the religion and preaching of his brother Hopkins. To him the preaching of Mr. Hopkins appeared contemptible and foolish; and on this ground he justified himself in giving only an occasional attendance on his ministry. But although he thus sought to justify his neglect of the instituted means of grace, his conscience was by no means easy. As an evidence of his state of mind at this time, and the rankling opposition of his heart, he afterwards mentioned, that while at work on his farm, on removing a log which had become embedded in the ground, his attention was directed to a number of very minute, and to him uncommon animalcules. After observing them for a moment, he thus expressed the rankling feelings of his heart: "Hopkins says that nothing was made in vain, and for what were you made?" At the same moment crushing them beneath his feet, he continued, "There that is what you were made for." "Yes," said a voice within, which spoke the language of conscience, "they were made to show forth the enmity of your heart against God."

While thus indulging feelings of bitterness against the government of God, and for righteousness' sake, against his brother Hopkins, the settlement of an estate belonging to their wives' family, made it necessary for the brothers-in-law to have frequent intercourse with each other. At one of those meetings, Mr. Sanford indulged his rankling spirit, by endeavoring to irritate his brother Hopkins. At length he succeeded. Mr. Hopkins left his brother's house in anger. To Mr. Sanford, the irritation of Mr. Hopkins was a triumph. "There," said he to his wife, "there goes your saintly brother. He professes to be a Christian, and is always insisting upon the necessity of a change of heart; see what a heart he has exhibited." "And," said Mr. Sanford, when afterwards relating the circumstance, "I felt that I had triumphed, and that was to me a night of joy. I had gained an advantage; my foot was on the neck of brother Hopkins, and I was determined to keep it there." But next morning, Mr. Hopkins called upon his brother at an early hour. "I want to see your family together, brother Sanford." When the family had assembled, he proceeded: "Last evening I was angry; mine was not the spirit of the Gospel. I have done much to wound the cause of religion, and to prejudice you against it. I have had no sleep to-night, and I cannot hope to receive forgiveness of God, until I have asked your forgiveness. Brother, will you forgive me? and oh! do not form your opinion of religion from what you have seen of its influence in my example." "And," said Mr. Sanford, "as he left my house, his eye fell upon mine, and it pierced my heart. That placid look spoke of peace within, and of peace to which I was a stranger."

The conviction of an essential difference between his brother's affections and his own, which then fastened on the mind of Mr. Sanford, never left him, until he hoped that in a new and higher sense he could call his brother Hopkins, *brother*.

Soon after his conversion Mr. Sanford became a preacher of the Gospel, and was the instrument of great good to the people over whom he was settled. In one revival among them, more than a hundred, who gave evidence of a saving change, were united to his church.

In connection with the anecdote related above, the biographer of Dr. Hopkins, states that the occasion referred to was the last in which Dr. H. was ever known to exhibit an emotion of anger. More than thirty years afterwards, he mentioned to his successor in the ministry at Newport, that for more than thirty years he had not felt an angry emotion, and continued, "nor do I think it probable that I shall ever feel another." That sleepless night had made a durable impression on his mind.

### WHAT THE TIMES DEMAND.

The cause of Christ requires of laymen a far greater amount of personal exertion. Suppose ye, that in apostolic times the claims of religion would have required of a disciple, nothing more than a small portion of his income? No; when the time was come for the church to be enlarged, they that were scattered abroad, went every where preaching the word. Now we do not say that you are required to be preachers; but we do say that religion requires you to consider the promotion of piety in the hearts of men of more importance than any thing else. The management of the religious charities of the day belongs to you. It is now done principally by the Clergy. Its tendency is to render them secular. It makes them men of executive energy, rather than of deep thought, and commanding eloquence. The cause would gain much by a division of labor. Brethren, you are called upon to come forward and relieve us from this service. But yet more, every man who knows the value of the soul, may speak of its value to his neighbor. Any man of ordinary abilities, who feels the love of Christ, may give profitable religious instruction to youth and children. The promotion of piety, in the hearts of others, should enter as much into every man's daily arrangements, as the care of the body that perisheth.—When this spirit shall have become universal, something will be done.

Do you say you have not the requisite information? I ask does it require much information, to remind men that they are going to the judgement seat of Christ. But I say again, why have you not information? That intellect is by far the most valuable, as well as the most improvable possession, with which God has entrusted you; why have you not rendered it a better instrument, to serve Him. Every Christian, in such a country as this ought to be a well informed man.

And lastly, as I said before, the cause of Christ requires of private Christians, as well as of clergymen, deeper humility, more fervent piety, and a life of closer communion with God. Your money and labors, as well as our studies and preaching, will be despised, unless they be the offering of holy hearts. All, all are utterly valueless, unless the Spirit descend upon us from on high. Our alms will be as water spilled upon the ground, unless our souls are inflamed with the love of Christ, and our hearts temples for the residence of the Holy Ghost.—*Dr. Wayland.*

From the Philadelphian.

### PARSIMONIOUS CHRISTIANS.

There are thousands of professing Christians in our country, and in the Presbyterian church, who appear to love a dollar more than their Saviour's cause; and consequently more than the Saviour himself. They admit the truth of Christianity; and believe that sinners must be convinced of sin, and be converted from it, by the preaching of the Gospel, or the reading of the Scriptures, or religious education, or some of the other divinely appointed means of grace, if they expect ever to escape endless misery; but not a dollar will they give to promote the application of any of these means. They have good farms, or are engaged in profitable business; they have an abundance of annual income to supply all their domestic wants; they attend church on Sundays; read over a few chapters in the Bible every week; they have been baptized and admitted to the Lord's table; but not one dollar a year will they give to send the Gospel, or the Bible to their destitute fellow citizens; not one dollar for the dissemination of religious tracts; not one dollar for a religious newspaper; not one dollar in aid of Sabbath Schools; not one dollar for the advancement of any and all of he interests of the Redeemer's kingdom in our fallen world. Oh! I have seen many such Christians. They have curiosity to hear a stranger preach; but if they learn that he seeks some little contribution from them for benevolent purposes, they will absent themselves from church, or come with a cent, to be carried cautiously into the receptacle of charity. If they are solicited to stop after service is over, and give in their names for a dollar, they shoot out of the house like an arrow, at the word *amen;* and drive home as they would could they behold their barn on fire.—They mutter as they go because their pastor let "one of these travelling beggars into his pulpit," to bother them about the benevolent operations of the age: and they conclude their minister would do well to get his own salary paid, before he undertakes to send money out of the parish to the people west of the mountains.

The pastor, poor man! is more than half of their mind; and therefore he rarely says any thing to his people about the important charities of the day, which he believes are to be instrumental in reforming the world. He looks to the rich city congregations to support all the Bible, Tract, Missionary, Education, and Sabbath School Societies; and he prays God to bless them abundantly. As for his people, "they are poor." Yes, he has a hundred farmers in his congregation, worth from five to fifteen thousand dollars each, above every debt; but they are *poor spirited;* not "poor in spirit;" they have little ready money: he can hardly get his salary of three hundred dollars a year; and should he press them, they would relinquish their seats and leave his ministry.

Well, this, in my judgement, is the best thing they could do; for they are not likely, under his ministrations, to be weaned from the idolatry of a dollar. They will never probably learn from this pastor, who cares more for his salary than for the cause of his Master, that if any man supremely loves the world, or the things of the world, the love of the Father is not in him. It is like people, like minister.—Both are parsimonious. The preacher dares not do his duty, and trust God that he shall verily be fed; and his people do not realize, that all the exertions of Christians to illuminate, reform, and bless mankind are worth one of their dollars.—The money of other people is not so precious as their own: nor have their neighbors such need as themselves to get all they can, and keep all they can get.

Such parsimony as this is perdition to many professing Christians. They are wofully deceived about the nature of practical godliness. It cannot exist in the head without affecting the heart, and producing benevolent conduct. That man who has money enough for the comfortable support of himself and family, and money to be put out on interest, or expended in the enlargement of his farm, or devoted to the increase of his stock in trade, but no money for the spread of the Gospel among the destitute, or for the religious education of the rising generation, either has not been well taught by his minister, or is wholly destitute of evangelical religion. Hundreds of unbelievers who liberally circulate their deistical tracts, are more like Christ than many of these, mean, parsimonious professors, who are wholly destitute of public spirit.

From the Record of the Times.

Rev. Dr. Tuckerman, in a communication to the Editors of the Boston Daily Advertiser, urges the providing of School Books at the public expense, for the poor of the city. He says the city furnishes *fire arms* for those of the militia who cannot afford to purchase them—and does the public safety less imperiously require "the good education of every child in the city?"—Dr. Tuckerman is right, while the governing world is wrong. Our standing army is furnished with whiskey, in quantities sufficient to make drunkards of them all, while not one cent is furnished for the moral and religious instruction of the men.—The precepts of the Bible, if practiced and obeyed, would render our soldiers able-bodied, faithful and humane,—the very contrary of which is produced by whiskey. *Fire arms* are furnished to the poor of the militia, to prepare them to defend their property from a foreign attack, which may never come upon them. The children of the poor are suffered to grow up in ignorance; the direct tendency of which is crime, State prison, and death. In a well educated, and consequently virtuous, community, property is comparitively safe from depredation; but where ignorance abounds, there is to be found vice, wretchedness, and every evil work. Educate the rising generation in the ways of virtue and religion, and we shall do more for the security of our happiness, and the permanency of our liberties, than, without this, we could do with brazen walls and millions of bayonets.

The Editor of the Philadelphian says:

The question has been agitated for ages past, whether men are *active* or *passive* in regeneration. The answer given must depend on the use of the word REGENERATION. If regeneration denotes that moral change in man which is requisite to his salvation, then man in changing, in turning, in all the moral agency in which this change consists, is *active;* for in every thing a man does he is *active*. If regeneration is applied *exclusively* to that divine moral suasion which God exerts, then *God is active* in regeneration and man is acted upon. Still, however, God acts upon man as an active being, and not as a passive instrument in turning to God. He is passive in no activity. In our apprehension, *regeneration* is the influence exerted by God to make a man a new, holy, moral agent; *conversion* is the change of a sinner's moral agency, which results from regeneration; and in conversion, that is, in turning to God, in believing the Gospel, he is as active and free as he ever was before his rebellion against God; or will be after the commencement of his spiritual activity, in going on unto perfection.

GENEVA, Oct. 4, 1830.

*Mr. Editor:*—As the appeal of the A. H. M. S. to the friends of missions in the No. of the Home Missionary for the present month is peculiarly appropriate for the congregations, auxiliary associations, and individual helpers of the cause, within the "Western Agency"—as applications for aid have of late been unusually numerous and important.—as our pledges are now very great in behalf of the missionary field, and our need of help peculiarly urgent; allow me to ask you to publish *the appeal* in your paper this week.

Yours truly, M. P. SQUIER, Cor. Sec. of the Western Agency for A. H. M. S.

### AMERICAN HOME MISSIONARY SOCIETY.

*The Treasury.*

As the season is approaching when the friends of the Home Missionary Society are expecting to make their annual contributions to its Treasury, it becomes our duty to make known its pecuniary condition and wants. This, at the present time we should do with much fear and trembling, were it not for the numerous and unequivocal indications, every where exhibited, of an increasing public interest in the object and plan of the Society. These indications we contemplate with fervent gratitude to God. They confirm our faith in his goodness, and encourage us to prosecute with increasing vigor and confidence the great work assigned us.

But while it is delightful to witness every year and every month a constant advance in the business and usefulness of the Society, as well as in the interest and affection with which it is regarded by the Christian public generally, yet seasons have not unfrequently occurred when the contributions of the benevolent have been inadequate to sustain its expenses, and the Committee have become personally responsible for such amounts as have been found necessary to meet existing demands upon the Treasury. Such a season is the present. The mercantile and other embarrassments of many parts of the country, during the last year, have greatly diminished the receipts of the Society, while the same causes have contributed to extend the field, and increase the amount of its expenditures. By these means the Committee have been reduced to the alternative of withholding their aid from the needy, in many instances, against the most thorough conviction of their worthiness to receive, or else of making appropriations in advance of their income. They have chosen the latter; or rather, the character of the business assigned them by the Society has imposed on them the necessity of thus anticipating its income, or of ceasing to prosecute its benevolent designs. The pledges of the Society are accordingly at the present time more than $30,000. More than this amount must be expended by the Committee within the coming twelve months, to redeem their present pledges, while the Treasury is now overdrawn, and the Committee are personally responsible for several thousand dollars. This fact we are authorized to state, not by way of complaint, but simply to apprize the friends of the Society of its necessities. It must be sustained with a more liberal hand, or its operations cannot be extended in any due proportion to the wants of the destitute, or the expectations of the Christian community.

Nor would the Committee be understood to intimate, by the publication of these facts, that they feel in the least degree discouraged by the present pressure of their pecuniary affairs. Their confidence is unshaken, that while they are yet speaking in this statement of facts, the friends of missions are even now ready and waiting to bestow what is needed. We might almost as soon be persuaded that God will cast away his people whom he foreknew, as that his people will suffer the Home Missionary enterprise to languish for the want of means to sustain it. Yet it must languish unless its friends give it a more prominent place in their contributions than they have done hitherto. This they will do in proportion as they become fully apprized of its comparative claims. Our object, therefore, in this article, is to invite the friends of missions to reflect on the magnitude of the work which, in the providence of God, has devolved on the Home Missionary Society. Let it be remembered, that the appeal of this Society is on behalf of their fellow citizens, their kindred according to the flesh. Let it also be borne in mind, that its object is identified with the eternal salvation of millions of the present and future inhabitants of this land.—And let it be remembered, that God has hitherto crowned its efforts with extraordinary and unexpected success. In the four years of its existence, up to the 12th May last, it had reported 703 years of ministerial labor actually performed at an expense of $101,077. Since that time; the field of its operations has been enlarged and the blessings attending its efforts have been multiplied. Nor do we as yet see any limits to its happy results, but those which spring from a deficiency of funds. An obstacle of this kind we trust the Christian public will not permit long to prevent the wider diffusion of the blessings, which, by the grace of God, have followed in the train of this Society's operations.

From the Missionary Herald.

### CHINA.

*Letter from Rev. Dr. Morrison, dated Canton, March 25, 1830.*

Mr. Bridgman's arrival at Canton, and the manner of his reception, were noticed at p. 279 of the last number, in a letter from Mr. Bridgman. Since the publication of that number, another letter has been received from Mr. Bridgman of later date, enclosing extracts from his journal, and communications from Dr. Morrison and from the Chinese convert Leangafa, to the Corresponding Secretary. The one immediately subjoined is from Dr. Morrison.

My Dear Sir—Your note of October 14, 1829, I received by the Rev. Mr. Bridgman, and immediately endeavored to do what was necessary; i. e. I set him on to learn the Chinese language without delay, affording him such assistance and advice as were in my power.

He studies daily at the same table with myself, under a veteran Chinese literary graduate, who predicts that Mr. B. will soon learn the Chinese language.

I introduced a teacher to him who knows something of the Christian revelation; and this evening introduced to him and to Mr. Abeel, the Chinese convert Leangafa, who read the 10th chapter of Luke, in the Chinese language, and gave the sense of verse 2d. After which he prayed fervently and fluently for your missionary to his empire.

Leangafa has written a few lines in his own manner, to yourself, which Mr. Bridgman will enclose.

The native Christian says, that "among those who ardently love the Saviour, difference of country makes no distinction." This is the principle on which I act; and therefore the missionary from N. England is as much an object of my respect and regard, as if he came from Old England.—Whatever divine Providence may enable me to do for your missionaries, will be done, both as a duty and a pleasure.—Farewell. Yours affectionately in the best bonds. ROBERT MORRISON.

*Letter from Leangafa, translated by Dr. Morrison.*

The gospel of truth is the gracious proclamation of the most high God to be made known to all nations under heaven; to cause all men to know the import of this gracious proclamation for the obedience of faith that they may avoid the everlasting misery of the soul.

Hence, without any distinction of nations, all who ardently love and reverence the Saviour, ought to delight to assist in disseminating among all nations the truths of the Gospel. They who have the talent of wisdom or knowledge, should assist it by their wisdom and knowledge; they who have genius or great abilities, should assist it with their genius and abilities; they who have money, should assist it with their money.

At present in China there is an abundant population, but the preachers of the Gospel are few. And those who may desire to hear the Gospel, should they delight to ascertain its import, have not many to instruct and guide them. If a teacher be in that place, he cannot be in this place also. Therefore, let all in your honored nation, who have warm hearts and delight to assist the Gospel of the Saviour, send a few more shepherds to China to promulgate the Gospel, in order to deliver the Chinese from their bewildered ways, and pluck their souls from everlasting suffering.—Thus, in the first place, they who do so will be yielding obedience to the command of our Lord; in the next place, they will be fulfilling the duty of loving their neighbor as themselves; and in the third place, relying on the merits of the Saviour, in the life to come, their own souls shall have a place in the temple of heaven, and eternally enjoy inexhaustable blessings. Is there no beauty or excellence in this!

To the venerable teacher of righteousness, Mr. Evarts.

*Tenth year of the reign of Taoukwang, 3d moon, 2d day.*

EXTRACTS FROM MR. BRIDGMAN'S COMMUNICATION.

Mr. B. commences his letter, dated April 16th, with grateful acknowledgments of his obligations to Mr. Morrison.

Mr. M. has done us great kindness, and afforded us every assistance in his power. Besides what I have received on the score of personal instruction, he has given me an order on his booksellers in England for a copy of the Chinese Dictionary, and until I can receive that, has loaned me one from the library of the English Company; he has also given me some 30 or 40 volumes of Chinese books, all and more than all that are necessary for immediate use. These, with other substantial tokens of regard which I need not mention here, from Dr. and Mrs. Morrison, will, it is to be hoped, call forth in return proper expressions of gratitude from your missionary, and bind him more closely to the common cause.

Mr. Abeel and myself, since our arrival at Canton, have had preaching in the American Factory every Sabbath. It is very important that Christian ordinances should be sustained here without interruption. This we trust will for a season be effected But as the time has nearly arrived when, for some months, few if any ships are at Wompoa, I hope that, while Mr. Abeel is able to preach continually, I shall give undivided attention to the acquisition of the Chinese language. This is very desirable, and for the present there is nothing to prevent it.

I keep a regular journal which will give a somewhat connected view of my course of conduct.

An interview we had, the other evening, with *Leangafa*, whose communication and a letter from Dr. Morrison I shall enclose, was very interesting. We were happily disappointed in his appearance, and in the spirit and temper which he manifested.—His place of residence for the present, is 50 or 100 miles west of Canton, where he is engaged in teaching and preaching the Gospel from house to house; and to some extent in printing and circulating Christian books. He has not labored in vain, nor without persecution, for he has been spoiled of his goods, imprisoned, and scourged. But his zeal and courage remain unchecked, and he is prepared, we trust, if need be, to lay down his life for a defence and a testimony of the truth.

The following extracts are from the journal of Mr. Bridgman, kept while on the voyage.

*Monday, Jan. 25, 1830.* Yesterday we were obliged to omit public worship on account of the weather, and this morning had our first view of the East Indies.—Sandal-wood island was the first point we saw.

30. 4 o'clock. Booro and the little island of Amblaw are now in full view before us; and on the latter, with our glasses, we can distinctly see the inhabitants running along the beach. These are the first heathens which I have ever seen in their own native land. Never did I feel more impressed with the duty of Chris-

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tians *going and preaching the Gospel to every creature.*

The forest trees which grow on these islands, appear very large and noble, giving evidence of a rich soil; and the climate, so far as I can learn and judge, is agreeable and healthy. It would afford a fine residence.—Is there no way of introducing missionaries to these and the neighboring islands?

*Feb.* 3. Early this morning we passed under an easy sail, from Dampier's straits into the waters of the Pacific. We are now in the midst of the islands of the ocean.—On one side are the Sunda, the Molucca, and the Phillippines; on another New Holland, New Guinea, New Zealand, &c; and on another the Caroline, the Mulgrave, the Sandwich, and the Friendly Islands.—There is something in proximity: the man that can pass through these regions, without feeling for the poor islanders, must have a cold heart. The whole number of islands which we have seen must exceed fifty: some of them small, while others, as Booro, Seram and Amboyna, rise to a very great height, and hide their loftiest summits among the clouds. Such at this moment is the appearance of New Guinea.

Our passage has not afforded us much opportunity to become acquainted with these islands; but from all that I can learn, I am more and more impressed with the duty and importance of having missionaries here immediately, for the field is growing worse and worse, and there is no time to be lost. "The plague rages." The enemy is at work, and shall the disciples of Christ sleep—how long?

17. Every thing on deck and in the cabin indicates that we are approaching China. A solemn feeling has imperceptibly come upon my own mind, admonishing me that I am approaching a scene of serious action; and bidding me to be strong and of a good courage, trusting in the Lord.

18. This morning's light opened to our view the Chinese sea covered with native boats. During the whole of the day, great numbers could be seen from the deck in every direction. Two hundred were counted at one time. These are fishing boats. Most of them go in pairs, sailing near each other, and drag their net between them; a few were fishing with lines.

At 2 P. M., saw Pedro Branco; and soon after the main land, Fokai Point, in one of the provinces east of Canton. This was our first view of China.

19. The view which I had yesterday of the mere outlines of the land, which I hope is hereafter to be my home, gave me peculiar feelings. After walking the deck and gazing all day, and till late in the evening, I retired for rest; but the shore and the hills of the "Celestial Empire," with its innumerable inhabitants, were all before me. In dreams I was among the heathen.

This morning and to-day have been just like some of the finest which we witness in New England in the middle of May.—I was on deck when the light began to crimson the east; and in a little time, as the light gained on us, Capt. Lavender pointed out our course directly ahead, having the Lemas on the left and Potoe on the right. The wind being light during most of the day, just enough to keep the ship steady, afforded us a fine opportunity to observe the boats and islands around us. At sunset a fresh breeze sprung up, and in a little time Lintin was in sight. Meanwhile a boat had fastened herself along side, and two or three of the men were on deck.—At 8 o'clock, the hour for social worship one of these was with us in the cabin. By Mr. H., my Chinese teacher, we informed him that it was our hour for worship. After our devotions were closed, we requested Mr. H. to tell him about the God whom we worshipped,—that he is everywhere—that the book which we read was his word, &c. The China-man talked very freely. He said that his parents were both dead and buried at Canton; that he could not read much; that he had never studied; that the good went up, the bad went down, when they died; that he was very good, and worshipped many gods, &c. &c.

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From the Missionary Herald.

### AMERICAN BOARD OF FOREIGN MISSIONS.

*Proposed extension of missionary operations in the Pacific.*

The Prudential Committee came to the conclusion, in the month of July last, that it was their duty to take immediate measures for sending new missionaries to the Sandwich Islands. The reasons for this were founded in the overtasked and declining strength of the missionaries now at the islands, and in the unprecedented attention to religious instruction which pervades the mass of the people As was intimated at p. 313, the Committee hope to send three or four ordained missionaries, with a layman whose duty it shall be to assist Mr. Chamberlain in the management of secular concerns and in the superintendence of the schools. Only a part of these have been engaged; yet it is desirable that the reinforcement be sent during the present autumn.

For several years the attention of Committee has been repeatedly called to the *Marquesas Islands*, as affording a field of great promise for missionary efforts similar to those which have been so signally prospered among the inhabitants of the Sandwich Islands; and an interview with the Rev. C. S. Stewart, who visited them in his late voyage, has constrained the Committee to resolve upon commencing a mission there, as soon as God, in his providence, shall place the means at their disposal. The manner in which it is proposed to commence this mission, is, to enlarge the reinforcement of the Sandwich Islands mission to such a number, if possible, that two of the new missionaries may take a station at the Marquesas, accompanied by one or two of the missionaries now at the Sandwich Islands.

Such an enlargement of missionary operations in that part of the world seems the more proper at this time, as the researches of Mr. Green on the North West Coast, of which some account will hereafter be given, make it doubtful whether the Board can properly establish a mission there at present.

An appeal is therefore made to the disciples of Christ, of every station in the church, for the means of prosecuting this enterprise. If the "mind of Christ" is ever indicated by the course of events of providence, he surely calls from the Pacific for an extraordinary effort on the part of his people to send the Gospel to the interesting groups of islands in that great ocean.

The language used in the Marquesas Islands is nearly the same as that of the Sandwich Islands; so that missionaries from the latter, with the native teachers and catechists who might accompany them, would possess special facilities for commencing a mission under favorable auspices. The portions of the Bible, the school books, with the other books and tracts which have been prepared for the Sandwich Islands, at an expense of much time and labor, might be brought into immediate use, and schools be established and missionary labor, in all its departments, be commenced without delay.

Though the inhabitants of the Marquesas Islands are still idolaters, they expressed to Mr. Stewart a strong desire to have missionaries sent to them, that, by being instructed, they might become like the people of the Society and Sandwich Islands. The population is estimated at 50,000.—There is much reason to suppose that the same blessing which has attended the missions to the groups just mentioned, would attend the contemplated mission; and that similar results, as to diffusing knowledge among the people, reclaiming them from their degrading and wasting vices, improving their character and habits, and converting them to the faith of the Gospel, would follow. It may be questioned whether in any part of the world, there is a prospect that evangelical labors would result in the salvation of a greater number of souls, than on the islands of the Pacific.

The friends of missions should be expressly informed, however, that the receipts of the Board at the present time will no more warrant such an extension of operations, than they would when the statements on that subject were made in the numbers of this work for March and August.

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### THE MISSIONARY JOSEPH WOLFF.

*The following is Mr. Lewis Way's just and eloquent description of his fervid friend.*

Wolff appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man, who at Rome calls the pope 'the dust of the earth,' and tells the Jews at Jerusalem, that 'the Gemara is a lie;' who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of brick is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a pacha, or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such and more is Wolff) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manners and habits has remained undisturbed for centuries.

As a pioneer, I deem him matchless.—'Aut inveniet viam aut faciet;' but if order is to be established, or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing. Thus is Providence showing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent: thus are his brethren provoked to emulation, and stirred up to inquiry. They all perceive, as every one must, that whatever he is, he is in earnest; they acknowledge him to be a sincere believer in Jesus of Nazareth; and that is a great point gained with them; for, as you know, the mass of the ignorant and unconverted deny the possibility of real conversion from Judaism.

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### CEYLON MISSION.

*What has been done in ten years.*—Rev. Levi Spaulding, Missionary at Ceylon, has written a letter to his brother at Dover, N. H. dated Nov. 1829, In which he gives a brief but striking account of the remarkable progress which has been made in missions, at Ceylon, and exhibits the same by comparison. Let those who can see little or no benefit from missions, read this statement with care, and then let them ask their conscience if they ought not to do *something* to encourage Missions to the heathen.—*Albany Chris. Reg.*

When we arrived there were only two stations at which the old houses and churches had but partially emerged from the ruins of a hundred years exposure to rains, and heat, and banyans. The buildings at the other three stations now occupied, were tumbled down, overgrown with bushes and inhabited by owls, serpents, and scorpions. At each of these five stations, there are now comfortable houses and other buildings for the accommodation of a family and a printer. Then there were about a dozen native free schools, connected with the mission, in which there might have been 400 boys—now there are more than *ninety* schools, and *four thousand* children connected with us. When we came, there were no girls in the schools—now, eight or nine hundred of the above number are girls. Then, there was in use in these schools, an old Dutch catechism, written on the ola, and a few, very few tracts and scripture extracts—now, we have a tolerably good introductory school-book; and a compendious catechism, both in print, and in use, and as many as a thousand copies of either Gospels, or Epistles or portions of the Old Testament are read in the schools every day. Then there was no press, & only about one tract to a thousand people—now, we have three presses, and have printed with the exception of a few on hand, one edition each, and of some the second and third edition of fourteen different tracts. Then our system of boarding schools was like the world at the creation, without form and void, and the few youth who attended were almost compelled to come—now, that shapeless beginning has assumed a form and a system and motion with one hundred and fifty boys, and thirty girls, and our seminary stands higher above the heads of the people here than Oxford or Cambridge above the people of England; though it may be unworthy the name of a College or University. There was, then no well educated native to assist us—now, fifteen or twenty young men of good promise have left the Seminary and are either employed by us or others as teachers or readers.—Others who have been taught in the mission, though they have not pursued a regular course, are employed by government, as interpreters at their courts, or as garish notaries &c. Then three native lads had been admitted to one church—now, there are more than one hundred. Then the people heard and saw evil spirits, and goblins, in all these Churches and houses, and considered themselves polluted if they ate or drank on our premises—now, these ghosts and demons have all fled, and many of the first classes bring their sons to eat and drink and live within our gates. The best of us then, was only able to stammer in the Tamul language, and as for the Indus band, they had only begun the alphabet, and could not speak a word; and all were quite unaccostomed to the climate; now, there is no one among us who does not on any occasion, speak readily extemporaneously; and as for constitutions, we are become natives. True, we are not so able to endure fatigue as when we came, our gate and motions are slower—but with more experience and prudence we may do twice as much in a month that will turn to account, and find ourselves quite as free from pain, as we should probably be if in America. It is true, the effects of all our labors on the mass of the people would not be very visible to a traveller; but we who have been on the ground, can see, that the progress of sin is in some measure checked: it does not roll through the country like a flood, as it did then. It only bursts out occasionally—or flows in hidden channels. A spirit of inquiry is excited, the shadow of heathenism, of Sevays dial, has gone back ten degrees—the stone is rolled from the well's mouth—and were it not for the two giants, caste and customs, who hold this people with more than an iron grasp; I see few obstacles to the entire triumphs of Christianity.—*Dover. Chron.*

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### ST. CHARLES MISSOURI.

Mr. T. G. Potts, a missionary of the Assembly's Board, commenced his labors as a preacher in St. Charles, last April.—His congregations, he states have been gradually increasing—and under the date of August 12th, he remarks, that on the last Sabbath he preached to a full house, both morning and evening. The most of his hearers are, Arminians, Arians, Universalists and Romanists. But 22 names are on the Record Book of the Presbyterian Church, 3 of whom were absent, and several in a cold and languid state.

"The Romanists—he says—are numerous. Thay have a well-built stone *Meeting house*, a Nunnery, and three Schools. The Sabbath is awfully profaned by them. They pursue their secular business or amusements on the Sabbath without restraint, both before and after *Mass* and *Vespers*. I saw some of them one Sabbath morning building a log cabin in a barn yard while we were going to church, and I have seen dozens of young men every Sabbath morning playing ball before their meeting-house door. On one occasion I went up to them and told them they were doing wrong, that God commanded them to keep the Sabbath holy, and taking a Bible from my pocket, showed them the commandment, and read it over to them.—There were at least twenty young men present, and not one of them could read the English version. Their Jesuitical teachers take no pains to have them instructed in English, and oppose their reading any thing written by Protestants. I told them I was grieved to see them sinning against God and in danger of hell, and requested that they would leave off playing on the Sabbath. They answered, they did not know it was wrong to play, provided they did not curse nor fight; that their Priest had never told them so, although, he had often seen them playing, but that they would ask him and whatever *he said*, they would do. But they continue the same practice.

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In the western Observer of Aug. 28, printed at Jacksonville, Illinois, it was named that Rev. Mr. Loomis, of the Baptist denomination, and an agent for the A. S. S. Union, would preach in Jacksonville the next day.

The S. S. cause is rising in the West. A late paper of Jacksonville, Illinois, paper says, that it excites much interest, throughout that state. A public meeting was to be held on the subject, called by its friends, to which the ladies were invited. From this fact, may be argued the general interest which was excited.

Since writing the above we have received the Jacksonville Western Observer, which informs us of a large and respectable meeting of citizens, who proceeded to organize a *State S. S. Union*. The meeting was opened with prayer by Rev. Hubbell Loomis. A constitution was agreed upon, the first article of which declares that the institution shall be named THE ILLINOIS SUNDAY SCHOOL UNION, auxiliary to the Am. S. S. Union. John Tilson of Montgomery Co. was chosen President, with 16 Vice-Presidents, a Recording Sec. and a Board of Managers of 12 gentlemen. Much interest was expressed for the success of the S. S. cause in the Valley of the Mississippi; and the opinion distinctly expressed, that the system of S. S. instruction is among the most efficient means of disseminating general intelligence and moral order; and that it is a very special duty to countenance and aid the operations of the American Sunday School Union.—*Ch. Watchman.*

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### AMERICAN TRACT SOCIETY.

Rev. Francis H. Case's Report of his Agency for the Am Tract Society in Alabama and Tennessee.

*Objections Obviated.*—It was interesting to hear the remarks of the people on these occasions. One would say, "I never saw a tract before." In a different direction you would hear another telling those around him that he used to think Tract Societies were designed to make money; but he was convinced it was not so. One after another would come forward and subscribe and become members of an auxiliary, and inquire where they could get their Tracts. The conductor of a newspaper in Tennessee informed me that he went to the court-house, where I had an appointment to preach and form a Tract Society, with a full determination not to subscribe, nor to let any of his family do so. After hearing the statement that was made, he changed his resolution, put down his own name, and the names of his children, and was active in persuading his neighbors to become members of the Auxiliary. He kindly offered to publish the proceedings of the meeting, the constitution adopted, and any other article on the subject of the Am. Tract Society which I might wish to have inserted. I found that the enemies of religion had circulated false reports respecting your Society, which rendered it necessary to improve every opportunity to explain the principles upon which it is formed and conducted. I have heared many frankly acknowledge that they had been mistaken in their opinion respecting the object of this Institution, and under the influence of this mistake had withheld their co-operations. It was gratifying to see those who had heretofore stood aloof from this benevolent enterprise, come forward as its advocates and supporters.

*Usefulness of Tracts.*—Though but comparatively few Tracts had been circulated in Alabama and Tennessee previous to 1829, yet I have heard of as many as *twenty-four instances of hopeful conversion* through their instrumentality, as well as many other instances of external reformation; so evident it is, that the blessing of God attends the exertions of those who are engaged in this cause. Who can estimate the value of these immortal souls; who can tell the number that will go up from those two states, and rejoice eternally on Mount Zion in consequence of what your Society has recently done for that region of country

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From the N. Y. Evangelist.

### DANGER OF GRIEVING THE HOLY GHOST.

*"Wo to Them when I depart from Them."*

I send you another statement of facts to illustrate the dreadful danger of grieving away the Holy Spirit. It is an effecting case of a young lady.

I first became acquainted with her when she was about 11 years old. She came to a select Bible Class which I was teaching about that time. There were 50 or 60 young females from about 10 to 16 years old who regularly attended once a week. I think she continued to attend about a year and a half. During this term a considerable part of these young catechumens became more or less seriously impressed with a sense of their guilt and danger, and a goodly number were hopefully converted to God, and are now members of the visible Church of Christ. This young lady was also brought under very serious concern of mind, and seemed to be deeply convicted, and apparently in a fair way to become a christian; and had I been asked the question, I should have judged her to be as likely to be brought into the kingdom as any one in my class.

Much was said to her, and many motives presented to induce her to submit and give her heart to God without delay and she appeared, sometimes, almost persuaded o give up, and as nearly every week some of the class gave up their opposition, and came over to the Lord's side, it was constantly hoped she would do the same. And as long as she continued her attention to the meetings, and sat under the plain and simple exhibitions of the truth, I had strong expectation of her conversion.

But by-and-by she began to be remiss and was often absent; and notwithstanding many faithful and affectionate entreaties to be more attentive, she became more and more inattentive, and finally left the class altogether. She went into the company of careless worldly associates, and I seldom could hear of her attending any place of religious instruction. I sometimes used to inquire about her, and was often told of her excessive fondness of dress, amusements company, &c. I called several times at her place of residence, but was never able to see her but once or twice, and then she seemed to harden herself against every serious thing I said. At last I lost sight of her for several years, and did not know where she lived.

One day a pious lady called upon me and desired me to accompany her to visit a young lady, who, she said, was very ill and sinking very fast in a rapid decay. I immediately consented, and while going to the place, I asked the name of the young person who was sick. The lady could not tell me her name. She said she was about 17 years of age, going very fast and entirely unprepared to die. When I came to the place of her residence, and entered the sick chamber, to my great surprize I found it was E——y ——; but O, how changed since I had seen her last. The pale, wasting consumption had been making dreadful ravages upon her constitution. She appeared to be in the last stage and near her end. She was much affected at seeing me so unexpectedly.

"O," said she, "have you found me at last! I have often avoided seeing you, but I can fly away no more. Here you find me dying. I have no expectation of recovery, and I am dying without hope. I have lived without God and without hope, and now I must die the same."

While I was preparing to answer her, and was turning over the leaves of the Bible to find some passages which I thought applicable to her case, she fixed her eyes upon me for some moments with the most stedfast look. They were black and glossy, and seemed to pierce my very soul.—"Oh," said she, "Mr. ——, what a dreadful condition you find me in! How fallen from what I once was! Five years ago I had pardon and salvation offered me. Five years ago, when I used to go to your little society, when the two Misses H——s, and (some others she named) gave their hearts to God, the Holy Spirit was *then* striving with me powerfully. I was often almost persuaded to be a christian, and join that little band who set out at that time; and O, if I had only done it, what a blessed thing it would have been—what a happy creature I should have been. How much trouble, and perplexity, and anxiety of mind I should have escaped; how different I should have been at this time! Perhaps I might have been in good health,—I might never have fallen into consumption; or if I had, how happy and peaceful my mind would have been. But I left the class, and went into wild, trifling company, and followed the fashions and customs of the world. I left my convictions and grieved away the Holy Spirit. But my heart has never been at rest. I have had no happiness in sin; my conscience has always reproached me, and I have been in constant fear; and now the thing I greatly feared has come upon me. Now my heart is so hard that I cant repent;" and bursting into tears she exclaimed, "like Esau I have sold my birthright, and like Esau I find no repentance, though I seek it carefully with tears. No, there is no hope for me; I am a reprobate; I must lie down in everlasting sorrow. I cannot pray, and if I could, I should not be heard. God says to me in his word—Prov. i. 24—28—

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

"But ye have set at nought all counsels, and would none of my reproof:

"I also will laugh at your calamity; I will mock when your fear cometh.

"When your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish come upon you.

"Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me."

She went on in this strain for some time, and with many tears. I read from the Scriptures several passages, and endeavored to say every thing I could think applicable to such a case; and then I offered to pray with her. She thanked me for my kindness, but told me frankly that it would do no good; that all means now came too late; that her day of grace was over and her destiny sealed up. I however did pray with her, and came away with my heart deeply affected with her dreadful condition.

I intended to take some pious clergyman, or some judicious experienced person, to see her again in a few days, as I was not aware of any immediate danger of her death. But it seems that she sunk very fast *that night*, so that her mother was much alarmed, and told her in the morning that she was afraid she would not live until night. She replied that "she could not help it, and if it was so, she must yield to the dreadful necessity." The mother sent for a pious clergyman who lived near by. He came and inquired into her case. She told him "she was a reprobate, and that his counsel could do her no good." When he offered to read the bible, she said "it would do no good." When he offered to pray with her she said "it would do no good," and so of every proposal. He, however, did read and pray and talk with her, and no doubt faithfully. About 12 o'clock at noon, she had failed so fast that her hands and feet began to grow cold, and when she felt the chill of death creeping upon her, she began to cry out with a loud voice, "O, I can't die; I am not fit to die; You must not let me die. O, if I die, I am lost forever. O, send for the doctor; can't he save my life? O, must I die in all my guilt?"—and many such like expressions.

Her cries were so loud and piercing, that they were heard all over the neighborhood, and the neighbors came running in from all quarters and stood round her bed and witnessed her dying struggles. She did not appear to have much pain of body, but the horror of her mind seemed to force those bitter cries. Her little brother, (who had been a Sabbath School Scholar,) came in, and seeing his sister dying, and in this dreadful case, the poor little fellow burst into tears, and said, "O E——y, why don't you pray to God?—why don't you pray for mercy?" "O," said she, "there is no mercy for me. I have abused mercy. When God offered me mercy I rejected it. Now there is no mercy for me. I have shut the door of mercy against myself." So she went on for a long time. The neighbors were so petrified and struck with horror at seeing and hearing these dreadful things, that they could not abide it, and they shrunk away one by one to their several houses shut their windows and doors that they might not hear her dreadful cries. She continued her distressing exclamations for nearly two hours; or as long as she had any strength; and she grew weaker and weaker until her voice was lost in death, and without giving any evidence that she had the least hope of salvation.

What a solemn warning this to young sinners who are daily resisting the strivings of the Holy Ghost!

The holy spirit *early* began to strive with her, and she *early* began to resist; and (according to her own judgement) she was *early* deserted and given up of God.

And I have never heard that a single person who was present and witnessed this solemn death-bed scene was ever savingly or hopefully wrought upon. Whatever they might have felt at the time, (as some did feel very much,) their "goodness was as the morning cloud and early dew."

Another sad proof is here furnished, that the most dreadful and horrible exhibitions of God's judgement and human suffering will not soften an obdurate and impenitent sinner's heart. For although they may deeply affect their sympathies, and produce much sorrow of this world which worketh death, they never will produce that godly sorrow which worketh repentance to salvation.

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ROCHESTER:
FRIDAY, OCTOBER 15, 1830.

## REVIVAL IN ROCHESTER.

We should be ungrateful to God, and might perhaps be justly charged with withholding from our readers, information calculated to excite a thrill of joy, and gladden the heart of every Christian, were we any longer to delay noticing in our paper, the existence of a very general and powerful work of grace in this village.

It is now four weeks since the Rev. Mr. Finney commenced his labors with us. At that time there was evidently more feeling and more of the spirit of prayer in all of the churches than had existed for some time previous, and some solitary cases of conversion to encourage the hopes and gladden the hearts of Christians. At first the labours of Mr. Finney were principally confined to the 3d Presbyterian church, rendered vacant by the removal of Rev. Mr. Parker to the city of New York. They are still, on the *Sabbath*, confined to this church, but he has regularly delivered lectures in the other two Presbyterian churches, once a week, until the church of the 1st Society, the largest in the village was so much injured by the immense concourse assembled in it a few evenings since, as to render the further occupation of it dangerous. He now lectures on Wednesday evenings in the 2d church, and on Sunday and Tuesday evenings in the 3d. Meetings for prayer and inquiry are held on the other evenings of the week at some place in the village, and on some evenings, in each of the three societies. The attendance is very numerous. On the Sabbath no place of worship is large enough to contain the multitude that assembles.

The power of God is displayed in the conviction and conversion of sinners.—A large number of all ages and conditions, have submitted to his will and are manifesting forth his praise. A very general seriousness pervades our societies, and the inquiry "what shall we do to be saved," daily continues to be heard from awakened sinners. Such a revival, perhaps, was never experienced, where less disorder was witnessed, or less open opposition manifested. The most perfect harmony prevails between the different Presbyteran churches, and other denominations manifest the most friendly feelings. Indeed, Christians of different denominations are seen mingled together in the sanctuary on the Sabbath, and bowing at the same altar in the social prayer meeting. The word of God is addressed to the understanding, and the awakened sinner is pressed, as matter of *present* concern, and of infinite moment, to decide whether he will accept or reject the offers of pardon and of reconciliation to God.

We are daily cheered by the presence of ministers and lay members from neighboring churches by the deep interest which they manifest, and the assurance that we have an interest in their prayers.

The work has extended to the Rev. Mr. Benedict's society in Brighton, three miles east of the village; and in some of the churches in the neighboring towns, an increased spirit of prayer among Christians is manifest, and sinners are awakened and some few instances of conversion give assurance that God is ready to pour down his blessing when his children are prepared to receive them.

It can hardly be necessary to say to Christians that this glorious work can only be expected to continue so long as they are *humble, and pray, and labor*. Let the sovereign mercy of God be recognized, and his children consider themselves as receiving an unmerited favor in being permitted to be co-workers with Him, in carrying on his glorious purposes—in subduing the hearts of men and bringing them "into the obedience of Christ." Let them remember that while his ministering servants in this village are laboring with untiring zeal, they must be sustained by the prayers of God's people.

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*Indian Outrage.*—It is stated in a Logansport Indiana, paper, that three Indians, who had been to that place to do business with the agent, on their

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Historic Newspapers Collection



return home, getting intoxicated, committed an outrage upon an old man who refused to give them more whiskey, and from this the editor very sagely draws the inference that the Indians ought speedily to be removed out of the neighborhood of the whites, so that they may not be able to obtain liquor to get drunk upon. Then, because unprincipled whites, to get the Indians' money, sell them whiskey, by which they lose their reason and act as might be naturally expected, the Indians ought to be deprived of their lands and forced into the wilderness. Now suppose we should look at this in another point of light. The white man knows the Indian will get drunk if he sells him whiskey—that when drunk, and deprived of his reason, he will commit a crime which will render him amenable to the laws and subject him to punishment.—Now we will draw an inference which we think will as well accord with the principles of justice, and certainly of humanity, as that of this editor, using his own language, but only substituting the word whites for that of Indians. "Every day convinces us more and more not only of the propriety, but of the necessity of a speedy removal of the *whites*." We might go on to assign as a reason, that the Indians were the original owners of the country—that they never killed or injured any one or subjected themselves to punishment in consequence of *intoxication* until the whites came among them.—And it is evident from every day's experence, that such is the cupidity and want of moral principle in the whites, that they will sell liquor to Indians whenever they can get their money, whatever may be the consequences. The fact, furthermore, that the Cherokees who have gone west of the Mississippi have been *followed* by white traders, who have introduced among them vast quantities of ardent spirits, by which intoxication has become more general than it was before, shows conclusively how much the morals of these people are to be benefited by removing them to the west.

The idea of removing the Indians to any place in America where they will not be liable to be contaminated by the whites, is too perfectly ridiculous to be urged by any man of common sense. The fact is, that the Indians have never been benefited by us, except by sending missionaries among them, presenting to them the motives of the Gospel, thus striking at the root of their vices, and laying the foundation of civilization. They *have been* thus benefited—have made astonishing progress in civilization, in all that pertains to moral improvement and intellectual culture, and instead of dwindling away, as all our other savage tribes have done, their condition has been improving—their wealth and numbers increasing, and the hopes of Georgia of obtaining possession of their lands by their extinction as a nation, have been blasted; and this is the secret of their late acts of oppression. But if missionaries are to be the means (& there are no other that ever have done, nor can there be any other which will do it) of preserving these remnants of the original proprietors of this country, it requires no prophetic vision to disclose to us what will be the *effect* of breaking up their establishments, driving them into the forest, and then, in their unsettled state, sending after them the temptations and means of intemperance.

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CHRISTIAN ALMANAC.

We last week gave the names of those for whom packages of the Christian Almanac were left at this office. We hope that they may be sent for *without delay*. As we have daily calls for this Almanac which we are not able to supply, not having received any for ourselves, we shall *presume*, unless these packages are called for soon, that the persons for whom they are designed, decline taking them, and shall dispose of them on our own account.

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It will be seen by a notice in another part of this paper, that Mr. Charles Yale has been appointed an agent for the Monroe County Temperance Society. Mr. Y. is extremely well qualified for this service, and from the zeal which he manifests in the cause, we cannot but hope that good will result from his labors. Those who are favorably disposed to the object, should lend him all the aid in their power in its promotion.

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*Gambling.*—A clerk in a store in Boston, who had purloined from his employers, at different times, money to the amount of nine thousand dollars, it is ascertained, appropriated the whole of it to the purchase of LOTTERY TICKETS!!

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*People value that which they pay for.*—The common schools in Connecticut are supported by the state, from a fund, the proceeds of which, are appropriated to that purpose. It is stated and acknowledged to be true, that common schools in that state are declining, and a writer in the Education Reporter, proposes as a remedy, that the people should be required to raise by an annual tax, a sum equal to that received from the state, and suggests as a reason for this declension in the character and usefulness of these schools, that the "people place a value on that which they pay for," and *vice versa* undervalue that which costs them nothing. The remedy proposed is just the system now in operation in this state.

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CHAPMAN'S NOTES—2D EDITION.

We have been inquired of "what is the price of this work, and where may it be obtained." We have before stated, that its price was only eighty-seven cents. It is now in the press at Utica, and will be ready for delivery next winter, and will then, doubtless, be for sale at the Bookstores in the country generally.

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LIBERALITY OF BRITISH CHRISTIANS.

What will American Christians say to the facts contained in the following paragraph, showing not the mere spark of generous christian feeling, elicited by some extraordinary excitement, but a steady flame of benevolence, manifested in a systematic consecration of temporal goods to feed the starving, perishing millions of heathen lands, with the bread of life. It is these steady and liberal donations, which must be poured into the treasury of the Lord from every part of Christendom, which alone can emancipate, by the blessing of the Holy Spirit, the heathen world from the debasing influence of idolatry, and the thraldom of sin. Christians must *practically* acknowledge that they are the *stewards* of God.

At the Anniversary of the East-Lancashire Auxiliary, held at Manchester from the 13th to the 16th of June, the ORDINARY Collections, at the Religious Services in Five Chapels, produced, as usual, about £1000. At the Public Meeting an additional sum of more than £1000 was contributed: in reference to this additional sum it is said—

We wish it to be no longer regarded as "extraordinary"—produced by temporary excitement, and intended to meet an unusual emergency: on the contrary, we conconsider the total received here during the week, viz. £2000, as the standard, below which we never hope to descend—the point from which we shall strive to advance, until the contributions of the Churches in Manchester are more commensurate with the claims of our Divine Redeemer, and with the necessities of the Heathen World.

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*Anaconda and Boa Constrictor.*

We are not generally disposed to encourage those exhibitions by which money is drained from the pockets of our citizens; but the exhibition of animals, not the inhabitants of our own country, showing the power and wisdom of God, in the works of creation, in our opinion, is of a very different moral tendency from those where the mere sleight of man is shown off to the gaping multitude, the very essence of which consists in a facility of practicing deception,—where *deception* is paid for and *encouraged*, and where all the pleasure as well as all the profit, consists in being *deceived*.—Indeed it is impossible to express, in too strong terms, the demoralizing and pernicious tendency of those shows which are hawked about the country by strolling vagrants. But against the exhibition of animals no such objection will lie. We can therefore say that the Reptiles above named, which are now to be seen at the Arcade, in this village, are well worthy the attention of our citizens. The largest of these serpents is 12 feet long, and the other two 8. They often attain the enormous length of 30, and sometimes even 40 feet. They destroy the animals which they make their prey by coiling around their bodies, and crushing them to death by their enormous muscular power.—Even the Tiger is said occasionally to become their victim. A small live Alligator is also exhibited as one of the curiosities.

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For the Observer.

*The Manual Labor Academy*, of West Mendon, will commence its first Quarter on the 2d Tuesday of November. The Literary department will be under the instruction of a young gentleman from the University of Vermont. The Institution will furnish its members with the same instruction as is afforded in the best Academies in our country; and it will be required of each student to spend on an average from three to four hours each day, in manual labor, and the sum which any individual may earn will be applied towards the payment of his board and other expenses.

Young men wishing to become members, are requested to make application to Horace Wheeler, Esq. Post Master, of this village.

By order of the Committee,

GEORGE G. SILL.

West Mendon, Oct. 11, 1830.

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For the Observer.

*Mr. Chipman:*—You have twice intimated a wish that the discussion respecting the Assembly's Board and Home Missionary Society should cease; and as I am one of the parties concerned, I beg leave to make a few remarks upon the subject.—I have regretted the controversy, but as a Presbyterian and a friend of the Assembly's Board, I have felt it my duty to reply to some of the articles furnished your paper by the friends of the Home Missionary Society. I forwarded to you on the 4th of September a reply to Philo's second article, which article I conceived was calculated to create a prejudice in the public mind, both against the General Assembly and its Board of Missions.—Philo's article appeard in your paper of the 3d of Sept. and I requested that my reply might appear the week following, but to my disappointment, it was neither published nor acknowledged. You, however, suggested that Philo and Presbuteros should discontinue the discussion above alluded to. I reflected upon the subject, and considered that as it was my privilege, so it was also my duty to reply, and requested that my article might appear in the Observer of the 1st of October. In this I was again disappointed. You again suggested a discontinuance of the discussion, for the reason, that people are tired of the controversy, and are becoming disgusted with it. I think Mr. Editor, that the proper time of breaking off the controversy was when you had published my reply to Philo's first article, or not till after you had published my reply to his second. As the matter now stands, I do not *feel disposed* to waive the privilege of having my reply published, because it seems to me to be called for. However, if it *devolves upon me* to discontinue this controversy by not replying thro' the Observer to Philo's second article, I submit to it. But perhaps, neither you, Mr. Editor, nor those persons of whom you speak in your paper of Oct. 1st as having predilections in favor of the Assembly's Board, and who requested that the controversy should be discontinued, would really wish me to withhold my reply. Yours, PRESBUTEROS.

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## FOREIGN.

REVOLUTION IN THE NETHERLANDS.

The following interesting intelligence we extract from a detailed article in the New York Spectator.

It seems that revolutions are the order of the day, but it would seem, so far as we are able to learn the cause of this revolution, that there was much less ground of complaint than in the case of the French, and that their demands are for a redress of grievances of a comparatively trifling character—a mere resistance to a tax on bread stuffs, without, as we perceive, having any regard to the establishment of a more liberal government.

It is to be inferred, however, that the government considers it a matter of a serious import from the fact that an immediate convocation of the States general is ordered.

*From the Courier des Pays Bas of Aug. 27.*

(By an extraordinary conveyance.)

BRUSSELS, August 26.

Most serious events are this moment taking place at Brussels. We shall simply confine ourselves to the office of Reporters.

It is pretty generally known how much the Belgians, of all classes, and in all provinces, are dissatisfied. Our Deputies in the Chambers, and the independent Journals, have frequently adverted to this fact.

The day before yesterday the public read with surprise and chagrin an article in the Gazette des Pays Bas (the official Government Paper) which spoke with emphasis of the happiness which all the Belgians enjoyed, and of the intoxication and rejoicings they are plunged into. This language was the more afflicting, as, for some days past, the public exasperation had been violent, and gives rise to much uneasiness respecting the disposition of the public mind.

Yesterday evening the performance of La Muette de Portici had attracted an immense crowd; the house could not contain all the visitants, and the crowd had even stationed itself on the square of the Mint—

At the conclusion of the play numerous groups formed themselves, and proceeded towards the office of Le National, Rue Fosse aux Loups. In a moment the windows were smashed, and it was attempted to burst open the door. A voice exclaimed, "Let us go to Libry!" At these words the crowd retraced its steps, and went to the residence of Libry Bagnano, to the Polymathic Library, Rue de La Madelaine, near the great coach office. The multitude increased every moment. The windows were broken; the doors were burst in; all the furniture was demolished, the papers and books were torn, and thrown out of the windows in tatters. By a fortunate accident, Libry Bagnano, the principal Editor of the National, was not found at home, by which his life was saved.

The crowd choked up already the broad street of La Madelaine. It was 11 o'clock at night, and during this first effervescence the police wisely abstained from acting: its intervention would only have proved pernicious. The gendarmes were told—"Don't act, and you will be let alone."

Towards midnight the crowd dispersed. One group went to the Place Royal, preceded by a flag composed of the curtains of Libry Bagnano. The officer of that post came out, and asked what they wanted? The commander of the town came forward likewise. Nothing but confused cries were to be heard, of "Liberty! Justice!" A soldier stepped out of the ranks, and, with tears in his eyes, supplicated those present to withdraw, saying—"For God's sake disperse, and spare us the disgrace of being obliged to shed any Belgian blood!" Those simple words produced more effect than the stoutest resistance would have done.

Another group went by the Rue de l'Empereur to the street Ruysbreck, stopped before the Palace of Justice, and in a moment broke all the windows of the Hall of the Court of Assize, with cries of "Down with Van Maanen! Long live De Pottor!" Shortly after, the General, who commands the town, proceeded to the Hotel de Ville, and the Horse Gendarmes commenced to patrol about in detachments. A more numerous crowd proceeded to the Rue de Berlaimont, to the house of M de Kuyff, the director of the police. It was forcibly entered, and there, as at the residence of Libry, every thing was broken and destroyed; but there, likewise, not a single article was abstracted. One individual wanted to carry off the cloak of the Director of the Police, but he was trampled upon by the people, and the cloak itself was torn into a thousand fragments.

The crowd began there, already, to assume a more serious and violent aspect.—The whole town began to be apprised of it. The inhabitants left their houses, and the troops got under arms.

The first musket-shots that were heard were fired towards one o'clock, when the commotion became directly more tumultuous and decisive. The crowd ran, with great noise towards the Hotel of M. Van Maanen, the Minister of Justice, situated in the Place du Petit Sablon, opposite the prison of Petits Carmes. When the people were before this residence, the exasperation seemed to have reached its highest pitch.

The doors, being burst in, shortly afterwards gave free admittance to the multitude, who poured in with cries of "*Down with Van Maanen!*" Furniture and effects of every description were demolished.—The troops wished to restore order, but they were too feeble. They were attacked, disarmed, and obliged to retreat. After this first explosion, the multitude seemed to concert measures, and set fire to the building. The smoke appeared rapidly; the crowd rushed out, and ranged itself round the Hotel, and declared that it would not retire before the building was burnt down to its very foundation. The conflagration made great progress. The flames were perceivable already from afar—the firemen hastened to the spot, with their engines, towards four o'clock, but they were repulsed, and forced to return to the Hotel de Ville. This vast edifice being set on fire served thus as a point of assemblage—a great number of workmen ran to the spot without pillaging, but likewise without retiring.

During the night the gunsmiths had been compelled to deliver up the arms contained in their stores. The people distributed them; such as had any guns at home went out with them, and some muskets were taken from the soldiers, or abandoned by them, that they might not have to fire. Workmen were seen to surround an officer near the Palace of Justice, putting a pistol to his breast, and asking him, on his word of honor, that he should not order the people to be fired upon.

Towards five o'clock in the morning, and when the broad light of day illuminated the movements, the armed force displayed itself more. A battallion of Chasseurs and a battallion of Grenadiers spread themselves in companies through the streets where the agitation was greatest. It was in the Place de Sablon where, about six o'clock in the morning, an officer ordered a platoon fire, and where the struggle became bloody. Presently the wounded were seen being carried home many among the people were seen to fall down dead, being struck by the balls of the soldiery; and gore stained the pavement.

This armed force traversed the streets, firing multiplied volleys; it fired sometimes into the air, and sometimes on the crowd. This repeated firing of musketry sounded throughout the whole town, and spread consternation afar. The houses were shut up and the windows lined with women and curious people. The streets were crowded being sometimes invaded and sometimes deserted. The inhabitants were armed with guns, swords, and cudgels; they posted themselves at the corners of the streets—all which gave so extraordinary an appearance to Brussels, that one might have supposed it to be a town expecting to be taken by storm.

This morning two dead bodies were lying extended near the Hotel d'Angleterre, and the pavement reddened with blood.

In the street De Louvain the sentries of the Militia were firing from a window about 10 o'clock, when a child, 10 years of age was killed.

Amidst the thunder of the firing all opinions upon these commotions are premature.

However, they indicate one indisputable fact, which we must proclaim. The discontent of the Belgians is great, real, and increasing. To appease it is a duty—to crave it would be a most sad miscalculation; to deny it would be the act of a fool.

To the people we shall say, "Fulfil still your duty as citizens with zeal, energy, and loyalty; know to defend your rights, but know also that every offensive, illegal, and disorderly rising, is a fault, a folly, and a crime. Conquer your liberty by order."

*From a Correspondent.*

Five o'clock.—The Garde Bourgeoise amounts to 5,000 men, and every hour is adding to the number. They are under the command of a man chosen by themselves, Baron Emmanuel d'Hoogvorst. The government is virtually in his hands. The Governor of the city is no longer heard of. The Burgomaster and the *Regence* are mere ciphers. They sign the numerous proclamations, but no one cares for them; and a petition is gone to the King, calling for a change in the local magistracy, and the removal of M. Van Maanen. Libry Bagnano has not been heard of. Neither are there any tidings of Baron Knyff, the Director of Police. Their houses are in ruins, with those of the Governor, Vanderfosse, Baron Vautier, the General Commandant, and the Minister of Justice, Van Maanen. So thorough is the disorganization of Government, that there was no one found this morning to issue stamps for the newspapers.

The aspect of things is now infinitely more serious to any thinking mind than it was yesterday, while the rabble were reeling about in all directions, covered with blood and reeking with beer, firing their guns at random, and spreading alarm that is now quite extinct. The garrison is still in great part under arms in the stations where it bivouacked all night. But we must now look for events of higher moment than skirmishes between soldiers and mob. This is now a demand against grievances, real or imagined, between an armed people and their Sovereign. What the result will be, it is idle to foretel or guess at. People wonder at the non-arrival of the King or the Prince of Orange. The armed force is every hour increasing in number and confidence.

[From a second edition of the Times.]

Brussels, Friday, Aug. 27, 11 o'clock, A. M.

Many of the facts which I have stated above, become totally insignificant after the disclosure of what I am about to state, and with which I was previously unacquainted.

The Nobility and other classes have put themselves at the head of the movement.

Yesterday they entered into a contract with the Chiefs of the military force, who have joined their cause. The latter only required that they might not be required to lay down their arms, and that the custody of the Palace should be confided to them. The Civic and Belgic Guard took possession of all other posts by that Treaty.

The Palace will be given up if the answer from the Hague is not favorable to the views of the national party.

They are to demand a new Constitution not *octroye*, but *conquis*. They as yet speak of no change of dynasty.

Either the King or the Prince of Orange is expected at Ghent. The populace have set fire to the buildings in the park. The King's Theatre is in flames.

*Four o'clock P. M.*—The Civic Guard are excellently organized. Every man who has property to protect is called upon to enrol his name, and to give his services in this body.

Confidence is not restored to any extent. The populace demand the surrender of the Royal Palace, and threaten to set fire to it if not given up to them. They think that by its possession the Government could more readily be brought to terms.

The tri-color worn by the insurgents of Brussels, is not the French colors, but the old colors of Brabant.

The rumor of disturbance at Ghent was wrong, or premature. None had taken place yesterday afternoon.

The mails were allowed to leave Brussels yesterday; but no letters that came have yet been delivered.

*From the Lon. Courier of August 31.*

SECOND EDITION—3 o'clock.

We have received accounts from the Hague, dated early on the morning of the 29th inst. We subjoin the following extract from one of our letters:—

THE HAGUE, Aug. 29.

"It is impossible to describe to you the interest which has been produced here by the account of the revolutionary movement at Brussels. The Council met at nine o'clock yesterday morning, and after sitting for some time adjourned until the evening at seven, when it met again, and, with the express concurrence of the king, who appears to have acted with equal firmness and good sense, resolved on a proclamation, summoning the States General to meet immediately, for the purpose of discussing the claims of the Netherlanders, and redressing any grievances which may be thought worthy of consideration.

In the meantime, every possible precaution is taken, and Dutch troops have been ordered off to the scene of commotion.—This measure has been warmly remonstrated against by some of the members of the council, on the ground of the known animosity of the Belgian troops to those of Holland; and it is not improbable that the order will be countermanded.

"We are waiting here with great anxiety to learn what are the demands of the burghers of Brussels. It is stated, that when the last express left Brussels the old Barbaucon flag was flying on the Hotel de Ville. This, however, does not accord with some other accounts.

"The Prince of Orange and Prince Frederick have left for Antwerp, where a similar explosion to that of Brussels is feared, but their presence may prevent it.

"Amsterdam is perfectly tranquil, and hopes are entertained that matters will be accommodated.

(*From another Correspondent.*)

GHENT, Aug. 27.

"I am sorry to say every thing here is becoming very gloomy. Yesterday and all night, the town was in a great state of fermentation—large assemblies of the people in the public places, to the amount of several thousand, occasioned by the non-arrival of the diligences from Brussels, accompanied by a report that an insurrection had broken out at Brussels, &c. This was confirmed by the Evening Journals, when the agitation increased. At 9 o'clock a Supplement to one of the Journals in the Government interest was published and circulated which tended to quiet the minds of the population. That there are many evil disposed persons in this country, I am convinced, more particularly the priests, who are a low-born and very ignorant set; but I am persuaded that this affair at Brussels will turn out to be but the ebullition of the mob without any premeditation, though like, most mobs, ready and desirous of a row.

"P. S. The evening Journals are out, and perfect silence is observed in all that concerns Brussels.

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FRANCE AND TRIPOLI.

The mission to Tripoli has been successful, without resort to arms. The Bey has signed all the conditions before imposed on him, and has ratified them by the treaty which was concluded with him on the 11th of August. A letter from Tunis states the following as the principal articles:—1. Henceforward full and entire liberty is to be enjoyed by the commerce of all nations, and the Bey will cease to levy the monopoly which he exercised formerly. 2. The cession of the island of Tabarca to France. 3. No tribute to be paid hereafter. 4. The Turks now employed in military service are to be sent back to their country. 5. If a vessel belonging to any nation be shipwrecked on the coast of Tunis, if a sailor or a passenger be assassinated or ill treated the Regency will be obliged to pay the value of the vessel and its cargo. 6. Piracy is prohibited, and in case of war with any power, the Tunissians will have no right to attack merchantmen. 7. The slaves to be restored to liberty.—*N. Y. Spec.*

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## SUMMARY.

A fire broke out in Mr. Parody's premises in Warterport-street, in Gibraltar, on the 6th of August, by which damage was done to that and the neighboring buildings to the amount of 30,000 or $40,000.—*N. Y. Obs.*

A letter from Pensacola of the 12th ult. states,—The Peacock is the only vessel of the fleet, on board of which much sickness prevailed. I am sorry to say that two of her officers, Lieutenant Hansford and a midshipman, died yesterday at the hospital. This illfated ship has lost since the first appearance of fever on board, six officers & 15 men. The crews of the Natchez, Erie, and Grampus, are all well.

The Boston Manufacturer says that all the Judges of the Supreme Court of Massachusetts, have expressed a decided belief that the law for imprisionment for debt is unconstitutional. Daniel Webster has offered his services gratuitously, to plead against its constitutionality, whenever any respectable body of citizens shall request them.

Lieutenant William Reynolds, of the United States' Army, died a few days since, at Ripley, Ohio.

It is supposed by many, that the new French government are disposed to discharge the claims of our merchants for spoliation under the former revolutionary government. It is very natural that hopes of such an occurrence should be entertained in consequence of the new order of things, and especially as General Lafayette fills so influential a station under the present government.

The stand which Mr. Drayton has taken against the nullifiers, has made him very popular in all parts of the Union.—The Georgia Courier says, "Whoever may be President of the United States at the next election, one wish we will not disguise, and that is to see William Drayton, of South-Carolina, the next Vice President. The man who, like him, has independence enough to resist the delusion of the times, is alone fit for office."

The Hon. George Poindexter has been temporarily appointed by Governor Brandon of Mississippi, a senator in Congress, in the place of Robert H. Adams, deceased until the next meeting of the Legislature.

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*Agent of the Temperance Society.*—The Executive committee of the Monroe County Temperance Society have appointed Mr. Charles Yale of Brighton as agent for said Society, who will in that capacity visit the several towns in the county during the present and ensuing month to assist in forming town associations where none at present exist—to deliver addresses and do whatever may tend to promote the cause of Temperance—notice will be given to the several towns at what time he will visit them.

EVERARD PECK.
*Sec'y. of the M. C. T. Society.*

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*Letters received since Our last.* J. Burt, A. H. Wett, A. Disselstaid, 2, W. Parsons, S. G. Tyler, T. Howe T. W. Morford.

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*NOTICE.*—An adjourned Meeting of the Presbytery of Rochester, will be held at Penfield on the 3d Tuesday of October at 11 o'clock A. M.

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NOTICES.

The anniversary of the Genesee County Temperance Society will take place in the village of Attica, on Monday the 25th inst. at 2 o'clock P. M. The different town delegations are earnestly requested to hand in their reports to the Secretary at Le Roy before the 20th of this month, else they cannot be inserted in the County Society's Report. All the friends of the great and good cause of Temperance in this county (Females) are requested to favor the anniversary with their presence.

N. B. The Board of Managers meet at the above place at 12 o'clock. HOWARD BOSWORTH, Sec'y.

On the following day (Oct. 26,) the following Societies hold their anniversaries at Bethany Centre, viz: The Genesee County A. S. Union. Service to begin at 11 o'clock A. M. Of this Society Rev. R. Whiting is Secretary, to whom town reports on Sunday Schools, connected with this Society, ought to be forwarded without delay.

On the afternoon of the said 26th Oct. the annual meeting of the Society for the better observance of the Sabbath will also take place at Bethany Centre; and also an adjourned meeting of the County Bible Society. The friends of these objects throughout the county are requested to attend the above meetings. Le Roy, Oct. 1, 1830.

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NOTICE.

☞ *The next Conference of the Churches will be held at Lyme, on the 2d Tuesday of October.*

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CONVENTION OF SABBATH SCHOOL SUPERINTENDENTS, TEACHERS, &c.

*The Superintendents and Teachers of Sabbath Schools in the County of Monroe, and the friends of this Institution, are invited to meet at the Second Presbyterian Church in Rochester, on Tuesday the 19th of October inst., at 1 o'clock, P. M. The Annual Meeting of the Monroe Sabbath School Union will be held at the same time and place. The Superintendents are requested to forward their Annual Reports to E. Pomeroy, of Rochester, as early as the 16th inst..*

*Per order of the Directors of the Monroe S. S. U.*
E. POMEROY, Pres't

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## MARRIED

In Framingham, Mass., by Rev. Geo. Trask, Dr. William W. Reid, of this village, to Miss Eliza Manson.

In Moscow, Liv. Co. 22d ult. by Rev. Mr. Walker, Dr. Daniel F. Bissell to Miss Mary Ann Dutton, both of that place.

In Lima, Liv. co. on the 22d ult. Mr. Levi Holden to Miss Mary, daughter of Francis Stevens, Esq.

On the 11th inst. by the Rev. Mr. James, Lieut. Phineas P. Cook, to Mary D. daughter of Harry Pratt Esq all of this village.

In this village, on the 6th inst. by Rev. Wm. James, Mr. Philip S. Brown of New Orleans, to Mrs. Martha Smith of the same place, and formerly of Rochester.

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## DIED,

In Manchester, S. C. on the 14th ult. Mrs. Mary Rebecca M. Duffie, consort of the Hon. Geo. McDuffie, and daughter of Richard Singleton, Esq.

In Albemarle, Va. Hon. Geo. Hay, United States Judge of the Eastern District of Virginia, and son-in-law of James Monroe, late President of the United States. He was on his return from the Springs whither he was carried by lingering illness. He was long United States Attorney for Virginia, prosecuted Aaron Burr, and as a legislator is much connected with a considerable portion of Virginia history.

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ROCHESTER MARKET.

| | | | | | |
|---|---|---|---|---|---|
| Wheat | 81 | Pork, mess, | bbl | 15 | do. |
| Flour | 4,75 | Potatoes, | | 25 | |
| Oats | 25 | Butter, | lb. | 10 | 12 |
| Corn | 37 a 44 | Lard, | | 5 | to 6 |
| Beef, first cut | 2,50 a 3,00 | Eggs, | doz. | 10 | 12 |
| Pork, do. | 3,75 | Cider, | bbl. | 1,00 | |
| Salt, | 1,44 | 1,50 | | | |

Rochester price of Potashes $110 per ton; Pearls 110.

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**NEW FALL GOODS,**

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

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

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

FOR Ladies' Cloaks—*Cantoon*, a new article, this day received at the "cheap store" of W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

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

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by W. B. WILLIAMS, one door south of the Mansion House, Carroll-st. 42tf

CHAMPAIGNE WINES—A few Casks of the most approved brands, for sale by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 42tf

GLASS on consignment.—The subscriber has on hand a quantity of Oneida Glass, 9 by 7, 10 by 8, and 12 by 10, which he is authorized to sell at the manufacturers' prices.
W. B. WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12. 42-3w

*Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12. 42tf

E. PECK & CO. have for sale a very general assortment of Works in the various Departments of Literature—Also, an extensive variety of School Books and Stationary, all of which are offered at reduced prices. Oct. 12. 42-6w

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice.
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the abovementioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI, WARD Jr.

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.
Terms made known at the School room.
Rochester, Oct. 8, 1830. 41 tf

STRAYED, From the Barn of the subscriber, in the village of Rochester, on the night of the 19th inst. a middling sized BLACK HORSE, short tail, a rupture on the left side, near the flank, and a natural trotter. Any person returning said Horse, or giving information where he may be found, shall be liberally rewarded, and all necessary charges paid. JACOB HOWE.
September 21, 1830.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



OBITUARY.

Died, at Chazy, Clinton county, N. Y. on the fifth of Sept. 1829, Hon. *Roswell Hopkins*, in the 73d year of his age. Judge Hopkins was born at Amenia, Dutchess Co. N. Y. the 16th of May, 1757. He received only a common school education, and was brought up as a farmer until he attained his 19th year, when he went to Bennington Vt. where he applied himself to the study of medicine. In August 16, 1777, he was in Bennington battle, and in October following, was a surgeon's mate in Gen. Gates' army, at the capture of Burgoyne. In August, 1778, he went to sea, as surgeon's mate in a privateer, called the New-Broom, and in October following the privateer was captured by four British frigates, and he was put on board the Sultan, a British seventy-four: carried into Newport R. I. where he was imprisioned without any food, from Tuesday noon until Saturday following, when he was discharged, and returned almost naked and pennyless to Bennington. In 1779, he was elected Clerk of General Assembly of Vermont, and continued in that office for the term of seven years, when he was appointed Secretary of State in which office he served until his resignation in 1802. In 1789, he was appointed Secretary of the Vermont Convention, which adopted the constitution of the United States. In 1797, he was appointed as one to assist in revising the laws of the state of Vermont. In 1800, he was appointed one of the electors of President and Vice-President. In 1803, Judge Hopkins removed with his family from Vergennes, Vt. to Hopkinton, St. Lawrence county, N. Y. In 1809, he was elected as a member of Assembly, to represent the county of St. Lawrence in the Legislature of this state, and was continued in that office until 1812, when he declined being a candidate for re-election. For several years he was judge of the county courts, and president of the board of supervisors.

Judge Hopkins was active in the formation of the St. Lawrence County Bible Society, and was appointed the first president. But not until the year 1826, are we called to consider the christian character of the deceased. It then pleased God to pour out his Spirit upon the parish in which Judge Hopkins resided. His eyes were then opened to consider his true character. Although he had been ever distinguished for his benevolence; for his kindness to the needy, and for the support of the gospel; still he had never before discovered the deep depravity of his heart.—Now the "commandment came; sin revived," and his own fancied goodness fled from his view. He saw himself to be in God's account, a vile, wretched sinner, who for about seventy years had only encumbered the Lord's vineyard. He had lived under the curse of a broken law, and he now saw himself standing upon slippery steeps, while the fiery pit yawned beneath him. He saw himself wholly unfitted for heaven; totally disqualified to relish its joys. After a season of the deepest anguish in view of his guilt, and his fearful exposure to the sinner's doom it pleased God, as we humbly trust, to bring him from darkness into his "marvelous light." He found the Saviour precious to his soul. Jesus, to him, became the chief among ten thousand and altogether lovely. Not long after, he arose one evening in the conference room, and before a large and listening assembly, declared what the Lord had done for his soul; after which he offered a most solemn and appropriate prayer to the throne of grace. In March 1827, he made a public profession of religion, and with thirty-five others, united with the first congregational church in Hopkinton. From that period to the day of his death he appeared to enjoy the Saviour's presence.

In September, 1829, Judge Hopkins, with his wife, commenced his journey to Vermont, on a visit to their friends.—They had proceeded to the distance of about 60 miles when the horse became so frightened in passing a loaded wagon as to be unmanageable. After running several rods their carriage was overturned and both were suddenly dashed to the ground. A few of their friends being in company, came to their assistance. They were conveyed to the nearest house, and medical assistance was called. Mrs. H. slowly recovered; but her husband received such injury as was incurable. In the hour of peril his religion was brought to a trying test. He was sensible that he could not long survive. He looked upon his suffering and afflicted wife and remarked, that on her account, he was desirous, if it was God's will, to survive a little longer, but with respect to himself, he was ready to depart. "Though he slay me, yet will I trust in him," was the language of his heart. After suffering the most extreme bodily distress, which he bore without a murmur from Thursday afternoon until Saturday night about 11 o'clock, he "fell asleep."—His remains were brought back to his residence in Hopkinton. His wife so far recovered as to be able to return, and with a numerous circle of friends, to see the dust conveyed to the grave, thence to await the arrival of the "resurrection morn."—*Wes. Rec.*

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IMPUDENCE OF INFIDELITY REBUKED.

The following rebuke from the Typographical Society, of the city of New York, will be read with interest, and will be most cordially approved by all who feel that every successful attempt to diminish reverence and respect for the Bible is so much done to loosen the bonds of moral obligation. They will rejoice, too, that this rebuke has come from this quarter—from a class of men whose business gives them a greater influence upon the community than is possessed by any other—by those who wield that tremendous moral engine, *The Press*.

*To the Editors of the N. Y. Courier.*

ROBERT DALE OWEN,
*And the New York Typographical Society once more.*

SIRS—Notwithstanding the mortifying, but just rebuke which R. D. Owen received from the New York Typographical Society, on a former occasion, he has recently made a second and a more insidious attempt to inveigle that body into a correspondence with himself; either for the purpose of impeaching its character on the score of *consistency*, or inducing the public to believe its members capable of even tacitly sanctioning the dogmas of *infidelity*, or of conciliating their favor, or for some other sinister object best known to himself. Whatever might have been his motive, however, the public would never have been troubled with the subject, had he not in a late number of his "Free Enquirer," thought proper to publish a "garbled extract" of the reply to his communication, accompanied with some insolent remarks and gross abuse of a respectable citizen, and member of the institution. Such being the case, I beg leave to request the publication, in your paper, of the entire correspondence, in order that the public may be enabled to judge whether the members of the "New York Typographical Society," or the eulogist of "poor honest Carlisle," be most "worthy to live in the same country, and follow the same honorable profession, as did the immorta Franklin."

About the 19th of July last, the late President of the Society received from Mr. Owen, the following communication, accompanied with two specimens of English Typography, one of which represented a triumphal arch, with a statue of the late King of England: the other, was an *altar piece*, in the form of a *cross*, comprising the *Lord's Prayer*, the *Apostle's Creed*, and the *Ten Commandments!!!*

*Such* a present from an *avowed Atheist*, smarting under a recent castigation at our hands, was very naturally considered as an impious mockery; still, however, the whole would have been treated with silent contempt, but for an injudicious attempt to procure a *vote of thanks* to be returned to *Mr. Owen!!!* This was too much for insulted patience to endure, and a very different course was pursued, as will be seen from the following correspondence.

*A Member of the Typographical Society.*

CORRESPONDENCE.

"N. Y., 18th July, 1830.

"J. Van Norden, Esq.

"President N. Y. Typograpical Society.

"Sir: The accompanying specimens of typography have just arrived from England. As I conceive that some of the members of the Society of which you are President, may take pleasure in inspecting them, as a sample of the progress of the art in that country, I beg them to accept of them.

"I am, Sir, your obedient,
"ROBERT DALE OWEN."
New York, Sept. 8, 1830.

*R. D. Owen, Esq.*

Sir—At a regular general meeting of the "New York Typographical Society," held on Saturday last the 4th inst., the following resolutions were passed by an almost unanimous vote:

"*Resolved*, That a committee of three members of this Society be appointed to reply to the last communication from Robert Dale Owen, dated the 18th July: that the said committee return to him the specimens of English Typography which accompanied his letter, and inform him that this Society, as a body, decline any further intercourse with him."

The undersigned, being the committee appointed in conformity to the foregoing resolution, consider it proper, in the discharge of the duty assigned them, to state a few of the reasons which operated to produce this result. In the first place, the members of the New York Typograpical Society, with few exceptions, are men who, as heads of families, are in the habit of acknowledging their dependence on that Divine Being to whom they feel accountable as moral agents, and of instilling into the minds of their children sentiments of reverence for his character, and gratitude for his mercies;—a Being, of whose very existence you affect to doubt, and whose particular providence you peremptorily deny. Where there is no reciprocity in sentiment, there can be no pleasure or consistency in social intercourse.

*Secondly.* They are men who conscientiously believe that the midnight incendiary, and the highway robber, are far less dangerous to the safety, peace, and permanent happiness of any civilized community, than the disseminators of such anti-religious doctrines as are advocated by yourselves and others, in a paper called the "Free Enquirer." And while our professional brethren feel proud, as Americans, in knowing that such moral incendiaries are mostly, if not exclusively, of foreign birth and education, they can, of course, feel no desire to hold intercourse with them.

*Thirdly.* They are men who esteem as the most sacred of all ties, that holy conjugal relation which you and your associates, with a zeal worthy of a better cause, are daily laboring to degrade, nullify, and destroy.

*Fourthly.* They are men who, as husbands, fathers, brothers, and sons, reverence the pure principle of *chastity* in either sex, not only as a cardinal virtue, but as the chief, the head and fountain of all other virtues, graces, and beauties that adorn human nature; and therefore cannot conscientiously hold communion with one who publicly advocates a promiscuous, or, at least, an unrestricted intercourse of the sexes—with one who unblushingly *recommends* in a public paper, "as a work calculated to benefit society," the most filthy, obscene, and wicked publication that ever disgraced the American press; a publication which, if not the most indecent, is certainly one of the most disgusting pieces exhibited, of the naked display of some of the actresses on the stage, of the gross immorality of their lives, or of the awful abandonment of all sense of shame, exhibited by the crowds of wretched females who block up the box lobbies; but we ask, who and what is this man who is thus allowed to insult the persons most respectable for moral worth in the empire? We have heard he is a fellow of a loose and profligate life, and we know that he is a *convicted adulterer*; we remember the time when he dared to appear on the stage, with this stigma recent upon him—how the indignant feelings of what yet remained of virtue and sense of propriety in the land, were roused at the insult, and he was driven from a theatre, with groans and hisses; but we now see him received not only with impunity but applause, while he mocked at the word of God, and assailed the excellent characters who endeavored to circulate it among mankind. Was there none of the admirers of this school of morals, who had consistency enough to rise on the spot and rebuke this ribald scoffer? We do not believe that such an outrage on common decency was ever permitted in a theatre since the degenerate Athenians suffered the profligate Aristophanes to insult by his ribaldry the virtuous Socrates.—*British Mag.*

*Sixthly and finally.* They are men who, from Robert Dale Owen's well known character and avowed principles, (if the reckless ebullitions of disgusting blasphemy can be so called,) cannot view in any other light than as a mean and contemptible attempt at insult, his presenting the "New York Typographical Society," with a printed copy of that divine Decalogue in the sanctity and authority of which he does not himself believe, together with the perfect form of prayer which was directed to man by a being against whose character Robert Dale Owen is in the habit of directing his shafts of blasphemous ridicule. The donation was therefore considered as an impious mockery, and as such this committee have been instructed to return it.

In conclusion, the undersigned wish it to be explicitly understood, that the members of the "New York Typographical Society" do not object to an intercourse with Mr. Owen or his associates, merely on account of their *errors of opinion* on polemical subjects—for imperfect human nature is always liable to error; but they object to it solely on account of the extraordinary exertions which are making to disseminate those errors of opinion. To be on terms of intimacy with "madmen who throw about firebrands," would be madness in those who know the dangerous tendency of such exercise. There is a wide difference between the toleration of *religion* and the toleration of *its opposers*.

We remain, sir, in deference to social courtesy, Yours, &c.

S. WOODWORTH,
W. E. DEAN,
W. H. CLAYTON, } Committee.

THE MAN THAT WISHED FOR DEATH.

The habit of avoiding personal danger, or the instinct that leads to the preservation of life is so strong, that persons who are resolved on suicide, sometimes conduct in a very ludicrous manner, under the fear of that death which they are desirous of procuring.

We have heard of a story of a countryman, who had made up his mind to "shuffle off this mortal coil," and only waited until he had settled in his mind the most comfortable way of dying.—Not being able readily to agree with himself on this important point, he informed a neighbor of his, whom he met with an axe on his shoulder, that he was resolved on death, and would take it as a great favor if he would assist him in the accomplishment of his purpose. His neighbor being willing to humor the candidate for a change of worlds, told him, he was going into the woods to chopping, and that if he would accompany him, he would fell a tree upon him, and put an end to his life with very little trouble.

'I'm very much obliged to you,' said the weary-of-the-world, 'and shall consider myself bound to you for *life*. I'll go and be killed directly.'

Accordingly he followed the axe-man to the woods. A tall tree was chosen and he was directed where to stand, so as to receive the full force of its fall.—He fixed himself on the spot, folded his arms and prepared to await the event. The chopper began to lay on with vigorous blows, while the death's candidate kept his eye upon the top of the tree, to see when it would fall. He stood very composedly for a while; but at length began to appear uneasy, and not perfectly satisfied with his prospects.—And while the axe-man seemed to him to redouble his blows, he kept winking and winking; he thought he perceived the tree begin to nod, and that the next moment would be his last. The cold sweat began to issue from his skin, his limbs trembled—he could stand no longer! He took to flight, and never looked behind him until he had got at least 40 rods, when he ventured to stop. He was pursued by the axeman, who, on coming up, asked him why he ran away.

"Oh," said he, "I was afeard if I staid there I should be killed!"

"I thought," returned the chopper, "you came on purpose to be killed."

"Ah, true," replied the man with great simplicity, "but I forgot that. O how I tremble! If I'd staid there a minute longer I should have been a dead man. What a crash it made when it fell."

"Crash! why the tree is standing yet, I merely chopped with the head of the axe."

"With the head of the axe! do you say so! O you cheating rascal! but I'll never trust you to kill me again, I'll be hanged if I do."

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ENGLISH THEATRE *versus* THE BIBLE.

Mr. KEAN made his farewell address to the people of England on the 19th of the month, and because none of the common theatres were large enough to accommodate the audience he expected, he exhibited at the Opera House. He was not content to thank the public for their support, but he thought it necessary to go out of his way to attack the Bible Society. "To preserve the theatre from empirics," said he, "is of more consequence to the nation than all the biblicals in the world."

It is the boast of his admirers, that a play house is a better school for morals than a church, and plays are more effectual to teach mankind morals than sermons. We say nothing of the licentious ribaldry

SUICIDE.

On Saturday, the 18th of Sept. at Blooming Grove, Orange Co. N. Y. a young man from the city of New York, who had spent the summer at the former place, terminated his earthly course by discharging the contents of a short fowling-piece into his own heart. He had spent the summer in hunting, and in trying to be happy in doing nothing useful. He had become gloomy and weary of life, and in the insanity of melancholy, loaded his gun, put the muzzle to his side, and the breech on the table, and then extending his arm, pushed back the trigger. The ball passed through him horizontally; and thus in a moment he sent his spirit from its earthly chamber to the judgement seat of Christ.—*Philad.*

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AFFLICTING DEATH.

On Friday afternoon, the 24th Sept. I preached in Pleasant Valley, Dutchess Co. N. York, in the Presbyterian church. During my discourse in favor of the American Sunday School Union, I saw the Rev. Mr. Wile, the Pastor, receive a letter in church which greatly moved his spirit. When I had done, he read it; and thereby powerfully urged every one to do, without delay, every service which he designed to perform for Christ. The letter announced that Mrs. Newcomb, the wife of a respectable physician, had started from home to attend our meeting, but when a few rods from her own door, was overturned in a Dearborn wagon, and instantly killed. There was not a moment to her between perfect health and death. She was a truly exemplary and pious woman; but while on the way to hear the gospel and aid the Sunday school cause, God took her spirit to heaven. Her death is at once peculiarly afflicting, and yet, consoling, to her friends and numerous acquaintance. Oh! that all may be ready; for in an hour when we think not the Son of man will call for us.—*Ed. Phil.*

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DREADFUL DEATH.

On Tuesday last. Stephen Karkeet, 25 years of age, while employed under ground in a mine, in the parish of Newlyn, was, awful to relate, buried alive by the falling together of the sides of the shaft in which he was, at the depth of five fathoms from the surface. The first person who arrived at the spot was a man named George Trevarrow, who called to know if any living being was beneath, when Karkeet answered with a firm voice, "I know all earthly power can avail me nothing; I feel the cold hand of death upon me—if there is any hope of my being extricated from this untimely grave tell me, and if not tell me." Trevarrow, at once informed him that there was not a shadow of hope left him, as upwards of four tons of rubbish had fallen around him, and that suffocation must inevitably take place before any human aid could afford him relief; on hearing which, Karkeet exclaimed, "All's well, it is the Lord, let him do what seemeth him good. Tell my dear father and mother not to be sorry as those without hope for me, 'tis now only that I am happy; 'tis now that I feel the advantages of a religious life; now I feel the Lord is my strong hold, and now I feel that I am going to heaven." Here his voice failed him—he never spoke again.—*Falmouth (Eng.) Packet.*

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*Anecdote of Rev John Wesley.*—In the month of June, 1790, Mr. Wesley preached at Lincoln: his text was Luke x. 42, 'One thing is needful.' When the congregation were retiring from the chapel, a lady exclaimed in a tone of great surprise, 'Is this the great Mr. Wesley, of whom we hear so much in the present day? Why the poorest person might have understood him.'

This peculiar talent which some distinguished preachers of past, and some few at the *present* day have, of so speaking as to deserve the high encomium thus passed on Mr. Wesley by this poor woman, is that which ought to be cultivated by every preacher of the Gospel, and will we have no doubt be the distinguishing characteristic of that preaching which will introduce the Millennium.—*Ed. Obs.*

From the Record of the Times.

Emigration companies, for the valley of the Mississippi, are collecting in various parts of our country, and under rules and regulations which promise much good to the individuals themselves, and also to their posterity. One prominent feature in their articles of confederacy, is, the entire banishment of ardent spirits from their ranks; and another, equally good, is, the mutual agreement to support, at their future home, the permanent institutions of the gospel.

CHRISTIAN ALMANAC For 1831.—Agents that have engaged to take the Christian Almanac for 1831, are informed that they have arrived and are ready for delivery at the office of the Rochester Observer, and at the deposit of Alvah Ingersol in Buffalo. It is expected the Almanacs will be taken as soon as practicable after this information shall be received. This is important, to relieve the pecuniary burden which many months anticipation of sales necessarily incurs. Sept. 17.

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises. HOSEA PRATT.
Brighton, April 16, 1830. tf-36

HARMAN, JONES, *House and Sign Painter, Glazier &c.*, No. 42, Main-st. keeps constantly on hand an assortment of Paints, Oils, Spts Turpentine, Sash, Glass, Putty, and Paint Brushes, to retail, which he will sell on reasonable terms for cash. He will furnish paint of any color, ground and mixed fit for use. He will also do country jobs and furnish all materials for the same. Windows furnished of any size in good style very cheap. May 24, 1830. 22 6m

APPRENTICE & JOURNEYMAN wanted in the business of *Carding, Cloth Dressing, and Woollen Manufacture*. The first must be of moral and temperate habits, from 14 to 18 years of age—the latter an experienced and faithful hand, any other would be dismissed as soon as known.—Inquire at this office.—June 4. 23 tf

WM. H. WARD & Co. (MARBLE BUILDING) *Carroll Street*,) have just received a *full supply* of **GOODS**, Rochester, June 2, 1830.

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

THE copartnership existing between the subscribers expires this day, by its own limitation. We return thanks to our customers for their liberal patronage, and solicit those whose accounts or notes are now due, to call and settle without delay. Settlement may be made with either of the subscribers. ISAAC PRESTON,
REUBEN MURFREY.
Rochester, 14th Sept. 1830. 3tf

DESIGN to continue the business of BOOT and SHOE MAKING, at the old stand, No. 30, Carroll st. and to keep on hand a small assortment of good work, which I shall sell low for Cash. ISAAC PRESTON.
Rochester, 14th Sept. 1830. 3d tf

A SLIP, No. 96, for Sale in the 3d Presbyterian Church in this village. Enquire at this office. 39 3 w

SALT, 500 Bbls. Salt, in fine order, just rec'd and for sale at $1.44, by HILL & PEET.
Sept. 1830. 38tf

Surrogate's Court.
In matter of Real Estate.

ON reading and filing the petition of Henry B. Williams, administrator of the Estate of Thomas Morgan, late of Rochester, deceased—and on examination of his accounts presented therewith—It is ORDERED, That all persons interested in the Estate of the said Thomas Morgan, deceased, be and appear before me, O. L. Gibbs, Surrogate of the county of Monroe, at my office in the village of Rochester, on Saturday the sixth day of November next, at ten o'clock in the forenoon of that day, to show cause, if any they have, why the whole, or so much, of the real estate whereof the said Thomas Morgan died seized, should not be leased, mortgaged, or sold, as shall be necessary to pay his debts. O. L. GIBBS.
Dated Rochester, Sept. 23, 1830. 4w 39

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail as low, if not lower, than can be purchased at any other establishment west of Albany.
They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 38tf

FURNITURE,
OF ALL KINDS, MADE AND SOLD AT THE
Cabinet Warehouse
Near the East end of the Bridge Main-st.,
Rochester F STARR.

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

CLINTON HOUSE,
EXCHANGE-STREET, ROCHESTER.
ERASTUS SMITH, late of the Mansion House Utica has become the lessee of this splendid establishment having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.
The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.
The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.
The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 26 6m

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

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

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yockley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. These in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.
East Rochester North st. one door north of Main st.
Aug. 2?, 1830. 3m?5.

LECTURES on Universalism, by JOEL PARKER, Pastor of the 3d Presbyterian Church, Rochester. Just published and for sale at the office of the Rochester Observer. Subscribers are desired to call for their books.
Aug. 25th, 1830. 3t 3w

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

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

Canal Transportation.
HUDSON & ERIE LINE.
ALLEN, TIBBITS & CO.

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superious style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running
NIGHT AND DAY—SUNDAYS EXCEPTED—in connection with Pattison & Hart's Line of Towboats from Troy on the Hudson River. Their arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo*,
E. FOLSOME, *Lockport*,
ALLEN, TIBBITS, & Co. *Rochester*,
JAMES MOORE, JR. *Syracuse*,
JOHN T. TROWBRIDGE & Co. *Oswego*,
BUTLER, M'DONOUGH, & Co. *Utica*,
J. H. HOOKER, } *Troy*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany*,
THO'S. M. SOUTHWICK, } *Counties Slig, New-York.*
P. HART, JR. }
April 9th, 1830. 15tf

*Northern District of New York.* } *To wit:*

Be it remembered, That on the seventeenth day of June, in the fifty fourth [L. S.] year of the Independence of the United States of America, A. D. 1830, Joel Parker of the said District, hath deposited in this Office the title of a book, the right whereof he claims as author in the words following, to wit: Lectures on Universalism, by Joel Parker Pastor of the third Presbyterian Church, in Rochester: Buy the truth, and sell it not. Prov. xxiii. 23 In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints."

R. R. LANSING,
*Clerk of the District Court, for the Northern District of New York.*

STATE OF NEW-YORK }
SECRETARY'S OFFICE. }
*Albany, July 22, 1830.*

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.
And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.
And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG,
*Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.
JAMES K. LIVINGSTON, *Sheriff.*

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed to Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 121, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $333.33. NOTICE is therefore hereby given that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (240 reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 29th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS,
Assignee.
33

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 25th in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county,) executed by Simeon Hunt, to Frederick Bushnell and by him assigned to the subscriber the sum of four hundred and eighty-one dollars and twenty nine cts being due thereon at this date. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively on the north by a line parallel with the south line of said lot and eight rods therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL,
Whittlesey & Mumford, Att'ys. Assignee.

*To exonerate from Imprisonment.*

Creditors of Orben Wilder, of Gates Monroe County Insolvent Notice first published August 26th 1830. creditors to appear before Hon. Moses Chapin Esq First Judge of Monroe County courts of the state of New York, at his office in Rochester, on the eighth day of November next, at 10 o'clock in the forenoon. 10w

AGENTS FOR THE OBSERVER.

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

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# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, OCTOBER 22, 1830. | VOLUME IV. NO. 43.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

From the National Preacher.

THE EARLY CONVERSION OF CHILDREN.

MARK, X. 14.—*Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.*

This declaration of Christ was uttered on an interesting occasion. Several young children, or, as the Evangelist Luke styles them, "infants," were brought to Christ, to receive his blessing; but the disciples, supposing that they were too young to be benefited by the instructions of their Master, rebuked the parents for thus trespassing upon his time. With this rebuke Christ was displeased, and encouraged the little children to come unto him assigning as a reason, "of *such* is the kingdom of God." This is the reason why little children, and even *infants*, should not only be suffered to come, but be "*brought*" to Christ, to receive his blessing. The objection of the disciples seems to have been founded upon their age; they were thought too *young* to derive any benefit from the Messiah, the Lord of men and angels; but his reply, and the treatment they received from him, show distinctly, that *young* as they were, their age was no objection: for "he took them up in his arms, put his hands upon them, and blessed them."—The reasoning is this: if children, *young* children, *infants*, are proper subjects of Christ's spiritual kingdom, let them have all the religious advantages in which they can possibly partake. So far from throwing any obstacle in the way, suffer them to come—encourage them—nay, let parents bring them to me, and I will bless them.

It would be deeply interesting to learn the subsequent history of these little ones, that were thus permitted to receive the benedictions of the Son of God; and it may be proper to observe, that, according to the testimony of Nicephorus, Ignatius, a disciple of John, and afterwards bishop of Antioch, who was honored with martyrdom about 74 years after the death of Christ, was one of those very "*infants*."

If, then, infants actually did receive the blessing of Christ when on earth; were thus regarded as proper subjects of his visible and spiritual kingdom, and consequently of the kingdom of glory; it is certainly fair to infer that they may, at this day, *become the subjects of grace—may be converted—may become real Christians.*

To this sentiment, supported by the text, I now solicit your attention; and to prevent misapprehension, I remark that the term infancy, will be used in its strictly proper application as embracing *the first six years of life.* I repeat then that infants may become the subjects of grace, may be converted.

I. In elucidating this truth, it may be remarked, in the first place, that there is no natural *impossibility* in the case. If there be any incapacity to become Christians, between the commencement of moral agency and sin and any subsequent period, then, during that period salvation is absolutely impossible, and their condition hopeless! But such a portion of our race, who have commenced moral agency, and have sinned, rendered incapable of salvation, by not being able to comply with the terms of the Gospel? Is the remedy so inadequate to the disease?

Moral agency in doing what is forbidden, or refusing to do what is required, supposes the existence of all that ability that is needed for a compliance with duty.—Destroy this, and you sweep away, at one fatal stroke, the obligations to comply with the terms of the Gospel—the only method revealed in the Bible, in which the wrath of God can be avoided, and the soul saved.

But I would ask, why a person, who is capable of sinning, is not capable of repenting of sin? The former act is a violation of *obligation*, that was either known, or that might have been known; the latter implies a *feeling* that such an obligation has been violated. And if a moral agent can violate obligation, he can feel that he has done so. No stronger mental powers are necessary for repentance than for sinning. What is there, then, in the nature of the case, that makes the conversion of young children impossible?

2. But it may be remarked, in the second place, that infancy, or the first period of life, is the *best* time for piety to commence. I do not say simply that it would be most desirable for it to commence then, or that it is the most *favorable* time. The word of God teaches us, that when habits of sin have become fixed, the breaking of them, in all human probability, is as hopeless as that the Ethiopian will change his skin, or the leopard his spots. And observation and experience testify the same.—If then, the principle be correct, that a continuance in sin will strengthen sinful habits, and make a change in the character and life more difficult, and consequently more hopeless, is there any time so favorable to this change as when there are the fewest sins committed, and habits of sin have not been formed?

If it be a more favorable time to become a Christian in youth than when threescore and ten years have passed away in sin, who will say that the age of five years is not better than that of fifteen? Upon what principle may a person spend fifteen years in the neglect of the soul, and in the service of Satan, before he arrives at the most favorable time to commence a preparation for eternity? Is the prospect *brightening*, as one year after another passes away, while living without hope and without God in the world?

But if every additional year in sin would render a change in the sinner more difficult, and of course his condition more alarming, then every additional sin will produce proportionably the same effect.—On this principle, the time for the commencement of piety is more favorable five years after moral agency commences, than fifty years after; and more favorable at an earlier period, than at the age of five years. It is easier bending the young sapling, than the sturdy oak, and easier still to bend the tender twig, than the young sapling.

But it may be said, that, during the period of infancy, or during the first six years of life, the mind is not so capable of weighing truth, of comprehending the nature and obligations of religion, as at a subsequent period. The fact is admitted, but what does it prove? That piety may not commence in infancy? or that this is not the most favorable time for it to commence? Far from it. If the mind be more matured at fifteen years of age than at five, the guilt of sin is proportionably greater at the first named period than the last. It is a principle well established in morals, that the *guilt* of sin is proportioned to the light resisted in its commission. This sentiment has an illustration in the declaration of Christ, that he that *knew* his Lord's will, and did it not, would deserve to be beaten with *many* stripes. It is upon this principle, too, that the guilt of fallen angels is greater than that of men. They were not created devils, but stood, once, right where Gabriel stands, before the throne of God and the Lamb, with minds as capacious, as holy and happy spirits needed for the service of heaven. It was there, in the language of another, "that they were schooled, and disciplined, and equipped;" and when they were banished from the abodes of purity and bliss, they did not become *idiots*. No! they carried all their "heaven-taught science" with them down to hell, and they have it now, and it is this that makes them DEVILS,—that loads them with heavier chains of guilt, and will give an intensity to the pangs of hell which none but devils can feel.

If, then, our minds, and the minds of our children, are more matured, can take a wider range in the field of truth, and better weigh the obligations to penitence and holiness, at fifteen years of age than at five, it is just as certain that the *guilt* of sin is *proportionably greater* than at the early period. It is of a deeper dye, cries to heaven for vengeance with greater urgency, and deserves a deeper damnation.

Now, I ask, is there any thing in the nature of the case that renders it necessary that our minds should be thus enlarged, that we should grow up to a manhood in guilt, that approximates so much nearer the guilt of devils, before we arrive at the most favorable period to become Christians? O, my hearers I tremble when I think of this wide spread, this fatal delusion; and of the holiness of a forbearing God! Let our capacities be enlarged a thousand fold, they might still fall below those possessed by the very Prince of devils; but, with all the additional guilt that would be contracted with such enlarged capacities, are we sure that we should be any better prepared to become the willing servants of God than we are now? Could we, while sinners, ascend in the scale of being to the intellect of Gabriel, we might, indeed, perceive truth far more distinctly, and better weigh its importance; but then, sin, at every gradation we ascended, would deepen in its guilt, until afforded the capacity of angels, it would make us devils. Admitting, then, that the capacity of children for comprehending truth is enlarged as they grow in years, is not their *guilt*, too, while they remain estranged from God, increased just in proportion to the enlargement of their capacities? I ask, then, if their *capacity* and *guilt* have been increasing for fifteen or twenty years, until they have arrived at a *manhood in both* is it a better time to make their peace with God than at an earlier period? Are twenty years' capacity and guilt more favorable to piety than five? And are five years' capacity and guilt more favorable than two?

But is it said, that there is not that *capacity to repent* in the infantile years, that there is at maturer age? What if there is not? Neither is there that *guilt* to repent of. That man has not the capacity of fallen angels to comprehend truth, and feel to the full extent, the sorrow, which *their* guilt demands, is no proof that man has not the capacity to repent of his own sins. His *guilt* is proportioned to his capacity for knowledge, when the means of knowledge are within his reach; and his capability for repenting always corresponds with his obligation to repent; and his obligation to repent with the guilt of sin; so that man can always repent of all that he *ought* to repent, and therefore of *all his guilt*.

Were man required to repent of sins that equalled in guilt the sins of the fallen spirits, he might need the capacity of mind, which they have, to obey; and if young children were required to repent of the sins of manhood, they might need the enlarged capacity of manhood to perform the duty; and then might there be a *plausibility*, at least, in waiting for riper years, as a more favorable time to commence a life of penitence and piety. But so long as their guilt is less, the fact, that their capacity is less, is no proof that they have not all the capacity needed for the immediate performance of all that is required to constitute them Christians.

But is it still said, that children cannot understand many of the *doctrines* of the Gospel? Admitting that they cannot, does this prove that they must wait till maturer age before they begin a life of piety?—There are men, and good men too, who do not pretend to be able to comprehend all the doctrines of the Gospel; but does this prove that they cannot be Christians? There are doctrines in the Bible which man never did, and perhaps never will be able to comprehend. He may believe that the fact is just as God has represented it, and yet he may never be able to comprehend *how* it can be; nor is he required to do it. He may believe that God is *eternal*, while he is unable to *comprehend* eternity, or *how* it can be that there is an uncaused existence. But is the fact that man has ignorance upon some subjects with which God is acquainted, any proof that he cannot be a Christian?

That children cannot comprehend as much about the doctrines of the Gospel as maturer minds, is no proof that they cannot have a sufficient understanding of them for all practical purposes. The fact is, they may be made to understand the simple truths of the Bible, at as early a period as they can understand any other truth. And often has there been a tenderness of conscience in view of truth, that has surprised those of riper years and more enlarged minds. In illustration of this, I will mention two or three facts, with some of which, you may have become acquainted.

A man once took his little son to walk with him in the fields on the Sabbath, while others had gone to the house of God; and upon entering a neighbor's corn-field, from the top of the fence, the father cast his eye around to ascertain if there was any one near that would be likely to detect him; and afterwards, while engaged in his work of depredation, the little son thus accosts him:—"Pa, what made you look round so, when you were on the fence?" "Be still," said the father.—"But what made you do so, Pa?" "To see if there was any body in sight," was the reply. "And doesn't any body see you, Pa?" "No." "But can't *God see you in the corn-field, Pa?*" This was enough from the little preacher; the father left the field and his ill-gotten booty, and returned to his house to think of an omniscient God.

At another time, a pious mother was giving vent to the anguish of a lacerated heart, upon receiving intelligence of the death of her husband at a distance; when her little child inquired the cause of her tears. The reply was, "To think that you are a little orphan girl." "But what is an orphan, Ma?" "Your Pa is dead, my dear; you will have no Pa to take care of you any more." The little thing covered her face in both her hands for a moment, and then lifted her moistened eyes to her weeping mother, saying, "*Ma, don't cry so; is* God *dead too?*"

I ask, now, why children cannot be made to understand all the simple truths of the Gospel that are necessary to piety?—Who, with a mind ever so much matured and cultivated, could have been a messenger of sweeter consolation to a bleeding heart, than was this little one?

I will mention one instance more. In the town of —— in New England, where it had formerly been the practice to urge all moral persons to unite with the Church, lived a wealthy man, who had, in this way, become a *professor* of religion, but with so little even of the *form* of godliness, as that he had hitherto lived in the entire neglect of family worship. On a Sabbath afternoon, after returning from the funeral of a child, where the clergyman had taken occasion to urge upon parents the necessity of faithfulness in giving their children religious instruction, and in accompanying their instructions by their prayers; as the family to which we have alluded were sitting around the table at tea, a little daughter broke the silence, by inquiring, in the simplicity of her heart; "Ma, did not Mr. —— say at the funeral, that Christians would pray in their families, and talk to them about religion?" "*Yes*," was the reply. "*Well, Ma, Pa does not do it.*" And this appeal was an arrow of conviction to the father's heart, resulting in his hopeful conversion to God, and the erection of a family altar, where God was worshipped morning and evening.

In view of such facts, and a thousand others that might be named, who will pretend that children—little children—cannot understand enough of the truths of the Bible to feel their force and obligation, while older sinners remain unaffected?—Yes; children will feel upon the subject of religion, whenever instruction adapted to their capabilities is afforded. I might press the obligations of religion upon a congregation of sinners of threescore years of age, with all the urgency of a dying man, and they probably would remain like blocks of marble; and I should have little more encouragement, humanly speaking, than I should were I to go to yonder field of graves, and preach to the dead that are slumbering there. But let me take their *grand-children* from the Sabbath school, (who have, perhaps, heard scarcely a prayer but what they heard in the Sanctuary,) and talk to them about God, and the sins they have committed, about Christ who died to save sinners, and the necessity of repenting if they would not be lost,—and these little ones, with quivering lip and weeping eye, will show that they *feel* they have done *wrong*, and offended God; and if they *feel* that they have sinned, can they not *confess* and *forsake* their sins? and, then, is not God faithful and just to *forgive* their sins, and to *cleanse them from all unrighteousness?*

PERSECUTIONS IN SWITZERLAND.

For several years past, two or three of the clergy of the established church in the city of Berne, have preached the doctrines of the Gospel, as exhibited in the standards of the church, with simplicity and faithfulness. Much interest was thus excited in a small number of persons, several of whom were among the class of patricians, and the result might be termed a little revival.—Public attention was called to it, by the change of conduct in those who were its subjects. Their consciences would no longer allow them to partake in those violations of the Sabbath, and those questionable amusements which were customary in the world around them; and they felt the need of assembling themselves for social devotion and christian intercourse, during the week. Those who felt reproved by such conduct, spared neither censure nor invective. The names of "*pietist*," "*Methodist*," "*mummer*," &c., were unsparingly applied to them; and in one instance, the windows of a person who was obnoxious on this account, were broken. It is but justice to the government to state, that immediate and vigorous measures were taken to repress all violence; and no one was suffered to interrupt them, so long as they continued in connection with the established church. Much hostility was indeed expressed against these private assemblies; but so much patrician influence was exerted in their favor, that the government did not venture to execute the threats, sometimes thrown out, of prohibiting them.—Pietism continued to increase, from the increased action produced by these social meetings; and the flame was undoubtedly nourished by the conversation and correspondence of pious British travellers, whose influence may now be traced in every part of the continent, from Calais to Naples, and exhibits one of those remarkable traits of the Divine government, by which the seed of the word is scattered over the world, often by the consent of those who wish to destroy it. The wealth of the English gives them access every were. Even the court o Rome, rather than lose this source of revenue, allows heresy to rear its standard of rebellion on the banks of the Tiber; and the efforts of such as are piously disposed to spread light around them, are winked at, to avoid offending or alarming the *national* spirit, even of those who are devoted to the pleasures of the world.

During the year 1828, a small number of the persons who were thus awakened, felt it their duty to separate themselves entirely from the established church.—Their consciences were wounded by the prostitution of the ordinance of the supper, in admitting all who chose to come; since many of the openly vicious, and a multitude who had no apparent interest in religion, belonged to the number. They urged the necessity of discipline, from Matt. xvi. and xviii., 1 Cor. v., ect.; and maintained that that could not be deemed a church of Christ, which tolerated vice in its very bosom. They felt themselves bound by the precept, 2 Thess. iii. 6, 14, 15, and 2 John 10, 11, to withdraw from a church in which the gospel was not generally preached; and which cherished in its bosom, so many who crucified Christ afresh, and whom they considered themselves as recognizing as brethren, by partaking of the same bread and the same cup. This measure was promoted by a person who had been banished from the canton de Vaud; and who was received at Berne, under a pledge to the police, that he would not speak of separation. The violation of this pledge led to his expulsion, which was the first act of the government on this subject. This excited no serious opposition, since those who agreed with him in sentiment, did not approve of his violation of truth. It did not however prevent the continuance of the assemblies of separatists, and their distinct avowal of their sentiments; and they obtained from a member of the government belonging to the established church, the use of a room in his own house, on condition that nothing should be said there in direct promotion of separatism.

This decided course of conduct, notwithstanding many hints and threats, placed the government in an embarrassing situation. Eight years before, the canton of Vaud had treated a similar sect (of which indeed some of these very individuals had been members) with great severity; but with so little effect, that their number had been constantly increasing, and their spirit diffused through a large number of the established churches; to the great annoyance of those who did not love the gospel. Thus warned of the danger of violent measures, and yet anxious to find reasons for expelling the leaders of the obnoxious party, they directed the superintendent of the police to keep them and their assemblies under constant and rigid inspection; and all who were connected with them were watched with the same view. At the same time, one of the evangelical clergymen was sent for, and warned to alter his mode of preaching; and although he did not approve or preach separation, he was accused of contributing to the excitement of feeling, which gave rise to it, by his mode of exhibiting the doctrines of the Bible. We need scarcely add, that the warning was without effect on the faithful minister of Christ.—*Christ. Spec.*

*A new movement.*—It is in contemplation as we learn by the N. Y. Evangelist, to furnish every Mechanic's apprentice in the U. S. with a Bible.—A better move could not be made. It would do more for the interests of the Mechanics and Working Men than all the Free Enquirers and Daily Sentinels ever printed. No Book like the Bible, enlightens Working Men, and raises them to their true standard in society. No Book is so severe against aristocrats, monopolies and the oppression of the poor. No book so effectually promotes universal education, at public expense, teaching the rich to do to others as they would be done unto. Show us a land of *studied* Bibles, and we will show you a land where Mechanics and Working Men are neither degraded nor oppressed. Dr. Franklin, who, according to the statement of the Free Enquirer, was no bigot, advised young mechanics to study the Bible, and attend public worship. Whatever may be thought of his supposed skepticism respecting the divine origin of the scriptures, he was too accurate an investigator of first principles, and too nice an observer of mankind not to know that the Bible was a good directory, for the *present* life at least. —*Gen. of Tem.*

*Infidelity and Crime.*—A person for several weeks past has been in the habit of entering the loft of a paper wearehouse, in this town, and carrying off paper while the owner was at his meals. On Monday he was detected, and has been since examined, and committed to jail for trial. He has stolen twenty-four reams of paper, worth about $100. This miserable young man was once an industrious mechanic. Some time ago he joined the Fanny Wright Society in this town, and was one of the principal lecturers at their meetings, which have recently been broken up. Comment is unnecessary.—*Prov. Dai. Adv.*

This is what might be expected. Johnson, who was executed last year at New York, for the murder of his mistress, was printer of an infidel paper.

The New Hampshire Observer says that the evidence adduced on the trial of the Knapps showed that they had been long in a regular training for the commission of that horrid crime. Richard Crowninshield, it is said, kept a reading room which was furnished with the various *Infidel Publications* of the day.

To the above we add the following from the London Tract Magazine—

"John Stratford, who was executed at Norwich, in August last, for murder, confessed his guilt, and with tears, exclaimed, "I attribute my downfall primarily to reading 'Paine's Age of Reason,' Carlile's recent works; and the secondary cause to an unlawful connexion with an abandoned woman."

A minister who visited him in prison says, "I inquired of him what had been the general course of his life previous to this last awful act. He replied that he had maintained a tolerably good character for honesty and fair dealings; that he was formerly in the habit of going to church, and to different dissenting places of worship. I asked him if he had at any period of his life embraced infidel principles. I shall never forget his reply, his look, and his manner. The question seemed to rouse him from his torpor. He exclaimed, 'I did, Sir, to my disgrace, to my ruin, and perhaps to my eternal destruction.' He said that he had not doubted the existence of a God; but he had speculated and denied the existence of a devil. He had read Paine's Age of Reason, which had been his ruin. I inquired to what conduct these infidel sentiments led, and he replied, 'Of course to Sabbath breaking, the entire neglect of public worship, and to bad company.—Then I became connected with gamblers. Thus my heart was so hardened that I was prepared for the most guilty conduct.'"

The treasury of Vermont never was robbed, till an infidel publication had been issued for some months in its vicinity.—Those who are favorably situated would do the country a favor, by collecting facts, illustrating the connexion between infidelity and crime.

We feel very much disposed to add some facts which have not only come within our own knowledge, but which have had a connection with our own personal affairs, that would throw additional light upon the influence of infidel publications—but we think it may not be advisable at present. We will say however, that we do know that little depredations upon property, the irregular conduct of apprentices and their unfaithfulness to the trust reposed in them, has been so manifestly increased by the publication of irreligious papers in this vicinity, that it is impossible for any man with his eyes open not to have seen it. And we do not hesitate to say that we should consider the publication of such a paper in this village as actually diminishing the value of the labor of an apprentice, who is not decidedly pious, at least fifteen per cent—but their influence upon his moral character, his respectability in life, and above all, of his eternal welfare, cannot be computed in dollars and cents—eternity alone can disclose that. We wish those who have had the care of youth in this village, would reflect upon this subject, and look back for three years upon their conduct, and compare it at those periods in which they have been exposed to this moral pestilence, with that when it has been withdrawn.—*Y. Rech. Ob.*

MISSIONARY INTELLIGENCE.

*Interesting Facts.*—Selected from late English periodicals.

*Tahiti.*—Mr. Cook, a missionary, writes that the inhabitants of this island are advancing in civilization; they appear on Sabbath days in European clothing—own several decked vessels, are engaged in accumulating property, and increasing their knowledge. A Sandwich islander, sent thither by Boki 'keeps shop, and his counter and drawers in complete order.'

*Fiji group.*—the inhabitants of the Fiji (Fejee) islands are calling for the Gospel. Two teachers intended for Lageha, one of the group, had been detained at Tonga much to the disappointment of the Chiefs who complained to Capt. Henry of the detention, and received a promise that if possible, another should come in their stead, the promise was fulfilled, as at the last dates a teacher was reported to be on his way thither.

*Huahine.*—There is a Christian Church on this Island embracing 477 communicants. There have been baptized at this station since its commencement, 750 adults, and 767 children. The average attendance on Sabbath day exercises is estimated at 1000 to 1400.

*Maiawit.*—Missionary operations go on prosperously at this island—the religious services and schools are well attended, and the people are erecting two large houses for the accommodation of strangers.

*Africa.*—The missionaries are laboring under many embarrassments among the Boshmen, but not wholly without success. They have been the instruments of alleviating temporal miseries oftener than of saving souls. In consequence of the improved habits of their charge, they were expecting greater success in their appropriate work.

*Jamaica.*—Mr. Philippo, Baptist missionary in Jamaica, writes—"The Lord has done great things for us whereof we are glad. During the comparatively short period since I was permitted to commence my labors, I have had the high honor of adding unto the church, on profession of their faith in the Lord Jesus, nearly 1000 individuals; 145 have been added since the last annual report.

*Irish Chronicle.*—Under this head the London Baptist Magazine contains very interesting notices of the good effects resulting from the efforts of missionaries, schoolmasters and readers in Ireland, commissioned for their several spheres of action by the Baptist Irish Society. Among their converts are several young men, "who have been encouraged to undertake the work of preaching in the Irish language."

From the Missionary Herald.

CHOCTAWS.

EXTRACTS FROM THE JOURNAL OF MR. WILLIAMS, AT AI-IK-HUN-NA.

*Christian Character exhibited by the Converts.*

The following exhibitions of character, made by the recent Choctaw converts, and witnessed by Mr. Williams in his pastoral intercourse with the people, are of a character similar to those inserted at pp. 32, of the last, and 180 of the current volume.—Though many, who now appear to be converted, being, of course, but very partially acquainted with the system of Gospel truth, or their own hearts, should disappoint the hopes now entertained respecting them, yet we cannot but believe that, in many cases, there will be a permanent melioration of character.

*April* 5, 1830. I called on a man who is very deaf. Having heard that his mind was seriously impressed, I wished to learn something of his exercises. Having by signs learned my wishes, he left his plough and tried to tell me how he felt. As he is so very deaf that, in order to be heard, one must speak very loudly in his ear, he of course had received no instruction by the ordinary methods, unless he had gathered some ideas by carefully observing the motion of the lips and the gestures of those who had preached where he had been present. With but one or two exceptions, none had taken special pains to instruct him, and he began to think that no man cared for his soul. He determined, therefore, to ask his Father above, concerning whom he had some very imperfect ideas, to have pity on him. He saw the change in the appearance and conduct of his neighbors—their suppliant posture, flowing tears, uplifted eye, or joyful countenance. They surely, as it seemed to him, were getting some good, and he thought from what he witnessed, that it must come from above. He therefore had recourse to prayer, and his petitions had been frequent and fervent, as though his life depended on his own exertions. "My Father above, pity me, do thou pity me, and give me a good heart; forgive all my bad deeds and thoughts, and make me a really good man." This had been the burden of his prayer, and it was attended with a thorough reformation in all his conduct. He furthermore said, "Certainly something good came down from above, and entered into my very heart, and it makes me exceedingly happy. My heart did not change itself, or go up of itself and get this good thing: it came down—it did surely come down, and fill my very soul with joy. I think this is that good thing which my fellow Choctaws appear to be seeking; and I hope my Father above has pitied me, a poor deaf man, and bestowed it on me also." I made signs to him to pray. That instant he exhibited a peculiarly solemn countenance, expressive of the most profound reverence, and knelt down. I observed that he made no mention of the name of the Saviour. Jesus, that precious

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name which now dwells so much and so delightfully on the lips of the poor Indian, had not yet been uttered in his hearing; and the word *Amen*, at the close, which the Choctaws have adopted, was likewise omitted. This was an omission of comparatively trifling importance. But I felt it to be a privilege to tell him something of Him who is indeed the Saviour and friend of the red man also. It was with great exertion and much difficulty, that I made him hear so distinctly, as to be able to pronounce the word himself, and to understand something of the nature of the atonement. But I happily succeeded, and the effect of this intelligence on his mind was visible in his countenance. He often repeated the name *Jesus*, during our interview, with a most joyful and solemn countenance. "Jesus, my heavenly Father's only and beloved Son, who died for lost men, and through whom alone I may be saved: it is good, very good indeed." The impression on my mind from this interview will, I hope, abide and profit my own soul. While many who have ears to hear, turn them away from hearing the thunders of the law; this poor red brother, almost without ears, has heard the still small voice.

7. H. called on me for the express purpose of begging some instruction relative to the Sabbath. He presented the subject in words to the following purport: "Since you conversed with me about my soul, and I promised to seek and serve Jehovah, I have been trying to do so. While absent on my long hunting expedition of seven weeks, I did not forget my promise, but thought much of my heavenly Father, and prayed to him daily. On the Sabbath, especially, did I think of him, and of that beloved house, (pointing to our place of worship,) and of his messengers who came here to teach us, poor lost red men, the bright path, the beloved word from above. It often seemed to me as though I saw your very person. I was sometimes in very great danger, so that I feared greatly; but then I looked up and said, 'O Jehovah, my Father above, help me, do thou help me.' So he helped and preserved me: therefore I live to return again. And now will my brother, the messenger of Jehovah, tell me the mind of Jehovah relative to the beloved day. Some of the red people tell me that our white brothers, when they have much business to do, or are on a journey, do not always rest on the Sabbath; and that therefore it is probably right for us sometimes to attend to our own business on that day. But I have thought that my brother Choctaws who tell me so might be mistaken; and as I have now much business to attend to, wishing to go a little journey, and perhaps might not get back before the Sabbath, I thought I would come and ask of you, what Jehovah would be pleased with in our conduct on his day." I then endeavored to show this earnest, honest inquirer the spirituality and extent of the fourth commandment, and to illustrate its importance, by mentioning several instances of the awful judgements of God on Sabbath-breakers. As to the practices of white people, to which he alluded, I could not, of course, find any thing with which to justify them in the word of God; and with regret was obliged to admit the guilt of many even in a Christian land. I thought myself warranted in telling him, that whosoever attended to any of his worldly avocations on the Sabbath, merely to gain time or to save a little expense, was verily guilty in the sight of God of breaking the commandment. He appeared to receive with avidity every word I spoke, and to feel that it was his life. He afterwards, of his own accord, said, "Let us sing one hymn, and I will pray before I go." We did so. In his prayer he thanked his heavenly Father for what he had learned further to-day respecting the Sabbath. I have hitherto rather supposed that this man's seriousness was but partial; and have been anxious as to the effect of his long absence in the wild woods. Thanks be to God for the grace bestowed on some wild men of these forests.

8. Observed a season of fasting and prayer with a part of the congregation assembled at the meeting-house for the purpose. Various existing troubles, and a prospect of more in the political affairs of the nation, call for much prayer and humiliation.

23. Returned from a "*cry*," which I attended with a hope of being able to introduce the Gospel into some settlements about half a day's ride distant, but belonging to another district. They are much under the influence of some half breeds, who seem determined neither to go into the kingdom themselves, nor suffer those who would to enter. I did not succeed in obtaining the consent of the principal men to have meetings among them, and was again under the painful necessity of witnessing the heathen dances. My feelings were, however much relieved by observing the becoming Christian behavior of some of my people who attended out of respect, and some of them as mourners for their deceased relatives. How striking the contrast between these and the heathen party! The latter were adorned with their Indian finery, and fancifully painted, making the woods ring with their monotonous songs and yells, as they danced or rather jumped backward and forward, while the little Christian band, destitute of all paint and finery, at a proper distance from the other company, tuned their voices aloud in praise to Zion's King. The two parties spent a portion of two nights in this manner. Our people not only sung, but prayed much, while singing, some of the other company would come and gaze on them in silence, but retire during prayer time. But I could not learn that one of this "Gospel people," as they are called, gave the opposite side any visit while they continued their sports. They were already too well acquainted with their dangerous tendency. I have much reason to believe that some of the poor deluded people, whom I saw on this occasion, would willingly attend to religious instruction, were they not restrained by the positive influence of their head men. Indeed one of them, who lives 20 miles distant, invited me to his house, where a few persons, including his own family, could hear without interruption. I accordingly left an appointment with him.

(*The Remainder next week.*)

PAPISTS RECEIVING THE BIBLE.

It will be seen by the following which we copy from the Religious Monitor, that the Papists in France are, many of them, receiving and reading with eagerness the word of God. Politicians and Statesmen see in the recent Revolution that the work of political regeneration has commenced, and every movement affords evidence that it has been the result of more extended and enlightened views of rational liberty, and we all feel confident that its progress will be onward until those principles are fully developed and their dominion established; but who does not see greater assurance of the permanence of this new and improved order of things, from the fact that the dissemination of the Bible has preceded it, and that it is breaking down the infamous system of tyranny which priests and bigots had there established over the human mind; that even catholic priests are aiding in distributing the word of life. And it is not merely the declaration of the word, that where its principles and precepts and doctrines are embraced, "there is liberty," but it accords with our own knowledge of facts as developed by the history of the world. The downfall of Popery has commenced in France. The Beast has received a deadly wound. The Scriptures are obtaining access to catholics as well as to protestants. A more glorious revolution than that which has just been effected, is going forward—it will sooner or later be completely successful.

*Increasing eagerness for the Scriptures.*

A correspondent of the British and Foreign Bible Society, in speaking of a short journey from which he had just returned, says—

Everywhere, the New Testament is in demand—is read with beneficial effects—and is approved of by all rational and enlightened persons.

Extracts are given from various letters received by this correspondent, the chief of which we subjoin

The following communications are from Roman-Catholic Ministers of Parishes.

Your valuable consignment of copies of the Sacred Scriptures is duly come to hand: I hastened to make known this circumstance from the pulpit. You should have seen with what joy my poor parishioners received the glad tidings. Children, and fathers of families, pressed round me to partake of that distribution which I made; and I had much difficulty to prevent tumult and confusion.

I have just learned, that inspired by a desire of promoting the cause of religion, you are willing to issue books to those who have not the means of purchasing them. Might I venture to request that the poor in my parish may be permitted to share in your benevolence? I reside in a mixed parish: the Catholics form the poorest portion, and their number is the most considerable. If I am permitted to enjoy some aid from you, you may reckon in advance on my lasting gratitude; and I venture to promise, that the poor and the children will always remember you in their prayers and not cease to entreat the Lord to bless those who provide them with the best of books.

God be praised, that the spirit of God inspires the souls of the benevolent; that the Gospels of the Saviour of the world are granted to the poor; and that the children in our schools will be enabled hereafter to obtain nourishment from the sacred precepts of Jesus Christ! Have the kindness I beg of you, to furnish me with 100 copies of the New Testament and be assured that the benevolence of the respected Society will never have been better applied. May this institution, so truly Christian in its principles, condescend to accept the assurance of our prayers for the blessing of God to rest on it.

Since I have distributed your books, the children in our schools are become more submissive; they respect their parents, and obey them without murmuring: they are no longer seen acting disgracefully in the streets. I must now request a fresh supply for our worthy neighbors, the Curates stationed round us; and, assuredly, you will not suffer the work which has been so successfully begun to be impeded. May the Lord give prosperity to the undertakings of this respected Society, to which you will please to tender the assurances of my warmest gratitude.

My parishioners have obtained the New Testament through your generosity; but the copies belonging to the children are worn out from being so much read at school and at home. Besides this, the Curates in this town have applied to me for copies; and if you accede to my request, I shall distribute a good number, conformably with the intentions of the Venerable Society.—Several of my Clerical Brethren were opposed to the circulation of the New Testament; but, after having seen your edition, they have been convinced that the perusal of it ought on no reasonable grounds to be prevented, seeing that a thousand reasons may be adduced, on the other hand, to prove its general usefulness.

A Roman-Catholic Layman who is Nephew to a Bishop of that Church, writes—

Since you have sent me Testaments, I am besieged daily by poor small-farmers and peasants, who come from a distance of 6 leagues in order to obtain a copy; The inclement season and the distance does not hinder them: they are all anxious to possess the Sacred Volume. A worthy old man, aged 70, walked 4 leagues for the purpose of obtaining the Gospels: "The young again, inasmuch as it will afford me strength and patience sufficient to support my infirmities.

A family, consisting of 11 persons, who never lived in harmony together, agreed to meet together in order to read the Scriptures in the evening; and ever since, peace has reigned among its members. This example will produce the most gratifying effects on the minds of the inhabitants.—Accept my thanks for the good which you enable me to do.

In returning thanks for the copies of the Scriptures which had been sent him, a Protestant Minister says—

It really appears that God vouchsafes his protection to this work; for little children, boys, old people, those who are uneducated, all want to know what the Lord has taught for the welfare of mankind. I never witnessed such anxiety before, and it certainly is a presage of the good which these laudable distributions will accomplish.

A member of one of the Prison Commissions bears the following testimony:—

I must again appeal to your generosity for a fresh supply of the Testaments of Jesus Christ for our prisoners and their children. I have reason to rejoice in having obtained these books for these unfortunate people to read. Swearing is no longer heard; and wicked practices, which formerly occurred in the cells, before the prisoners were employed in seeking to gain information, are now abandoned. They bear their present lot with patience and resignation; and are now submissive and respectful toward their superiors. Whenever I pay a visit to the prison, I have the satisfaction to find all the poor people engaged in reading the New Testament, or hearing it read. In short I am convinced that nothing tends to improve, or to effect a greater change in their character, than a due application to the Sacred Volume.

From the Vermont Chronicle.

HOW TO KEEP UP AN INCREASNG INTEREST IN SABBATH SCHOOLS.

*But further as to the use of language.*—While preaching a lecture one evening to a Sabbath-school, composed of children from 4 to 15 years of age, I put this question—what do you mean by the word *sinners*? The house was full, all waiting for an answer. For they had all been answering others less difficult; and apparently without embarrassment. After a silence of some time, a little girl, I should think not over 4 years of age, answered—"*naughty folks.*" And among the parents and other spectators I noticed an expression of much satisfaction.

Now, I ask, why did not the oldest scholars answer this? Because they had an idea, as some other folks have, that if they are going to *explain* any thing, they must use hard words. They think it shows their learning. What a mistake! It shows their ignorance. I have noticed lately that men of the best learning use the most simple language. I have noticed lately, more than before, the simplicity of scripture. Our minds are to be formed and shaped by ideas, and not by words; and the more simple the medium, through which these ideas are conveyed, the better. This is true in regard to maturer minds, and much more in regard to children. I heard the Rev. Mr.——— address about 5000 children in the city of New York, and all I remember of his speech was an expression like this—"*The utility of Biblical Literature.*" The children needed a Greek Lexicon and a Latin dictionary to understand him. The speech was, however, good in matter.

Would it not be well for those who wish to acquire a habit of teaching children and talking to them easily, to spend some time in an infant school? Let them read books made use of there. Watts' Hymns for infant minds are fine specimens of ease and simplicity. How beautiful are the following lines;

"Tell me, mama, if I must die
One day as little baby died,
And look so very pale, and lie
Down in the pit-hole by its side."

And, by the way, I wish some minister would bless the world with a volume of sermons for little children in exactly the right style. If you wish to read some of the best specimens of children's sermons which we have in print, read Davies sermons to little children. But even in one of his sermons, entitled "*Little* children invited to Christ" which now lies before me, I see 3 hard words in one paragraph.—"*Practicable*," "*Tabernacled*," and "*cotemporaries.*" The "*Youth's Companion*," printed at Boston affords many fine specimens of child-like simplicity.

I know one man who frequently gets the children together and tells stories to them, and gets them telling stories to him. He watches them. He sees what will be most likely to get their attention.—One evening as we were walking through a village, we could scarcely get along for the bustle and noise of the children in the streets. He stopped and held a long conversation with them. For when he began to talk with one or two, it caught the attention of others, until all were still as midnight. And some of the men were alarmed, fearing some accident had befallen the children, and went out too. And before we left the spot, we had a good meeting; and on parting with them, he told them, if they would go to the school house the next evening, he would preach to them. They said they would go.—They came. Would it not be well frequently to place ourselves back to the days of childhood, and think what we used to understand? If we would greatly benefit a Sabbath School, we must "become as a child" and "speak as a child." And finally, the secret of all is to *give the mind to it.*

CHILDREN'S MINISTER.

From the New-York Evangelist.

THE DECLINE OF REVIVALS.

*The interference of those who are not deeply interested in revivals, or who do not understand their proper management.*

It is no evidence of christian humility, sound judgement, interest in revivals, or skill in conducting them, to condemn hastily the means and measures, by which a revival has been obtained and successfully promoted. And yet there are many, and among them *some preachers too*, who do this. When they have been on the field a *few days, or hours* only and known comparatively nothing of the existing circumstances, they gravely bring in judgment on the testimony of prejudice witness—they bring in judgment against the incumbent, and condemn the means and measures, which he has successfully used—means and measures which they have never duly examined, and which, though new to them, may be appropriate, and powerful and scriptural.—They do immense injury by this and by their opposition, conversation, queries, efforts preaching, prayers. They grieve away God's Spirit—stop the work of prayer and effort, in which they found christians engaged, and for it, substitute those powerless doings that cause the work to decline: they change the mode of conducting the revival, diminish as far as possible the number of meetings, and by consequence the number of attendants too. Cold hearted professors opposing sinners, infidels and drunkards, all unite in a loud amen to this whole procedure! If they afterwards become pastors in these places; they complain much of their predecesors' imprudence, and that the converts do not wear well; and of the unhappy results of the revival—when it may be that their own imprudence, and presumption have produced these unhappy results; destroyed the confidence which the converts would otherwise have reposed in them and consequently prevented them from being so fed and nourished in their graces as to make them consistent active, useful and happy christians? A barren ministry for years, if it follow, ought to teach such ministers their folly, and lead them to repentance.

*A revival may decline through a combination of circumstances, that tend individually to check its progress.*

The continual introduction of new preachers, in a revival, exerts a very unhappy influence. They remain just long enough to divert public attention from the revival to themselves; to lead people to compare one preacher, and one sermon with an other; but not long enough to recal the attention to the work, and to do good. Revivals have often been sadly checked in this way. If this course be long pursued, the revival will run down.

The introduction of measures to promote benevolent objects should be managed with much prudence and skill, or the public attention will be diverted and engrossed. These objects should be attended to in revivals, for revivals ought to continue always; and converts should early enter the field of benevolent action; and christians feel the impulse to duty that benevolent exertions impart.

The duties and responsibilities of christians have sometimes been so exhibited in revivals, that sinners have lost sight of their own duties and responsibilities, and have felt and said, "if christians would do their duty, we should be converted."—By this perversion they have thrown off their conviction, quieted their anxieties and returned to their former insensibility in sin—convictions have ceased, and the work has declined.

In revivals the anxieties, prayers and efforts of the church are often diverted from impenitent sinners, and exhausted on stupid professors, who will not awake to duty. Hence the church that are active, have a two-fold discouragement. These dead professors remain as dead as ever; they are determined that they will not arise from the dead. The work also stops among the impenitent, because the means are not used with them. Christians are disheartened, and the work declines. My dear sir, have you such professors in your church? If you cannot arouse them to duty, even by exhausting the whole energy of revival influence; better is it that they sleep undisturbed till Dooms-day, than that a revival be offered up, an unavailing sacrifice for their stupidity.

Often the church, from the exhaustion of long continued effort and prayer, from the sacrifices they are called to make, the opposition they encounter, and the evils they fear, become weary of a revival. They think that the revival has already continued long; that great good has been done; that if farther conquests can be obtained, still they will require those efforts, and trials, and nameless evils, that will more than countervail their worth. They therefore relax their efforts, with much professed gratitude for what has been done!—give the revival up—the Holy Spirit is grieved—the great Head of the church frowns, and the work declines.

In a word, all those causes which check the progress of a revival, may, by long and oft exerted influence, diminish the interest and power of the work, until it shall finally decline.

Impenitent sinners, who are left at the close of a revival, are awfully guilty before God. Whatever may be the guilty neglect of christians, it cannot, will not excuse the impenitent. "To his own master" each one "standeth or falleth." What tremendous guilt then does a declining revival leave on the impenitent, who have been within the sphere of its influence, but have still remained unregenerate! Their opposition to God; their rebellion against his government; their disobedience to his law; their rejection of the gospel; their contempt of a Saviour's dying love; their struggles against the convictions of conscience, and the obligations to duty; their resistance of the Spirit of grace—all render them alike deserving of divine wrath, and fit for merited damnation!

Guilt rests on the church also. When amid the peculiarly interesting scenes of a revival when the Lord is appearing in his glory to build up Zion—when christians have been reclaimed from their wanderings, restored to the divine favor and made happy and useful—when they have received repented and signal answers to their prayers, are made co-workers with God—have seen their dearest associates and friends become the hopeful heirs to heaven's bliss—when the unfailing promise of God insures his gracious presence, while they continue faithful—when the New Jerusalem seems to be descending out of heaven—when sinners are repenting, and holy angels rejoicing over them—when amid these scenes and promises & prospects of indescribable interest, christians tire, and faint, and shrink from duty, and grieve God's Spirit to depart—Oh!—they are guilty—GUILTY BEFORE GOD!

I close then, with this solemn truth in full view: THE DECLINE OF A REVIVAL IS CHARGED IN HEAVEN TO THE ACCOUNT OF HUMAN GUILT!

## ROCHESTER:

## FRIDAY, OCTOBER 22, 1830.

THE REVIVAL.

We are aware that much interest is felt by our readers, and christians generally, to learn how the work of the Lord progresses in this place. They would, perhaps be highly gratified should we inform them of the state of things here from week to week.

We would just say to them, that christians *here* are often cautioned not to indulge in idle gossipping about the number that has submitted to God, but to make it a chief concern to pray for, and warn those who are still resisting the Holy Spirit. That great interest is felt in the progress of the revival, we are convinced, by the number of Ministers and private christians from the neighboring towns, and even from the adjacent counties, who are often seen on the Sabbath, and in our prayer meetings. We rejoice to see them; we need their prayers and the prayers of all who feel for the prosperity of Zion. We should be glad to see more of them, but may we not give them and christians generally, the same caution which, as we have said, we so often receive ourselves, that they do not talk more than they pray—that while they rejoice at the conversion of sinners among us, they do not neglect to humble themselves and pray for sinners in their own families and neighborhoods—that they do not forget that they need a revival, and that God is as ready to bless them as the churches in Rochester—that souls are as precious with them as with us—that God makes use of the instrumentality of his people to accomplish his purposes of mercy—that they cannot indulge in sloth and apathy, while sinners are slumbering around them, without accumulating an enormous load of guilt. We rejoice to learn that in some of the neighboring churches, christians are awaking and girding on the gospel armor—that those who have been with us occasionally have imbibed some of the spirit, which has been so abundantly showered upon this place—have found that they could not be idle or uninterested spectators—and that they have returned to their own people, feeling that they had more important business to do, than merely to retail the news which they had gathered here.

The effect is manifest. We would therefore, while we call upon christians to "pray for us," say to them pray for yourselves, and your neighbors, and send us the glad tidings of souls born into the kingdom of God among *you*.

We will just add that the revival continues, and we have no doubt, will continue, so long as Christians watch and pray; that it will not cease so long as they humble themselves and call upon sinners and faithfully and affectionately warn them of their danger, and point them to the Refuge, nor until there are no impenitent sinners among us to be converted, and that it will then, should the children of God be faithful, extend to the region about us, but we trust that our brethren will not *wait* for this.

THE EARLY CONVERSION OF CHILDREN.

The article which may be found on the first page of this paper, we recommend to the attention of parents, Sabbath School teachers, and to all who have the care of children and youth. We apprehend, indeed we are sure, that a very general and destructive error extensively prevails on this subject. *Unbelief* would persuade us that the conversion of a child is much more difficult than that of an adult, in fact that it may be considered almost a miracle. With such impressions parents cannot and will not press upon their children the command "*Repent and believe*," and teachers in Sabbath Schools will fail in the very point which above all others they ought to aim at, that is, the salvation of the souls of those under their instruction. The numerous conversions of children which have taken place in Sunday Schools ought to have removed every doubt on this subject—teachers in this village, at least, must have been convinced, by the conversion of at least *thirty children* in one Sabbath School, that children who are old enough to sin are old enough to repent—to be sorry for sin and accept of the pardon that is offered them.—We repeat it, let the article mentioned above be attentively examined. It would be well to read it in Sabbath Schools,—teachers especially should read it and pray over it and if they cannot gainsay the arguments there advanced, let them at once, if they have not already done it, immediately call upon the children as the *first* duty and without which no other can be acceptable to God, to REPENT and give themselves to the Saviour.

We learn from the N. Y. Spectator that the P. Master in that city, "has given notice that a mail will hereafter be made up every Sunday for Albany and for offices north and west of that city."

This is a new arrangement and one we think much to be regretted. Hitherto the Mail which arrived here on Wednesday brought no New York papers, as the mail of that day was the one which, in the regular course, would have left New York on Sunday, on which day no mail was forwarded: of this we have never heard a complaint. What is the reason that this alteration should now be made? Is it to affect the approaching election? And if so, in what way? Does any one of the *numerous* political parties of this state apprehend that its success depends upon information which may be forwarded from *Head Quarters* on [illegible] Or is it in pursuance of orders from the [illegible] Sunday Mails, and to sound the people previous to another trial before Congress for their [illegible] sion? It may be that *expediency*, according [illegible] morality of the Johnson School, may [illegible] measure, but we do not believe that a majo[illegible] business men will be pleased with it, and [illegible] we have not yet become satisfied that [illegible] pediency can repeal, or abrogate, or [illegible] *nullify* the law of God.

Perhaps this measure may have been adopted to accommodate the new Sunday paper lately published in N. York, and the Post Office in the [illegible] is thus becoming an auxiliary in this new [illegible] for the improvement of the morals of the [illegible] munity.

*Doctrine of Election as viewed by the Methodists.*—We published an article last week, from the Christian Spectator, giving the views of Methodists on the doctrine of Election, in extract from their "Book of Discipline." We informed that the Methodists now disclaim sentiment contained in that extract—and in looking into an edition of the Book of Discipline published in 1829 we do not find the paragraph alluded to, and we are told that this book undergoes a revision once in so many years, and that sentiment which we published, although formerly contained in it, has been expunged.

*Murder.*—A letter from Rio Janeiro says Dr. Bassett Surgeon of the United States Vandalia, has been killed by Lieut. Sands—the murder was committed in what is called a duel—it is supposed that as usual, the excuse will be offered that it was merely an affair of honor—but it was *not* murder because committed with [illegible] *ation*. How strangely our courts of justice err in deciding that it is the deliberate intent "*quo animo*" that constitutes the very essence of the crime of murder. If the principles on which duelling is justified, are correct, our courts are unquestionably, to acquit where the proof shows deliberate *intent* to kill—that is malice prepense—and condemn only when the killing was accidental.

From the New-York Observer.

*Alarm at Rochester.*—A letter dated October 4th says:—"On Friday evening we had an accident of rather an alarming nature, and that which came near being a serious one. Mr. Finney was to preach at the First Presbyterian Meeting House. The house is very large & was filled to overflowing at an early hour; probably between two and three thousand persons were present. During the first prayer, the [illegible] which are of stone, sprung and let a [illegible] fall on the plastering above, which gave them the alarm. In a moment—[illegible] doubted but the house was falling—all made a rush to the doors and windows simultaneously. These were choked in a moment; a great many were run [illegible] or hurt more or less, but no lives lost, though some bones were broken, and nearly all the windows on the lower floor destroyed."

The above was probably written immediately after the accident which it mentions occurred. It is not surprizing that it should not be accurate in every particular. In the rush which was made for the doors, some, it is true, were [illegible] no bones were broken, and no one that we have heard of, was seriously injured. That there was not, can only be accounted for by the fact that [illegible] an instant after the falling of the timber which gave the alarm, (knocking off the plastering which in falling broke a lamp in front of the gallery) almost every window in the lower part of the house which had not been raised for the admission of air was broken out, and a great number made their escape through them; thus greatly diminishing the multitude that made for the doors. Numbers indeed were not aware of their danger and kept their seats, others did the same, under the impression that they were in less danger by remaining than they would be in attempting to get out through the door. To these two circumstances, we consider is to be attributed the escape of those who ran for the doors without the loss of life, or any serious injury. Indeed although many things were doubtless done that retarded, rather than facilitated their escape, we do not believe that with the most deliberate forethought and calculation, much more multitude could get out quicker or with less injury, and we view the whole of the movements after the first alarm as strikingly providential and for which we ought to be thankful to the All-wise Disposer of events.

The scene was altogether of a different character, and far more appalling, than any thing we have even before witnessed. The dishevelled hair, the torn and disordered dress of females—multitudes without bonnets or shoes, their pale and distracted countenances, while looking and enquiring for relatives and friends, formed a scene altogether beyond description.

The writer of the above too does not perhaps give quite a correct representation when he says that the doors and windows were immediately choked up—or if they were, it was by those who were standing, and not by those who had fallen, as might be *inferred*, although it is not so stated. The editor of this paper was in the gallery and remained probably not more than a minute after the alarm, and on coming down found that but very few—(here and there an individual,) were yet in the house below. The loss of this house is a very serious one to the society that worshipped there, and indeed at this time, to the whole village as it was somewhat the largest in it—even that would not now be sufficient to contain the immense multitude that assembles on the Sabbath and Sabbath evenings.

The vestry of St. Paul's Church have very kindly offered the use of their house to the first society, and Rev. Mr. Penney now preaches there to very large congregations.

REVIVALS.

A letter has been received in this village communicating the pleasing intelligence that a revival of religion is now enjoyed in the town of Prattsburgh and also in the town of Wheeler in the county of Steuben.

From an extract of a letter to the editor of the W. Recorder, we learn that the Revival which commenced in Morrisville Oneida county last November, continues still in gradual progress. Many who were decidedly opposed to it at its commencement, are now in the church and aiding the work by their prayers and labors. About sixty have united with the Presbyterian church.

*Whitesborough.*—We understand that there is a very interesting state of re[illegible]

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gious feeling in Whitesborough, especially in the west part of the town; that there have been a number of hopeful conversions within a few days, and appearances are such as indicate a powerful work of grace.—*Western Recorder.*

*Ordination.*—Messrs. Sheldon Dibble, and Dwight Baldwin, were ordained in this village on the 6th inst, as missionaries to the Sandwich Islands. Sermon by Rev. Dr. Lansing: Charge by Rev. S.C. Aikin: Right hand of fellowship, by Rev. J. Frost. The exercises were attended with interest; and the music (we may say in the editor's absence) was particularly fine. The missionaries are expected to sail about the middle of November.—*Ib.*

For the Observer.

LAWFUL DISOBEDIENCE TO LAW.

What right have congress to annul the Law of God? "Vain man! who art thou that repliest against God?"

Congress pass a law compelling men to break the holy Sabbath, the act of disobedience on the part of those who break the Sabbath, brings them under the sentence of eternal damnation—and continuing to obey the Congress of the United States will insure them the awful punishment of hell forever. Now, the individual Sabbath-breaker goes to hopeless and endless misery and ruin, and he bears his own iniquity: But who else is implicated?

1, Every member of Congress who votes for such a law.

2, Every member who does *not* resist it.

3, Every man in the community who favors the law.

4, Every man who does not *protest* and *petition* against it if he have an opportunity.

Now who is willing to bear a share of the guilt of sending 27,000 sinners to hell from our Post-Office department?

Let every man look to this matter, in view of death, judgment, and eternity.

JOHN THE BAPTIST.

For the Observer.

THE INDIAN QUESTION.

It is doubtless important for us to understand what is our duty in reference to this subject, and what we have to do the coming session of Congress.

I do not know how it is with others, but as for me and my house we will act in the fear of God on this subject, and we will petition Congress to repeal the wicked law by which money is appropriated to hire the Indians to *believe* what they *know* is false, so that they are willing to renounce all hopes of civilization and the blessings of christianity, and go to a barren wilderness to die in hopeless misery.

If ever a nation was disgraced ours is by the acts of the last Congress.

If ever a people had occasion to repent and pray for forgiveness we are that people.

Now Mr. Editor, I wish you would tell your readers that though Congress by their acts of 1830, have shown that they fear not God (nor regard man if he is not white) yet there is hope in our case—and if we will continue coming before Congress, we shall prevail.—Let this be our motto:

We *ought* to prevail—we must prevail—and we will prevail. AMEN.

CLOSE FISTED CHRISTIANS.

The editor of the Philadelphian has the following anecdote, illustrating the character of some professors—we are hardly willing to call them christians. Sure we are, that this is not the spirit of Jesus Christ, who though he was rich yet for our sake became poor. And if any man have not the spirit of Christ, he is none of his.—*N. York Evangelist.*

"One of these close fisted Christians I saw the other day in a place of worship. He did dot like this business of giving names with donations. He wondered they did not send the plates around, for the preacher would lose a great deal, so he gave nothing. Reader, this same man is worth twenty thousand dollars; and not long ago, when a special collection was made for the American Colonization Society in his own church, the plates *were* sent around, and he liberally, very liberally indeed, put in ten cents. A man of veracity, saw him do the noble action and testifies to the fact.

Now mark the contrast. Yesterday a very aged black woman came to me and said, "I'm a poor widow, and ha'nt got no larning, but I want others to get it; and I want to give you my money: here it is; it's all I've got." So she took out her snuff-box, and from the midst of the snuff gave me sixpence; which she had intended for the future replenishing of her store. "I hope," said she, "that I love Jesus too." It would have been cruel to deny her request. I took her six-pence, but took heed also that she should afterwards receive a shilling. A close fisted Christian might learn a useful lesson from this old black widow's snuff-box, and her donation to the American Sunday School Union."

The following from the N. York Obs., our readers in this village will recognize as relating to the death of Mrs. Wheeler, whose sudden exit we mentioned three weeks since, and which caused a momentary pang of sorrow to every one who was acquainted with her worth,—*momentary* we say, and we say as we mean, for we are satisfied that our loss is her gain, and it would be selfishness to regret her departure. Had she been permitted to tarry a little longer she would have carried the glad tidings that others, equally dear to her with her own, who were lost, had been found and washed and redeemed by the Saviour of sinners.

REMARKABLE INCIDENT.

A gentleman in one of the villages at the West where there is now a powerful revival of religion, in a letter to his friend in this city relates, the following remarkable and interesting anecdote:

One of the female pillars of the church remained at home to enable her son-in-law and daughter to attend an inquiry meeting. They returned deeply anxious, and a short time after the son gave up and submitted to God. For this object the mother had been bowed down in prayer for two days, and I doubt not she had power with God, and prevailed. His views were very clear, and they literally praised God, for a season together. She then went to communicate the joyful tidings to a neighbor, returned again, was perparing dinner, sat down by his side, and said "How anxious I have been that you should give up your rebellion against God and pray for your children." She seemed filled with the fulness of God, her voice faltered and putting her hand on her forehead, said, "my head, my head," and her released spirit winged its flight to where Jesus holds his court, with the intelligence, "This my son *was* dead and *is* alive again he *was* lost and *is* found." The incident reminds me most forcibly of old Simeon exclaiming, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

From the New-York Observer.

PREMIUM TRACT.

The undersigned hereby give notice, that a benevolent individual has placed at his disposal the sum of *fifty dollars* to be awarded by Rev. Charles P. M'Ilvaine of Brooklyn, and Rev. Joel Parker, and Rev. Joshua Leavitt, of New-York, to the author of the best tract.

"To all persons engaged or interested in the navigation and transportation upon Canals, and Rail-roads; which shall not exceed eight pages in length, and be presented on or before the first day of February next. It is desired that the tract shall have a special bearing in favor of the observation of the Sabbath.

The manuscripts should be each accompanied by a sealed envelope containing the name of the writer and may be addressed (*post paid*) to

WILLIAM A. HALLOCK.
144 *Nassau-street New-York.*

Dr. Benj. T. Onderdonk has been elected Bishop of New York to fill the vacancy occasioned by the death of Bishop Hobart.

*Trinity Church*—A correspondent of the New-England Palladium writes from New-York as follows:

"I have endeavored for some time past to acquire some accurate information respecting the extensive possessions of Trinity Church the Alma Mater of Episcopacy throughout the state. The property is known to exceed several millions in value, but it is impossible to estimate it with any thing like accuracy. Most of it is still subject to long leases, which are frequently expiring. The streams of her wealth flow to every village in the state, and wherever a few individuals can be found attached to the Episcopal community, Trinity Church aids them in the erection of a house of worship and the maintenance of a minister. The legislature, at the close of the revolutionary war, confirmed and secured the property to the church in the fullest manner."

A strong desire is now manifesting itself in many parts of our country, for the improvement of that numerous class of citizens employed on our rivers, canals, and principal roads. The influence of their example is extensively felt, and it is highly important that it should be of the best character. We hope the subject of the premium tract, noticed below, will arrest the attention of our ablest writers, and call forth some of their best efforts.

From the N. Y. Evangelist.

"O DEAR! MY WATCH WAS THREE MINUTES TOO SLOW.

A few days ago, I accompanied a friend who was leaving the city, to the steamboat. We were a few moments before the time, and it was curious to witness the different sensations & actions of the busy multitude before us. One class had got their baggage on board and safely deposited, and were quietly awaiting the moment of their departure. Another class were hurrying and bustling to get on board; rudely jostling and crowding each other, giving no attention to the wants or comfort of their fellow travellers, but every one intent on effecting his own purpose, without regard to the feelings or wishes of others. As the moment for departure approached, the confusion increased, till at length the captain gave orders to cast off the fasts—the machinery was put in motion and the boat departed. I now observed a great commotion among the crowd upon the shore; and approaching to discover the cause, I beheld a corpulent old gentleman, pushing his way to the shore, in a state of profuse perspiration, and with extreme anxiety manifested in his countenance, exclaiming, "O dear! my watch was three minutes too slow."

As I retired from the crowd, and retuned home, I could not help reflecting upon the scene I had just witnessed, and comparing it in my mind to the great drama of human life. The cold indifference which some men manifest to every thing but their own private interest—the hurry and confusion of business which leaves no time for reflection—and the dangers which await us when we put off to a future period what ought to be done *now*, were all acted out before me in miniature.

When I see a minister of the gospel conforming to the vanities of the world—whose sermons are mere moral or philosophical essays, and whose weekly lecture is upon mechanism or popular education, I would say to his hearers, Take care—you are trusting to a *false watch*, and are in danger of making shipwreck on the great voyage from time to eternity.

When I see a man hesitating about the performance of a known duty, because it may subject him to a little inconvenience or reproach—I would say, beware, my friend, death may knock at your door and find your watch *three minutes too slow*.

We are now all standing on the shores of time—an Ark of safety has been provided to carry us to the haven of eternal bliss—the time of sailing is perfectly uncertain, and it is of infinite consequence to us to see to it that our *watch* do not deceive us.—Let all who intend to be passengers *be on board in season.*

TEMPERANCE ALMANAC.—Messrs. E. Peck & Co. have issued the above Almanac from their press, the contents of which closely adhere to its title. We have perused it, and do most heartly recommend it to the consideration of all Temperance Societies as a fit pamphlet to further the laudable purposes in which they are engaged. Every family too where there are children growing up, ought to have a Temperance Almanac in their houses. —*Rochester Gem.*

We have cursorily examined the Temperance Almanac, published in this village by E. Peck & Co., and concur in the recommendation given above. We can hardly think of any way in which the cause of temperance can be more generally and efficiently as well as *economically* promoted, than by the general circulation of this Almanac. An almanac is an indispensable article in every family, and when, instead of the usual anecdotes with which they are filled, it contains such an amount of the most interesting and useful matter, directly calculated to do good, preserve the morals of the community, and preserve especially the young, from habits of intemperance, and aid the great work of reformation which has been so successfully begun, we are confident that it will have extensive circulation, that the friends of the temperance cause will not only purchase it themselves, but recommend it to their neighbors.—*Ed. Obs.*

*Another Warning.*—Michael Kelly was executed at Montreal on the 1st inst. for the murder of his sergeant in July last. On the scaffold "he expressed his regret that after serving His Majesty faithfully for nearly twenty-one years, he was now brought to an untimely end,—an event which he attributed to his being addicted to drunkenness. Against that vice, and what was sure to follow from it, bad company, he particularly warned those who heard him."—*Canadian Watchman.*

*And Yet Another!—more dreadful.*—In the Parish of St. Pierre, L. C. last week, one Boyer, while intoxicated, killed his wife, the daughter of a respectable farmer of the same place. Boyer's mother was present and received several wounds in opposing the inhuman violence of her son. More brutishly unsocial than a tiger, with remorseless blows of fists and feet, he tore asunder the bond designed as the most tender and endearing union on earth, and slew the friend he had sworn to protect. He was 24 years of age, his wife 23; they had been married four years and had four children. A coroner's inquest returned a verdict of wilful murder.

The Montreal Courant remarks, "Let those who speak against temperance societies read this melancholy tale; let them also consider the confession of the unfortunate man who was put to an ignominious death on the scaffold yesterday, and then lay their hands on their heart, and in the presence of God, ask themselves, is it right to oppose or withhold their names from these Societies? What would the unfortunate Boyer, now stung with the deepest remorse, not give to have been delivered from the snare of drunkenness, and have escaped his present awful situation. He was yesterday brought to town and lodged in gaol."—*Ib.*

HORRID.—The following furnishes a specimen of the degradation of a man when he gives himself up to the destroying influence of ardent spirits:

There is a drunkard about this village, who has a family of 4 or 5 children, and who is one of the most depraved and miserable victims of Intemperance that is, perhaps, now in existence. He drags his body round from shop to shop during the day, and generally manages somehow, to get enough whiskey to keep him intoxicated, while his family support themselves and him. Not long since, one of his sons, a lad of about 13 years of age, was engaged in work among machinery, and unluckily getting caught in it, was drawn between two wheels, and nearly crushed to death. On examination, it was found necessary to amputate one of his legs at the thigh, which was done. After this, and while it was yet doubtful whether the poor little sufferer would survive or not, the besotted and unnatural father, took the leg privately, and went and *sold it to a surgeon for thirty seven and a half cents, which sum he expended in whiskey, upon which he carroused for several days!!* Reader, does not your blood run freezing through all your veins, as you read these facts?—Then put your shoulder to the Temperance wheel, and though you may not be able to reclaim the incorrigible drunkard, help to guard the rising generation against the awful ravages of Intemperance.—*Roch. Gem.*

DEATHS FROM INTEMPERANCE.

The Medical Association of New Haven, Feb. 12th, 1827, say, "On referring to the list of deaths in this town during the year 1826, we find that of the *ninety four* persons over 20 years of age, *more than one third* were, in our opinion, caused or hastened directly or indirectly, by intemperance:—and on referring still farther back we find a similar portion imputable to the same cause for the two preceding years." "Less of intemperance exists, says the Register, in New Haven, than in almost any other town of equal population."

If *one third of all* who die over 20 years of age, in the United States, are cut off by intemperance, it is a fact to which no benevolent man or patriot ought to be indifferent. Could intemperance take the shape of a man and march through the land to destroy one third part of our countrymen over 20 years of age, the swords of a million would burn to be bathed in his blood.

THE EXPERIMENT.

One experiment, made in the extremity of the late unusually hot weather, seemed at first to portend a disastrous result. A gentleman who had a very large field of wheat to gather, employed a number of hands. Though he furnished no *poison*, yet one after another among his laborers was taken *sick*. What could be the matter? Why were some thus affected as with some deadly contagion, while others retained the vigor, and even the freshness of their strength? Could it be that one individual had been prostrated by cold water? The mystery was at length revealed. It was discovered that, as many as had become sick, *had taken* poison; though their employer *furnished none*—having themselves brought their bottles into the field by stealth.

Here is an experiment which may afford a lesson of instruction to those who have not yet learned that it is no way to withstand a fire without, to kindle another within: that no man is likely to kill himself with water, unless he *previously* kill himself with brandy or whiskey. Here, too, is an instance of retribution which, we hope, will bring to the ears of every tipler and sipper the timely admonition,—"Be sure your sin will find you out."—*Hartford County T. S. Report.*

*Fire in Richmond.*—The Richmond Compiler of the 5th inst. contains an account of the destruction of Mr. Haxall's extensive manufacturing flower mill by fire on the night previous. His corn mill and nail factory were preserved, though in imminent danger. The heat was so overpowering, that it caught a small wooden house, which was on the top of a hill on the other side of the canal, opposite to the mill which was burnt down. It also caught the long coopers' shop on the other side of the canal; but by the exertions of the firemen the flames were extinguished and only a small part of it was consumed. A large quantity of the flower was saved. There were perhaps from 1,500 to 2,000 barrels of flower in the mill, besides a large quantity of wheat. The mill and stock were insured. The destruction of such a mill is at this time, however, a great loss to the public. It was one of our largest and finest manufacturing mills, five stories high, and running eight pair of stones. It was formerly known as Ross' Mill; has been very much improved by its present proprietor, and is situated on a canal near Mayo's Bridge. The whole loss is variously estimated at from 20 to $30,000.

From the Cherokee Phenix

The Augusta Chronicle, speaking of the principal chief of this nation, says: "We presume he is entirely a white man, having not the slightest tincture of Indian manners or appearance, and in fact bearing probably as strong a contrast to the Indian, as is to be found in the features, complexion, form or *stature* [high or low?] of the white man. We understand, too, that he was formerly a *citizen* [he is not now, is he?] of the state of Georgia, and a RESIDENT OF COLUMBIA COUNTY!!" This beats all. We presume Mr. Ross never saw Columbia county, and sure we are, he never was a citizen of Georgia. If he *appears* as a white man, he is *considered* as an Indian, whose testimony is worth nothing in the eye of Georgia law. What will be told next?

## FOREIGN.

IRELAND. *Famine.*—The Rev. J. Allen writes, July 18, "Many, and I might say, shoals of children, otherwise anxious to attend, have been compelled from absolute hunger, to abandon our schools, and in connexion with their parents, to beg from door to door. Besides, many of our schoolmasters, from the exceeding high price of provision at the present time, and from the expenses of planting, at an early part of the season, had their salaries due before they were received, and are now in the extreme of distress. Several of these, I have been compelled, as far as my limited means would allow, to assist myself. Potatoes, which at this season of the year, average from 8d. to 1s. per ewt., are now sold at 3s. 6d. per cwt. in the town of Ballina.—And meat, which averages from 10s. to 11s. per cwt. is now sold at 17s. per cwt.—Large quantities of meat have been purchased and sold to poor house-keepers, or rather cabin-holders, at half price. As this, however, only extends to Ballina, the districts in which our schools are placed can derive no relief. If the humane, philanthropic, and I may add, Christian public of Britain, do not kindly lend us aid in this season of distress, numbers probably, even of those connected with our schools, will perish with hunger, as we have no resources in ourselves."

Rev. J. Wilson writes from Sligo, July 15, "Although I cannot say any of them are actually in a *starving state*, yet I have heard of some who have not been sent to school before twelve o'clock in the day; and on inquiring the cause, the answer was that "they have but *one* meal to get in the day, and that was put off as long as nature could endure it." Indeed, it is peculiarly distressing to witness in every direction, hundreds of wretched looking beings travelling from house to house, or from town to town, not knowing where to look for something to satisfy their craving appetites. It is true, I believe, that there are provisions enough in the country, but the price is high; yet if they were ever so low, thousands have not wherewith to purchase food nor is there at present any prospect of employment for the poor so as to "enable them to procure it."—*Vt. Chron.*

*Progress of Reformation.*—An Irish Scripture Reader writes from Hilltown, June 25, "There is a general prejudice reigning in the minds of the Roman Catholics of the lower part of this, and the entire of the adjacent parish, against the avarice and oppression of their clergy." "The inhabitants of the lower part of this, and the entire population of the adjacent parish have solemnly covenanted not to give the priests more than one sixth of what they call the church offerings. This has so enraged them, that they deny the benefit of their ministerial functions to the sick, and refuse to perform the usual obsequies for the dead: still the people refuse subjection to them." *Vt. Chron.*

*Influence of Lafayette.*—The following extract is from a letter of the Parisan correspondent of the London Morning Chronicle. Its date is the 8th of Aug.

"I think we shall have peace! But believe me, that question depended on the voice of one man—and that man was Gen. Lafayette. If on Friday night, when 1200 of the bravest and most intelligent of the youth of Paris marched down to the Chamber of Deputies to demand that there should be no hereditary Peerage, and in fact no Chamber of Peers; I, I say, at that moment Gen. Lafayette had said to those brave young men, "Yes, my friends, we will have a Republic," before 24 hours France would have been declared a Republic by the people. I do not say by the Peers—by the Deputies—by the Bankers—by the rich merchants, or men of property; but I do say by those who effected this Revolution—that is to say, by the People. And even yesterday, if in the Chamber of Deputies, when Lafayette rose to address the House, when there was the silence of death, and when each one dared not to breathe till they had heard some few words from this Republican hero—if then, Lafayette had said, "Gentlemen, I protest against your proceedings. France shall have a Charter—but shall not have a king." France would have had no king, and France would have maintained her position though millions should have been slain. It is to Gen. Lafayette that the Duke of Orleans owes the crown, which to-morrow will be placed upon his head. The Royalists and Ultra-Royalists were prepared to a man to support the Republican party."

*Distressing.*—The Oxford Observer gives the distressing account of the death of a little son of Maj. Wm. Ripley, occasioned by falling from a fence and drawing upon himself a top pole which crushed him so that he expired instantly. But the most melancholy part of it is, that while some of the neighbors were consulting on the best method of communicating the intelligence to the mother, who was at a neighbor's, a daughter without their knowledge ran and in the agony of her soul revealed the heart-rending intelligence. The mother started for home, but had gone only a few rods when she fell and instantly expired. The father was absent, and on his return was so overwhelmed with the dreadful calamity that he for a time was deprived of his reason.

## SUMMARY.

A letter from an American gentleman in Paris received by the Edward Quesnel contains the following—"A Protestant, the Duke of Brogoli has been appointed the minister of Ecclesiastical affairs!!! and public instruction: and being the most conspicuous man in the Cabinet, takes his seat as President of the Council, or Premimier, by appointment of the king."

*Protestant domination in France.*—Mr. Adolphe Monod, pastor and president of the consistory at Lyons; perhaps the most promising young preacher among the evangelical protestants in France has been refused approbation by the Ecclesiastical Judicature to which he is subject. His evangelical piety was doubtless the offending reason. The refusal, which occasioned the adjournment of the Conceurs, has apparently given rise to much feeling among the protestants.

*Memorandum*—The Free Enquirer of R. D. Owen and Fanny Wright, dated, New-York, Saturday, October 2, contains a communication which ridicules the idea of the existence of a God. "The idea of a first cause," the writer says, "has caused much evil." The writer likewise proceeds to ridicule the idea of "a soul to inhabit the body which is to be responsible for the deeds done therein."

*Proposed Dismemberment of Virginia.*—The Wheeling Compiler states, that a meeting of the citizens of Ohio County will be held at the Court House in that city on the 1st of November, to consider the expediency of making application to the Legislature of Virginia, at their next session, for the cession to Maryland of so much of the state of Virginia as would fall north of an east and west line, extending from the south-west point of the State of Maryland to the Ohio River.

The Illinois Democrat mentions that Gen. Harrison, and other officers and soldiers who were engaged in the battle of Tippecanoe, intended to assemble at the battle ground on the 21st inst. in order to re-inter the remains of those who fell there.

The Philadelphia Sentinel publishes a letter from Joseph Bonaparte, in which he says that nothing but duty can induce him to quit this country—that so long as the French people will consent to have any member of the Bourborn family for sovereign, he shall stay where he is. He intimates that if Napoleon the second should be called to the throne, he will be ready to join in supporting him'

The President has issued a proclamation by which the ports of this country are opened to British vessels, from the free ports of the British Colonies, subject to the payment of only the same duties as are payable on American vessels. The President announces that assurances have been given that on the issuing of this proclamation, the British government will open the Collonial ports for an indefinite period on the same terms, to American vessels.

General Root has declined the nomination for Governor made at the Salina convention.

The President of the United States has appointed the Hon. Elijah Hayward, one of the Judges of the Supreme Court of Ohio, to be Commissioner of the General land Office, and Hon. William Findlay, of Pennsylvania, to be treasurer of the Mint of the United States.

The following exhibits the aggregate of the duties collected on merchandise imported into the United Sates, during the year ending on the 30th of September 1830: Specific Duties, $14,775,602 60; Ad Valorem Duties, $11,035, 884—total, $25, 811, 586 60.

The Chief Justice of Massachusetts, has ordered preparations to be made for commencing the trials of the persons charged as accessaries in the murder of Mr. White of Salem, on the 9th of November.

Caleb Atwater, Esq of Ohio, is engaged in writing a work on the subject of the Western Indians.

Several papers have reported that Rev. Dr. Porter has resigned the presidency of the Theological Seminary at Andover.—"This" says the Boston Recorder, "is a mistake. Dr. P. has resigned the professor ship of rhetoric, but retains the Presidency."

*List of letters received since our last.*—N. Lewis, J. Clark, A. Blanchard, A. Bradner, J. Barber, C. Loomis, C. Pease.

My Receipts for A. B. C. Foreign Missions this quarter are as follows:

| | | | |
|---|---|---|---|
| July 7, | fr. 3d Pr. Chh. & Soc. Roch. | 1m | $26 22 |
| Aug. 2. | " " " " | " | 30 18 |
| " | 2d " " " | " | 6 62 |
| " | 1st " " " | 2m | 22 00 |
| | 3d North Penfield | | 7 43 |
| | 12 Gaines Orleans co. | | 2 36 |
| | " Geo. Good, M. Herald | | 1 50 |
| | 18 Brockport | | 28 38 |
| | 21 Le Roy, Hollister, M. Hr. | | 1 50 |
| Sept. | 6, 3d Pr. Ch. & Soc. Roch | | 26 09 |
| | " Lewis Chapin, M. Hr. | | 1 50 |
| | 9 Bergen, | | 8 50 |
| | 17 2d Pr. Chh. Roch | 1m. | 7 25 |
| | 30 1st " " " | " | 6 39 |
| | 30th Sept. 1830. | | $175 92 |

JOSIAH BISSELL, Jun.

*Mr. Chipman.*—Please acknowledge the receipt of fifteen dollars, fifty five cents, from the first Presbyterian Church and Society in Lockport, contributed at the Monthly concert in aid of Foreign Missions. Also the receipt of twelve yards of woollen cloth, and twenty knots of yarn, presented as a donation from the Union Female Miss. Society of Cambria Niagara co., N. Y., to the American Board of C. F. M. to be appropriated for the benefit of the Tuscarora Indians. Does not the last particular say to other Churches, in this western region, superior to the one in Cambria, both in numbers and wealth, "Go, and do likewise?"

Yours, &c., JOHN ELLIOT.

## DIED,

In Cohocton, Steuben Co. on the 5th inst. Mrs. Nancy Weld, wife of Mr. David Weld in the 39th year of her age. Mrs. Weld had the happiness of being numbered among those who remember their Creator in the days of their youth. At the age of 15 she made a public profession of her faith in Christ. During the subsequent part of her life she gave the most satisfactory evidence that she was truly a child of God. She was characterized by an affectionate concern for the honor of her Saviour, and a deep sense of the worth of souls which led her frequently and with christian affection to admonish those whom she viewed as fellow travellers to the judgement seat of Christ. She loved the house of prayer, and was often seen in the sanctuary of God after her emaciated form and pale countenance reminded her friends that her spirit was but just lingering upon the confines of the eternal world and that soon they would see her face no more. So deep was her anxiety for the prosperity of Zion, and the salvation of souls, that she continued to meet with her sisters in the church who meet weekly for social prayer, for several weeks after she was unable to sit up during the exercises. For several of the last years of her life, she was a prey to a lingering disease which gradually wasted her strength and sometimes depressed her spirits, and obscured to her view the smiles of her Saviour. As she drew near the grave her friends had the satisfaction of hearing her express an unshaken confidence in that God in whom she had trusted, and a willingness to depart and be with Christ. She has left her bereaved friends the unspeakable consolation of believing that for her to die was gain.—*Communicated.*

ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat | 81 | —, mess, | bbl $ 13 a 13,50 |
| Flour | 4,75 | Potatoes, | 25 |
| Oats | 25 | Butter, | lb. 12 |
| Corn | 37 a 44 | Lard, | do 6 |
| Beef, fresh | cwt 3,00 | Eggs, | doz. 10 |
| Pork, do | 4,00 | Cider, | bbl. 1,00 |
| | Salt, 1,50 | | |

Rochester price of Potashes $110 per ton; Pearls 110.

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

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

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

FOR Ladies' Cloaks—*Cantoon*, a new article, this day received at the "cheap store" of W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

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

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by W. BARRON WILLIAMS,
One door south of the Mansion House, Carroll-st. 42tf

CHAMPAIGNE WINES—A few Cases of the most approved brands, for sale by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 42tf

GLASS on consignment.—The subscriber has on hand a quantity of Oneida Glass, 9 by 7, 10 by 8, and 12 by 10, which he is authorized to sell at the manufacturers' prices.
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12. 42tf

Central Library of Rochester and Monroe County
Historic Newspapers Collection



### CONVENTION OF PEOPLE OF COLOR.

As much anxiety has prevailed on account of the enactment of laws in several States of the Union, especially that of Ohio, abridging the liberties and privileges of the free people of color, and subjecting them to a series of privations and sufferings, by denying them a right of residence, unless they comply with certain requisitions not exacted of the whites, a course altogether incompatible with the principles of civil and religious liberty.

In consideration of which, a delegation was appointed from the states of Connecticut, New York, Pennsylvania, Delaware and Maryland, to meet in convention in Philadelphia, to consider the propriety of forming a settlement in the Province of Upper Canada, in order to afford a place of refuge to those who may be obliged to leave their homes, as well as to others inclined to emigrate with the view of improving their condition.

The said convention accordingly met in the Bethel Church, city of Philadelphia, on the 20th September, 1830; and having fully considered the peculiar situation of many of their brethren, and the advantages to be derived from the proposed settlement, adopted the following communication.

*To the free people of color of these United States.*

Brethren,

Impressed with a firm and settled conviction, and more especially being taught by that inestimable and invaluable instrument, namely, the Declaration of Independence, that all men are born free and equal, and consequently are endowed with unalienable rights, among which are the enjoyments of life, liberty, and the pursuits of happiness.

Viewing these as incontrovertible facts, we have been led to the following conclusions, that our forlorn and deplorable situation earnestly and loudly demands, of us, to devise and pursue all legal means, for the speedy elevation of ourselves and brethren to the scale and standing of men.

And in pursuit of this great object, various ways and means have been resorted to, among others, the African Colonization Society is the most prominent, not doubting the sincerity of many friends who are engaged in that cause; yet we beg leave to say, that it does not meet our approbation. However great the debt which these United States may owe to Africa, and however unjustly her sons have been made to bleed, and her daughters to drink of the cup of affliction, still, we who have been born and nurtured on this soil, we, whose habits, manners, and customs are the same in common with other Americans, can never consent to take our lives in our hands, and be the bearers of the redress offered by that society, to that much afflicted country.

Tell it not to Barbarians, lest they refuse to be civilized, and eject our christian missionaries from among them,—that in the nineteenth century of the Christian era, laws have been enacted in some of the States of this great republic, to compel an unprotected and harmless portion of our brethren, to leave their homes, and seek an asylum in foreign climes: and in taking a view of the unhappy situation of many of these, whom the oppressive laws alluded to, continually crowd into the Atlantic cities, dependent for their support upon their daily labor, and who often suffer for want of employment, we have had to lament that no means had yet been devised for their relief.

These considerations have led us to the conclusion, that the formation of a settlement in the British Province of Upper Canada, would be a great advantage to the people of color; in accordance with these views, we pledge ourselves to aid each other by all honorable means, to plant and support one in that country, and therefore we earnestly and most feelingly appeal to our colored brethren, and to all philanthropists here and elsewhere, to assist in this benevolent and important work.

To encourage our brethren earnestly to co-operate with us, we offer the following, viz. 1st. Under that government, no invidious distinction of color is recognized, but there we shall be entitled to all the rights, privileges, and immunities of other citizens. 2d. That the language, climate, soil, and productions are similar to those in this country. 3d. That land of the best quality, can be purchased at the moderate price of one dollar and fifty cents per acre by the one hundred acres. 4th. The market for different kinds of produce raised in that colony, is such as to render a suitable reward to the industrious farmer, equal in our opinion to that of the United States.—And lastly, as the erection of buildings must necessarily claim the attention of the emigrants, we would invite the mechanics from our large cities, to embark in the enterprize, the advancement of architecture, depending much on their exertions, as they must consequently take with them the arts and improvements of our well regulated communities.

It will be much to the advantage of those who have large families, and desire to see them happy and respected, to locate themselves in a land where the laws and prejudices of society will have no effect in retarding their advancement to the summit of civil and religious improvement. There the diligent student will have ample opportunity to reap the reward due to industry and perseverance; whilst those of moderate attainments, if properly nurtured, may be enabled to take their stand as men in the several offices and situations necessary to promote union, peace, order, and tranquility. It is to these we must look for the strength and spirit of our future prosperity.

Before we close we would just remark, that it has been a subject of deep regret to this convention, that we as a people, have not availingly appreciated every opportunity placed within our power, by the benevolent efforts of the friends of humanity, in elevating our condition to the rank of freemen. That our mental and physical qualities have not been more actively engaged in pursuits more lasting, is attributable in a great measure to a want of unity amongst ourselves; whilst our only stimulus to action has been to become domestics, which at best is but a precarious and degraded situation.

*It is* to obviate these evils, that we have recommended our views to our fellow citizens in the foregoing instrument, with a desire of raising the moral and political standing of ourselves; and we cannot devise any plan more likely to accomplish this end, than by encouraging agriculture and mechanical arts; for by the first, we shall be enabled to act with a degree of independence, which as yet has fallen to the lot of but few among us, and the faithful pursuit of the latter, in connexion with the sciences, which expand and ennoble the mind, will eventually give us the standing and condition we desire.

To effect these great objects, we would earnestly request our brethren throughout the United States to co-operate with us by forming societies *auxiliary* to the parent institution about being established in the city of Philadelphia under the patronage of the GENERAL CONVENTION: and we further recommend to our friends and brethren who reside in places where, *at present*, this may be impracticable, so far to aid us, by contributing to the funds of the parent institution, and if disposed, to appoint one delegate to represent them in the next convention, to be held in Philadelphia, the first Monday in June next, it being fully understood, that organized societies be at liberty to send any number of delegates not exceeding *five*.

Finally, We tender our sincere thanks to the board and teachers of schools, for the education of poor and indigent colored children, to the members of the Pennsylvania Abolition Society, and to the true friends of humanity every where.

Signed by order of the convention,

Rev. RICHARD ALLEN, *President Senior Bishop of the African Methodist Episcopal Churches.*

JUNIUS C. MOREL, *Secretary.*

"In consequence of not having had timely notice delegates from other sections of the country did not attend; though it is hoped that at the convention on the first Monday in June next, there will be a more general representation.

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From the Western Luminary.

### SLANDER REFUTED.

MAYHEW, CHOCTAW, NATION, 9th April, 1830.

DEAR SIR:—A few weeks since, I met with a "circular to the people of Hancock county," signed "Wm. Haile." In this circular are certain illiberal and unfounded insinuations respecting the Missionaries in the Choctaw nation. At the time, I determined to let them pass unnoticed, with the thousands of idle slanders that are daily poured forth on almost every pious and benevolent enterprize. But hearing that a faiend had undertaken a defence of the Missionaries, I consider it my duty to make a few remarks, and state some facts from which those who wish to know the truth, may be able to judge for themselves respecting the insinuations contained in the circular.

Remarking on the bill for extending the laws of the state over the persons and property of the Indians, Mr. Haile says, "For the aborigines, the citizens of this state have manifested every kind and charitable feeling and I know of no act of oppression, ever having been exercised towards them, although they roam to every part of the state, and in large numbers collect in our villages, and towns, making the Welkin ring with their midnight yells; proving to us, how impotent have been all the efforts of *money making Missionaries*." The author has marked as emphatic, *money making Missionaries*. He doubtless means his constituents shall understand from this, that the Missionaries in the Choctaw nation are making themselves rich by their business. I might content myself with a direct denial of the charge and call on Mr. Haile to prove it. But I choose to do more and to state such particulars as will show how utterly unfounded is such an insinuation.

The property which the Missionaries have in charge is not theirs. It has been placed under their care for the purpose of educating and instructing the Choctaws. The Missionaries are the agents, to manage this property to the best advantage, for the accomplishment of that object. They are accountable to the American Board of Commissioners for Foreign Missions, and the President of the U. States through the Department of War. An account is kept on the books of each school station, of all that is paid out. These books are balanced quarterly, and a copy of them sent to the Missionary Society. A duplicate copy of these quarterly returns is retained by the superintendent, and at the close of the year a condensed copy of the whole, is sent to the Department of War, as a part of the annual report. This report generally contains an inventory, more or less particular, of the property of all descriptions belonging to the respective schools.

There are in the Mission, at this time thirty persons, male and female, including ministers of the gospel teachers of the schools, and assistants in different departments of labor, who receive no other compensation than their sopport; and when they leave the service, a sum is allowed them sufficient to defray their expenses in returning to their friends. If they were to receive a reasonable compensation for their services, it is presumed every candid person would think it perfectly right. That they do not receive such a compensation, is the result of their own choice and engagement. They relinquished what they had a just claim to, for the sole object of extending to the Choctaws the advantages of instruction, more widely than could have been done had they received wages. This will not appear strange to those who admit the principles of the gospel as a paramount rule of conduct. Our own hopes of salvation we owe to the voluntary sufferings and death of the Lord Jesus Christ. We believe the knowledge of his gospel to be the greatest blessing that can be conferred on the nations of the earth. His dying command requires that we do what we can to communicate this blessing to those who for ages have dwelt in darkness. This we believe to be in accordance with the letter and the spirit of christianity.

As many have erroneous impressions on the subject of Missions, I hope I shall be excused in giving particulars. Two gentlemen, with their wives, recently left the Mission, in consequence of feeble health. Mr. and Mrs. Wood had labored in the Mission ten years, and were faithful and efficient helpers. For eight years Mr. Wood taught the male school at Elliot, and by his indefatigable labors, lost his health, and probably will never regain it. On leaving they would not consent to take clothing &c. from the Mission, equal in value to what they brought into it. Some articles which they needed, they insisted upon purchasing with their own funds.—They received $150 to defray their expenses, by way of Mobile to New York, and thence to their friends. This is all they have received or expect to receive for ten years hard service among the Choctaws.

Mr. Stuart, the other gentleman, was an ingenious and useful mechanic, he labored faithfully in the Mission five and a half years and expended a considerable sum from his own funds. He returned with a wife in feeble health, occasioned in part by her teaching and taking care of the native children at Mayhew: his health also was much impaired. They took a less amount of clothing than they brought with them; and received for the expenses of their journey to Vermont the same amount as Mr. and Mrs. Wood. I am unwilling to believe that Mr. Haile would wish to abuse such persons, or that he would call them "*money making Missionaries.*" These persons must have been fully acquainted with the whole system of Missionary operations and few will believe they would have acted in this conscientious and self-denying manner, had they known it to be a money making system.

It is not my design to represent Missionaries as perfect, nor would I wish it to be understood that all are equally conscientious and self-denying. Events take place among them, as among all other classes of society, which are not as we could wish. But this much can be said, no person has been made rich by being a member of the Choctaw Mission. Those now composing the Mission, have not as much property, by the value of several hundreds of dollars as they had when they joined it. In many instances, they have expended from their own funds, rather than be chargeable to the Mission.

It is readily admitted that we have endeavored so to manage the property entrusted to our care, as to make it productive, and the means of extending to the Choctaws as widely as possible, the advantages of instruction, and we have yet to be convinced that this ought to be imputed to us as a *crime*. If it be a crime *we plead guilty*.

By means of the property entrusted to our care, we have established *six schools, in addition* to the three Boarding-schools, originally stipulated, in our engagement with the Choctaws.

This addition of six schools has been made without any additional grant of funds from the nation.

In this place I would say under all the circumstances of our present situation, we are far from coveting the privilege of expending public funds, and managing public property. To us it is no desirable task. This property troubles us much morethan it does Mr. Haile. We heartily wish a good portion of it was in other and better hands; and as the condition of the Choctaws is vastly different from what it was when we commenced our labors, it is not improbable that arrangements may be made, by which we may be released from so great so laborious, and so perplexing a responsibility.

But Mr. Haile says, "all the efforts of these money making missionaries have been impotent." And how does he make this appear? Does he prove it from an examination of the schools, and the condition of the Choctaws in those sections of the nation, that have enjoyed the means of instruction? No such evidence is adduced. But the charge is most triumphantly proved by the "midnight yells" of those Choctaws, "who," to use his own language, "roam to every part of the State." Some of these, as we well know, never return to the nation, and most of them, have probably never heard or seen a missionary.

We doubt whether all will be satisfied with this manner of proving things. If Mr. Haile will take the trouble to visit us we will show him villages,, and districts of country containing many hundreds of Choctaws, where for years, the "Welkin" has not resounded with midnight revels. He might frequently see them assembled in the night, in large companies to hear the gospel, and to pray that Jehovah would pity them in their ignorance and enlighten them, and that he would bless their white brothers around them, and dispose them to treat their red brethren with justice and kindness; and possibly at "*midnight*", he might hear them singing the songs of Zion.

It is admitted by respectable Gentlemen from different sections of the country, who have attended the Choctaw meetings in this part of the nation, that they are, to say the least, as orderly and solemn, as similar meetings in the settlements.—These Indians do not roam to every part of the State, nor do they riot in the villages and towns. The contrast shows whether or not, the Gospel has done any thing for the Choctaws.

A gentleman of unquestionable veracity assured me that he had been in the nation 9 1-2 months in which time he had travelled much, in different parts of it, and that A. was not dead, he shook the corpse, and then turning to the neighbor charged him with having murdered him. A's father was sent for and was *too drunk* to come.—At night as persons sat up with the corpse saw the light of a burning house, some miles off, set on fire by a woman drawing whisky for a drinking, if not a *drunken* husband. Capt. A. was probably not more than 35 years of age. This little drunken company live in a corner of one of the most temperate congregations in the State. I have not told you half the horrors of the case. Some thing connected with it could not be painted. Altogether I have never heard of a case so shocking.—*Journal of Humanity.*

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Surrogate's Court.
In matter of Real Estate.

ON reading and filing the petition of Henry B. Williams, administrator of the Estate of Thomas Morgan, late of Rochester, deceased—and on examination of his accounts presented therewith—It is ORDERED, That all persons interested in the Estate of the said Thomas Morgan, deceased, be and appear before me, O. E. Gibbs Surrogate of the county of Monroe, at my office in the village of Rochester, on Saturday the sixth day of November next at ten o'clock in the forenoon of that day, to show cause, if any they have, why the whole, or so much, of the real estate whereof the said Thomas Morgan died seized, should not be leased, mortgaged, or sold, as shall be necessary to pay his debts. O. E. GIBBS.

Dated Rochester, Sept. 23, 1830. 4w-39

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### Canal Transportation.

HUDSON & ERIE LINE.

ALLEN, TIBBITS & CO.

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED.

in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steam boats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester,*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego,*
BUTLER, M'DONOUGH, & Co. *Utica,*
J. H. HOOKER, ALLEN, TIBBITS, & Co. } *Troy*
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, P. HART, JR. } *Coenties Slip, New-York.*

April 9th, 1830. 15tf

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STATE OF NEW-YORK
SECRETARY'S OFFICE.

*Albany, July 22, 1830.*

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG. *Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.

JAMES K. LIVINGSTON, *Sheriff.*

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### REGIMENTAL TEMPERANCE SOCIETY.

The following notice of the first Society of this kind that has come to our knowledge, is abridged from a communication published in the New Hampshire Statesman:—*Journal of Humanity.*

An address was delivered at the Court House in Plymouth, on the 13th inst. by the Rev. Mr. Hale of Compton, before the officers of the 14th Regiment. They were met to hold an officers' meeting, and adjourned for the purpose of forming themselves into a Temperance Society—principally with a design of suppressing the practice of treating the soldiers on military days, with ardent spirit. I would here observe, that in this place the beneficial effects of their zealous efforts in this cause are strikingly visible. None of the stores in the town keep ardent spirit for sale. It is banished from all of them. Where nearly $10,000 worth of it was once sold in a single year, not a drop is now to be procured or found, and not a staggered footstep crosses the thresholds, that, a few years ago, were, like nearly all the shops in the whole country, the rendezvous of drunkards. Not only have the traders expelled this bane from their shops, but what is more, honorable still, because rarer and not yet so well sanctioned by public opinion, the long established, well known and respectable tavern near the court house, whose ancient sign board has creaked in the wind ever since the revolution, and where genuine liquors, and enough the year round, were never lacking, has ventured to pronounce its *veto* upon alcohol, and gives no quarter to any of the *strong* and the *hot* drinks, that usually *give color* about the shelves of the tavern bar.

The constitution was then offered for acceptance, and signed by 31 officers of the regiment, and by some soldiers, together, with a number who had formerly held commissions in the line, and who were offered an honorary membership, on signing the Constitution.

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### THE DRUNKARDS.

The following circumstance, (says a correspondent in Virginia,) occurred not many miles from this, and the account was given me by Rev Dr. A. who lives in the immediate neighborhood. A capt. A. was working for a neighbor. He gave out before noon, complained much and could neither eat dinner or drink whisky. He started for home. Towards evening a neighbor passing through a lane in sight of A's house had his attention drawn by the noise of flies. Turning round he beheld poor Capt. A. proped in the fence-corner—*dead*, He called for help, and A's father-in-law came *staggering* up, and declared

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### AGENTS FOR THE OBSERVER.

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

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### *Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12. 42tf

E. PECK & CO. have for sale a very general assortment of Works in the various Departments of Literature—Also, an extensive variety of School Books and Stationary, all of which are offered at reduced prices. Oct. 12 42-6w

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice.

JOSIAH BISSEL, Jr.
Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the above-mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Knapshall, on the corner of State and Ann streets, near the second Presbyterian Church.

Terms made known at the School room.
Rochester, Oct. 8, 1830. 41tf

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises.

HOSEA PRATT.
Brighton, April 16, 1830. 46-36

WM. H. WARD & Co. (MARBLE BUILDING, *Carroll Street*) have just received a *full supply of* GOODS, Rochester, June 2 1830.

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

THE copartnership existing between the subscribers expires this day, by its own limitation. We return thanks to our customers for their liberal patronage, and solicit those whose accounts or notes are now due, to call and settle without delay. Settlement may be made with either of the subscribers. ISAAC PRESTON.
REUBEN MYRICK.
Rochester 14th Sept. 1830. 39tf

DESIGN to continue the business of BOOT and SHOE MAKING, at the old stand, No. 30, Carroll st. and to keep on hand a small assortment of good work, which I shall sell low for Cash. ISAAC PRESTON.
Rochester, 14th Sept. 1830. 39 tf

SALT. 500 Bbls. Salt, in fine order, just recd and for sale at $1.41, by HILL & PEET.
Sept. 1830. 35tf

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now recieving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron Ware, and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description. All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 35tf

### CLINTON HOUSE,

EXCHANGE-STREET, ROCHESTER.

EUSTUS SMITH, late of the Mansion House, has become the lessee of this spacious Establishment having fitted it up anew and furnished it in a style suitable to the taste and convenience of visiters he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the banking houses of the most eminent merchants, and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labor can bestow.

The house, as it is well known, affords of recited apartments for regular BOARDERS, whose attention is respectfully solicited.
June, 1830. 26 tf

### FURNITURE,

OF ALL KINDS, MADE AND SOLD AT THE
*Cabinet Warehouse*
Near the East end of the Bridge Main-st.
Rochester. F. STARR.

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

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

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

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skein for Wagon and Carriage Axletrees. A new invention and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.
East Rochester North st. one door north of Main st.
Aug. 22, 1830. 3m 35.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbell Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York, to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 103, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331.75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (244) by reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 29th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.

JOHN C. NASH, Att'y. STARR NICHOLS, Assignee
8m 33

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, and recorded in the Clerk's Office of Monroe county, executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight (8) in township number one, Short Range, bounded on the south and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include ten acres of land, will be sold at public auction at the Court House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830.

NATHANIEL HALL, Assignee.
Whittlesey & Mumford, Att'ys

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*To exonerate from Imprisonment.*

Creditors of Osbra Wilder, of Gates Monroe Co. Insolvent. Notice first published August 25th 1830. Creditors to appear before Hon. Moses Chapin Esq. First Judge of Monroe County courts of the state of New York, at his office in Rochester, on the eighth day of November next, at 10 o'clock in the forenoon.

Central Library of Rochester and Monroe County
Historic Newspapers Collection


# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, OCTOBER 29, 1830. | VOLUME IV. NO. 44.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*


For the Observer.

ESSAYS ON THE EVIDENCES OF CHRISTIANITY.—NO. III.

If I mistake not, a rejection of the Bible doctrine of *creation*, necessarily tends to Atheism. For, if God did not create the universe, matter is eternal; and is, consequently, independent of God's will. There are then two independent, self-existent, eternal beings,—one matter, and the other spirit. They are either equal, or one is inferior to the other. If one be inferior, that one is dependent, and may be a creature; but we have shown that *both are independent*, consequently it is absurd to say, one *is* inferior to the other. They are then equal. But if equal, *neither* is Almighty in power, or Infinite in existence. Their power (if we may give it such a name) consists solely in their *capability of existence*. All that we can possibly say in regard to them is, *they exist*. This is monstrous Atheism, & if we would avoid it, we must receive the Bible statement that "In the beginning, God created the heavens and the earth," as the only reasonable and sure account of the matter that can be given.

The Bible asserts, that God created all things *for himself*, or *for his own glory*.—The Christian dispensation is said to be revealed for the grand purpose of *declaring the righteousness* or *glory of God*. Accordingly, when the angels sang together at the Saviour's birth, they first said "Glory to God in the highest;" when Christ taught either his disciples or the multitude, he expressed his purpose and their duty of *glorifying the Father;* when this subject is mentioned in the epistles of the New Testament, Christians are said to be predestinated to the adoption of children *to the praise of the Glory of His Grace;* and the great precept by which man's conduct must be regulated is, "Whether therefore ye eat or drink, or whatever ye do, *do all to the glory of God*. Now, is it reasonable to believe that God created all things for his own glory, and that man should "*do all*" out of regard *to the* glory of God? We have already shown, that God is the great first cause, "in whom we live," and who created all things. But if all things were created, there was a time when nothing existed, and God was alone in the universe. The Almighty then determined to create, and it is reasonable to suppose that he had a motive for this determination. That motive must have had an entire regard to himself, for there was yet no other being in existence. Will it be said that a regard to the happiness of his creatures was his motive for creation? This could not be; for his creatures were not yet known to him except prospectively. He had *decreed* that they should be. This decree only was in existence, and to say that a regard to his intended creation, was his motive for determining to create, is the same as saying that his *intention* to create, constituted at the same time the *decree* and its motive; which is absurd. Again: God is a being of infinite perfection. He has a supreme regard for infinite perfection. To say then, that his motive for creating was a regard to some or all of his finite creatures, is the same as saying that he does not possess a supreme regard for that object which alone deserves it. This would be an impeachment of his Goodness, as well as a denial of his Wisdom.

The Bible doctrine therefore, that God created all things for *himself* or for his *own glory*, is highly reasonable. But it is evident that the *essential glory of God* can neither be increased nor diminished. Like his nature, it is the same yesterday, to-day and forever. With it there is no variableness nor shadow of turning. Accordingly, the Bible advances the idea, that God's works of creation, and redemption, more especially the last, were for the purpose of *declaring* his glory or righteousness.—When God "glorifies his great name," he declares his character either by his words, his acts, or his dispensations to his creatures; and when he requires them to glorify him "in their bodies and their spirits," he makes it their duty to join him in the same work. The question then, regarding the reasonableness of this requisition, is already answered. For, if it is reasonable that God should *create* for himself or for his glory; and reasonable that he should make known his motive to the universe; it is surely reasonable that he should require his creatures to assist in the work, by making their natures and all the circumstances of their existence, channels to convey this knowledge even to the ends of the earth.

Will it now be said that this conclusion, though apparently reasonable as to its logic, seems unreasonable in its morality, inasmuch as it represents the Almighty as lording it over his creatures without any regard to their happiness? The answer to this objection will be given in our next.

W.

ERRATUM for No. 2.—Line 50 from top, before "arguments" supply *bad*

From the Boston Recorder.

MISSIONARY MEETINGS IN BOSTON.

*The American Board of Commissioners for Foreign Missions* commenced their annual meeting in this city on Wednesday. The operations of this Board are more extensive than any other Missionary Society in our United States. Its expenditures in the last year were $92,540 00, and its receipts $87,978 00. 20 years have elapsed since the Board began its operations, and 19 since the first Missionaries to the heathen were sent out under its patronage.—The reasons for Missions, as stated by the Corresponding Secretary in his Report, appear stronger every year, as the work progresses in its effects; and it is evidently apparent that the Gospel gives the only hope of an enduring blessing to the world. The operations of the Board in Bombay, in Ceylon, in Western Asia, &c. are attended with numerous blessings. The publication of the gospel, the circulation of the Scriptures and of Tracts, the education, both literary and religious, which the schools are communicating, are producing surprising changes in the idolatrous world. The superstitions inculcated on the populace by the Brahmins are losing their effect, as the light of revelation and of science opens on their minds; and though the Roman Catholic priests are sedulously guarding their devotees against reading the Scriptures and religious tracts, there are occasional and happy instances in which even the Roman Catholics, discovering the impositions practised on them, break the chains in which they had been held, and come forth into the light and liberty of the gospel. The Press is sending forth its precious pages, in all directions, and in different languages, and there is the best reason to believe that the good seed is now sowing, which will ere long produce a harvest of souls saved, and of blessings diffused through the earth, which will be preparatory to the glorious days, seen in vision by the patriarchs and prophets, who spoke under the inspiration of the Holy Ghost.

In the evening, the Rev. Dr. Dewitt preached in Park-street Meeting-House, from Matt. ix. 37, 38—*The harvest truly is plenteous, but the laborers are few:—Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.*—The leading propositions of the discourse were—1. The motives to Christian effort, and, 2. The duty of persevering exertions in the promotion of Christian Missions.—The harvest is great, and the field of labor extensive. The castes and the prejudices of India must be destroyed, and the wall of China, which shuts out the gospel, must be thrown down. The superstitions & the despotisms which enslave the human race must give place to light and liberty, and the mind must be free in its search after truth. Another motive to encourage labor in this work is, the gospel confers immense blessings. In the countries where it is unknown, darkness reigns. Where, but in Christian lands, are to be found real refinement, civil liberty, or domestic purity?—Take up the map of the world, and reply. But what gives the gospel its brightest glory is its saving efficacy in redeeming the soul from the bondage of sin. The instrumentality required in this work is great. Preachers called of God, and qualified by his grace, must be employed. God will not, as in the first creation, speak his church into existence by a single fiat. Means must be employed, and these he will succeed. In giving pastors, teachers, &c. he has committed to his church the means of its perpetuity and its indefinite multiplication. The facilities and prospects now furnished are another high incentive to holy effort. Providence opens the way and brightens the path of the friends of Missions. The day of Pentecost gave life and energy to the primitive disciples; but it was not a miraculous influence, but the common operations of the Holy Spirit, which effected the conversions under Peter's preaching, as under that of Paul and others afterwards. And when darkness and superstition had again overspread the world, and the degrading doctrine had obtained currency, that ignorance was the mother of devotion, the invention of the mariner's compass, and the art of printing, by which the Bible was spread, again pierced the gloom in which our race was involved, and the glorious Reformation followed. In later times, however, Infidelity raised its brazen front of profaneness; but Bible Societies, and Missionary Societies, and other associations, divided the labor of counteracting the evil, and we now see a glorious day. On the duty of persevering in the promotion of Missions, the Doctor was ardent and eloquent. The Christian edifice, he said, must be raised by human instrumentalities, but all their dependence is on God. This dependence must be deeply felt, and it must pervade ministers and churches. Prayer, ardent and incessant, must be made for the Holy Spirit's influence, without whose sacred energies nothing can be done. Missionaries must be trained to their work in our theological seminaries, and it must be felt that we need in this labor, men both of piety and science. A diffusive benevolence must pervade Christians of all denominations; and though they may labor in different spheres, their pole-star must be the glory of Christ and the world's salvation.

The above extract from the Christian Watchman gives the proceedings of Wednesday. On Thursday afternoon at 1-2 past 3 o'clock the Communion of the Lord's Supper was celebrated in Park-St. church, where about 1500 professed disciples of Christ from different parts of the U. States commemorated the atoning death of their Master. The Communion Services were performed by the Rev. Dr. Proudfit, of Salem, N. Y.; Dr. Murray of New York city; Dr. Porter of Catskill, N. Y.; Dr. Tyler of Portland, Maine; and Rev. S. Holmes of New Bedford, Ms.

In the evening another meeting was held in Park Street church, and after prayer by Rev. President Day of Yale College, a part of the annual Report was read by Mr. Evarts, the Secretary of the Board; and the audience addressed by Rev. President Allen of Bowdoin College, President Bates of Middlebury College, and Dr. Miller of Princeton, N. J. A collection was taken in aid of the funds of the Board, which amounted to $395,36.

The remarks of Dr. Miller were particularly interesting and impressive. He observed that the support of Missions abroad was the surest way to promote religion at home; because, 1st, Obedience to the command of Christ to preach the Gospel to every creature, secures his blessing on the Churches:—2nd. The spirit of Missions is religion itself,—and consequently the more this spirit is cherished in the churches, the more of religion will exist in them:—and 3d. Because nothing has a more direct influence to encourage and promote piety than the accounts of conversions to Christianity from among pagans. Each of these positions Dr. Miller illustrated by a few brief and appropriate remarks; he referred to the happy revivals of religion which are enjoyed by those churches where most is done for Foreign Missions, and the spiritual apathy of those Churches in which this enterprise of Christian benevolence is neglected, and concluded by observing that the best method of strengthening a feeble church, is to engage its members in aiding Foreign Missions, and that this method might be adopted with good prospect of success in reference to the new churches at the West.

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MINUTES FROM THE ANNUAL REPORT.

The Report for this year is elaborate and full of interest. We present our readers with the following summary and abstract.—*Bost. Rec.*

SUMMARY.

There are forty-seven missionary stations under the direction of the Board, forty-six ordained preachers of the Gospel to the heathen, five licensed preachers and four men who have completed their theological course and are now ready to be ordained. The whole number of laborers of both sexes, sent from this country, and supported by the funds of the Board, is about two hundred and twenty-five. One of the stations is at Bombay, five in Ceylon, one at Malta, one at Beyroot, six at the Sandwich Islands, and thirty-three among the North American Indians. About 1100 converted heathens have been received into the missionary churches, a large portion of them within the last year, and great numbers are brought under religious restraint, giving more or less evidence of piety. At least 50,000 learners are enrolled in missionary schools, and about 600 teachers, most of them natives, who have themselves been taught by missionary influence, are employed in them. The missionaries and the Board have made use of the press for the dissemination of knowledge in eleven languages; four of them spoken principally in Asia, one in Europe principally, one in Europe and Asia equally, four in the forests of North America, & one in Polynesia: viz. the Mahratta, Tamul, Armeno-Turkish, Arabic, Greek, Italian, Cherokee, Choctaw, Seneca, Abernakee, and Hawiian. The last, (with some help from Mr. Ellis, English missionary,) together with the Choctaw and Abernakee, persons employed by the Board, were the first to reduce to writing. This is true also of the Cherokee, so far as the Roman alphabet is used. The Board has presses under the direction of the missions at Bombay, in Ceylon, Malta, and the Sandwich Islands. The works printed are the New Testament, other portions of Scripture, various religous books and tracts, and school books. All these are put in circulation among the heathen, and the field is constantly opening for a wider and still wider circulation, and for an indefinite increase of all these evangelical operations.

RECEIPTS AND EXPENDITURES.

The receipts of the Board from donations and legacies, during the year which closed on the 31st August, amounted to $80,788 16, while the receipts from the same sources, during the year preceding, amounted to $104,542 24; leaving a deficiency of receipts in the way of contribution or donation, (which are the only sources of income worthy to be considered,) of $23,754 08. The transfer of $4000 from the permanent fund to current expenses, with some variations in the interest of money received in the two years, presents the total receipts of the year ending August 31, 1829, at $106,928 26, and of the year just closed, at $87,019 37, leaving a deficiency of $19,909 89. But the real deficiency, and that which should be the basis of all our calculations and all our action, is $4000 more; viz. $23,908 89.

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MEETING OF THE BOARD.

The meeting of the Board for the transaction of business was holden in the Chapel of the Old South church on Wednesday, Oct. 6th, and continued by adjournment, to Saturday the 9th.

Present, Hon. Stephen Van Rensselaer, Gen. Henry Sewall, Hon. James Platt, Hon. John C. Smith, Rev. David Porter, D. D, Rev. C. Chapin, D. D., Hon. Wm. Read, Rev. Samuel Miller, D. D., Rev. Archibald Alexander, D. D., Rev. President Day, D. D., Rev. President Bates, D. D., Rev. Leonard Woods, D. D. Rev. J. H. Church, D. D., Rev. Lyman Beecher, D. D., Rev. Wm. McMurray, D. D., Rev. Thomas De Witt, D. D., Jeremiah Evarts, Esq., Rev. John Codman, D. D., Rev. Justin Edwards, D. D., Rev. Warren Fay, D. D., Henry Hill, Esq., John Tappan, Esq., Rev. President Allen, D. D. Rev. Bennet Tyler, D. D., Hon. Samuel Hubbard, Rev. Alexander Proudfit, D. D., S. V. S. Wilder, Esq., Rev. President Porter, D. D., Rev. Wm. Jenks, D. D.

There were also honorary members present from various parts of the U. States.

Hon. George Sullivan of Exeter, N. H. Hon. Roger Sherman of Fairfield, Conn. were elected members of the Board.

Sir John Malcolm, Governor of Bombay, Sir Richard Ottley, Chief Justice of Ceylon, and Archdeacon Glennie of Ceylon, were elected Corresponding Members of the Board.

The Committee to whom was referred that part of the Annual Report which relates to the American Indians, reported the following Preamble and Resolution, which after a long and interesting debate, were adopted.

In adverting to the painful and important subject of the claims of the State of Georgia to the absolute right of property, as well as the exclusive jurisdiction over the territory of the Cherokee Indians within that state, and the projected removal of those Indians, together with the Creeks, Chickasaws, and Choctaws, to a region beyond the Mississippi, this Committee report, for the consideration of the Board, the following Resolutions, viz:

*Resolved*, That, from the peculiar relation in which those defenceless and unofending Indians stand to this Board, we feel it to be our indispensable duty, at this crisis of their destiny, to express our sympathy in their distressed condition; and also our deep sense of the solemnity of the obligations which treaties, superadded to the claims of natural justice, have imposed on the government of our country in behalf of those interesting people; and we earnestly implore the blessing of Almighty God to enlighten and to guide the deliberations of the constituted authorities of our country so as to secure the just rights of those Indians, and preserve the faith and honor of the Government.

The following Resolution also was discussed and passed:

*Resolved*, That the Prudential Committee be instructed to present to both Houses of Congress a Memorial, earnestly and respectfully expressing their views and sentiments of this Board on the subject of the proposed removal of the Indians, residing in the states of Georgia, Alabama, and Mississippi, to a region beyond the river Mississippi, in reference to the benevolent plans of extending to those Indians the blessings of civilization and religious instruction.

The subject of the claims of the children of Missionaries in Ceylon, in respect to education and support, having been submitted to the Board by the Prudential Committee, was committed to a Committee, who reported certain Resolutions, which, after full discussion, were adopted.

The Committee appointed to consider the subject of conducting the executive business of the Board, the expenses of the Missionary Rooms, agents, &c. reported, that after all the attention which they had been able to give to the subject, they found occasion to recommend no specific directions to the Prudential Committee. On the contrary, they are satisfied, that the executive & pecuniary business of the Board has hitherto been transacted with economy, prudence, and fidelity; and that the whole subject may be safely left in the hands of the Prudential Committee.

This report was accepted.

A Committee appointed to inquire what measures may be adopted to promote increased efforts in the missionary cause, recommended that publications of the Board be multiplied. This report was accepted.

Afterwards the following Preamble and Resolutions were adopted.

Whereas the period has arrived, in which it is incumbent on those who love the Lord Jesus, and pray for the subjection of all nations to his reign, to make greater efforts and sacrifices, in order to carry forward, to its entire accomplishment, the sacred enterprize in which this Board is engaged, therefore,

*Resolved*, That it be recommended to the Prudential Committee to appoint, as speedily as possible, such number of general and other agents in different parts of the country, as in their judgment may be necessary to bring before every Christian in the community the duty of aiding in the great work of converting the world.

*Resolved*, That the Prudential Committee be requested also to consider whether it may not be expedient occasionally to call home, for a season, Missionaries now in the field, to plead this cause among the churches of the land.

*Resolved*, That it be further recommended to the Prudential Committee to take into consideration the question, whether the greatest permanent success of the cause of Foreign Missions both at home and in pagan lands, do not render it important, that a delegation be appointed to visit the stations now under the care of the Board in different parts of the world.

*Resolved*, That it be respectfully and earnestly recommended to the friends and supporters of Foreign Missions, in connection with this Board, vigorously to sustain the Prudential Committee in any or all of the foregoing measures, which shall be adopted, and in any other measures which shall be found necessary for the efficient and successful prosecution of this benevolent object.

The Committee appointed to report on the case of disabled Missionaries, and the widows and orphans of Missionaries, who are unable to maintain themselves, reported, together with a Preamble making a statement of the case, the following Resolutions, which were adopted, viz:

*Resolved*, That the Board and the Christian community are under obligations to extend a kind and sympathizing regard to superannuated, disabled, and enfeebled missionaries, who have been compelled by ill health, or other causes, to leave their respective fields of labor; and that they are also under obligations to supply the wants of such Missionaries, and of the widows and orphans of Missionaries destitute of the means of support, in such a manner as shall manifest the gratitude and confidence of the friends of Missions.

*Resolved*, That in all provisions for this purpose, the Prudential Committee shall act according to the circumstances of each case, until a system shall have been adopted and sanctioned by the Board; and that, in all cases, a strict regard be had to economy.

*Resolved*, That it is expedient that a separate fund be established for the class of persons above mentioned, which shall be constituted in a following manner:

1. By donations from Missionaries on their entering upon missionary service; which donations shall be preserved and invested by the Board, in the most prudent manner; and which shall be reserved for the use, in the first instance, of the donors themselves and their families, should need require; but if not required for the donors and their families, they shall form part of a permanent fund, the interest of which alone shall be applied to the purposes here contemplated.

2. By donations and legacies which shall be given for this specific object.

3. By occasional grants, when necessary, from the general treasury of the Board.

The above is not intended as a complete account of the doings of the meeting; but merely as a summary of the articles of business, which are most generally interesting to the missionary cause. When the minutes shall appear, in the official publication of the Board, we shall be able to give further information.

The next annual meeting of the Board will be held at New Haven, Conn. on the first Wednesday in October, 1831, at 10 o'clock, A. M. Rev. Dr. Woods of Andover, first preacher, and Rev. President Allen, second preacher.

The following gentlemen were elected officers for the ensuing year, viz.

Hon. JOHN COTTON SMITH, *President.*
Hon. STEPHEN VAN RENSSELAER, *V. Pr.*
Rev. CALVIN CHAPIN, D. D. *Rec. Sec'y.*
Hon. WILLIAM READ,
Rev. LEON. WOODS, D. D.
J. EVARTS, Esq.
Hon. SAMUEL HUBBARD,
Rev. WARREN FAY, D. D.
Rev. BEN. B. WISNER, D. D. } *Prudential Commit.*
JEREMIAH EVARTS, Esq. *Corres. Secretary.*
Rev. RUFUS ANDERSON, } *Assistant*
Mr. DAVID GREENE, } *Sec's.*
HENRY HILL, Esq. *Treasurer.*
JOHN TAPPAN, Esq. } *Auditors.*
CHARLES STODDARD, Esq. }

The deliberations of the Board were of the most interesting character, and richly instructive on all subjects connected with the Missionary enterprise. We regretted that there were no more of the friends of missions present to listen to them. It ought to be generally understood that the *business meetings* of the Board are open to all who desire to attend them, and that the discussions at these meetings are well worthy the public notice. The names of the members present at the late meeting in this city, are sufficient to convince our readers that the remarks made by them could not be void of interest; and we can give our testimony that we have seldom had an opportunity to witness debates so spirited, eloquent and instructive. It is an occasion of devout gratitude to God, that He has raised up such men, as compose this Board, to take the lead in the great work of extending the blessings of Christianity to Pagan nations; and He who has directed them thus far and given them such glorious success, will not forsake them in the midst of their labor; and the Churches with which they are connected, who already support 225 laborers in the field of Foreign Missions, will not relax their exertions, till the Son of God *shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.*

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From the Missionary Herald.

CHOCTAWS.

EXTRACTS FROM THE JOURNAL OF MR. WILLIAMS, AT AI-IK-HUN-NA.

*Christian Character exhibited by the Converts.*

(*Concluded from our last.*)

*May* 3. Returned from our sacramental meeting at the centre meeting-house. The season has been refreshing to Christians, and will long be remembered by many who attended. Fifty more of these dear people and two black persons, were examined and admitted to all the privileges of the church, [mentioned at p. 230;] and on Monday morning 68 children were dedicated to God in baptism. Many were the tears shed on this solemn occasion.

*Sabbath*, 16. Not a large congregation, but we enjoyed a pleasant season in the house of God. Preached in the forenoon, and in the afternoon heard about ten or twelve persons relate something of their feelings. It was quite affecting to hear some females express, with many tears and sighs, their grief on account of their "wicked, unstable, wandering hearts." I could not but hope that some of them were of that class whom the Lord Jesus regards with peculiar complacency—the broken and contrite in spirit.

18. Rode about ten miles and solemnized a marriage between two natives. There was a large number of people together, whom I had a precious opportunity of instructing from the Scriptures, in the nature and duties of the marriage relation. The parties appeared extremely well. It is pleasing to see a manifest improvement, and an increasing desire to conform to the rules of civilized life. This will probably ever be the result of a cordial reception of the Gospel.

20. C. M., one of our elders, in conversation with another church member, remarked much as follows, to which the other heartily assented. "I once had no thought that I should ever receive the Gospel [become a Christian.] We Choctaws were once just like hogs; and when the missionaries came to us with the Gospel, we were afraid and shy of them. They tried to tame us, and make us gentle, as one would try to tame a wild hog, by throwing at it a little corn, and calling it. But we would get out of their way. As to myself, when I saw a missionary approaching, I feared he would talk to me about religion, and I would gladly shun him. But as one who had failed in his first attempt to get a wild hog or cow into a pen or yard, would still persevere, using every gentle means in his power; so the missionaries have persevered, until at length they have so far succeeded, that some of us have been tamed by the word of Jehovah. But the missionaries have not been satisfied with securing one or two; they have seemed to wish to get all of us; and if any one runs away, they try to get him back again." These remarks were made in my hearing, with a sober and honest expression of countenance, and without a suggestion or even thought of the kind on my part. "Yes, very true;" replied the other, "when I saw the missionaries going about talking in that manner, I wondered at it. Why do they so? was my thought." C. M. then added something, in relation to his own experience, which I had not known. He stated that after he became much awakened, and resolved to embrace the Gospel, and had promised me that he would attend to it, he heard of a dance in another part of the neighborhood, about three miles distant, and was so tempted to go to it, that he actually got his horse and went. "As I approached the spot," said he, "I halted, and listened to the music, my heart smote me; but I had come, and would not return back. I went on—halted—went on again, and put my horse in a yard—then paused—went to the house—but so violent were the clamors of my conscience that I could not enter. I immediately saddled my horse, and proceeded homeward by another road. I felt a degree of satisfaction that I had escaped the snare. On reflection I was fully convinced that it was my Father above, who had helped and drew me away. I then alighted from my horse, and prayed unto him, while the water of my eyes, ran freely down. Now thenceforth, thought I, I am the Lord's and him only will I serve." It was shortly after this that he came in a dark night to tell me what the Lord had done for his soul. But he has never before to-day related the above particulars.

21. Visited and enjoyed a season of worship with four families who live five or six miles distant. It is a settlement where we have had a Choctaw school, and where wickedness, heathenism, and poverty abounded, until within a year past. Now the family altar, strict observance of the Sabbath, peace and industry, mark the happy change. Of six families, there is only one exception. It is not difficult to perceive a great difference among this people. Though a large portion of the adults have professed some seriousness, by taking the seat of inquirers, yet I must doubt the sincerity of some individuals. It in general soon becomes apparent who is, and who is not engaged for God. We may, however, and probably do, mistake as to the piety of some, who appear well outwardly as yet, but who, in time of severe temptation, might fall away. It ought not to be wondered at, if there should be many such. Sensible of this, we would proceed with caution, especially in admitting candidates to sealing ordinances. But one trait in the character of these awakened people should not be forgotten. They appear to detest every thing like deception or hypocrisy. In most cases, when relating their views and feelings, they say, "I know that Jehovah sees me, and knows if I speak falsely; therefore I will tell you only the truth." Their relations and confessions are so simple, candid, and unadorned, as to leave little room for suspicion as to any intention to deceive. Still it cannot be supposed that they have become acquainted with all the depths of iniquity, which the human heart is capable of. They are yet babes in Christian experience. I perceive, however, that some of them are in the school of Christ. While they aim at perfection, and seem to hunger and thirst after righteousness, they begin to find that when they would do good, evil is present with them.

"The bad heart" says one "wants to come back very much, and this often distresseme exceedingly." This I have frequently heard from other lips, while the

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tears roll down their red cheeks. I have been told by at least three persons to-day, at different places, to this effect. "Sometimes when I think of my heavenly Father, and call upon him in prayer, I find something good coming in [or hanging on] to my heart, and am somewhat happy. But when my children are disobedient and unruly, I get easily vexed, my heart acts bad, and the joy and comfort I had felt is gone. This makes me think that I am not true yet. But as for giving up seeking and calling upon Jesus for mercy and help, I have no thought of it. I mean to persevere—persevere more and more earnestly, and stop praying only when I die. I tell my children to do good, so as not to provoke me to sin, and so that their Father above may love and bless them." Some express the hope that they have conquered this fretful spirit.

31. Have just closed a sacramental meeting at this place. Messrs. Byington and Dudley have been with us. The natives assembled and the religious exercises commenced on Saturday evening. The church session attended to the examination of candidates from the commencement of the meeting until afternoon of the Sabbath, in which time 20 persons were examined with care; most of whom had been both publicly and privately questioned and instructed, and in some cases repeatedly, previous to this. Only one of this number was deferred for the present. Nineteen were admitted into full fellowship with the church, and set down with a goodly number of their brethren and kindred, at the table of their dying Lord. There are now 52 church members in this small clan.—Bless the Lord, O my soul. Shepherd of Israel, keep them.

*June* 30. In the evening Tahoka's daughter called, and appeared to wish to tell her feelings, which she did much to my satisfaction. She took the anxious seat some months ago, but has not appeared well as an inquirer till of late. She now appears to possess a broken and contrite spirit. I cannot but hope that her father's prayers for her have gone up as an acceptable memorial before God. Amidst some discouraging circumstances, it is comforting to witness further displays of divine grace among this dear people.

*Sabbath*, 27. In conversation with some individuals who tarried awhile after meeting, I spake of the duty of praying with resignation for things of a temporal nature, especially; and then read the passage in our Scripture translations, containing the Saviour's words, "O my Father if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt," when Tahoka exclaimed, "That is it—that passage if no more, I fain would learn to read; that word if no more. O that I could read it."

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*To the Friends of Humanity of every denomination and name in religion and politics in America and Europe.*

The undersigned, being permitted by the providence of God, to dwell among the ruins of the Seven Churches of Asia, and the latter desolations of Haivali, Scio; and Ipsaria; and having from personal observation become acquainted with their present state, are constrained to plead their cause with the friends of humanity in America and Europe.

Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, or villages in the immediate vicinity of these churches of the Apocalypse, and which may be regarded as their representatives, to say nothing of the surrounding region of Asia Minor, are inhabited by a population of nearly fifty thousand Greek and Armenian Christians.

In the neighborhood of Ephesus are 400 Greek families. In Smyrna which likewise drank deep of the same bitter cup with Ipsara and Scio, there are 30,000 Greeks and 8,000 Armenians. In Pergamos the number is estimated at 1500 Greeks and 300 Armenians. In Ak-hissar, the ancient Thyatira, about the same number of each. In the neighborhood of Sardis, about 150 Greeks are to be found in the villages of Solicky, Totar, Derekeny, and Adala, but only two "names" and those servants and strangers dwell amidst the ruins of the Lydian Metropolis. At Philadelphia, including a few Armenians, there are nearly 2000 Christians; while at Laodicea, not a single individual professes the faith of Christ; though at Denizla, about one hour distant, are probably about 350 Greeks, and a few Armenians. The number was considerably greater before the year 1715, when 12,000 persons perished by fire and earthquake. Though Hierapolis and Colosse were not included in the list of the apocalyptic churches it may not be improper to state, that at Knoas, the supposed site of Colosse, are about 30 Greek houses, or 150 persons; while at Saisakeny, at a short distance from Hierapolis and Laodicea, the Greeks are in considerable numbers. It is unnecessary to enlarge upon the condition of these tens of thousands, who occupying the site of the earliest churches of Christ have preserved little more of Christianity than its, name, and outward forms. The seven golden candlesticks have been removed, and the stars cast down. "The lips of the priest no longer keep knowledge," of the epistles of him, who was in the "isle called Patmos, for the word of God, and the testimony of Jesus Christ," and read only by a few, and that but recently in their spoken language, and the examples of Timothy and Polycarp, are lost amid fables, or perverted by superstition.

Still to the glory of God be it spoken, from ample inquiries and actual experiment, it is satisfactorily known, that could necessary buildings be erected, and teachers in part supported, thousands of youth, of both sexes would eagerly avail themselves of the advantages of schools, where the Scriptures would be [illegible] reading book, and the Bible history, the commandments, and select portions of the word of God, committed to memory on Sabbaths and holy days. Will not those whose faith and pious zeal have been strengthened by the sublime prophecies and admonitions of the apocalypse, exult in the opportunity of aiding, by their prayers and alms in restoring these ruins of many generations?

Fresher, and more deeply crimsoned, is the picture which remains to be exhibited. Haivala, in the midst of whose roofless dwellings, and prostrate schools, this appeal was projected, and partly penned, foremost of kindred cities in desolation, was swept with the besom of destruction. We forbear to enter into the full detail, because they will be better presented to the public in a small pamphlet, which will contain a slight sketch of the present state of the Apocalyptic churches, and an account of the catastrophe of Scio & Ipsara. Acquainted as our countrymen are, with these tales of horror, we trust that a plain, dispassionate statement of facts, divested of those exaggerated misrepresentations which outraged humanity, in the first full impulse of her own excited feelings, was too ready to believe, will not be unacceptable. We deeply feel for, and we have much at heart to advocate, the cause of the unfortunate Greek Christians; but the authors of their misfortunes, though of a different faith, are no less entitled, in justice, to be presented in their true character. If the Turk has been guilty the Greek has not been wholly innocent. The sword has been sheathed—may it never again be drawn. Peace in her loveliest robe of charity, will soon see, we trust, the Christian and the Mussulman forgiving as they hope to be forgiven.

It will be sufficient at present, to state that at the commencement of the revolution, Haivala had a population of nearly 40,000. Her college was the admiration of foreigners. It constantly numbered 350 scholars, of all ages, belonging to the towns, the environs, and the isles; they were taught modern Greek, ancient Greek, belles lettres, natural philosophy, logic, rhetoric, moral philosophy, and mathematics. The chairs were occupied by distinguished professors, recommended not less by their talents than by their virtues. On the 13th of June, 1821, the anniversary of the very day on which we now write, Haivala became a heap of cinders. Its college, its hospitals, its churches, were all swept away by the ravages of war.

Within the last two or three years, her wandering population have begun to re-assemble, and there are at present perhaps 2000 families rebuilding its ruins. They return, however, burdened with debt, and deprived of the rich product of their olive yards; while their children, without schools, and without books, are fast going back to barbarism. We have conversed with the principal inhabitants, who are disposed, in the midst of their poverty, to make an effort for establishing schools of mutual instruction, relying on the co-operation of sympathizing Christians in more favored countries.

The catastrophe of Scio is known in every corner of the civilized world. Where is the individual upon whose heart the tale of her sufferings has not sunk down with a deadly weight? Of her city and college, the admiration even of scientific Europe, reduced to ashes? Of her population massacred? Of her wives and children enslaved?

The city of Scio was no more; but a year or two had scarcely passed, when thousands returned, and re-established themselves among the blackened walls, endeared by the name of HOME. The descent and subsequent defeat of their brethren in arms, compelled them again to fly. A second time, pressed by poverty, and allured by the prospect of greater security, and the sacred associations which bind us to the place of our birth, at least 10,000 exiles have come to dwell in their ruined villages, and amidst the grass-grown streets of their once beauteous city.

With them, too, has returned one of the former masters of the college, Papas Antonius, who was associated with Bardolochus and Bambas, in the times of its greatest prosperity. In a miserable hovel, near where its marble walls once rose, there classic authors are again beginning to be studied. While their churches still remain uncovered, and their streets choked up with ruins, and connected by pathways leading through the doors and windows of private houses, so great is the anxiety for instruction, that they contribute freely, even from the gleanings of their poverty. Their patriarchal teacher, and his two assistants, are ready to collect 300 children, provided a bare subsistence can be obtained for themselves, and a shelter can be erected from the scorching rays of the eastern sun.

The population of Ipsara, before the revolution, was 6000. This number was doubled by Haivaliotes and Sciotes, escaping to Ipsara as a sure place of refuge, but meeting there the destruction from which they had twice been saved. While we reserve the sad tale for a fuller narrative, it may not be improper to mention one well attested fact, confirmed to us by eye witnesses. The navigation of the port was literally obstructed by the countless numbers of female and infant bodies. The Ipsariote mothers and daughters, widowed and fatherless, threw themselves and their infants into the sea, to escape the dishonors of a Turkish captivity. In a single day the cheerful dwellings of those enterprising islanders became a solitary heap of ruins. Now, more than 100 families are again collected there, awaiting the generous aid of those who have wept at the story of their sufferings, that their children may share in the benefits of a Christian education. We commend the case of these unmen, both here and at home, and especially to the mothers and daughters of our own happy lands.

In the distribution of the sacred charities, which may be entrusted to us, reference shall be paid implicitly to the donors, and an annual report be made of the same.

JOSIAH BREWER,
Agent from America for the establishment of schools.
FR. O. J. ARUNDELL,
Smyrna, 13th, 1830. British Chaplain.

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*Extracts from the annual view of the efforts made for the diffusion of Christianity in the United States.*

COLORED POPULATION.

The number of free colored people in 1820, was 233,592; of slaves, 1,543,688. The slaves double their number once in 20 years. They are rapidly increasing in the extreme southern country. In South Carolina, there are *one thousand fifty five*, to 1000 freemen.

In Louisiana, 818 to 1,000. The American Colonization Society proposes to remove the free blacks to Africa. The influence of this Society on slavery is indirect, but powerful. It has probably led to the emancipation of 4,000 or 5,000 slaves. All the important ecclesiastical bodies in the country, and 15 of the state legislatures have expressed a decided friendship for its plans. The tokens of public favor have greatly increased within a few months. About $2,000 were contributed to its funds in Massachusetts near the fourth of July 1830.

SEAMEN.

The American Seamen's Friend Society, at New York, are taking measures to employ missionaries at the more important ports throughout the world, where American seamen are found. They are providing boarding houses for seamen, erecting chapels, establishing saving's banks, & register offices. 2,000 seamen applied to the register in Boston in 1829; 56 vessels sail from Gloucester Mass. *without* ardent spirits; 128 from Boston. There are 2,000,000, seamen in the world; 100,000 belong to the United States.

TEMPERANCE.

The American Temperance Society had 14 state auxiliaries, about 1,000 or 1,100 county, town, and other auxiliaries about 800 of which were formed in 1829. In December, 1829, it was estimated on the lowest calculation, that *one hundred thousand* individuals had pledged themselves to entire abstinence from ardent spirits. Probably the number is now 150, 000 at least. The medical profession have done nobly on this subject. More than 700 instances were reported in 1829, of habitual drunkards, who had thoroughly reformed. About 40 distilleries were reported as having stopped. By the reformation one town in Vermont saved in 1829, $8,400 and the state of New Hampshire, $100,000. There are supposed to be 10,000 distilleries in the United States, and 40,000 persons who trade in ardent spirits. Were the reformation complete, $30,000,000, annually would be saved to the country.

SABBATH SCHOOLS.

The American Sunday School Union has, in connexion, 6,654 schools, 61,372 teachers, 411,009 scholars. The Methodist Sunday School Union has 406 auxiliaries, 2,436 schools, 4,872 superintendents 36,540, teachers, 158,240 scholars. Number of conversions of teachers and scholars, within 3 years past, is estimated at 3,000. The number connected with the Protestant Episcopal Church we do not know. The whole number of Sabbath Scholars in the United States, is about 570,000. The whole number of children, of a proper age to attend Sabbath Schools, is, 3,250,000. The number must be increased twenty-four fold before the work is done.

GENERAL RESULTS OF MISSIONARY LABORS.

1. *Missionary Stations.*—Oceanica, 58: Africa, 71: Asia, 163: Europe, 10: America, 240: total, 542.

2. *Ordained Missionaries.*—Oceanica, 53: Africa, 91: Asia, 162: Europe, 20: America, 329: total, 655.

3. *European and American Assistants.*—Oceanica, 66: Africa, 79: Asia, 170: Europe, 29, America, 417: total, 757.

4. *Native Helpers.*—Principally school teachers and catechists, in all parts of the world, 2,000.

5. *Learners in the Mission Schools.*—The number in Hindoostan, as estimated by an intelligent merchant in Calcutta, some years since, was 100,000. There are now more than 40,000 in the Sandwich Islands. The whole number throughout the world is at least *three hundred thousand*.

6. *Miscellaneous.*—Number of inquirers who have renounced idolatry, at least *four hundred thousand*. The gospel has been preached at the various mission stations to at least *four millions* of *adults* in ten years past. The number of Mission Colleges and of higher Seminaries is between thirty and forty. The number of missionary printing establishments is not far from *fortyfive*. There are on a low estimate, *five thousand* converts in a year, at the various mission stations. At this rate the conversion of the world will occupy at least ONE HUNDRED AND FIFTY THOUSAND YEARS.

7. *Home Missionaries.*—Employed in the destitute places in christian lands and regularly commissioned by various societies, not far from *two thousand*.

8. *Bibles.*—Whole number of societies, throughout the world, about 4,500; of Bibles, or parts of the Bible, distributed, not far from *nine millions*, in 160 languages.

9. *Tracts.*—From one hundred and fifty to one hundred and sixty millions of Tracts have been circulated by various Tract and Book societies.

19. *Sunday Scholars.*—Not far from two millions throughout the world.—*Quar. Reg.*

RELIGION IN VERMONT.

Extracts from the late Report of a Committee on the state of Religion in the churches connected with the General Convention of Vermont, copied from the Chronicle. The Committee say—

The number of faithful ministers has increased, and most of the churches have apparently been growing in divine knowledge and in the Christian graces.

The various enterprizes of Christian benevolence have, with but little exception, been better sustained than in any previous year; and though in some instances, our churches have, to a lamentable degree, failed of acting up to the spirit of the age, (and O how much more are they below the spirit of the Bible,) yet many of them have manifested that they felt it to be "good to be zealously affected in a good thing." Bible, Tract, Missionary, (Foreign & Domestic,) Sabbath school, and Temperance Societies, are all on the advance, though we cannot report such progress as there would have been, had every professor of godliness done what is implied in the sacred vows which rest upon him. Flourishing Temperance Societies exist in almost every town in the state, and this great and good cause is progressing with astonishing rapidity. Efforts to promote the spiritual interests of the rising generation are exerting an amount of moral influence, destined, we believe, to give perpetuity and glory to the church through successive ages.

REVIVAL IN PAWLET ASSOCIATION.

A revival has been enjoyed in almost every church. An important means of promoting these revivals has been meetings, which continued two and three days.—These meetings have in every instance been followed with a special blessing. The towns which have shared most largely in this work are Dorset, North Granville, Poultney, Pawlet, Castleton, and Whitehall.

*Black River Association.*

Encouraging prospects in several towns. Peace & harmony prevail in the churches.

*Rutland Association.*

The past year has been a season of revivals. The towns visited by the special influences of the Holy Spirit are Fairhaven, Hubbardton, Benson, Orwell, and Pittsford.

*Windsor Association.*

Nearly all the churches have settled Pastors. There have been no special revivals, but there is apparently a good state of religious feeling, and many encouraging circumstances.

*Royalton Association.*

The churches are united, and in many respects prospering. There have been revivals, though not in the common acceptation of this term, in Braintree, Brookfield, Rochester, Stockbridge and Royalton.

*Addison Association.*

Here there has been a wonderful display of the power of divine grace. Cornwall, Middlebury, Shoreham, and Vergennes have had a great refreshing from the presence of the Lord. There has also been an interesting work of grace in Bridgeport. All seem disposed to exclaim, "Lo, what hath God wrought!" The Spirit of God has come down upon the members of the Female Academy in Middlebury, and 25 are hoping that they have experienced his saving influence. Two in Middlebury College are rejoicing in the hope of the Gospel: 600 persons, all over 14 years of age have joined the Middlebury Temperance Society. * * *

*Montpelier Association.*

Within the bounds of this Association, there is a vast moral wilderness. Out of 18 towns, 12 are entirely destitute. No revival except in Middlesex, where are about 30 converts. This revival commenced under the solemn warnings of a young man on his death bed.

*North Western Association.*

This is represented as a dark place.—There are 11 destitute churches. The moral waste is immense. Opposition is powerful, many of the churches small, tho' some of them are large and flourishing.—An interesting revival in Essex has resulted in the addition of 57 to the Congregational church. * * * *

*Essex County Association, N. Y.*

Interesting and extensive revivals have been, and are still enjoyed. 231 additions to the churches the year past. There are revivals in Schroon, Minerva, Ticonderoga, Essex and Hoffman, the 1st church in Schroon.

Thus it appears that God has poured down his Spirit during the year upon 31 towns. From the statistics reported it will be seen that there have been added to the churches during the past year 1,268; 999 by profession and 269 by letter. It is believed there have been more than 1,600 converts to Christ. Of this number, 241 were connected with Sabbath schools.—Brethren, let us thank God and take courage, and resolve that we will pray more fervently, and live more holy, and labor more zealously for the conversion of the world.

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RELIGION IN MASSACHUSETTS.

From *Massachusetts* we learn the pleasing fact that there have been revivals in 45 towns. A work of grace is now progressing in Groton, Beverly, Framingham, Charlemont, Middleboro', and South Andover. In Groton, the work commenced immediately after the session of the Gen. Convention in that place. The great objects of Christian benevolence are there carried on with a zeal and energy, worthy the high Christian character which those churches have obtained. In the county of Plymouth, not a single merchant is allowed to retail ardent spirits. * * *

*Revivals in Connecticut.*

One fourth of all the towns in the state had experienced revivals during the year ending last June, and several more since. Connecticut has taken hold of the great Bible effort with a strong hand. Efficient measures are there adopted to promote the cause of Temperance. In almost every parish there is a Temperance Society, and in the state there are at least 30,000 members of societies.

*New Hampshire.*

In 15 towns are special revivals, some of the principal of which are Candia, Canterbury, Newport, Cornish, Claremont, Sandwich, Ossipee, Nashua, and Dover.—It is interesting to learn that at Newport, the revival followed the session of the Gen. Association. The number of hopeful conversions during the year is between 5 and 600. A day has been appointed for fasting and prayer for the outpouring of the Holy Spirit.

*Religion in Maine.*

In many of the waste places, ministers are settling, and the prospects of their Zion are encouraging. There are many interesting revivals; and in one county, near 1000 have been added to the churches during the past year. They have as many as 100 Temperance Societies, and it is believed that the efforts in the cause of Temperance saved that state $500,000.

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*The Fears of Papists in France.*—The papists in France, as appears by the following paragraph, are in great fear of persecution. Their priests seem to regard it as a truly deplorable condition, to be forsaken by the State, and left to depend for subsistence on their good parishioners. And they are crying "persecution," perhaps, apprehending a retribution in this life as a recompense for the deeds of their infallible church. Poor men! Their condition is pitiable—It is hard persecution to lose the power of the State, and be left to defend their religion as they can, with arguments drawn from a book, which they and their fathers have been in the habit of withholding from the people. We hope they will suffer no other persecution, than such as is inflicted by the sword of the Spirit, which is the word of God. And it will not be a new thing, if arguments drawn from the Bible should have such power on them as to constrain them to cry out in fear—"PERSECUTION!" Such things have been heard of in the United States.—*South. Rel. Tel.*

ROUEN, Aug. 23.—*Private Correspondence.*—The priests, or Jesuits, not only insinuate, but exclaim in their churches, "that the clergy will be persecuted, that the places of devotion will be closed."—The curate of St. Paul, in Rouen, made use of this language last Sunday, in the presence of a numerous congregation; and they are strengthened in these assertions by recent facts. Those immense crucifixes that were erected by the Missionaries in different places, have been pulled down by the populace and destroyed. This has happened in many other towns—in Nismes, and on the 18th inst. at Rheims. To add to their grievances, they say that the clergy, in future, are to depend upon their parishioners, the Church of Rome having ceased to be the religion of the State: it is now only the religion of a *majority of the French people.*

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*From the Canadian Watchman.*

*Presbyterial Circular.*—The following circular was handed to us by the moderator of Presbytery:

Fredericksburgh, Bay of Quinte, }
Upper Canada, Oct. 5, 1830. }

*Rev. Sir:*—At a meeting of the United Presbytery of this Province, held at Brockville, on the 1st of June last, an appeal to the christian public of Great Britain and Ireland was made, in an address, a copy of which, I believe, was transmitted to you. At our last meeting, held in York, on the 30th August, 1830, a resolution was passed, directing me to enter into an immediate correspondence with you, and professors of divinity in other theological seminaries, requesting you and them, to direct the attention of the young gentlemen, under your and their care, preparing for the ministry, to Upper Canada, as a field of useful and profitable labor.

Our body is fast increasing, and, in every direction we are called on for missionaries and ministers, but at present have no adequate supply.

The Presbytery with which I have the honor to be connected, is the only one in the two Canadas. And although there are other ministers professing to be Presbyterians, not in connection with the Provincial Presbytery, their number is much less. The United Presbytery is formed on the principle of harmonizing all Presbyterians of calvinistic sentiments into one effective body, by laying aside those minor differences of opinion that have divided and distracted the church of Christ in our mother country, especially as many of them have happily no existence on this side of the Atlantic; so much so that our Congregational brethren in the ministry have cheerfully united with us. Our only aim, I trust, is to do good to the souls of men, by extending the triumphs of the Redeemer over ignorance and sin.

Should any of your theological students be disposed, after completing their course of studies, to cast in their lot with us, I trust none will do so, but such as are of decided piety, and devoted by a glowing zeal to the ministry of the word, such as will be able and willing to endure hardships for the sake of Christ, and the souls of men, and thus imitate their divine Master, and the great apostle of the Gentiles, who counted not their lives too dear a sacrifice to glorify their heavenly Father, and rescue men from spiritual slavery and eternal death. To such, we will most cordially give the right hand of fellowship, and of such we only stand in need. I have the honor to be,

Rev. Sir, yours truly,

ROBT. MCDOWALL,
*Mod. of the United Presbytery of Upper Canada.*

The friends of missionaries at the Sandwich Islands are informed that the ship New-England, will sail from New Bedford for the Pacific on the 25th of November, and letters and parcels sent to G. M. Tracy, 142 Nassau-street, New York, or to Henry Hill, Missionary Rooms, Boston, will be forwarded to their destination.—*N. Y. Obs.*

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TEMPERANCE.

We recommend the following short extract from an address of Rev. Edwin Hall, to the Queensbury Tem. Society, at Glen's Falls N. Y. to the serious examination of every professor of religion, and to every man who makes any pretensions to patriotism, and who is either engaged in manufacturing or vending ardent spirits. If the form of prayer, given by Mr. Hall, does not suit them, we should be gratified if some of these *christian* or *patriot* venders of the poison would send us a better one. We would publish it for the good of these conscientious men, as we doubt whether any of them have now got a form adapted precise to their *circumstances*.

"Oh, you design to unite church and state."

This is just such good sense and reason, as comes from the spirit of rum. Is it, then an easier task to cajole and fetter a man when he is sober, than it is when he is drunk? Do these objectors really mean to say that there is no sense, no patriotism in the land, no love of civil or religious liberty, save only when men are half-seas over with rum? Have they really found, that they and their fellow patriots are most easily duped and managed when they are sober? and that he who strives to keep them so, is aiming a blow at their civil liberty and religious freedom.

Oh, this is a glorious concession in favor of religion, from the mouth of its avowed enemies; that it has most influence over men who are least contaminated with rum; and that the most effectual way to keep men from embracing and obeying it, is to pour on, and swell yet higher that burning torrent, that has so long carried pestilence, distraction and woe throughout the land.

"But may not an honest man *sell* it, e manufacture it, if he does not drink it himself? He compels none to buy, if there is any harm in it, it is the folly of the consumers."

True, it is the folly and the guilt of the consumers: and the man who keeps it for sale, designs to tempt them to be thus foolish and guilty. He cannot but know, that every barrel of rum he sells must, unless by some extraordinary occurrence, reduce some wretch to drunkenness, and some family to want and ruin. And how does it relieve him, that he brings upon them this ruin by their own consent? I know he may sell it, and get gain: and no human law can touch him. So he might make silver shrines for Diana: so he might barter the Saviour of the world for thirty pieces of silver; and can any man tell why he may not rob and steal upon the same principle: if he can only escape the arm of human laws?

No man who believes in a future retribution, ought at this day to traffic in distilled spirits, or to furnish it to others, or in any mode to promote or encourage the use of it, without seriously examining the rectitude of such a course, and praying to *God* for direction.

Suppose him, then, looking up to God for his blessing in the employment;—what could be the burden of his prayer but this, unless he were a vile hypocrite indeed:—Must he not say, "Lord, prosper my craft; "I desire nought but the *wages* of iniquity; "let others have the guilt. I do but dig "the pit, whereinto some *must* fall, but "then I gain by it, and if they did not fall "into the one of my making they would go "to some other. Grant me the *wages* of "iniquity; and do not listen to the cries of "the widow and the fatherless; perhaps I "will cast into thy treasury part of the "price of blood. True, what I deal to "others, can do them no possible good; it "may ruin some of them: I expect it will "ruin some of them; but hold me not ac"countable for that: let me take advantage "of their ignorance and appetites; and "since iniquity will abound, why then, let "me deal in it and gain by the merchan"dize."

An impious prayer truly! but doubtless the prayer of many a heart, and God can read it there and understand it, as well as though it were written with a sun-beam or proclaimed with a trumpet from the house-tops.

"Why"—says the sober dealer, "I make it a point of conscience, never to sell to *the drunkard*. Then you insist on poisoning the healthy? Oh, in the name of mercy change your practice. The temperate may now be saved, if you *refuse* to sell to him. Say to the temperate, 'this liquid is keep for the drunkard only. He must drink it, for his body is consuming, and his soul is well nigh lost; his wife is in sorrow, and his children are in rags—Leave it for him. To this it has brought him, and let it end the work. To this it has brought him and you should fear. He had as much sense, as much principle, as fair a reputation, as bright prospects as yourself. Then I would not sell him rum. My neighbor merchant who sells only to the temperate, brought him to ruin; and when his fences were down, his house in ruins, his farm mortgaged, and his family undone—then my neighbor, who sells to the temperate, refused to furnish any to the wretched man, whom he had made a drunkard. Then I took him up. I sell to him now, to gratify his burning thirst, that can torment his body only a little longer. Glad am I, that his blood does not lie at my door. No, temperate man, go home. I sell only to the drunkard."

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From the Genius of Temp. and Investigator.

BRISK BUSINESS.

A person who sells rum and keeps a nine pin alley, not a thousand miles from James

Central Library of Rochester and Monroe County
Historic Newspapers Collection



street, was heard to boast that he made a hundred dollars, last week, clear of all expenses. This is at the rate of five thousand and two hundred dollars a year, nett gain, to one dram and gambling shop! —But how many young men will such an establishment ruin, and how many families will it reduce to beggary in one year?—But never mind! The corporation pockets the price of the license, a few dollars, and *therefore* can afford to support the pauperism and tolerate the crime connected with the traffic. Admirable policy! Political economy is well understood in this enlightened age.

A great many people, and a great many people's sons, fathers, brothers, uncles and cousins, keep or supply dram-shops, and keep or frequent nine pin, lottery, or other gambling dens, and therefore it would be coercion to withhold these licenses. Civil liberty is well understood in this enlightened age.

A great many people, and a great many people's sons, fathers, brothers, uncles, cousins, as aforesaid, read and support newspapers, tracts, and other publications, and would be thought friendly to the Temperance reformation. And *therefore* some writers of newspapers, and for Temperance addresses consider it a great pity that any body should be so over zealous and imprudent as to think of taking away the licenses of these *cousins*, uncles, &c. aforesaid. —The *principles* of moral reform are *well understood* in this enlightened age.

Is it not wonderful that such a flood of light should be shed upon all the great principles of political economy, civil liberty and moral reform by the nine pin alley, the lottery stall, and the dram shop? And what glorious success must attend the Temperance reformation when it shall be conducted on the truly liberal and philosophical principles first discovered in the nine pin alley and the dram shop. Those principles are constantly becoming very popular, with the refined and fashionable friends of Temperance societies, who would not, for all the world, have the *licenses* meddled with!

We "approve of any exertions by the way of *example* or moral influence," say the Providence grocers, but view with alarm the *coercion* of withholding licenses!

Is it not strange that the friends of Temperance societies should be alarmed by the same principles that alarm the rum dealer?

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*Deaths from Intemperance.*—The Medical Association of New-Haven, Feb. 12, 1827, say, "On referring to the list of deaths in this town during the year 1826, we find that of the *ninety-four* persons over twenty years of age, *more than one third* were, in our opinion, caused or hastened directly or indirectly, by intemperance:—and on referring still farther back we find a similar proportion imputable to the same cause for the two preceding years." "Less of intemperance exists, says the Register, in New Haven, than in almost any other town of equal population."

If *one third of all* who die over twenty years of age, in the United States, are cut off by intemperance, it is a fact to which no benevolent man or patriot ought to be indifferent. Could intemperance take the shape of man, and march through the land to destroy the lives of one third part of our countrymen over twenty years of age, the swords of a million would burn to be bathed in his blood.

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*Working Men and Morality.*—The Middlesex Gazette of Wednesday the 6th inst. contains an address to the "respectable working men of Middletown," and a preamble and constitution of the working men's association of that place. The fifth article of the constitution provides, that any member, becoming addicted to drunkenness or other vicious or immoral habits, shall be expelled. This is doing the thing right. Let the working men connect sound morality with their plans, and they will be sure to succeed.—*Ib.*

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## ROCHESTER:

### FRIDAY, OCTOBER 29, 1830.

*WHISKEY!!*—A FEW BARRELS GOOD OLD WHISKEY FOR SALE!!

Mr. Isaac Moore, residing in the town of Brighton, made application a few days since for the insertion of an advertisement in the Observer, of a few barrels of first rate old whiskey. Knowing that Mr. Moore was a warm advocate of the Temperance cause, we expressed surprise that he should wish to sell to his neighbor, that which he considered as poison to himself and family. And, moreover, as he is known to be, at least, as liberal as most men, it appeared rather singular that he should offer to *sell* barrels of whiskey, when it is well known that he will not give *away* a gill—even to his greatest *enemy*. However, on receiving an explanation from Mr. Moore, we concluded not only to give the notice required, but to give it in an editorial article, without any charge.

The fact is, Mr. M. professes to be very conscientious in the matter. He has already had repeated offers for his whiskey from regular dealers in alcohol;—but they had not the proper recommendations: and to save any unnecessary trouble or expense, he authorizes us to say, that an applicant for the purchase of the whole, or any part of his stock of whiskey, must come with vouchers for his character, in the following particulars. He must satisfactorily show that he has been so long in habits of intemperance as to render reformation improbable if not impossible;—the community in which he resides (or a considerable portion of it) must certify to this effect; and further, that his family, if he has any, is reduced to beggary—that he abuses his wife; takes her earnings to obtain the means of gratifying his thirst for drink—disturbs his neighbors—is a pest to society—and finally, that his neighbors are willing to guarantee payment for whiskey enough to make an *effectual cure* in his case—that they have after mature deliberation, come to the conclusion that this is more economical than to pay the taxes imposed upon them, in the first place, by charity, in giving bread to his starving children, and to s[illegible] they are occasionally called upon to pay for defraying the expenses of a suit for assault and battery—for his subsequent maintenance in jail—and lastly for the support of himself and family in the county poor house. Any person making immediate application for any quantity of whiskey, on presenting a certificate embracing the above particulars, will be promptly and readily accommodated.

N. B. Mr. Moore is aware that he may be considered rather heterodox in his sentiments, as it is generally considered proper, or at least, excusable, to sell spirits to the *temperate*, but as deserving of severe censure to furnish them to the *drunkard*. He, however, has come to the conclusion (and has no doubt that every friend of temperance will ere long adopt the same opinion) that it better accords with just notions of morality to gratify a vicious appetite already formed, than it is to be instrumental in forming it: in other words, that it is better to let a man *already* ruined by beastly excess, have the means of gratifying his depraved appetite, than it is to aid in creating that appetite in the man who is now a sober, useful citizen.

The editor of this paper, however, will observe that it must be a very serious misfortune for any conscientious man, especially any *christian*, to be under the necessity either of murdering the drunkard, or of furnishing the tools for the temperate man to kill himself with. He would therefore suggest to Mr. Moore, to wait until he is compelled by necessity, before he seizes either horn of this dreadful dilemma. Dram drinking and whiskey selling Christians will do well to examine this subject in all its bearings.

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*For the Observer.*

The Executive Committee of the Riga Temperance Society respectfully submit the following as their first annual report.

This Association was formed the 25th of Dec. 1829, it consisted at that time of twenty-eight members; since its organization, two of the above members have been by request dismissed in order to unite a temperance society in an adjacent town. The Society now consists of 37 male members and 42 females. Since the formation of said society it has had those public meetings at which an address has been delivered or appropriate information communicated, which in the judgement of your committee, has exerted a very beneficial influence in the cause of temperance. Your committee would report that but one distillery is now in operation within the bounds of said society. It however becomes their painful duty to state that there are two retailers of ardent spirits in said town, and still more painful, that a member and officer of the church should continue to retail the poison. The amount of liquors sold by one of these the last year, is 1625 gallons, making a decrease of sale the three last years about one sixth; the other has decreased for the same term of time, about three fourths.

Your committee feel confident in saying that there has been one instance of suicide occasioned by intemperance, and other smaller accidents have occurred from the same unhappy cause. According to the judgement of your committee there are now residing in this town, not less than 29 habitual drunkards. In speaking of the hindrances to the progress of the cause of temperance in this town, many might be mentioned in addition to those above, such as the want of light and information, and also the little feeling that has been manifested by the friends of temperance, and the want of more vigilant exertion to promote the cause. But your committee feel deeply sensible that the greatest hindrance to the progress of the cause is the utter refusal of professing christians to unite their influence in the temperance measures.

Your committee would recommend that the society meet as often as once in two months at least, and also that there be some measure provided for the purchase and circulation of appropriate tracts and books.

Riga Oct. 15, 1830.

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*For the Observer.*

*Mr. Editor:* Please insert in your paper the following resolutions of the Synod of Geneva at their Session at Salina.

*Resolved*, That in accordance with the recommendation of the General Assembly, this Synod do earnestly recommend to all the churches under their care, the observance of the 2d Thursday of Nov. next, as a day of fasting, humiliation, and prayer, on account of the sin which rests on the church, and on the whole land, by the profanation of the Sabbath.

*Resolved*, That this Synod do cordially approve of the monthly distribution of religious tracts, and also recommend to the Presbyteries under their care to take measures to extend the monthly distribution throughout their bounds.

TIMOTHY STOW, *Stated Clerk.*

Elbridge, Oct. 23, 1830.

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We insert the following with pleasure. We had just seen in a N. York paper, a correction of the statement we published. The article we published and which the following corrects, originally appeared in the N. Eng. Palladium.

*Mr. Chipman:*—An article appeared in your paper of the 22d inst., in which it is stated in relation to Trinity Church in the city of New York, that "*The streams of her wealth flow to every village in the State, and wherever a few individuals can be found attached to the Episcopal community, Trinity Church aids these in the erection of a house of worship, and the maintenance of a minister.*

This is not correct—I have never known an instance, in which that church has extended her aid in the erection of houses of worship, out of the city of New York; and had she done so, within the last ten years, I think it would have come to my knowledge. The congregations of that church, have for many years contributed very liberally to the funds of the *Missionary Society*, of the Episcopal Church in [illegible] have never, to my knowledge, been appropriated to the maintenance of ministers, excepting their own Rector and assistant ministers.

The article alluded to, is calculated to make an impression, on the public mind, unfavorable to the Episcopal Church; and I therefore request of you the favor to state in the "*Observer*," that it is not correct.

Yours, &c.

AN EPISCOPALIAN.

Roch. Oct. 25, 1830.

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For the Observer.

FACTS TO BE REMEMBERED.

There was allowed by the Board of Supervisors of Monroe County, to Justices of the Peace, for the suppression of petty crimes in the year 1829, 1,704,33

Allowed to Constables for the same service, - - - 1,952,09

Do. for the support of For. Poor, 3,877,70

Do. to the Sheriff for Boarding Debtors and criminals, receiving and discharging, do. 1,626,39

Expenses of Co. Poor House, 1,669,65

$10,230,16

Expenses of the county for the like services in 1830, 7,869,79

Balance in favor of 1830, $2,360,37

Now when it is well known that nine tenths of the above expenses arose from intemperance, what tax payer in the county will hesitate to join a temperance Society.

COLD WATER.

We thank "Cold Water," for the communication of the above facts. We do hope that they may be borne in mind. If the tax paying inhabitants of Monroe county will consent to pay from seven to ten thousand dollars per year, for the detection and punishment of vice and the maintenance of paupers, and still license men to make vagabonds and paupers—if they will license men to throw temptation in the way of the dissolute, to break the laws, and disturb the peace, it must, to say the least, be matter of astonishment. That the difference in the amount of taxes in this county, in favor of the present year, is to be attributed to the progress of the temperance reformation, we believe admits of no doubt—and this too, notwithstanding retailers of ardent spirits are permitted to do all in their power to counteract the benign influence of the temperance efforts. It is perfectly obvious, that a very great share of the criminals that are brought before our courts, and all the paupers are from the lower class of society. It is over this class that public sentiment has least control, and of course are least affected by the efforts of temperance societies. It is persons of this class that are frequenters of tippling houses and dram shops, and while a set of men are privileged to exert all their influence to tempt them to drink, and thus prepare them for the commission of crime, strip them of their earnings, deprive their families of their assistance, confirm their intemperate, idle and dissipated habits, it is impossible that these evils, which are the cause of a great share of our taxes, can ever, at least during the present generation, be eradicated by the present temperance measures. The temptation must be removed, instead of being *authorized*, by law.

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*For the Observer*

Mr. Editor,

Sir—The time is just at hand, when congress will assemble to transact the important and responsible duties devolving upon them as a national legislature. To that body, the appeals of twelve millions of inhabitants can, on subjects of importance to the nation, or individuals, be made; and when the subject of such appeal is presented in due form, it demands a hearing by, and an answer from that body, and that demand is secured by the constitution of the United States. Is it not the duty then, of every Christian not only, but of every man who has any regard for the laws of God and the good of his country, to examine thoroughly and honestly into the evils that proceed from the law now existing, whereby twenty-eight thousand of his fellow citizens are compelled to break that command of God which says, "Remember the Sabbath day to keep it holy," and put forth all his influence to memorialize congress on this eventful subject. It does appear to me that any man must be perfectly destitute of the principle of republicanism, who can oppose, or even remain indifferent to this subject; whilst the very law itself is the entering wedge to the destruction of that principle which ought to burn with intense brilliancy in every American bosom. Let this law remain in force, and let no effort be used to destroy this Sabbath viper, then farewell religion; farewell republicanism: instead of thy soul-cheering principles, we shall grapple with infidelity and revolution, and be crushed under the ruins of our republican fabric. Let us arise like men, from our lethargy, and let us put forth our energies on this great and important subject; and while our petitions are flowing in upon Congress, let our prayers to God be—that our rulers may rule, and our lawgivers make laws, in *his fear*, and our petition shall be granted.

MECHANIC.

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For the Observer.

*Canal Boat, 26th Oct.* 1830

Mr. Editor—I don't pretend to write letters like some travellers, who send them home to be published, and read, and talked about a great deal. This is very good when one can write well enough for every one to read. But I don't look so high. However, I'll tell you what I want. I am travelling a little ways and have seen a few things that I liked and a few things that I didn't like. The first thing that I liked pretty well was the sign of a victualling cellar in Albany—"NO ARDENT SPIRITS SOLD HERE." Thinks I to myself, here's high life below stairs. Now if selling ardent spirits is so bad that even in victualling cellars this practice begins to be done away, is it not almost time that houses of entertainment should treat their customers better than with rum, gin, whiskey, and other things too poor to be found even in a dirty cellar? Well, when I came to the canal, which I had been on a few years ago, all things went on pretty smoothly. No swearing was heard on the boat, nor from the rider, no cards were seen in the cabin and, but very few calls were made at that grated hen-coop-like place in one corner which contains something that has a dreadful magnetic power over pimpled faces and red noses. This was not like what I saw and heard three years ago. Then oath followed oath, in a string as straight as the tow line and a great deal longer. Then some people that wore pretty good clothes played cards all day and part of the night, and the magnet in the hen-coop drew a great many up to the grates, and somehow or other it happened that every one brought away a redder nose than he carried there. After I had been on the boat a day or so, Sunday came on, and no preparations were made for stopping. Having lately come from the land of steady habits where folks believe the Bible means something when it says that we must do no work on the Sabbath day, I thought I would just stop until it was lawful to go on, for I don't believe a man or woman gains any thing by saving a little time and money and breaking one of the commands of the Bible. It happened there was one man on board who thought just as I did, and although we were strangers, we stepped ashore among the rocks and went to meeting in a school house, three times, and the next morning got in the stage and went on. The Sabbath was spent very pleasantly, for the landlord gave us a room and scarcely made his appearance there during the day, so we were alone. But in the evening a club assembled in the bar room to talk politics, &c. and they got a little noisy. Now, Mr. Editor, I don't know how the folks do where you are, but where I live they don't act so. They go to meeting at night, tavern keepers and all, and then each one goes home and stays there; and I like this sort of thing. Next morning found two persons in the stage. One of them talked as though he had been to college, and he [illegible] things too; for in plain [illegible] although Mr. Pingham was not very good, he swore like a privateersman. When we got to Utica, I thought I'd go to a house I'd heard some folks talk about where no rum, nor whiskey, was sold. It is called the Oneida Temperance House. Things looked pretty well I'll assure you, and I think the breakfast tasted just as good as that which cost me half a dollar in Albany, and the beds looked as neat as one that I paid half a dollar for sleeping on in Albany. When I go through Utica, I intend to go there again; and I think that if some folks go there once they will go twice or more.—Travelled Monday and part of Tuesday I heard not a syllable of swearing from a boatman or rider: at length met a man on horseback who had just put a horse thief in jail, and as he gallopped by he beleched out an oath, and we were soon rid of his company. Pretty soon I heard a similar dialect, and turning suddenly saw a negro leading a boat horse and cursing him roundly—and for ought I can tell, (although I profess to know but little about the philosophy of profane language,) the negro swore to as good advantage and as politely as the collegian. Now, Mr. Editor, what's the use of going to college, if after all a *negro* can swear just as well as a *graduate*? But to sum up the whole, I think, Mr. Editor, things are changing for the better, in this western world, and I hope, when I come back, if ever I do, (for I expect to be gone a long time,) that they will be still better than they are now—that more taverns will look down to the Albany cellar and up to the Oneida House for instruction—that graduates will learn that negroes know how to swear, and that both will learn from boatmen, what the third commandment says.

JONATHAN GOING A JOURNEY.

We thank "Jonathan going a journey" for giving us an opportunity of letting the good people in this region know, through the columns of the Rochester Observer, what he "likes and what he dislikes," and we hope that on his return to the "land of steady habits," even altho' he "should be gone a long time," that he will not fail of just calling and letting us know whether negroes and collegians at the west, are as nearly on a par, as in this part of the country—and if he should find in his travels any place where the fourth commandment does not *reach*, we should like to know that too, as we could notify some people of the fact who would do well to emigrate.

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*For the Observer.*

MANUAL LABOR ACADEMY

OF WEST MENDON,

Will commence its first quarter on the 2d Tuesday of November. The literary department will be under the instruction of Mr. John Hutton, from the University of Vermont.

Instruction will be given in the following branches, viz: the Greek, Latin, French and English Languages, Arithmetic and other branches of Mathematics, History, Penmanship, Rhetoric, Logic, &c.

From three to four hours each day will be employed by the students in manual labor, and the earnings of each applied towards the payment of his board and tuition.

The charge for board in the institution will be one dollar per week—for tuition with the privilege of the workshop, six dollars per quarter, and room rent one dollar fifty cents per quarter. Students will provide their own beds and bedding, room furniture, wood, candles and washing, or they may be furnished them, together with rooms in the immediate neighborhood, at a reasonable price.

The institution is provided with a workshop, where such branches of mechanical business will be carried on as are considered most profitable to the students. In the spring it is expected that a farm and garden will be appended to the institution.

HOMER COLLINS,
J. C. CHAMBERLAIN,
A. O. GARRETT,
GEO. G. SILL,
HARRY ALLEN.

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For the Observer.

DUNLAP'S PAINTING.

This splendid production of American genius is still in our village; those who have seen it, speak of its elegance of execution, and beauty and boldness of design, without having their motives subjected to the imputation of selfishness, or fulsom adulation.

It has rarely fallen to the lot of any of the inhabitants of Rochester, to meet with so fine a repast, as is furnished by this engaging specimen of native talent and ingenuity. The subject selected by the artist, is one of all others, best calculated to awaken the sensibilities of our nature; and the intense interest that is ever excited in the mind, by the introduction of a theme so replete with vital importance to the future destinies of man, as the crucifixion and sufferings of the Saviour of the World; is greatly enhanced, by having the whole scene so portrayed before us, as to enable us to realize the picture. That such is the effect produced by the painting now before us, is admitted by all who have had the gratification to behold it. The mild expression that is given to the countenance of the fainting, dying Jesus;—the cold, indifferent, and malignant glare of the assassin Barabbas;—the sympathetic looks that beam from the visages of the distressed and compassionate Mary, John, and other Disciples of the Lord;—the indignant attitude of the healed Lazarus, and the many, many other striking characters, whom the Scriptures represent as being present on that memorable occasion; are so delineated, that it requires no great straining of the fancy, to believe, that the vital spark still animates their bodies, and that we ourselves are eye-witnesses of the same eventful drama. Indeed, the living canvass is almost made to speak; and the beholder, unconscious of his own situation, involuntarily enters into all the varied emotions, which seem to occupy the bosoms of the anxious multitude that followed from the bar of Pilate, the lowly, suffering Saviour. But to do full justice to our subject, the attempt were vain; and alike fruitless will every effort be, so to describe this accomplished work of our meritorious countryman, as to convey to the mind of an individual, never having seen it, an adequate idea of its performance.

A FRIEND OF NATIVE TALENT.

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"*True*" (if we read the signature right) is rec'd. We thank the writer for submitting to us this effort of his muse. But while we readily acknowledge that he possesses some poetic talent, we must say that his production does not breathe enough of the spirit, or burn with sufficient of the fire of poetry, to give it a claim to a place in the Observer.

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The United States troops have again lately scoured the gold mines. At the upper mines, we understand they arrested upwards of one hundred including whites and *Cherokees*. The Indians were released on the ground after being kept under guard one night, and peremptorily forbidden to dig any more. The whites were driven across the Chestitee and they also were released. At the Sixes no Cherokee was arrested, but they were ordered to desist digging. It now appears plainly, that our GREAT FATHER considers us in the light of intruders.—*Cherokee Phœnix.*

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A few weeks ago the principal chief received a communication from the secretary of war, through the agent, which we presume was intended for the benefit of the Cherokee people. It has not yet been sent to us for publication. It is a silly production for a great man. The honorable secretary says, you might as well expect to see young turkies domesticated as to see the Indians become civilized where they are. "True enough," says one of our Cherokee correspondents, "if you are continually setting dogs and saucy boys upon them."—*Idem.*

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*From the New York Observer*

*Protestants in the French Ministry.*—Last week we stated that the Duke de Broglie, Minister of Public Instruction and President of the Council under the new French government, is a Protestant. We are happy to learn that M. Guizot, the Minister of the Home Department, is also a Protestant. The London Christian Observer states, that he is the translator of Gibbons Decline and Fall of the Roman Empire, which he accompanied with notes to counteract the scepticism of that work. "The Duke de Broglie," says the Observer, "is well known for his zealous efforts in the cause of enlightened benevolence and humanity, and especially for his unwearied labors to exterminate the French slave-trade, that dire blot upon France; and which in defiance of promises and treaties the late government refused to extirpate. His office, we trust, will enable him to do much to promote public education; and the Protestant ladies of Paris will continue to find in his pious and accomplished duchess, the sister of the late lamented Baron de Stael, a zealous patron and coadjutor in those plans of christian wisdom and benevolence, especially Bible, Missionary and Tract Societies, which have, of late, so hopefully sprung up among them."

When we consider that 2 out of the 7 French Ministers, are Protestants of this character, and that the King himself and General Lafayette have formed their ideas of a free government after a long residence in Protestant countries, there is more reason to hope that the present order of things in France will be permanent, than might at first be imagined. The French people are in danger from the Jesuits on one side, and the infidels on the other.—At this critical moment they want men at the helm, who can steer between Scylla and Charybdis, and by calling in the aid of pious Protestants they have accomplished their object.

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The installation of Rev. Joel Parker as pastor of the Free Presbyterian Church, in the First Ward of the City of New York, took place, by order of the New York Presbytery, on Wednesday evening, 27th Oct. at the Hall in Thames-street.

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☞ The water of the newly discovered spring on the Indian Reservation, has been analyzed, by Mr. Shephard, an assistant of Professor Silliman, who pronounces it "to be a strong sulphurious water, free from any uncombined carbonic acid, and containing notable quantities of the carbonate of lime, magnesia and soda, together with sulphate of lime."—*Buffalo Bulletin.*

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## SUMMARY.

A Tortoise has recently died in the Palace Garden, at Peterborough, England, which had lived in the city nearly 200 years.

The Steamboat *Seneca Chief*, on Seneca Lake took fire on the evening of the 9th inst. and was nearly destroyed. It was insured.

We understand that Mr. P. P. Barbour has *certainly* accepted the judgeship of this district. We lament the loss of his great services in Congress particularly at this time.—*Richmond Enquirer.*

The Legislature of Vermont convened at Montpelier on the 14th instant. The Hon. R. B. Bates was elected Speaker on the fourth ballot. The Legislature attempted to chose a Governor, none having been elected by the people, but after numerous ballotings had not succeeded at the date of our information. At the polls Mr. Crafts received 13,476 votes, W. A. Palmer 10,923, Ezra Meech 6,285, scattering 37.

An edifice 150 feet in length, designed to be four stories high, has been commenced, for the use of the Presbyterian Theological Seminary, near Pittsburg.—It will contain rooms for the accommodation of about 100 students.

On the farm of Earl Stimson, the celebrated agriculturist in Galway, Saratoga County, there was on the 30th ult., on one rod of his cornfield, 49 hills, and 216 ears of corn; the quantity of shelled corn, on careful measurement, was one bushel and one quart.

The extensive printing establishment of Mr. T. H. Carter, of Boston, took fire on Friday last week. The loss of property, consisting of printed sheets, stereotype plates, standing presses, &c. cannot be much less than $3,000, although the fire was in a small compass.

In the U. S. Circuit Court sitting at Boston, on Saturday, Quartus Morgan Webb, clerk in the post office at Northfield, Massachusetts, plead *guilty* to an indictment for taking $76 from a letter carried by mail. Sentenced to 10 years imprisonment in the county gaol, at hard labor.—He was a graduate of Brown University.

On Wednesday the 6th inst. there was a meeting in Northampton Mass. of persons from that vicinity, who intend to emigrate to Illinois. Judging from their appearance and proceedings, says the New Hampshire Gazette, they are men of good principles and habits, friends of morality and religion, and worthy descendants of the pilgrim fathers.

*Chester, Pa. Oct. 15.—A Madman.*—At the election at Concord, on Tuesday, a man fired into the collection of persons on the ground, and wounded five persons, one of whom was shot in the lower part of the abdomen dangerously. What incited him to this outrage, does not appear; he was not drunk, nor was he engaged in any conflict. He is now in prison.

*Terrible.*—The British ship Matilda, lying at Bonny, on the Coast of Africa, exploded on the 13th of May. How the accident happened never can be known, for every one of the ship's company, with upwards of one hundred blacks who were on board, lost their lives, the Matilda being riven into atoms.

The press house of the powder mills, near Newburg, belonging to Mr. Daniel Rogers, blew up on Thursday morning of last week, a little after 10 o'clock. Six men who were in at the time, were killed, —none were wounded. Mr. Rogers was in one of the buildings attached to the establishment, at the time of the explosion, but sustained no injury whatever. The packhouse was entirely destroyed, and two or three mills near it slightly injured. The loss of property is small not exceeding probably $500.

Oliver Watkins was last week tried at Brooklyn before the Superior Court of Connecticut, for the atrocious crime of murdering his wife, and found guilty. He was sentenced to be hanged on the second Tuesday of August next.

Fourteen hundred and seventy dollars have been collected in Charleston, S. C. for the relief of the suffering inhabitants of Ireland.

Dr. A. Williams, of Dorset, Vt. was killed a few days since, by falling from his wagon. He was found with the lines wound around his legs, and his neck under one of the wheels.

James Turner has been committed to gaol in Lancaster County, Ohio, for the murder of his brother, Samuel Turner, on the night of the 26th ult. in an affray which resulted from drinking whiskey.

John Quincy Adams has been nominated by a convention of National Republicans, for Representative to Congress from Plymouth district.

The annual Thanksgiving is appointed by the Governor of this State to be held on the 25th of November.

Col. Dwight, member of Congress from Berkshire district, in Mass. declines being a candidate for re-election. Mr. D. it will be recollected, was the member from Mass. who voted in favor of the Indian Bill.

The editor of the Cherokee Phœnix says, that he saw at the house of Mr. E. Adair, Oougillogee, the skin of a Diamond Rattle Snake, lately killed in that neighborhood, 7 feet and 1 inch in length, and 13 1-2 inches in circumference.

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MARRIED

On the 24th Oct. 1830, at the Clinton House Rochester by La Fayette Collins Esq. Mr. Augustus Peters of Detroit to Miss Lucy Pollard of Massachusetts.

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DIED,

On Wednesday morning last, in this village, Mrs. Sophia Houston, aged 29, wife of Mr. John Houston, and daughter of Dea. Greene.

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Letters received since our last.—Abel Walker, O. P. Hayes, N. Adams, A. B. Lines, O. H. Gardiner, H. Fisher, O. Waldo, G. Carr.

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*NO DANGER!*

In consequence of various reports in circulation that "the third Presbyterian Church in this village was in danger of giving way,"—We the subscribers with the Trustees have examined the building and do not hesitate to say that such reports are entirely without foundation. The manner in which the gallery joists are framed, is such that whatever pressure comes upon the walls is a perpendicular pressure and not an outward one as is generally supposed; besides this, we are satisfied that the walls are no more crowning now than they were at the time the edifice was completed. We have examined the pillars below as well as the walls inside and out, and are fully convinced that there is no danger.

HENRY A. BOULT, *Builder.*
DAN'L A. RYAN, *Builder,*
E. J. MERSHON, *Builder,*
GIDEON CANDA, *Architect.*

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ROCHESTER MARKET.

| | | | | | |
|---|---|---|---|---|---|
| Wheat | 84 | —, mess, | bbl | | $14 |
| Flour | 4.75 | Potatoes, | | | 25 |
| Oats | 25 | Butter, | lb. | 10 a 12 | |
| Corn | 37 | Lard, | do | | 6 |
| Beef, fresh | 2.37 | Eggs, | doz. | | 10 |
| Pork, do | 4.00 | Cider, | bbl. | | 1,00 |
| Salt | 1.44 | | | | |

Rochester price of Potashes $110 per ton: Pearls 110.

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VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared, without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head, breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the village. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange street, a general assortment of Patent Medicines at New York prices. J. S. WARE.

Rochester, N. Y. Oct. 27, 1830. 44

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NOTICE.

STRAYED or Stolen from the pasture of the Widow Symes, in the town of Mendon, a dark bay Horse, heavy mane, has a large bunch on the right hind leg, produced by an injury; had but one shoe on, and is a racker under the saddle. Whoever will return said horse, or give information to James Whippo, of the town of Mendon, or to the subscriber in Rochester, where he may be found, shall be handsomely rewarded.

JAMES W. SMITH.

Rochester, Oct. 23, 1830. 44

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JOB PRINTING NEATLY EXECUTED AT THE OBSERVER OFFICE.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



From the New York Observer.

## THE PIOUS DANISH SAILOR.

*Portland, (Me.) Aug.* 7 1830.

Towards the close of the year 1825,* at a period of declension in our church, I had been one evening balancing the reasons for going, with others for staying from a conference meeting. It resulted in deciding on the safe side. I attended the meeting, and heard one after another speak with more or less despondency of his own spiritual state, and of that of the church; each probably in some degree conscious that to dwell on this strain was not most judicious, yet as conscious that little else would probably be said with so entire sincerity and truth.

At this stage of the exercise, a stranger rose, and in substance remarked, that he had been attending to what had been said, and from the concurrent testimony of so many supposed that he had become acquainted with the present state of the church; and added, but Christian brothers it ought not to be so—it need not be so.—Instead of living thus far from God, and strangers to Christ, you might every day have communion with the Father and the Son. Our duties are plain, they are reasonable. You have only to be faithful; and to be faithful to Christ, is to be faithful to yourselves. As I would not be thought to be speaking only by rote, and especially as I am a stranger to you all, you will not thiuk I have much temptation to boast; I therefore add, I do not speak without experience. God is a covenant keeping God, and says he will be found of those who seek him; but it is in his Son he will be found; and the Lord Jesus has promised the aid of the Spirit to all who seek him, and I am witness for one, that the promise does not fail. I have daily communion with God and with his Son Jesus Christ, and I never enjoyed, nor wish to enjoy, any thing else so much.

We have often read accounts of individuals of devoted lives, and at seasons some of us could respond to all this. I was also aware that the confidence which his manner as well as matter expressed, and his boldness, though it seemed to me a humble boldness was liable to misconstruction by such as had oftener witnessed high professions with a low practice, than a mixture of openness with true humility. Yet, to see a man of his occupation (he was a seaman) and of his country (he was a Dane) exhorting in America, a Christian audience in broken English, left little room for doubt either of his sincerity or of his Christian character. Though aware of the church, and conscious that I was hanging as a dead weight upon it, I felt a strong interest in the stranger, and a decided desire to become more acquainted with his character and history, and was distinctly impressed with the apprehension, not only that I had much to learn as a believer in Christ, (if I belonged at all to the number of his disciples,) but that I could learn much from this illiterate member of his school. Having placed myself in his way on leaving the room, I invited him to see me; leaving at the same same the needful direction.

I expected him, and he came; and I hope came not for nought. He entered naturally, but not ostentatiously, on the subject nearest his heart, and had no difficulty in pursuing it, as it was for this purpose he was invited, and of course I wished to forward rather than divert him from his chosen track. He spoke with such interest of the Saviour, and the wonderful wisdom, condescension and love manifested in the plan of salvation, that my curiosity to hear his particular history, especially since he was first led to attend to his spiritual concerns had much increased. I inquired how long it was since, and under what circumstances his attention had first been directed to the subject. He said between two and three years, and while on a voyage at sea. I inquired whether he had any one who could give him instruction on the subject; and added, you had probably the Bible with you. He replied, "There was no religious person on board, and I had no bible. During a long passage across the ocean, I was first led to that serious reflection that resulted in my hope in a Savior, and it was without the benefit of any of the ordinary means, except that of calling upon the Lord." (Here I indulged for a moment a fear that this was an instance of self-deception, but it soon yielded to a more just perception of the case.)

"I first reflected," he continued, "only that the best part of my life was wasting away, and that thus far I had not saved any of my earnings, and thought this was very foolish, since I did not know how soon I might need them. I then thought this was not my only folly; and one thing after another occurred to me of my habits which needed to be mended, and which I thought I would set about mending immediately. This I thought at first, not so much from apprehension with respect to another world, as from regard to my temporal happiness; for my apprehensions of spiritual things were as yet so very slight, that I hardly knew any thing on the subject. My parents, I believe, had a Bible, but I had never been instructed from it, and knew almost nothing of it but the name, nor had I attended religious worship any where; but I was not long suffered to remain in such dreadful ignorance. I was in my meditation instructed more and more in the nature of right and wrong and by degrees was led to see myself a great sinner, because I remembered having a thousand times done what something within me told me was wrong, and had not even been sorry for it."

He went on to inform me how he successively resolved to do in various particulars, and narrated several plans of self-righteousness. "In all these attempts," he said "I failed, and was almost in despair, for by this time I was taught much of the heinousness of [illegible] and heavy I could speak?" "I often [illegible] not deliver myself, and knew nothing of any other Saviour. But I was not left many days in this state of mind; I was taught by the Holy Spirit that I could not save myself, but that there *is* a way of salvation; and the outlines of what proves to be the Gospel plan of salvation by repentance and faith, were discovered to me. This in one sense seemed to to aggravate my wretched situation, as I was conscious I had exercised neither, and did not know that I ever should. Satan's temptation now commenced, and his spirit contradicted all that God's Spirit had told me; but I now cried unto the Lord to show me what I should do, and the Lord heard me, and taught me more and more, but Satan continued to trouble me."

I inquired what he ment by Satan being present, contradicting, &c.; and asked, whether he could not be mistaken in this. He said he was as sure of the presence of such a spirit, and that he was present to prevent him from embracing a Saviour, as he was that I was present talking with him. "But" continued he, "the Saviour was soon after this fully revealed to me; and I was able to lay hold on him as my only and sufficient hope. I soon after this arrived in port, (Baltimore,) relieved of my fears, and of the burden of my sins." I asked, "What did you do when you arrived?"—He answered, "I first inquired for the Bible, which I now thought would further instruct me, for I thought there must be a book containing such heavenly knowledge. I soon obtained one, and gave myself up to the reading of it, and found before I had finished the particulars of all the wonderful things I had been taught on the voyage."

My fears that he would undervalue the Bible from the peculiarity of some of his exercises, and by which he had been carried so far without its aid, now ceased; for I found that it had not only become the man of his counsel, but that he had it always about him, and it was the subject of his continual reference and quotations. I was here confirmed in my previous supposition of a most interesting and important fact; that the Sovereign of the Universe, in his dealings with mankind, does not always confine himself to the use of his ordinary means, but in some instances, in Christian, as well as heathen countries, where religious education has been most neglected, and where the Bible is not to be obtained, he can and does sometimes instruct by his Spirit without it, although in such cases, a Peter, or an Aquila or Priscilla may be afterward sent to instruct the convert "in the word of God more perfectly," for he had also told me he had found a man of God, (and as he believed, in answer to prayer,) in one of the clergymen of the city; who had aided him in the study of the Scriptures.

In the interval between the first, and a second visit, I met the master of the vessel, (Captain S.) with whom he came to our port; and taking it for granted, from the respectability of the stranger's dress, and the good judgement he manifested, that he sailed as mate: I remarked, "I have met with your mate." "I suspect not," he replied, "for he is now a hundred miles off." "Well," said I, "I have seen some one who arrived in your vessel, whose name is E———, I should judge him capable of performing the duties of mate, and I think him an uncommon instance of conversion and growth in grace." Captain S. observed, "He is, and I applied to him to ship in the capacity of mate, but he declined, saying he wanted some time to himself, and that as a seaman he could have it, but if he should ship as mate, he would have another interest, (that of the cargo,) to see to, which might encroach too much upon his time; he accordingly shipped as one of my hands."

At his next visit, I renewed my questions, which, with the answers, were as follows: "How often do you find it profitable, in the course of the day, to retire for prayer?" "Once in a few hours, if there is nothing in particular to prevent, but God is not a hard master, If I am busy unloading a vessel or otherwise urgently employed, he is then pleased to accept of a look at *Christ:* but I do not fail of religious exercises morning and evening, at all times." "How long a time do you take in the morning?" "Half an hour." "But in a time of business you are expected sometimes to attend to ship, or other duty, very early—how do you always get your half hour previous to this?" "I have no difficulty in waking; I am always called." This he explained by saying that God always enabled him to awake seasonably. "When do you expect to return again to this port." "I do not know. I endeavor each voyage, to ascertain where God would have me go, and I do not know where he will seem to direct till the time to determine arrives." "I suppose you have seen your parents since your conversion. "I have not." I expressed my surprise that he did not immediately return to inform his parents of the Saviour he had found, and to see if he might not be instrumental of good to them. "I have written to them," he said, "and should be glad to see them; but I do not seem to have been directed home. If it is for the best, however, I do not doubt it will be signified to me; and if it should be, I should be glad to go—but so far, God seems to have had something for me to do elsewhere; and all souls are valuable." I remarked that he had attended our conference meeting without special invitation, and had spoken of attending a similar meeting of the Methodist and Baptists. "Yes," he said, "I have been shown that it is my duty to attend every meeting where people assemble in the name of Christ, when there is nothing special to prevent; and I wish not to deviate from the habit." "You made remarks at our meeting—do you always I must speak, I told God [to use his very words] 'I thought it could not be that he would have me, an untaught man in my own country, but especially ignorant of other languages, exhort in public in a strange country,—and I leaned to my own understanding; I did not speak, but I was punished, and I understood the correction, and have ever since obeyed, and spoken when I seemed to have any thing particular to say; and the punishment has never been repeated; for God never gives two stripes, when one will answer." I remarked, "I observe your petitions are not long." He replied, "It does not take a child long to make known his wants to his parents. I see you have arrived at middle age, (he proved to be 36 or 38,) and do not seem to have a family of your own, which is rather uncommon. Have you never thought much on the subject?" "I have always thought that subject a serious one; and that the connection should never be formed hastily; and that it is an unhappy thing to discover after marriage, that there is no particular affection. I do not know altogether how it has happened that I did not more incline to marry, like most others, when I was young; but the reason I have not the last two or three years, is, that it has not been indicated to me as best. If it should be, I wish to act accordingly."

Thus had this, in one sense solitary man, learned to sit loose to the world; and thus far had he travelled heaven-ward, in less than three short years, illustrating most forcibly among other scripture truths, as the master of his vessel justly remarked, that "God resisteth the proud, but giveth grace to the humble," and "How I love thy law, it is my meditation continually."

He would ask from time to time when he came to see me, if I ever had experienced, what is the meaning of one scripture passage, and another. Often I had none; and when I thought I had been favored with a gleam of light on the subject, waived an answer, preferring to obtain one from him, and found him always before me in the lesson. Although this abstractedly would not prove much, yet his whole deportment and communications served to show me what progress may be made in a very short time, by such as keep their covenant vows, yielding themselves up to the influences of the Spirit, and thus habitually living to the glory of God and of the Redeemer.

On giving a sketch of some of the above incidents to the late Doctor Payson, he remarked, he did not doubt that the judgement would discover, that many such hidden ones would have a higher seat, and wear a brighter crown, than some who were famed as Christians of high attainments.

Observing that I did not kneel at family devotion, my guest inquired if I could get along in that position? Whether this was a part of what he conceived to be his message to me, or was meant for nothing more than a question for information, I know not, but I have so far regarded the allusion, as altogether to take a more becoming posture in the religious exercises of my family, and think I have found benefit in the exchange.

An incident more illustrative of my new friend as a man of prayer and of spiritual discernment, might be given, but as the particulars would better become a private than a public communication, I shall only say, that with reference to some remarks which I made on a subject of anxiety, he made at the time no reply; but at the next interview said—"On the subject you lately spoke of, these words were given to me;" and then quoted a passage peculiarly apposite, and probably the most calculated deeply to impress instruction on the subject, of any in the Bible. The event afforded another illustration, that "the fervent prayer of the righteous man availeth much," and stamped the quotation he had made as almost prophetic.

It will only be added, that the historian of these few incidents, about a year after the departure of his friend, received a letter written at his request, from his friend in Baltimore, of such a tenor as might have been expected; since which he has heard nothing from him—but does not doubt he is still doing good to his fellow beings, and glorifying his God and Redeemer, on the sea or on the land, or is participating in the joys of the redeemed, and in the glories of God and of the Lamb above.

*Before the erection of the Bethel Church in Portland in which matter the writer took a deep interest.

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From the Record of the Times.

We have heard of no news from France more truly gratifying to us, than the information that the Duke of Broglio, the son-in-law of the celebtated Madame de Stael, a PROTESTANT, has been appointed Prime Minister of Religious affairs of the kingdom. What a change! But a few months ago, a priest-ridden bigoted old tyrant, with 30,000 Jesuit advisers, governed France. Now she has a constitutional *Citizen King*, and an enlightened liberal Protestant, to give tone to the religious influence of the State! Thus the religion of Rome, which has for centuries been a scourge to Europe, and especially to France—yea, and a sore judgement upon a guilty world—has met with an additional check, which gives gratifying tokens of the final overthrow of the Beast. It is reported but we hope without foundation, that 20,000 of these ejected Jesuit priests intend coming to this country, here to establish, in our Western States, a seat of relious inquisition, cruelty and deception! We pray Heaven this may not be the case, as such a vititation would be worse than the plagues of lice, frogs, and locusts, which were sent upon Egypt.

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It is a singular fact that the present "King of the French" was once a suitor to an American Lady, and notwithstanding his Royal lineage, was compelled to place his proposals on the file of "Rejected Addresses." The Lady who might now have been Queen of France has since become the wife of a British Duke. She has one sister who is a British Marchioness, and another who *has been* the wife of an Ex-King. What a commentary upon the *Republicanism* of our female patriots!—*New Bedford Mercury.*——

Col. Young, the candidate for Governor in 1824 against Dewitt Clinton, is in nomination for Congress from Saratoga County in opposition to John W. Taylor.

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*Free course to the Word.*—We understand that during the month of September, the American Bible Society issued more than 30,000 copies of the Holy scriptures, and that most of them went into the Valley of Mississippi. Put a Bible in every family, keep it there, let it be read and understood, and such families will rarely be proselyted by Jesuits or Nashoba reformers. *Lorenzo Dow* lately preached three sermons at Jacksonville, Ill. At the second he promised that his next should disclose a conspiracy against the liberty of this country. Having thus called together all the alarmists about "church and state," he treated them with an account of the designs and doings of the Jesuits.

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*Annuals.*—The Atlantic Souvenir, one of this class of books, has made its appearance for the sixth time, and in the mechanical part amply sustains its former reputation. As to the reading matter we are not yet acquainted with its merits, nor do we know indeed that it has any. The large number of works annually issued from the press under the titles of *Souvenirs, Bijous, Amulets, Tokens, &c. &c.* present us with decidedly the best specimens of paper, printing, engraving, and general execution of any that we meet with; but as if intended for the eye only, or to amuse the fancy, they are generally collections of the most insipid, mawkish, and silly productions that can be gathered from the whole country. Seldom or ever equal, never superior to the nursery tales of Tom Thumb, Blue Beard, House that Jack Built, &c. they are emphatically good for nothing; being too expensive to purchase merely for the amusement of children, and wholly unfit for more advanced readers. The object of them we perfectly understand, and know very well that they are *devices* of certain booksellers, to *gull, deceive* and *shave* people out of their money, and on that account we deprecate them as *bad books;* but since they are among the evils which must be borne, we would entreat the *manufacturers* to show community a little mercy, and make their selections (if they can do no better) out of works of at least as high standing as the *History of Indian Wars, Salem Witchcraft,* or *Love songs about murder, &c. &c.*

An immense amount of money is yearly squandered on these useless productions, and the imposition practised is really worse than the Connecticut system of publishing books on subscription.—*Rochester Daily Advertiser.*

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*Departure of The Missionaries.*—We have just seen a letter from J. Evarts Esq. to the Rev. S. Dibble, one of the Missionaries, destined to the Sandwich Islands, from which we are permitted to make the following extract respecting the departure of these missionaries.

"We now consider it as settled that, Providence permitting, you and your brothers Baldwin and Tinker, will embark this fall at New Bedford. The arrangements for the passage are nearly completed. The vessel is called the New England, of about 400 tons, heretofore engaged in the China trade, and will, we suppose, be a very convenient and safe vessel. All that is practicable will be done to secure a pleasant passage. The time named for sailing, by the owners is the 25th of November.—*Christian Journal.*

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*The Drunkard's End.*—We are informed by a gentleman whose veracity is not to be doubted, that in L——Madison co. Mr.—— came home intoxicated one night last week, laid himself down upon the floor before his fire, and in attempting to rise, before morning, as the fumes of his cups began to dissipate, staggered and fell, striking his head with such force against the fire-dog, as to prove fatal. He expired shortly after. This is another illustration of the way to die, *as the fool dieth.—Ib.*

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*Protestant Converts in Austria.*—We lament to learn that the condition of the honorable band of confessors at Gallneukirchen, who, instructed by the scriptural ministrations of Martin Bos, had been led to separate themselves from the corrupt church of Rome is very afflicting. Though the laws permit Roman Catholics openly to embrace Protestantism, if, after undergoing the instructions of a priest, they persist in wishing to do so; yet in point of fact, this permission is procrastinated by every excuse, with a view to tire out the constancy of the convert. The Protestants continue, however, to meet for the worship of God in secret, though with the certainty of imprisonment and severe penalties as often as they are discovered. They have borne their persecutions with great meekness and constancy; and the prayers of their fellow Christians will not be wanting that they may be abundantly strengthened, by the presence of their Savior, and the consolations of his Holy Spirit, and a way opened for their deliverance.—*Chris. Obs.*

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The Governor of Connecticut has issued his proclamation, appointing Thursday, the 25th of November, to be observed as day of Thanksgiving and Prayer.


*Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12 42tf

E. PECK & CO. have for sale a very general assortment of Works in the various Departments of Literature—Also, an extensive variety of School Books and Stationary, all of which are offered at reduced prices. Oct. 12. 42-6w

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice.
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the abovementioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.
Terms made known at the School room.
Rochester, Oct. 8, 1830. 41 tf

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin,* Rochester, or of the subscriber on the premises. HOSEA PRATT.
Brighton, April 16, 1830. tf-36

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

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

THE copartenership existing between the subscribers expires this day, by its own limitation. We return thanks to our customers for their liberal patronage, and solicit those whose accounts or notes are now due, to call and settle without delay. Settlement may be made with either of the subscribers. ISAAC PRESTON,
REUBEN M'CREERY.
Rochester, 14th Sept. 1830. 38tf

I DESIGN to continue the business of BOOT and SHOE MAKING, at the old stand, No. 30, Carroll st. and to keep on hand a small assortment of good work, which I shall sell low for Cash. ISAAC PRESTON.
Rochester, 14th Sept. 1830. 39 tf

SALT. 500 Bbls. Salt, in fine order, just rec'd and for sale at $1.44, by HILL & PEET.
Sept. 1830. 38tf

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now recieving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.
They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 38tf

CLINTON HOUSE,
EXCHANGE-STREET, ROCHESTER.
ERASTUS SMITH, late of the Mansion House Utica has become the lessee of this splendid establishment Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.
The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will abe omitted on the part of the principal or his servants.
The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS; and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.
The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 26 6m

FURNITURE,
OF ALL KINDS, MADE AND SOLD AT THE
Cabinet Warehouse
Near the East end of the Bridge Main-st., Rochester. F. STARR.

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

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

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

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.
East Rochester North st. one door north of Main st.
Aug. 27, 1830. 3m 35.


Surrogate's Court. }
In matter of Real Estate. }

ON reading and filing the petition of Henry B. Williams, administrator of the Estate of Thomas Morgan, late of Rochester, deceased—and on examination of his accounts presented therewith—It is ORDERED, That all persons interested in the Estate of the said Thomas Morgan, deceased, be and appear before me, O. E. Gibbs, Surrogate of the county of Monroe, at my office in the village of Rochester, on Saturday the sixth day of November next at ten o'clock in the forenoon of that day, to show cause, if any they have, why the whole, or so much, of the real estate whereof the said Thomas Morgan died seized, should not be leased, mortgaged, or sold, as shall be necessary to pay his debts. O. E. GIBBS.
Dated Rochester, Sept. 23, 1830. 4w-39

STATE OF NEW-YORK. }
SECRETARY'S OFFICE. }
*Albany, July* 22, 1830.

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.
And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.
And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG,
*Secretary of State.*

*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.
JAMES K. LIVINGSTON, *Sheriff.*


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

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

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

FOR Ladies' Cloaks—*Canloon,* a new article this day received at the "cheap store" of
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

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

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll st. 42tf

CHAMPAIGNE WINES—A few Cases of the most approved brands, for sale by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 42tf

GLASS on consignment.—The subscriber has on hand a quantity of Oneida Glass, 9 by 7, 10 by 8, and 12 by 10, which he is authorized to sell at the manufacturers' prices.
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12. 40-6w

SEPTEMBER, 1830.
*ROCHESTER CASH STORE.*
HILL & PEET,
HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra superfine.
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid new patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing assortment of *Crockery, Glass and Stone Ware, Hardware, Nails, Glass, Cordage, Dye Woods, &c.*
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality;
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, as well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

Canal Transportation.
HUDSON & ERIE LINE.
ALLEN, TIBBITS & CO.
WISH to inform their friends and the public that the *Hudson and Erie Line,* one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superior style for carrying *Freight* and *Passengers,* being of the first Class, and commanded by men of great care and experience, running
NIGHT AND DAY—SUNDAYS EXCEPTED in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially assigned.
E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester,*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego.*
BUTLER, M'DONOUGH, & Co. *Utica.*
J. H. HOOKER, } *Troy*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, } *Coeslies Slip.*
P. HART, JR. } *New-York.*
April 9th, 1830. 15tf


DEFAULT having been made in the payment of a certain sum of money secured by an Indenture of Mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New-York, to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 8 of mortgages, page 191, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (the reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 29th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Att'y. STAPE NICHOLS,
6m 33 Assignee.

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and at the distance therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HILL.
Whittlesey & Mumford, Att'ys. Assignee.

*To exonerate from Imprisonment.*

Creditor of Oshea Wilder, of Gates Monroe County Insolvent Notice first published August 28th 1830 requires to appear before Hon. Moses Chapin Esq First Judge of Monroe County courts of the state of New York, at the office in Rochester, on the eighth day of November next at 10 o'clock in the forenoon

Central Library of Rochester and Monroe County
Historic Newspapers Collection

# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, NOVEMBER. 5 1830. | VOLUME IV. NO. 46

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in adeance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

For the Rochester Observer.

SABBATH UNION.

The Executive Committee of the General Union for promoting the Observance of the Christian Sabbath, have learned with high satisfaction, that the General Assembly of the Presbyterian Church, and the Reformed Dutch Church of North America, have recommended the *eleventh day of November*, 1830, to be observed as a day of Fasting, Humiliation, and Prayer, with reference to the profanation of the Christian Sabbath by many professors of religion, and by the thoughtless and irreligious, throughout the land. The Committee recommend to all the officers and members of the General Union, and to the officers and members of auxiliaries, to unite on the day specified, in humbling themselves before God on account of their sins, and the sins of the churches, and of the People, in view of the desecration of the Lord's day; and that they importunately pray that the General Union, and its auxiliaries may be guided, in all their doings by divine wisdom, and that Christians of all denominations, and especially members of Sabbath Unions, may exhibit in their lives, employments, and conversation, a holy reverence of the Sabbath, that the judgements of an offended God may be averted from the churches, and from the nation.

By order of the Executive Committee,
LEWIS TAPPAN, *Cor. Sec.*

*For the Observer.*

It is universally admitted, that the prevalence of knowledge and virtue among a people is indispensable to elevated and permanent national prosperity; and pre-eminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and, unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance to dissoluteness, effeminacy and ruin.

It is not to be denied, that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self-government to an auspicious result; the only power which can balance the temptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious, that the Sabbath exerts this salutary power by making the population of a nation acquainted with the being, perfections, and laws of God; with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners for whom his mercy has provided a Saviour; under whose remedial government we live, to be restrained from sin and excited to duty by the alternate influence of hope and fear, and to be reconciled to God by the energies of his Spirit attending his word and ordinances.

It is by the reiterated instruction which the Sabbath duly, observed, imparts to the population of a nation—by the moral principle which it forms—by the conscience which it maintains and invigorates—by the habits of cleanliness and industry which it creates—by the rest and vigor which it bestows on exhausted animal nature—by the lengthened life and higher health it gives—and the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance ensures—that the Sabbath becomes the great moral conservator of nations.

It is the government of God made effectual by his Spirit, which produces that righteousness which exalteth a nation; and the Sabbath is the chief organ of its administration—the mainspring of all moral movements—the great centre of attraction and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious action are formed.

The Sabbath exerts no more moral power upon those who withdraw themselves from the duties of it, than schools and seminaries exert intellectual power upon the vagrant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over the nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail, to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt, which will render self-government impossible, and despotism itself the lesser evil.

The liberties of our country, the welfare of the world, are at stake. If this nation fails in the vast experiment, the world's last hope expires;—and without the moral energies of the Sabbath it will fail. We might as well put out the sun, and think to enlighten the world with tapers—destroy the attraction of gravity, and think to wield the universe by human powers—as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? and how shall we arrest the evil, but by voluntary association and voluntary reformation?—Will you then, beloved countrymen, for the pitiful gain of Sabbath-day earnings, rob the animal creation of that rest which their Creator gave to them, when he gave dominion over them? Will you forego the means of grace, purchased for you by the blood of Christ; stop in your families the wells of salvation, and put out the light of life, and teach your children to work out their destruction, instead of their salvation, on the Sabbath-day? Will you besiege the citadel of civil liberty, and undermine the pillar which sustains the entire superstructure, and bury yourself and your country in the ruins of its mighty fall? You would not steal nor rob for gain, nor send out pestilence upon the land, nor let out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this, and no children's bread earned by such enterprise. Why then will you persist so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil.

To the laboring poor, particularly, would we say, it was for you especially, that the Sabbath was made; and will you sell your birth-right? In all countries where the Sabbath is not kept, the poor are pressed down beneath a hopeless bondage. The Sabbath, duly observed, will raise your families to intelligence, and competence, and all civil honors, as the wheel of Providence rolls, while the violation of it will raise up over you a monied aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water for ever. If you continue to violate the Sabbath, you may wear the livery of freemen, but it will be in the house of bondage—you may go through the mockery of voting for your rulers, but it will be done under the powerful dictation of masters. God is wise, and you cannot mend his institutions, or do without them; He is omnipotent, and you cannot flee from him; He is almighty, and you cannot stand before him; He is just, and will by no means clear the guilty. And now, friends and brethren, we trust that through inconsideration you have given yourselves to the violation of the Sabbath; and that, when your own and your country's deep interest in its preservation are considered, you will desist from it, and give your example and influence for the preservation of that blessed day, which is so eminently the poor man's friend, and which hitherto you have too lightly esteemed.

To the Ministers of the Sanctuary we look for abstinence from "the very appearance of evil," for vision eye to eye, and the lifting up together of the voice as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the Churches of our Lord, of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it? And if, for its violation, "judgement shall begin at the house of God, what shall the end be of them that know not God, and obey not the Gospel?"

For the Observer.

MUST THE WORK MOST HAPPILY BEGUN, BE NOW RELINQUISHED?

The followers of Christ, in laboring for Him, are bound to *persevere*, even amid gloom, and discouragement, and persecution and death. And shall it ever be written, of Christians of our day, when God is blessing all their exertions: "They were prompt in beginning noble enterprizes; but their zeal did not endure. Objects grand and attractive were eagerly commenced; but, with their novelty ceased the efforts for their promotion. One vigorous impulse was given at the onset—the work called done—and deserted!"

Followers of Christ, if there is *any danger* that this shall justly be said of us, there is not a dollar of *all* our substance—not a nerve of our arm—nor an emotion of our hearts, that must not immediately be put in requisition for that cause for which alone we live. There is great responsibility somewhere in reference to *sustaining*, as well as commencing, benevolent efforts; and it rests on every Christian. It rests upon him *now*—it rests upon *himself*—he cannot transfer it to others—it challenges now, *his own personal labors*, and *pecuniary contributions*, and unceasing, wrestling *prayers*.

These remarks have a forcible application to the state of the existing efforts of the *American Tract Society in the Valley of the West*. Much of that wide field has been explored—the activity of Christians, where they exist, on the one hand; and the moral wants, on the other, of the multitudes inhabiting the New Settlements and living without the Gospel, are ascertained—there are *but few families comparatively in which at least some one member cannot read*—Tracts are very generally received with much thankfulness and joy—God is blessing them in the conversion of many souls—and yet it is the opinion of those laborers in this cause, who have been longest in the field, and have had the best opportunity to judge, that *not more than one fourth part of the population West of the Alleghany mountains have been yet supplied with so much as one Tract to a family.*

And the question now recurs, shall this work, in this stage of it, be relinquished, or suffered to decline? The hand of God is manifestly in it. Every thing conspires to animate the churches to carry it forward. Four new Agents have just entered the field, two of them, it is hoped, as permanent laborers; and the only obstacle that now presses upon the Society is the want of *pecuniary means*. These, for some months, have been unequal to the Society's expenses, and must be very much increased, and that speedily, or the labors of the Society be greatly abridged. We appeal to those, who can feel for the wants of Zion—who have a heart to pray, and to contribute and to labor for her advancement, and ask whether this Society shall fail of support, now when its prospects of usefulness are greater than ever before.

*For the Observer.*

EFFECTS OF THE MONTHLY TRACT DISTRIBUTION.

The following extract of a letter from a Clergyman in Massachusetts, who has had the system of monthly distribution in operation since February last, demands the attention of every pastor and private Christian, who mourns over the low state of piety in the churches.

There are about *forty* families in this town who will not receive the Tracts, and *three hundred* who will and do. I have no doubt but in two thirds of the cases of refusals there are some members of the families who would be glad to receive them.

As to the known results it is certain that there have been wonderful changes in this community since last February; but how many of them are to be imputed to the Tract system I cannot say, as there have been many other wheels in constant and successful operation. I do not know but very much is to be attributed to the Tracts, in enlarging our congregation, and in hastening the revival of religion, which, through abounding grace, we now enjoy. I have no doubt but it will be seen in the great day, that their influence has been very great. I know of a number of persons who have come to the house of God in consequence; and I have just seen a young lady on a sick bed who spoke of the Tract "*Do you want a Friend*" with tears, saying it exactly met her case.

The effect of the system on the Distributors has been very good. No one has resigned his office or seemed weary of the business. On the contrary, they are greatly alive in the work. It has called their Christian character, feelings, and sympathies into most vigorous action.

On the subject generally I will mention two or three hints.

1. The best and most judicious persons ought to be selected as Distributors. In every town there is a great variety of character, opinion, and feeling. All this character, feeling, and opinion, will be called out by the system, and that too in all its strength. It therefore needs Distributors of sound discretion. If two can go together so much the better. Put the very best men to the work.

2. I consider the system as invaluable to the church. If it did no good but to keep the church in motion that would abundantly pay for all. Our churches are dying from inaction. The only deficiency in this system is, that it does not employ half enough. There is no describing the difference between a church in motion and the same church in inaction. In the one case it is the giant carrying off the gates of the city; in the other, it is the giant sitting down asleep. Every church for its own sake ought to adopt the system of Monthly Distribution immediately.

3. The *system is as important in the country as in the city.* In every town there are out-skirts where the low floating part of the population live. They will not come to meeting—will not hear the Gospel. Tracts will reach them and nothing else will; and then it is of vast importance to stir up the public mind once a month, and keep it alive on the subject of religion. The results will be great. I do believe that within three years every church in this country, in which there is a breath of spiritual life, will be organized for the monthly distribution; and then will thousands and thousands of minds now rusting, be roused into action, and then will the *whole nation* have their attention statedly and wisely called to the subject of religion; and the effects, I have no doubt, will be seen, by the blessing of God, in great, continued, and powerful revivals of religion.

From the New York Journal of Commerce.

That support which our fathers thought it right that the laws should yield to religion, has in several of the States been withdrawn: in some of them by the influence of men opposed to our religious institutions, and in others by the friends of those institutions. No where now is any one obliged to yield any attendance upon the institutions of religion, or to bestow upon them any more respect than so much as shall prevent gross violations of the decencies of society. The quiet of the Sabbath as a political institution, or as necessary to the full enjoyment of the freedom of religious worship by the great mass of our citizens, is no longer *in fact* preserved by the laws. In one State at least, contracts with clergymen have been singled out from all others to be attainted and declared null. By the officers of the nation requisitions have been issued for the parade of troops, and by Congress laws have been passed compelling the performance of labor on that day, which our fathers would not have compelled, but had there been need, would have forbidden.

Among us is a set of political religionists or irreligionists, who, as the perfection of liberty, claim the indiscriminate enjoyment of property, and indeed every thing else. This doctrine has been preached until many have come to feel like slaves deprived of their liberty, and of course in heart at war with society and all its institutions, and only waiting for an opportunity to act as they feel. These sentiments, and others like them, are disseminated not by newspapers alone, but by tracts and missionaries to every nook and corner of the land.

AFRICAN COLONY IN CANADA.

J. S. Seymour, receiver for the African Colony of Wilberforce Upper Canada, acknowledges the receipt of the following sums for the benefit of that Colony:

| | |
|---|---|
| Moses Allen, New York, | $20 00 |
| Aurora, Cayuga co. | 4 00 |
| Scipio Square, | 8 00 |
| Auburn, 1st Presbyterian Soc. | 35 13 |
| Skaneateles, Onondaga co. | 27 18 |
| Clinton, Oneida co. | 57 00 |
| Warren, Bradford co. Penn. | 3 00 |
| Richmond, Ontario co. | 11 00 |
| Auburn, by B. R. Jenkings, | 6 55 |
| Ithaca, 1st Presbyterian Soc. | 8 75 |
| Augusta, Oneida co. | 12 00 |
| Avon, Livingston co. Epis. Soc. | 6 00 |
| Cross Creek, Washington co. Pa. | 5 00 |
| Wheatland, Monroe co. | 9 25 |
| Genoa, Cayuga co. 1st Pres. con. | 15 06 |
| Whitesboro, Oneida co. Pr. ch. | 11 47 |
| Utica, 2d Pres. church, | 9 37 |
| New Haven, Con. African ch. | 12 43 |
| Auburn, Methodist society, | 2 75 |
| Constable, Franklin co. | 2 00 |
| Sodus, Wayne co. | 2 00 |
| Salina, Pres. congregation. | 10 00 |
| James Keley, | 1 06 |
| Prattsburgh, Pres. cong. | 10 00 |
| Albany, St. Peter's church, | 25 00 |
| Crownpoint, | 4 00 |
| Franklin, Delaware co. | 5 13 |
| China, | 3 00 |
| Brooklyn, Conn. | 6 00 |
| Pomfret, | 3 00 |
| York Mills, Oneida co. | 1 87 |
| Owasco, Sand Beach ch. | 1 13 |
| Cleiton, part by Baptist ch. | 20 00 |
| West Bloomfield 1st Pres. | 3 00 |
| Sheridan, Chautauque co. | 4 00 |
| St. Clair, Allegany co. Penn. | 5 00 |
| Painsville, Ohio, | 12 20 |
| Bath, | 7 00 |
| Bloomesburg, N. J. | 5 00 |
| Westmoreland, Oneida co. 2d ch. | 2 27 |
| St. Philip's Ch. New York. | 40 00 |
| Total, | $436 79 |

*Auburn, 20th Oct.* 1830.

We insert the above at the request of Mr. Israel Lewis, a man of color, who is an agent for the African Colony in Canada. Mr. L. showed us a certificate of his good character, and responsibility as an agent, signed by George Ridout Esq. a judge of the District Court for the Niagara District, Upper Canada.

The friends of humanity and of equal rights, must look with deep interest upon this enterprize of the oppressed sons of Africa. We presume that those who as patriots, philanthropists, Christians, especially those who glory in the name of *republican*, will be willing to do something more than barely to wish success to this undertaking—something more than "be ye warmed and filled." It appears from the certificate referred to above, that a considerable sum of money must be raised by the agent or agents of the colony to enable them to pay for the land on which this settlement is commenced.

Mr. Seymour, of Auburn, it will be seen, is a receiver for this colony, and it is much to be regretted that there is not an agent in this village, as we have no doubt that many benevolent individuals, friends of the oppressed Africans, would gladly contribute to this object.—*Ed. Obs.*

*New and improved mode of conducting monthly concerts.*

The 3 Presbyterian Churches in Cincinnati, O. have resolved to meet alternately in their respective edifices. A committee of five is appointed whose duty it is to prepare and communicate missionary and religious information for the benefit and edification of those who attend the concert.—The 1st is to collect intelligence respecting the Missionary operations in Asia; the 2d in Europe; the 3d in Africa; the 4th in the Islands of the Sea; the 5th in America.

If some such course were adopted by the churches in this city, we think our concerts would be more generally attended, and the missionary spirit would be greatly increased.—*N. Y. Evan.*

From the Political Clarion Oct. 9th.

*The Battle Ground.*—It will be 19 years on the 7th of next month, since the combined forces of the North Western Indians under the Shawnese Prophet, brother of Tecumseh—were defeated by the U. S. Troops under Gen. Harrison. The Battle Ground lies only a few miles above Lafayette on the Wabash, near the Prophet's town—a region which was then untamed, and where the Indian had been undisputed lord from time beyond tradition. This bloody battle was principally fought before the dawn on the morning of the 7th Nov. 1811. During that day and the succeeding, the American forces remained on the field—interred their dead, and prepared for a return down the Wabash, which was commenced on the 9th. A few days after the departure of General Harrison and his gallant army, the routed Indians returned to the field of their overthrow—tore our killed from their graves, scalped them, and left their bones to bleach upon the open plain; and according to the Kentucky Gazette, of that time, the Indians buried their own killed in the same graves where our honoured dead had been deposited. The bones of our countrymen lay whitening scattered over the field until a few years ago; at which time, Capt. Huntington of Terre Haute; with a company of young men, revisited the battle field, partially collected the bones of the fallen, and inhumed them in a different place from their original deposit.

*Liverpool, Sept. 9th.*—On Friday week, the following dreadful event took place at Newcastle upon Tyne. One of the proprietors of the Adelphi Theatre has been travelling in the northern parts of England with the sagacious elephant that nightly attracted such crowded audiences last season at the theatre. Two keepers travel with this stupendious animal, and it appears that one of them, M. Baptist Bernard a Frenchman had given some offence to the elephant. It is well known that these animals will generally resent an injury, let it be ever so long standing, and it so unfortunately happened for poor Bernard.—On going into the place where the elephant was confined, on Friday, she siezed Bernard, who called out "murder" with all his strength, and Tom the other keeper, ran to his assistance; but the elephant heeded him not, and dashed the unfortunate Bernard to the ground and killed him. The enraged animal then attacked Tom, who luckily escaped, but not before his leg was dreadfully lacerated.

*Affairs of Turkey.*—The dates from Constantinople are to the 10th of August. Some actions are said to have taken place, in which the Turks were routed. The Albanians were reported to have made great progress towards Salonichi. Disturbances it was reported had broken out in Asia and some towns had been entirely destroyed. There was a report of the yellow fever having broken out at Smyrna, and that from 15 to 20 persons daily fell victims to it.

From the Christian Guardian.

*Warning to the Intemperate.*—An inquest was held this day on the body of *James Andrews*, and the verdict returned by the Jury, *accidental drowning*. The unfortunate individual was for many years considered an honest, sober and industrious man, but within the last two years he has given way to the abominable practice of drinking whiskey. On Monday evening last, he in company with several others, spent most of the night in drinking. They parted at a late hour, and each returned towards his respective home. Andrews had to pass over Mr. Hogg's milldam; at a narrow place in the dam he unfortunately slipped into the pond and was drowned. He has left a wife and two children.

On the third of September, an inquest was held on the body of *Job Loot;* on the fifteenth on the body of *Thomas Walker;* on the twentieth, on the body of *Benjamin Highland;* and on the second of October on the body of *Jeremiah Twie;* on all of whom the verdicts returned were death by intoxication. Will the drunkard read this and not reflect! will he still pursue the road to destruction! How many are now living on the brink of the grave almost worn out by excessive drinking!

Yours truly,
THOS. HAMILTON, *Cor. H. Dist.*
York, Oct. 6, 1830.

The St. Catharines Journal states, that one John Moss died in a bar-room of that village on the 5th inst. "in a state of beastly intoxication." The Journal inquires, "Is not this lamentable occurrence a strong argument in favor of temperance societies?" It may be further inquired, whether this was not a case of self-murder as much as if he had suspended himself with a halter adjusted by his own hands? And were not those who furnished the luring poison morally accessaries?—*Canadian Watch.*

From the Montgomery (Ala.) Journal.

*Horrid Murder.*—The secret and attrocious murder of Mr. White has been acted over again in this country, but we fear the prospect of bringing to punishment the the authors of the deed is gloomy. About two weeks since, a Mr. Edes in Pike county, was sitting by his wife, near the fire, when he was shot dead by some person from without. The ball passd through his head and so instantaneous was his death that he did not even fall from his chair, but remained in the position in which he was sitting until some of the neighbors, three miles off could arrive. A man by the name of Gormond has been arrested upon suspicion of being the murderer, and a true bill found by the Grand Jury. Gormond was his step-son, and at the time the gun fired his mother jumped up and exclaimed, "don't kill him, my son—but take the property." A difference between Gormond and Edes had existed for some time; circumstances, probably improper now to mention, induced the finding true bill.

EXTRACT FROM PARKER'S LECTURE.

*Argument against Universalism, derived from its moral influence.*

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."—MATT. vii. 17.

A difference of religious opinions has occasioned much perplexity in the minds of serious inquirers after truth. Men look abroad and discover a great diversity of religious principles supported by plausible reasoning. Every sect has seemed to them to support their views either by reasoning which cannot be resisted, or by an ingenuity which they cannot meet, and by a sophistry which they cannot detect and expose. Hence they are ready to conclude that one religious system is very nearly as well sustained as another, and that none are attended with an amount of proof which is absolutely satisfactory.—This difficulty, which is a great one with many, results from overlooking the simple principles of the gospel, rather than from any doubtfulness about the principles themselves. * * * * *

We rely more for the defence of truth upon those plain simple reasons which children can understand, than upon all the philosophy which the schools have ever taught. How do we determine whether an individual be humane? Certainly not by some elegant expressions on the subject. One may speak to us of sufferings which he has witnessed, in terms of deep commisseration. He may weep and before we aware, operate upon our hearts with all the charm of the finest tragical effect; but such an exhibition with all its appearance of superior tenderness will not produce upon a well balanced mind half the conviction in favor of the humanity of the individual, as if you had seen him denying himself one half of his dinner that he might impart to an unfortunate fellow creature. On the same principle we judge a man to be truly religious, when we find that his views of religion are with him living principles of action. And we judge that religious system most accordant with truth and sound principles, which produces the best practical effect upon those who embrace it. * * * *

The characters of men are known by their conduct, or by their influence upon community. We have no other means of judging of the characters of individuals.—Just so we say there is no other criterion by which we may test religious systems, than by their effect upon those who embrace them. It is by this test that we propose to examine the doctrine of Universal Salvation. Here are two systems of religion before us, both claiming to be founded upon the Scriptures. The one holds to the doctrine of the eternal punishment of a part of mankind—the other asserts that all will be saved. The one embraces the Presbyterians, Congregationalists, Reformed Dutch Church, Baptists, Methodists, and Episcopalians, and some other denominations. The other system is held by Universalists. Both of these systems cannot be true.

We propose to contrast their practical influence, and see which has the best claims to be considered the true religion.

* * * * * *

All the particulars of the whole contrast may be comprised under this one proposition:

UNIVERSALISM DOES NOT PRODUCE A RELIGIOUS LIFE, WHILE THE SYSTEM OPPOSED TO IT DOES PRODUCE GENUINE PRACTICAL PIETY.

To illustrate and establish this position, let it be observed,

1. *That the system which holds the doctrine of eternal punishment, leads many persons to come out from the world by an open and public profession of their faith in Christ; but Universalism does not.*

It is an undoubted requisition of Christianity that men should unite themselves in a distinct body, known as the church.—The Apostles and early Christians did thus unite themselves together. They received the ordinances of Baptism and the Lord's Supper. They had elders appointed to rule, and individuals were publicly excommunicated from the body of believers, when they departed from the faith, or habitually violated the precepts of religion. Always, from that day to this, wherever religion has prospered, there has been a public profession of faith and a regular organization of Churches. During the most bitter persecutions, the friends of Christ have felt themselves called upon publicly to profess their attachment to his cause. At the present time that system which holds the doctrines of eternal punishment leads multitudes to come out from the world and profess religion. Nor does it produce this result in those places merely where this system is already popular. It goes to the ignorant and uncultivated, and even to those portions of the community which are prejudiced against it, and plants a little church in the midst of opposition and reproach; and yet in a few years we see houses of worship erected, and large numbers of those who once hated the very forms of religion coming out publicly, and enduring reproach for the sake of Christ. But Universalism does not produce such results. The more extensively it prevails, the less there is of religious profession of any sort. Although Universalists believe in Church organization, and religious profession, and Sacraments, yet how seldom do we see any

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Historic Newspapers Collection



thing of the kind among them. In a neighboring town a Universalist minister has been supported for a considerable portion of the time during several successive years. A large portion of the inhabitants are Universalists, and yet they have no church members, no sacraments, no deacons, no discipline; and I appeal to all who are in the least acquainted with the state of Universalism in the country, if the other strong holds of this doctrine are not, for the most part, in a similar condition.

It is not more than three years since the Universalist congregation in this place, was much larger than the 3rd Presbyterian Congregation of Rochester. This Church has been organized here, and more than two hundred members collected. But where are the professors of religion in the Universalist church? Have they any deacons, any sacraments, any discipline?

Look the country over and you find very few Universalists who have been led by their system to come out from the world and profess religion. When Paul went to a given place and preached, many believed and were baptized. He organized a church, ordained elders, and went to another place, and the same results generally followed. It is so still, in very many places where those ministers preach who hold the doctrine of eternal punishment. But it is generally far otherwise where Universalists preach. On the contrary, you will commonly find that where Universalism prevails most, *there* are the fewest persons who profess religion.

Can Universalism be the true religion?

II. *That system which holds the doctrine of eternal punishment, leads to a life of prayer; but Universalism does not.*

There is scarcely any one duty which is more powerfully enforced, in the New-Testament, than the duty of prayer.—Our Saviour enjoined it in a great variety of instances, and enforced it by his own example. The Apostle Paul instructed his fellow christians to pray always; and the Disciples are frequently represented as convened together for a prayer meeting. Social prayer in families has also been common in every age of the church. Indeed, we have no dispute with Universalists with respect to public, family, and secret prayer's being a duty plainly enjoined upon all. So far are they from disagreeing with us with regard to an obligation to perform the duty, that they *generally* pray in public, when they deliver public discourses, and some of them pray in their families. Now observe the fact that very many of those who believe in the doctrine of eternal punishment do actually pray in their families morning and evening, and and in the social circle, and also maintain secret devotion. But how seldom do you find Universalists maintaining regularly family worship. I have resided more than once in the midst of a community where the mass of the people were Universalists, and never knew of but two instances where family prayer was observed; and in both of these cases the duty was performed but a short time, and then relinquished. I do not deny that there *have* been instances in which prayer has been regularly maintained in the family of a Universalist, but certainly, the instances are sufficiently rare to justify the assertion that Universalism does not, like the opposite system, *lead* to a life of prayer.

And who ever heard of an universalist prayer meeting? When Peter was in prison, the Disciples assembled for prayer.—Christians in every age have frequently convened together for the purpose of prayer. But on what occasions do universalists hold a prayer meeting? Will it be said their numbers are small, and therefore it is not to be expected that such meetings will occur so frequently as in other denominations? But their numbers are not small. We can point you to whole townships where universalism has the complete ascendancy, and yet you shall not hear of one single meeting for years among them, the object of which shall be principally to supplicate blessings for themselves, and to intercede for others. Besides, if their numbers were ever so inconsiderable, this furnishes no reason why they should not meet together, and spend an hour in seeking the blessing of God, by calling upon him in prayer. When other denominations of Christians who hold to the opposite doctrine, are few and feeble, they seem to meet the more frequently for this purpose. Besides all this, you will seldom, if ever, find an individual, who is a universalist, that daily retires to his closet, for the purpose of enjoying a season of private devotion.—I have asked a large number of universalists if they observed daily seasons of retirement for prayer, and never yet found one who would pretend to the discharge of that duty. Now, can it be, when we have two systems of religious belief before us, of such a character, that one is the precise converse of the other, and only one of which is true—can it be, that while one leads, in a great many instances, to a life of prayer, and the other does not, that *that* system, which does not lead to prayer, is the true religion? By their fruits ye shall know them. Is neglect of prayer a fruit of right views of the gospel?

III. *That system which holds the doctrine of eternal punishment leads men to active exertion, to send the gospel to the destitute; but Universalism does not.*

It will not be denied, that our Saviour felt great compassion for the souls of men. A regard for their spiritual interests led him to leave the bosom of his father, and to visit our world, and to take upon himself the vestments of humanity, and move among us in the form of a servant. At one time, when our Lord looked upon the multitudes, we are told He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd; then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. It was the same spirit which led the compassionate Redeemer of men to submit to be buffetted, and spit upon, and crowned with thorns, and nailed to the cross. O, yes, his compassion was of such a practical character, that he was willing to endure the agonies of a cruel death not only, but also to suffer that darkness and distress of mind which led him to cry out, My God, My God, why hast thou forsaken me? After he had arisen from the dead, the same compassionate regard for the spiritual interests of men evidently reigned in his bosom.—When he was just ready to ascend up to heaven—when he stood between his sepulchre and his throne, he left this one injunction: Go ye into all the world, and preach the Gospel to every creature. The Apostles obeyed: They were persecuted from city to city, yet they ceased not to preach Jesus and the resurrection. They went to the heathen: They endured perils by land, & perils by sea, and perils among false brethren; and so zealous were they in the cause, and so indefatigable in the prosecution of their work, that the Gospel was preached to the great part of the habitable world within the life time of the Apostles. They counted not their lives dear unto themselves, if they might finish their course with joy, in testifying of the gospel of the grace of God. And Paul tells us that he became all things to all men, if by any means he might save some.

Now the same spirit prevails in some degree among those who hold the doctrine of eternal punishment; some, like early christians, have given of their goods; others have relinquished fortunes, and friends, and country, and have exposed themselves to a life of suffering, for the sake of carrying the gospel to the destitute. But universalists do not make any such sacrifices to send the gospel to the destitute. I know it is said, that those who go, do it that they may receive the praise of men: but universalists, it will not be denied, love the praise of men as well as others,—and why cannot some one be found, that shall, even for that motive, expose his health and life, and leave his friends and home to carry the Gospel to the destitute. Which has the best claim to be considered as actuated by the spirit of Christ and of Paul—the denominations who are planting their missions all over the heathen world, or that one which stays at home, and opposes this work?

IV. *That system, which maintains the doctrine of eternal punishment, often reclaims men from vicious habits, and from a life of sin; but Universalism does not.*

The Methodist missionaries among the Indians in Canada, inform us, that of an extensive tribe, where drunkenness prevailed universally, almost the whole of the people have been led, through the influence of the Gospel, to abandon altogether the use of intoxicating liquors. This change has been produced within a few years; but has universalism one such trophy by which it can be shown, to have exerted a happy moral influence? The missionaries at the Sandwich Islands found the habit of intoxication universal, infanticide was common, and the most shameless prostitution prevailed. Within a few years, intoxication has nearly ceased, laws have been enacted against the vices above referred to, and a large share of the inhabitants are actually becoming acquainted with the rudiments of a Christian education. In our own country, it is not uncommon for the Gospel to exert such an influence upon a village or town as to change its whole character for the better, within a few years. But who ever saw a neighborhood, or village, or town, improved in its moral character, by the introduction of universalism?

We have also often seen individuals, who have been zealous Universalists, converted to the belief of the opposite system, and on this change taking place, we have seen a happy change in their lives.

It is not a strange thing to see a man renounce Universalism, and commence a life of prayer at the same time. Probably we have all seen some of the fairest characters among Universalists plainly improved by renouncing their own, and heartily embracing the opposite system. But the reverse of this I will venture to assert, never takes place. You cannot find an instance, in which a devout and humble Presbyterian, or Baptist, or Methodist, has become more pious and heavenly minded by becoming a Universalist. On the contrary you may observe, in most cases, where professors of religion of these denominations become Universalists, they abandon their habits of piety, as a preparation for Universalism.

The process is commonly something like this,—first they give up secret prayer, then family prayer, then leave the communion table, then fall into some vices, and then become Universalists. I appeal to the slightest observers of the changes that take place in moral character if this process is not perfectly common? Are not very many of those who once made a credible profession of piety, but who have since apostatized, are not very many of them avowedly Universalists? But where do you find the same process in the change from Universalism to the opposite system? You cannot find *one* instance where a man was evidently pious, while a Universalist, but, where he first forsook his closet devotion, and then abandoned family prayer, and then left the communion of the church, and then fell into vice, and then became a Presbyterian, and continued vicious. You will often hear it said of an individual that a few years ago it was thought he experienced religion. He prayed and exhorted others, and joined the church; but since then he has become vicious, and has been excommunicated from the church, and now he is a Universalist. But you never hear it said of any individual, that a few years ago it was thought he experienced religion—he prayed and exhorted others, and appeared very devout, and joined the Universalist church; but since then he has become vicious, and been excommunicated from the Universalist chh., and has finally fallen into Presbyterianism. The amount of the contrast is this: When men change their religious belief from Universalism to the opposite system, it is not uncommon that their whole moral and religious character is at once changed for the better; but the moral and religious characters of men are never improved by the contrary change, that is, by giving up a belief in eternal punishment, and embracing the doctrine of universal salvation.

Again, men often fall into universalism, as the last step in a process of moral defection; but they never fall into the opposite system by the same process. Can there be any doubt which is the true religion, after looking at the contrast of these facts?

V. *That system, which holds the doctrine of eternal punishment, never occasions distress in a dying hour; but Universalism frequently leads to the most distressing apprehensions on a death-bed.*

That you may see clearly the points of contrast on this topic, which bear on the case, just observe, that it is not denied, that universalists may sometimes die in peace. Men who have been ardently attached to a theory, like those who are attached to their country, may die bravely in its defence; and the universalist may have strong hopes even upon a death-bed.

Nor is it pretended, that all who embrace the opposite system, die happily.

The point to which I wish to call your attention especially, is this. When the universalist dies unhappily, he charges his distressing apprehensions upon the character of his religious system; but when the believer in the opposite system dies unhappily, he charges his distressing apprehensions, not to the character of his religious system, but to a want of conformity to its principles. Thus, you may often find an universalist, upon his death-bed crying out in bitter lamentations; declaring that he is going to hell, and warning his friends not to embrace the system which has ruined his soul. In such cases you will find a distinct disavowal of the doctrine, with the repeated declaration, that it *cannot*, that it *will not* abide the trials of a dying hour.—Turn now from this scene, to the death-bed of one who has acknowledged his desert of eternal punishment and fled to the Lord Jesus Christ, as the refuge of his soul. See the sweet, the heavenly peace that rests upon his countenance, in the prospect of death. But now a cloud passes over his mind. His Saviour is concealed from his view; he seems ready to pass thro' the swellings of Jordon alone; the promises of God minister no consolation; despair settles upon his countenance; he is forsaken, as his Master once was, while passing through a similar struggle. He, too, like the universalist, is led to exclaim, I am going to hell. But does he disavow the doctrines which he formerly embraced? Does he say, This false and dangerous system has ruined my soul? No such thing. He only complains that his life has not been conformed to his principles.

Thus if both die alike unhappily, this difference always exists. In the honesty of a dying hour, the Universalist, who dies unhappily, confesses that his *system* has effected his ruin; while the believer in the opposite system though he be left to what he supposes a foretaste of the pangs of damnation, testifies with his dying breath that his system of faith has done him no harm—that his speculative views have been right, and that he has only failed thro' insincerity and want of faithfulness.

It is a well known fact, that while Christians of different denominations for the most part, die peaceably and triumphantly, Universalists OFTEN lament that they ever knew that doctrine. I have attended the death-bed of several Christians of the Presbyterian church in the course of my ministry. I have heard them say, "I long to depart." One said, in view of immediate death, "Don't call this dying; it is but just beginning to live. My Saviour is near—Jesus can make a dying bed feel soft as downy pillows are." I have also attended the death-bed of four avowed Universalists. Two of them, tho' greatly distressed about their future state, did not relinquish their former sentiments, till within a short time of their death. One immediately on becoming dangerously ill, denied that he had ever really believed the doctrine of Universal Salvation; and the fourth seemed altogether insensible to the subject. Now if the tree is known by its fruit, can it be that Universalism is the true religion. It leads not even to the profession of piety.—It silences the voice of prayer. It refuses to send the bread of life to the destitute.—It reclaims not the vicious from their sins. It generally leaves the soul to fearful forebodings on the bed of death. Surely this cannot be the religion for which Jesus Christ shed his blood, and with which he blest our race.

In conclusion, permit me to call your attention to one inference from our subject.

It follows from what has been said, that your belief touching the doctrine under discussion is of immense practical importance. The influence of the two systems, which we have been contrasting, is of a perfectly opposite character. The doctrine of Universal Salvation blights the prospects of this present life. As was said of the heresy of Hymeneus and Philetus, so may it be said of Universalism: It will eat as doth a canker. But give heed to it a little, and it is like admitting poison into the blood. It may be agreeable to one who would, for the present, quiet his apprehensions about the future, but at the last, it stingeth like an adder. Like a mercenary friend, who will fawn around you in prosperity, and yet be among the first to forsake you when adversity comes—so this system of faith will seem to befriend you while danger is not near; but when death approaches its day-dreams vanish. God appears to execute judgment:

"Hope withering flies,
And Mercy sighs farewell."

Avoid this doctrine then, my friends, as you would the snares of death. If you have friends that believe it, endeavor, by every tender and faithful persuasion, to induce them to think—to reflect—to revise the subject.

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EMPEROR ALEXANDER'S VISIT TO ZEIST.

Mrs. Schimmelpennick has published an English translation of M. Empeytaz's notice on the Emperor Alexander; to which she has added the following corroborative extract from her own unpublished diary, while on a continential tour in 1814:

The next morning the venerable minister, Mr. Treschow, came to breakfast with us at our inn; during which time he gave us a very interesting account of the Emperor Alexander, who had just visited the settlement (Zeist, a very beautiful Moravian settlement, about six miles from Utrecht.) He had passed through Zeist on his way back to Russia. As was his custom, all the Imperial carriages and retinue preceded the Emperor by some hours; whilst he followed in a modest caleche, accompanied only by one servant. When he had passed the village some way, he asked what were those beautiful groves, and, hearing it was the Moravian settlement of Zeist, he turned back to see it. He had before visited the settlement at Hernut.—He inspected all the brethren's shops and occupations, from the upper lofts to the underground work-rooms; and attentively observed all the arrangements. He then partook of a cold collation, which was prepared for him; and went to the chapel to hear divine service. As soon as the regular service was over, a little girl went up to him with a copy of verses, or anthem, in commemoration of his visit, and of the peace, in which he had taken so great a part. Immediately the full choir began, in which there are eighteen brethren, who play on various musical instruments, and as many sisters, who play on the viol and harp. While the choir sang, he appeared deeply affected: but when they came to the last verse, ascribing all the honor to God, and declaring it was not to be ascribed to any earthly power, he knelt down most devoutly, and sang it aloud with them.

On quitting Zeist, he most kindly took leave of the minister, pressing his hand, and saying, "I never till my last hour shall forget those venerable silvery locks."—The minister terminated his eulogium of Alexander by saying, "It was a sublime sight to see this man at the head of his army giving peace to Europe: it was a more sublime one to see him saving Paris: but we all felt it was the most so of all, to behold this man, whom forty millions obey, and before whom the world is prostrate, kneel and become himself like a little child in humility and simplicity before his Maker."

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From the New York Observer.

*Fund for the relief of disabled Stage-Drivers.*—A plan has recently been suggested in the Western district for the improvement of the condition of the stage-drivers of the State of New-York. It is estimated that this class of our citizens embraces upwards of 2,600 individuals, and it is proposed that each driver allow his employer to retain six pence a week of his wages. At the end of three months, or oftener, the whole sum retained is to be deposited in some bank, which will transact the business without charge, guarantee the safety of the fund, and allow five per cent. interest on the amount. The *interest* of the fund is to be divided among those drivers (or their families) who are disabled or rendered incapable of earning a living by their profession. To entitle any driver to the benefit of the fund, he must have been a subscriber for three years. A writer in the Ontario Phœnix says:

"If only two thousand drivers subscribe six pence per week, this small sum (only the price of a glass of bitters,) will produce annually, six thousand dollars. In three years and interest, over nineteen thousand dollars. The interest of which, will give comfort and support to the unfortunate subscribers.

The above idea of a 'Drivers Fund' has been communicated to most of the large owners of stages in our State, and meets with their approbation, and among the persons interested in this matter, to whom the plan has been mentioned, one and all approve of the intention."

A correspondent at Canandaigua informs us that the plan meets the wishes of the stage drivers from Albany to Buffalo, and that a number of them have already signed a paper drawn up in accordance with its principles. Associations similar to the one above proposed, are very common in England among men of the same trade or profession, and we believe have been attended with the best effects. It is necessary, however, that the rule for dividing the proceeds of the fund, and that for determining the individuals to be assisted, should be simple and well defined.

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*The Choctaw Treaty.*—A correspondent who has the best means of information, and in whose integrity we place the highest confidence, informs us that the late treaty with the Choctaws, in which they agree to sell their country and remove west of the Mississippi, was made in the most unjustifiable manner. The following statement, which was published in the Daily Advertiser of this city on Wednesday last, we have reason to believe is correct; and if it is correct, we sincerely hope with the writer, that the Senate of the United States will refuse to ratify the treaty. It is a happy circumstance that no treaty can be ratified by that body without the consent of *two-thirds* of its members.—The friends of the Choctaws, therefore, need not yet despair of seeing justice rendered to this much injured race.—*N. Y. Observer.*

"It is understood, from a source which is deemed perfectly authentic, that the Secretary of War, in his late negociations with the Choctaws, pursued the most arbitrary and unjustifiable course. The Indians, after many days spent upon the treaty ground, came to a determination, that they would not sell their country and remove.—This determination was generally acquiesced in; and many of them went home, expressing the highest satisfaction, that they were to remain in their country.

Maj. Eaton, finding that he was likely to accomplish nothing, called the chiefs and people together, talked to them in a very sharp and overbearing style. He told them, that unless they made a treaty, *he would recall the United States' Agent living among them, and thus all intercourse would be cut off between them and the government;* that he would withdraw the blacksmiths' shops and other patronage, and leave them to themselves; that he would *take from them their land west of the Mississippi, so that they would have no place to which they could remove;* and they must then come under the laws of Mississippi.

*All these things, which he said should be taken from them, are secured to them by former treaties.* The poor Choctaws felt, therefore, that all former engagements were trampled in the dust; that they themselves were in the most abject condition; and that they must accept of such terms as should be given them. They signed a treaty, though in a state of the greatest despondency. The treaty thus imposed upon them stipulates, that they will remove in three years after the treaty is ratified.—But it is to be hoped there is sufficient virtue and honor in the Senate of the United States, to render the ratification of such a treaty an impossibility. If not, we must prepare ourselves to suffer a disgrace more odious and intolerable than words can express.

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ALL KINDS OF FIRE WORKS KEPT HERE.—This sign we saw a few days ago, hung out at the door of a shop in this city. The novelty of the thing inclined us to look in to see what the fire-works consisted of, and what was our surprize to find nothing more uncommon than the well arranged casks, with their accustomed labels, RUM, BRANDY, GIN, &c. &c. &c. A better sign of the thing signified could not be adopted. Fire-works indeed! Explode—make a noise, and set on fire the whole course of nature!—*Genius of Temperance.*

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INTEMPERATE STUDENTS.—Gerrit Smith, Esq. of Peterboro', lately delivered an address at Auburn, on temperance.—When speaking of intemperance in years past, he related a circumstance which was as follows:—At the time he graduated, there were seven others who left college with him; they belonged to the most respectable families, possessing wealth, talents, and influence. "But I have now, (said he,) although yet young, lived to see four of them die drunkards, and two of the remaining three become sots."—*Am. Citizen.*

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*Colleges.*—The Traveller says, "Williams College is in a very flourishing state. Thirty-seven students have entered this fall, which is a larger number than have joined for many years." We are happy to add, that Dartmouth College, also, has received an uncommonly large class; that the buildings have been much improved; and that the general appearance of the Institution at the beginning of the present term was very gratifying to its friends.—A correspondent at Bloomington, Ind. says that Indiana College in that place has now fifty students, and is fast rising into public notice. The first class graduated Oct. 27. The Institution is under the presidency of Rev. A. Wylie, D. D.—*Ed. Reporter.*

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A letter from the Postmaster at Shawneetown, Illinois, says the Washington Telegraph announces the painful intelligence of the death of Hon. John McLean, one of the Senators in Congress from that state. He died on the morning of the 14th inst. after a painful illness of one week. He was an ardent friend, a faithful public servant, beloved and respected by all who knew him. He left a young, amiable and lovely widow, whose kind attention during his painful illness in this city, alleviated his sufferings, and exhibited the superiority of female excellence.

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*A Rogue.*—The New York Gazette publishes the following account of a "promising young man."

"A young man who was boarding at one of our principal hotels, hired a horse and sulkey on Sunday last from John Sharpe, Livery Stable Keeper, in New street, and did not return till 10 o'clock on Monday night, when the horse was found to be very much injured. Mr. Sharpe made several attempts to procure a settlement which proving unsuccessful, he took out a warrant against him and proceeded with an officer to his lodgings to serve it upon him. After a further effort on the part of Mr. Sharpe to make an amicable arrangement, he told the officer to do his duty, and was about to leave the room when the young man drew a pistol from his pocket & placed it against Mr. Sharpe's breast, but it fortunately missed fire,—he then drew another pistol and snapped it at the officer. They were of course very much alarmed and retreated from the room, and locked the door after them. The constable then proceeded to the Hall and got a Police Officer with whose assistance they succeeded in securing him, and conveying him to the Police Office, where he was examined and fully committed for trial. We understand that the pistols were both charged with two balls, and that the young man was also armed with a dirk."

We learn that this youth's name is *Nazro*, and that he has practised several impositions on the public by advertisements in religious papers. This *Nazro*, altho' young in years, is old in crime: he is well known by the stage proprietors in Lower and Upper Canada.—*N. Y. Spect.*

What a pity that an *honest* man who keeps horses to let on the *Sabbath* should be so scurvily treated! How strange that a *gentleman* who becomes his customer should behave so *ungentlemanly*!—become an accomplice in robbing God and then attempt to kill his partner in crime! These Sabbath-breaking gentry ought, we think, to use unusual caution in their transactions with each other. Keeping horses to let on the Sabbath, especially, must be rather a hazardous business.—*Ed. Ob.*

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## ROCHESTER:
## FRIDAY, NOVEMBER 5, 1830.

*Sabbath Mails.*—We hope that the first two articles in this paper will be read, and will excite more than ordinary interest—an interest proportioned to the importance of the subject on which they make an appeal to the friends of religion. Our own views with respect to Sabbath Mails have been, heretofore, very fully expressed. We would now only remind our readers that another session of Congress is approaching—that the evils which have been so often complained of in relation to this national desecration of the Lord's day, have not been removed. The petitions of freemen have, by a majority of that body, been denied. But shall we therefore cease to petition, and in a decided and respectful manner to demand of the representatives of this nation that they cease to *require* the Sabbath to be trampled under foot?

On this subject we have a duty to perform. If we are too supine to assert our rights, we are unworthy to enjoy them. While we would treat the constituted authorities of our country with the utmost respect, let them understand that we know our rights—that one of those rights is that of petitioning. Let it be known too, that we are the friends of a republican government—of equal rights—opposed to any test as a qualification for office other than honesty, capacity, and integrity—that we are not to be silenced by the clamor of those who misrepresent our motives by attributing to us ambitious designs—a desire for office, a thirst for gain and worldly honors. If our legislators have a constitutional right to say that no man shall be employed in the Post Office department who will not labor on the first day of the week, let this declaration be made to this nation by Congress. Let them not silence your remonstrances by the plea of expediency. This is the tyrant's plea. When a religious test is talked of as asked for by the petitioners, throw it back, and let them place the declaration upon record that the asking for the repeal of a law by which a multitude of the servants of the people are required to violate a command of God, *is* asking for such a test. Let us know what our rights are—whether *republican equality* means the disfranchising of all conscientious christians on account of their religious belief. We may as well know the worst of our case. If this is the correct definition, let us submit without a murmur. But let Congress make this distinct avowal. We will then, if we are convinced by their reasoning, no longer trouble them by our petitions. Submission to lawful authority is a christian virtue. But a tame acquiescence under oppression, so far from being a virtue, is a direct way to invite those who exercise authority to further and greater acts of injustice. Let us then petition for equal rights. If we do not succeed in obtaining the precise object for which we ask, we may at least prevent further aggressions. We shall show too, our respect for the laws of God. The value of the Sabbath will be kept before the public mind. The subject will be discussed and the claims of this holy day can never suffer from discussion.

It will be remembered that the *eleventh day of November*, (next Thursday) is the day recommended by the General Assembly of the Presbyterian Church, and by other bodies, to be set apart as a day of fasting, humility and prayer, with reference to the profanation of the Christian Sabbath. Let us observe the day as recommended, and by so doing we may expect the favor of Him whom we desire should rule in the hearts of our rulers—who can turn the hearts of men as the rivers of waters are turned.

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*Parker's Lectures on Universalism.*—We have for a long time been anxious to give to our readers some extracts from these lectures, but the difficulty which has prevented us has been, to make such a selection as would do justice to the author, and not occupy so much space as to exclude other important matter from our columns. We have however concluded that no one of our readers, who views as we do the great importance of forming correct opinions relative to the fundamental doctrines of the gospel, and especially on that which relates to future punishment, will be disposed to complain of the length of the extract which we have given this week, from Mr. Parker's fourth lecture. In his first lecture he gives "Direct arguments from the scriptures." In the second is "Examination of Universalist Arguments." The third is "An Argument from the providences of God towards the righteous and the wicked," which brings him down to the fourth, from which we give so long an extract, which is an "Argument against Universalism, derived from its moral influence."

As we do not feel qualified to give any thing like a review of these Lectures, we shall not attempt it. The extract which we publish will enable our readers to form a pretty correct estimate of the value of the work, and we should suppose would induce each one of them, at once, to obtain a copy of it. It has been very justly remarked that those who embrace and propagate the most erroneous religious opinions very often are the most acute and dexterous in defending their system, and if this be true, it is highly important that the advocates of truth, should be prepared to defend theirs. To enable them to meet the attacks of universalists, and to expose the rottenness of that system, we would recommend Mr. Parker's lectures as better adapted than any work we have seen. The style is so perspicuous, and so perfectly intelligible, while the reasoning is so clear and so fully sustained by scripture as well as by common sense and the observation of every intelligent man, that it seems it must not only carry conviction to the mind of the sceptical, but give clearer ideas on this important doctrine, and furnish new, and stronger, and clearer arguments to those who are already correct in their

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sentiments. Certain we are that the same amount of arguments against that system which excludes future punishment from the divine administration, cannot be found in a smaller compass, or better adapted to the capacity of common readers, while they will be acceptable to the man of taste and of science.

We are informed that a second edition of this work, much larger than that published at this office, is soon to be put to press, and we rejoice at it, as it is highly desirable that it should be extensively circulated and read—It ought to be in the hands of every christian.

*Revivals.*—We have the pleasure of informing our readers that a revival of religion is in progress in the congregation in Pittsford, under the ministry of Rev. Asa Mahan—also in the society of Rev. Mr. Cook, of Parma.

We are informed that a powerful work of grace is enjoyed in the town of Middlebury, Genesee co. It commenced some two or three months since, and 300 are believed to have been renewed by the Spirit of God. The principal instruments by which this work has been effected, are the labors of Rev Mr. Hunter, of the Presbyterian, and Rev. Mr. Elliott, of the Baptist church.

We might mention a number of other places in this region in which revivals are said to have commenced, but we omit naming them until we obtain more accurate information.

*Charity of the Theatre.*—The New-Hampshire *Observer* says that the Managers of the Tremont Theatre have given *two benefits* to the sufferers by the fire at Gloucester—but it unfortunately happened that the benefit to the sufferers was just nothing. The Observer does not inform us whether the honest men who manage this School of Morals finally made up their minds that charity begins and ends at home, or whether the theatre-going part of the people of Boston had got a *notion* that it was not best to patronize the devil under the pretence of serving the Lord, and so did not hand over their cash for tickets. We presume however, that the latter was the cause of this sad disappointment. We trust that there is not less ability in the citizens of Boston to do deeds of charity than if they had made their alms flow through this theatrical sewer, and sure we are it does not augur unfavorably of their *disposition* to do *good*.

The President in a late talk to the Chickasaw Delegation, to comfort them in view of the sacrifices they would make in moving to the west of the Mississippi, says, "Our forefathers had the same feelings a great while ago to obtain happiness, they left their lands beyond the great waters, and sought a new and quiet home." On this the editor of the Phœnix with true Indian irony remarks, "We suppose, however, our great father would not justify the *measures* which *compelled* many of the first English settlers to leave the mother country." The editor, however, is inclined to give the credit of this powerful argument to the Secretary of War. Nobody else, surely, could have thought of adducing the base persecution and narrow bigotry of England in the beginning of the 17th century, as a justification for their descendants in driving from their country, the aborigines of America—however similar in character the cases may be.

The Meeting relative to the Olean and Allegany Canal, which was noticed for the 9th inst., is postponed to the 19th, at 3 P. M., at the Court House in Geneseo.

The following are the majorities for Governor, given in this county, as nearly as can be ascertained unofficially.

| | *Granger.* | *Throop.* |
|---|---|---|
| *Pittsford,* | 108 | |
| *Greece,* | | 4 |
| *Clarkson,* | | 57 |
| *Ogden,* | | 1 |
| *Parma,* | 24 | |
| *Sweden,* | 121 | |
| *Brighton,* | 302 | |
| *Rush,* | 201 | |
| *Henrietta,* | 110 | |
| *Chili,* | 106 | |
| *Mendon,* | 140 | |
| *Gates,* | 197 | |
| *Perrinton,* | 91 | |
| *Penfield,* | 214 | |
| Riga, | 56 | |
| Wheatland, | 120 | |

From the New York Evangelist.

Mr. Editor.—I send you the following letter, written by a child 10 years of age, and addressed to her former Sabbath School teacher. It is precisely a copy of the original, except that the spelling of a few words are corrected, and in two or three instances a word is supplied which was evidently intended to have been written, but which was left out by mistake.

The thought is simple as childhood, and the scope shows in so beautiful a light the happy character of the associations created by Sabbath School instruction, that I think the cause will be subserved by its publication. L. G.

"My dear teacher—I take up my pen to write to you. I have just learned to write. How glad I am that I can send a letter to my dear Miss B. I know you are glad too.

How I do want to see you. I feel as if I could fly to your arms. I always pray for you. I know you do for me too, because I have heard you. I do as you told me. I go to school. My teacher never comes to see me. I want to come to New York that I may be in your class.—I love you as well as when I left you.—You know how I cried, and you said God would be my friend. I love you next to my God, for you are always so kind to me. I hope I shall see you here soon. Are you not coming to see Mrs. W.? She wants to see you. I went to see her that I might hear from you. I live with Mrs K. yet. Give my love to all your class. Tell them I wish I was in the class with them. I am your little M. C.

God bless my dear Miss B.

*Five Points.*—Alderman Strong, with a vigilance which does him great credit, took up, on Tuesday night, upwards of 70 vagrants, of all ages, sizes, and complexions. A majority of them have been frequent inmates of the Penitentiary, and, it is hoped, will again be sent there. Among the number were a parcel of gamblers.—It seems that this celebrated spot is a reservoir of vice which occasionally requires to be cleaned out.—*N. Y. Dai. Adv.*

*Steam Boat Accident.*—The Steam boat Fanny left Norwich on Wednesday evening, and in passing through Hell Gate yesterday morning about 11 o'clock, in a thick fog, ran on Holme's reef, *and bilged.* The passengers, about 70 in number, were landed on Barn Island, together with the baggage, bedding, etc. It is feared the boat will be lost.

From the Albany Evening Journal.

Vermont has at length elected her a Governor. The old New England custom of making a majority of all the votes given, necessary to a choice, prevented an election by the people. As a necessary result that power became vested in the house of Assembly. The house commenced balloting on Friday the 15th of October, and continued to ballot till Tuesday the 19th, when, after *thirty-two ballotings*, Mr. Crafts the Clay candidate, was elected by a majority of *six*.

ST. LOUIS, Oct. 7.—*Arrival from the Rocky Mountains.*—Messrs. Smith and Jackson have just arrived from the Rocky Mountains, which place they left early in August. They had two four wheel wagons in company, which left St. Louis last spring, went to the Mountains and have returned. We understand that these gentlemen have done well; that they bring a large quantity of furs and are richly rewarded for their perils and enterprise.—They have had no men killed by Indians, nor, we believe, any deaths. Mr. Smith has been out five years, and has explored the country from the Gulf of California, to the mouth of the Columbia. We hope to be able to give a more particular account of the extraordinary enterprise of these gentlemen, and of the country which they have explored.—*Beacon.*

The census of the city of Philadelphia is published in the Gazette of that city of yesterday. The total is 167,680. The population of Philadelphia county is estimated at 195,000. The increase in the last ten years has been 58,000—in twenty years 83,000—in thirty years 114,000—an increase, says the Gazette, which is, perhaps, more rapid than is desirable, if due regard be had to solidity of improvements, and the proper formation of moral and intellectual character.—*N. Y. Spec.*

*A man killed by a Lion.*—On Thursday last during the exhibition in Antrim, of Wombwell's collection of wild animals one of the keepers incautiously made some freedom with the lion, (Wallace,) which the animal allowed him to repeat several times during the day. However during another exhibition, the man again put his hand into the cage, by way of showing how free he could make with him, when the lion laid his paw first on the hand gently, as if in play, then further up the arm, and on the man attempting to withdraw it, the animal seized him with both mouth and claws in the most terrific manner; and endeavoring to drag the unfortunate wretch through the bars of the cage; which I think he would have succeeded in doing, had not some of the bystanders caught the man around the body, whilst others endeavored to force the animal to let go his deadly gripe by stabbing him with swords and other weapons. Their efforts, however, were of no avail, until they forced the handle of a pitchfork into his throat, and by a strong effort, pried his jaws open, so as to free the man from that horrible situation that he had been in for about five minutes. Owing to the dreadful wounds inflicted by the teeth and claws of the infuriated animal, nearly the whole of the flesh was torn from the arm, the shoulder was almost torn off, and his side lacerated considerably. Surgical aid was instantly procured, but in vain; mortification soon ensued, and death put a period to the sufferings of the unfortunate man, on Sunday evening.—*Phil. Sun.*

## FOREIGN.

*Revolutions in Europe.*—The astonishing revolution in France has been followed by revolutionary movements in Spain, and the Netherlands, and in Hanover. In the latter country as in France, resistance to oppression, to the exercise of arbitrary power seems to have excited the lower classes to acts of desperation. Their demands appear to have been listened to—whether their endeavors to obtain some degree of rational liberty will hurry them on to anarchy, and be the means of more firmly riveting their chains, the event alone can determine. Great events have already recently transpired, and from the disturbed and agitated state of the public mind, especially of the lower classes, still greater events, we have no doubt, are soon to be developed. Nearly all the governments of Europe have recognized the new dynasty in France having promptly accredited her public functionaries at the different courts.

The following rumor of a revolution in Russia, we copy from the Rochester Daily Advertiser.

REVOLUTION IN RUSSIA.

By a letter received from Frankfort, it is said a revolution has broken out in ST. PETERSBURGH, and that 20,000 men had been killed or wounded. The insurrection is said to have occurred amongst the regiments of the imperial guard, just returned from the Turkish war. The discontents were occasioned by the refusal of the rewards that had been promised them. But little reliance can be placed upon the report. The French papers say,—"It may be observed, however, that the first accounts of the insurrection which broke out after the death of the emperor Alexander came by the way of *Frankfort*, and with great celerity. Nothing is said of the political effects, or of the person of the emperor."

Accounts from St. Petersburgh of the 3d of Sept. say the French Embassador had had an audience with the emperor, and consequently Russia *has* acknowledged the French government. M de Humbolt, the celebrated naturalist, was spoken of as the next Russian minister to France.

*Luxemburg, Sept.* 13.—The administrative influence is destroyed: the Belgian insurrection every where finds the most lively sympathy. The Luxemburgians propose to send an address to the second chamber to adhere to the principles of the separation of Belgium from Holland, and to ask that the relations of the grand duchy with the German confederation be regulated by public acts, and that the conventions made with the diet be conveyed to the knowledge of the states general.

*Paris, Sept.* 21.—The following news from Dresden has just been received.—Prince Frederick has been appointed Regent; Prince Maximillian, his father, has renounced his own right of succession in his favor; the Minister Einsiedel is dismissed; order is re-established; the National Guard is increased; but great excess had been committed, and the public mind is still agitated. The Saxon Minister there has received his credentials to the King of the French. The Austrian recognition was brought last night by a member of the embassy.

*Leipsic, Sept.* 10.—Official accounts have just been received, that the Burghers in Dresden have risen, and driven away the military, set fire to the police house, and destroyed the hotel of the Minister Einsiedel, who has run away. No one knows what has become of the King, who, it is said, will abdicate in favor of Prince Frederick, his nephew, who is inclined to adopt the Reformed Religion. The dissatisfaction has been occasioned chiefly by the Jesuits having all the influence, and all public stations being filled by Catholics.

[This account is subsequently confirmed by Dresden dates of the 11th. They, however, state that tranquility was now restored, by means of a communial guard of 2,000 men, consisting of persons of all classes.]

The following is an extract of a letter from Cassel, dated the 16th inst. and deserves attention:

"We are here in a very turbulent state. Every where revolutions and disturbances are breaking out. A few days since, our Prince and his son returned from Carlsbad. His reception was unfavorable. A body of our citizens are gone to his residence at Wilhomhohe, to present a petition, signed by 2,000 inhabitants, for a constitution. Brunswick, Dresden, Leipsic, Hamburgh, &c., are all in a state of insurrection. Let us hope all will end well."

## STILL ANOTHER REVOLUTION.

*Revolution in Saxony, and Abdication of King Maximillian.*

London, Sept. 23.—Private letters from Leipsic of the 10th, state, that accounts had been received there of serious disturbances at Dresden. The Sovereign of Saxony is another exceedingly fitting inmate for the royal retreat of Lulworth. He took into his head lately to abjure the faith of which his family had been such gallant and zealous defenders, and to turn Roman Catholic; and not content with his own conversion, he must needs prevail on his people to be converted also. Such conduct, in the year 1830, is more deserving of pity than of censure. The people of Leipsic spurned the foolish and impudent attempt to deprive them of the noblest liberty that man can own; but the inhabitants of Dresden, it seems, were not content with merely repelling the efforts of the royal bigot—they attacked the guards on which he relied, and cast them and him out of the Protestant city.

Of the particulars which are given we have only room for the following items:

*Aeth, Sept.* 15.—The people were in commotion, but no tumult ensued.

*London Sept.* 26.—The latest news from Dresden states that on the 13th, M. de Gablentz, commandant of the National Guards, published a proclamation in which the king of Saxony announces that prince Frederick is appointed co-regent, and that prince Maximillian, father of prince Frederick, has renounced his rights of succession to the crown, in favor of the latter.—This proclamation, accompanied with the dismissal of Count Einsiedel, the prime minister, was received with enthusiasm at Dresden; and on the 14th, the king made his entry into the town, accompanied by the new regent, amidst enthusiastic acclamations. Prince Frederick is the representative of all the enlightened ideas of the country. Known as the friend of the reforms claimed by the majority of the Saxons, his appointment to the regency, which is a real accession to a throne occupied by an old man 75 years of age, is a sure pledge that numerous reforms will be successively introduced into the political and administrative system of Saxony.

A few days since we mentioned, the particulars of a revolution in the duchy of Brunswick, an independent state in Lower Saxony, and that the duke had taken refuge in England. The London Courier states that his brother, Prince William, has with the concurrence of the people of all ranks, assumed the sovereignty in his stead. There is no abdication, however, on the part of the runaway duke.

From the New York Observer.

*Insurrection in Brunswick.*

The Duchy of Brunswick, in Germany, contains a population of more than 200,000 souls, and the town of Brunswick, the capital of the duchy, about 30,000. Hamburgh papers state that an insurrection broke out in the town on the 6th of September, that the palace of the duke was burned, and he himself compelled to fly from his dominions. The following particulars are given in letters from Brunswick.

"On the evening of the 6th of September, an angry multitude assembled before the theatre, who had filled their sleeves, pockets and hats with stones. When the duke left the house to step into his carriage, the mob hissed and insulted him.—The military, who were at hand, kept the multitude in awe. When the duke had driven a few paces, he was attacked with a shower of stones. The coachman, however, succeeded in saving him by driving full gallop to the palace where the military were assembled, cannon planted, and every thing put in a state of defence.—The incensed multitude surrounded the palace, but without venturing to attack it. The windows of the Police-office, the Mint, and other public offices were broken.

The next day the populace got into an affray with the troops, who had no orders to fire, and were, in consequence, compelled to retreat into the garden of the palace. from the fury of the populace, whose numbers continually increased. Intoxicated by this victory, the mob broke into the Ducal Palace, and at last set fire to it, so that it has unhappily been consumed, with all the treasures it contained. While the palace was on fire, the duke in disguise, escorted by ten hussars, succeeded in passing through the garden of the palace to the gate, and made his escape. The heat was terrible, and nobody was permitted to attempt to check the flames. The adjoining houses were however, protected. All the furniture, curtains, &c. were thrown into the court-yard of the palace and destroyed.

On the 9th the Counsellors of State, Von Munchausen and Henneberg, constituted a provisional government, which has convoked the States. It was expected that the members would be convened by the 12th, and that they would to the number required by the Constitution, then proceed to take into consideration the state of the country.

The duke arrived at Dover, England, on the 14th of September. The London Times thus enumerates the provocations which led to his overthrow: "He refused to sanction the Constitution given to his States by his uncle and guardian, Geo. IV; he continued in time of peace the oppressive taxes which were imposed during a season of war; he arrested the most noble of his people without cause, and punished them without trial; he disregarded the judgements of the tribunals, and directed their decrees to be torn in pieces, and thrown in the face of the judges; he ordered the secrecy of correspondence to be violated, and letters to be opened at the post-office; and while he discarded from his service, or banished from his dominions, the most respectable servants of the state, he employed as Ministers persons whose only recommendation was a blind subserviency to his caprices."

From the New York Spectator.

FRANCE.

All was tranquil in Paris at the latest dates. The French papers, says the Courier of the 13th, announce "the recognition of Louis-Philip by Austria and Wirtemburg, but do not confirm the statement which appears in the morning papers, of the recognition of Prussia. No doubt, however, was entertained on the subject; and as Austria has recognized the new system, the French probably feel that Prussia and Russia will follow naturally."

Talleyrand was to leave Paris for London about the 20th of September. The papers are filled with the speculations on this extraordinary appointment.

From the London Morn. Chron. of Sept. 15.

The Extraordinary Session of the States General was opened on Monday, by a speech from the King. It is, as might have been expected, of too general a character to allow of any inferences being drawn from it. The question of separation, he says, "can only be discussed in the manner which is prescribed by the same fundamental law, to the observance of which we are all bound by a solemn oath." If the States General were not to decide according to the rules prescribed for the States General, why assemble the States General? If the reason, however, for proposing a separation was the preponderance of the Dutch, will that preponderance be less now? The Belgians will be defeated in the States General; and the question for consideration is, how will they act afterwards?

ROTTERDAM, Sept. 7—9 o'clock.

"Accounts have been received here from Brussels, dated yesterday, which state that great disunion reigns in that city. There are now said to be three parties—one for preserving the Union with Holland, a second for entire independence, and the third for a junction with France. This disagreement is said to have had the effect of disgusting the commandant of the city, Baron d'Hoogvorst, to such an extent that he has left the town, and it is not known whither he has gone. Persons who have just arrived from Antwerp, state, that a body of volunteers, with several pieces of cannon from Liege, who were marching to the assistance of the people of Brussels, were met by a regiment of Lancers, and desired to turn back. This they refused to do, and high words ensuing, the Liege Volunteers shot the Colonel of the Lancers, upon which that regiment charged, and put to the sword nearly 600 of them. This number, it is hoped, is much exaggerated, but no doubt is entertained as to the fact of the rencontre.

GREECE.

Accounts from Greece are highly satisfactory. The crops are said to be very fine and the country fast recovering from the ravages of war. Athens alone remained in the hands of the Turks. The following letter from the Ministers of the "three powers" to Count Capo d'Istras, Governor of Greece, will be read with much satisfaction as it promises an extension of its boundaries both by land and sea:—*Jour Com.*

"SIR,—We hasten to acquaint you with the high approbation of our respective Sovereigns of your administration, and of the desire to see you continue to govern and administer the interest of your nation with that zeal and activity which have always distinguished your Excellency.

"As the renunciation of Prince Leopold again gives occasion for the Allied Sovereigns to think of the interest of your nation, we being authorized by them, inform you that the last protocol will not be executed in any part and that an other will be made in every respect much more satisfactory to your nation, and by which there will be assigned to it a more ample extent of frontiers, both by land and sea.

"It is also the intention of their Majesties that the Sovereign who is to reign over the new state shall be a young Prince and that your excellency shall be his guide and his mentor as long as you live. You will observe that the loan of 60 000,000 francs for your nation was determined, and that as soon as possible a part will be sent to you, to be employed for such persons as your Excellency shall deem the most necessary. Their Majesties have learned with great regret that some individuals of your nation very often give your Excellency a great deal of trouble, and we are therefore authorized to tell you that if these persons do not keep quiet, but still continue to give you cause for dissatisfaction your, Excellency is authorized by the three allied Sovereigns to proceed against them with all the rigor of the laws: and in case of need, to apply freely, with full authority, to the commanders of their Majesties forces, both by sea and land, who have already received their orders to this effect.

Accept the expression of our esteem, &c.

(Signed) ABERDEEN.
MONTMORENCY LAVAL.
MATURSEWITSCH.

"London, *June* 23, 1830." [*Gaz. Piemontese Sept.* 4.

The opening of the Liverpool and Manchester Railway, was celebrated on the 15th Sept. in a most splendid manner. Great numbers of the nobility, and gentry attended. The death of Mr. Huskisson as described below, which occurred in the midst of this splendid scene, caused a sudden transition from joy to mourning. It was a providence from which a useful lesson *might* have been drawn.

*Mr. Huskisson's most calamitous accident.*

Several gentlemen descended from the different carriages, and after walking on the road for some moments were preparing to return. Among the number was our Right Hon. Representative; he approached that part at which Mrs. Huskisson was sitting, when he caught the eye of the Duke of Wellington. A recognition immediately followed, when the Duke extended his hand, which Mr. Huskisson advanced to take. While in the act of shaking hands, herald sounds announced the approach of the Rocket engine, on the opposite rail; a cry of danger was instantly raised, and Prince Esterhazy was helped into the carriage by Mr. Littleton, the Member for Staffordshire. Mr. Huskisson remained outside, and several voices exclaimed "Come in"—"Take care, Mr. Huskisson." The unfortunate gentleman became flurried, and rapidly caught hold of the door, but, unhappily, in endeavoring to ascend, he missed his footing, and either fell or was thrown down by the door, and on falling to the ground part of his person extended on the other rail, and the Rocket coming up at the instant, went over his leg and thigh, and fractured them in a most dreadful manner. The entire was the work of a moment. An instant previous, he was in the full possession of health and spirits, he now lay bleeding and mangled before his friends! To portray the scene that followed, would be impossible. Mrs. Huskisson uttered a scream of horror, and sunk apparently under her affliction. The sufferer was with difficulty raised, and by Dr. Brandeth and another medical gentleman's directions, was placed in a carriage, and the Northumbrian being attached, they proceeded, accompanied by Mrs. Huskisson and one or two friends, to the house of the Rev. Mr. Blackburn, the Vicar of Eccles, where every assistance was rendered him. Mr. Ransom, an eminent surgeon of Manchester, was shortly afterwards in attendance; but although amputation was first thought of, it was afterwards decided against, it being feared that the operation would cause the immediate death of the patient. Towards evening, he became more calm, and, we understand, had sufficient strength to make some additions to his will, and was also sufficiently composed to receive the sacrament.

The proceedings which afterwards followed, formed a striking contrast to those of the morning; for some time it was debated whether the journey should be proceeded in, or whether an instant return to Liverpool would not be the better course. The Duke and Sir Robert Peel countenanced the latter, asserting that they had seen sufficient to enable them to pronounce favorably upon the undertaking. It was, however, decided at length to be "onward." No display, however, was permitted, and the bugles ceased their sounds. The crowds that cheered on every side, met no kindred response, and no doubt felt much surprised at the apparent want of courtesy in those they were anxious to compliment.

Mr. Huskisson died at nine o'clock on the evening of the day when his misfortune occurred. The Liverpool Mercury of the 17th, says "The announcement of the awful and lamentable event diffused through the town a feeling of deep and general sorrow, such as we have seldom or never seen surpassed on the demise of any individual in public life. Without the formality of any official intimation, the shutters of the shops throughout the town, and also those of the public rooms, were simultaneously half closed, the colors of the vessels in the docks, on the churches and public buildings, and on several private ones, and the royal standard at the town hall, were hoisted at half mast high, and every other demonstration of respect for the memory of the deceased, was manifested by persons of every class."

The ships Great Britain and Charles Carrol, which conveyed the Ex-King of France to England, after the late Revolution, have arrived at this port, within 24 hours of each other, having left Cherbourg in company on the 9th Sept. and exchanged signals on the 17th inst. We don't see but they look much as they did before their contact with royalty.—*N. Y. Jour. Com.*

## DIED,

On Saturday last, in this village, Mrs. Charlotte Achiller, aged 21 years, wife of Capt. Henry L. Achiller.

In the death of Mrs. Achiller, we have mingled cause of mourning and rejoicing—of mourning that society and especially the church, has lost so amiable, interesting and spiritual a member—and of rejoicing that one so mature in the life of godliness, so ripe for heaven, should have been so early permitted to enter upon its enjoyments.

In Riga, of the consumption on the 28th inst., Mr. Addison Hubbard, aged 21 years son of Deac. Abel Hubbard.

In Bloomfield, on the 23th inst. Rev. Aaron C. Collins aged 68 years.

## ROCHESTER MARKET.

| | | | | | |
|---|---|---|---|---|---|
| Wheat | | 80 | —, mess, | bbl | $14 |
| Flour | | 4,75 a 5 | Potatoes, | | 25 |
| Oats | | (2) | Butter, | lb. 12 a 12 | |
| Corn | | 37 | Lard, | do | 6 |
| Beef, fresh | | 2,87 | Eggs, | doz. | 10 |
| Pork, do. | | 4,00 | Cider, | bbl. | 1,00 |
| | | Salt, | 1,14 | | |

Rochester price of Potashes $110 per ton; Pearls 110.

CHRISTIAN ALMANAC for 1831 for sale at this Office.

*In Chancery—Before the Chancellor.*

The President, Directors and Company of the Ontario Bank, vs. Elisha B. Strong and Dolly G. his wife, James R. Woodbridge & others, Defendants

By virtue of a decretal order made in the above entitled cause the subscriber will sell at public vendue at the house of Samuel Thrasher, Inkeeper in the town of Brighton in the county of Monroe on the 21st day of December next at two o'clock P. M., the mortgaged premises described in the proceedings in this cause as follows: "All those certain tracts or parcels of land situated lying and being in the town of Brighton, County of Monroe and state of New York, in township number Fourteen, in the seventh range of townships in Phelps and Gorham's purchase, that is to say, lots number one, two, five and six, and so much from the eastern ends of lots number three and four, as is east of a line running southerly and parallel with the west line of said lot number five, from a gate post standing about twelve feet westerly from the South west corner of the barn on lot Number two, as aforesaid, to the south line of lot number four, together with a barn and other buildings standing thereon, the said premises being included in and forming a part of section S. laid out and surveyed by Elisha Johnson Esq., in the village of Carthage, alias Clyde, in the town of Brighton aforesaid, also the following lots, parcels and tracts of land as laid out and surveyed by said Johnson in said village, to wit, lots number eight to forty-one both inclusive in numerical succession, in the said section S.—the whole number of lots in section N.—the whole number of lots in section P. excepting and reserving therefrom lot number eighteen; the whole number of lots in section V.—the whole number of lots in section U.—lots number twelve and thirteen, and the western half of lots number ten and eleven respectively, in section M.—lots numbers one, two, three, four, five, seven, eight, eleven, twelve and fifteen, the eastern half of lot number nine, the eastern half of the north half of lot number ten, and three fourths of lot number fourteen, lying and being on the south part thereof, all the last described lots and parts of lots lying and being in section Q. so laid out and surveyed in said village as aforesaid.—Also a certain piece or parcel of ground on the Mill Flat so called, in said village, and is the ground whereon the north-eastern, or new Saw Mill, so called, nearest the flouring mill now stands, together with the said saw mill and the furniture thereof, with the privilege of conveying thereto at all times, (otherwise than through and under the old saw mill so called,) a sufficiency of water to use the same to the best advantage, and of using said water for said purpose with full and free liberty at all times of ingress and egress thereto and therefrom, with logs, boards and other lumber, and accustomed privileges.—also the one individual fourth part of forty four acres more or less of land in said village, lying between the top of the eastern bank, and the centre of Genesee river, and a like undivided fourth part of all the lands on and near the bank of said river in said village, which are designated in said Johnson's survey as aforesaid as reservations, comprising mill seats, water privileges, and ship yard, a ware house site, a promenade and flats, always reserving and excepting from the said fourth part of the tracts of land herein last described as undivided so much thereof as is covered by, or by deed or contract appertains to the ware houses, rail way and wharf, known by the name of Ward, Clark & Co's. ware house, the ware house rail way and wharf, built by Brainard and Chapman and Kimball, and a coopers shop near the descent of the road leading to the Mill Flat so called, also the flouring mill now owned by Messrs. Strong and Trowbridge, on the said mill flat and the scite thereof, the oil mill recently erected north of the flouring mill of Mr. Horace Hooker, and the scite thereof, the old saw mill so called, and the scite thereof, with the privileges appurtaining thereto, together with so much of the flat and bank as is included by a line beginning at the rack of the mill race or canal, thence running easterly to a stake and stones on the brow of the bank, standing on the west bank of a pine stump that bears easterly from a black oak standle at the distance of about twenty one feet therefrom, thence southerly along the brow of the bank to the south line of town-ship number fourteen aforesaid, thence westerly on said line to a point due south of the dry canal, thence north along the eastern shore of said canal to the place of beginning. In like manner reserving all the mill privileges on Norton's brook, so called, above the great falls thereof."—or so much thereof as may be necessary to raise the amount due to the complainants and costs. The sale will be made by parcels.

Dated Oct. 27, 1830. WALTER HUBBELL, Master in Chancery.

**NEW FALL GOODS,**

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

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

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

FOR Ladies' Cloaks—*Cantoon*, a new article, this day received at the "cheap store" of W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

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

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll-st. 42tf

CHAMPAIGNE WINES—A few Cases of the most approved brands, for sale by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12. 42tf

GLASS on consignment.—The subscriber has on hand a quantity of Oneida Glass, 9 by 7, 10 by 8, and 12 by 10, which he is authorized to sell at the manufacturers' prices.
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12. 42-3w

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.
They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 38tf

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

Central Library of Rochester and Monroe County
Historic Newspapers Collection



From the New Monthly Magazine for September.

## THE FATHERLESS.

BY T. HAYNES BAYLY.

"Come hither, 'tis thy father, boy!
Receive him with a kiss."
"Oh, mother, mother! do not jest
On such a theme as *this:*
Though I was but a little child,
How bitterly I cried,
And clung to thee in agony,
When my poor father died!"

"Come, child, this is no time to weep,
Partake thy mother's joy;
The husband of my choice will prove
A parent to my boy."
"Oh, mother! mother, say not so.
I cast no blame on thee,
But yon gay stranger cannot feel
A father's love for me."

"Come, boy, 'tis for thy sake I wed,—
"No, mother, not for *mine*,
I do not ask in all the world,
*One* smile of love save thine:
O say why is the widow's veil
So early thrown aside:
The hateful rumor *is not* true!
Thou wilt not be a bride!

"Oh, mother, canst thou quite forget
How hand in hand we crept
To *my own* honor'd father's bed,
To watch him as he slept;
And do you not remember still
His fond but feeble kiss?"
"Alas! such thoughts but little suit
A day—of joy—like this."

"Of joy! oh, mother, we must part,
This is no home for me;
I cannot bear to breathe one word
Of bitterness to thee.
My father placed my hand in thine,
And bade me love thee well,
And how I love, those tears of shame
May eloquently tell.

"Thou say'st yon stranger loves thy child;
I see he strives to please;
But, mother, do not be his bride,
I ask it on my knees;
I used to listen to his voice
With pleasure, I confess;
But call him husband! and I shrink
Ashamed of his caress.

"Had I been younger when he died,
Scarce conscious of his death,
I might perhaps have smiled to see
Thy gems and bridal wreath:
My memory would have lost a tie
So very lightly linked,
Resigning that dear form, which now
Is vividly distinct.

"Had I been older,—more inured
To this world's cold career,
I might have sought a festival
To check a filial tear;
Gay banners find gay followers—
But, from their station hurl'd,
The gay forget them, and pursue
The next that is unfurl'd.

"But I am of an age to prize
The being in whom blend
The love and the solicitude
Of Monitor and Friend:
He plann'd my boyish sports, and shared
Each joy and care I felt,
And taught my infant lips to pray,
As by his side I knelt.

"Yet deem not mine an impious grief;
No, mother, thou wilt own
With cheerfulness I spoke of him
When we have been alone.
But bring no *other* father here—
No, mother, we must part,
The feeling that I'm Fatherless
Weighs heavy on my heart."

### BIBLE COMFORT.

"More than twelve months ago," says a distinguished friend of the Bible cause, "I went, pursuant to the request of a poor, but benevolent woman in my neighborhood, to visit an indigent man, greatly afflicted. On entering the cottage, I found him alone, his wife having gone to procure him milk from a kind neighbor. I was startled at the sight of a pale emaciated man, a living image of death, fastened upright in his chair, by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having *for more than four years* been entirely deprived of the use of his limbs; yet the whole time suffering extreme anguish from swelling at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, are you left alone, my friend in this deplorable situation?"—"No sir replied he in a touching feeble tone of mild resignation, (nothing but his lips and eyes moving as he spoke,) "I am not alone for God is with me." On advancing I soon found the secret of this striking declaration; for his wife had left on his knees, propped with a cushion formed for the purpose, a Bible lying open at a favorite portion of the Psalms of David. I sat down by him and conversed with him. On ascertaining that he had but a small weekly allowance *certain*, I inquired how the remainder of his wants were supplied. "Why, Sir," said he, "'tis true, as you say, seven shillings a week would never support us; but when it is gone, I rely upon the promise I find in this book: "Bread shall be given him, and his water shall be sure." I asked him if he ever felt tempted to repine under the pressure of so long-continued and heavy a calamity.—"Not for the last three years," said he, "blessed be God for it!"—the eye of faith sparkling and giving life to his pallid countenance while he made the declaration:—"for I have learned in this Book in whom to believe: and though I am aware of my weakness and unworthiness, I am persuaded he will never leave me nor forsake me. And so it is, that when my lips are closed with lock-jaw, and I cannot speak to the glory of God, he enables me to sing his praises in my heart."

This, and much more, did I hear during my first visit: and, in my subsequent visits, (for I am not ashamed, to say, that often for my own benefit, have I gone to the cottage of this afflicted man,) I generally found him with his Bible on his knees, and uniformly witnessed the like resignation flowing from the blessing of God upon the perusal of his Holy Word. He died with a hope full of immortality, and is now gone to the rest that remaineth for the people of God." And gladly would I sink into the obscurity of the same cottage—gladly even would I languish in the same chair, could I but enjoy the same uninterrupted communion with God; be always filled with the same strong consolation, and always behold with equally vivid perception, sparkling before me, the same celestial crown.

What, I would ask, what but the heartfelt influence of the truths of religion—what but the most decided faith in the promises of the Gospel, could enable a man to sustain such a continuity of affliction, not merely with tranquility, but with thankfulness? And what can convince an individual of the utility, nay, the duty of distributing Bibles among the indigent, who does not become persuaded by such an example as this?—for all this poor man's knowledge, and all his internal comfort were derived from the WORD OF GOD!"
—*Extracts from Dudley's Analysis.*

From the N. Y. Evangelist.

### EDWARDS ON REVIVAL.

I have often admired the wisdom of that Providence, which raised up President Edwards in the critical juncture at which he came forward, and qualified him so remarkably for usefulness, and put it into his mind to write those various and remarkable productions of his. The first qualification with which he was endowed was his original superior mind, next his admirable education, then his strong and well marked experience, and finally the success of his labors in the remarkable revivals which followed his preaching, and the consequent rapid elevation of the general tone of religion throughout the country, in which he was greatly instrumental.

Edwards was a thorough revival man; and his character will always stand as an evidence of the connexion which the true revival spirit has with independence of thought, and habits of thorough doctrinal investigations. It is a proof that the plan of the Evangelist, uniting the revival interest with the bold and free discussion of points in doctrine, is not so inconsistent as to some superficial observers it may appear to be. On the contrary, I believe nothing will prepare the church for a general revival, but that deep acquaintance with doctrine, and that general harmony, which can only be produced by full discussion, and a diligent application to the fountain head of knowledge, in the Bible.

Among the inestimable works, which none but Edwards could have written, I attach a very high value to his "Thoughts on the Revivals of Religion in New England. I wish there was in our churches so much interest in the subject, and so much desire to understand revivals, that every member would read, and *study*, this book. I propose to make some desultory remarks upon it, in the Evangelist.

1. *The plan of the work.*

The design he had in view was two-fold; 1. to vindicate the character of the revival; and 2. to remove the obstacles and add an impulse to its general extension. He accordingly divided the work into five parts: 1. to show that the revival was a work of God; 2. that all are under obligation to approve and promote it; 3. to defend the promoters and subjects of the revival from unjust blame; 4. to point out things that needed to be corrected; and 5. showing positively what ought to be done to promote it.

Thus he begins by duly honoring God in the glorious work of grace which he was carrying on. He next fully establishes the paramount duty of promoting it. He then lays himself out to support the friends of the work; and after this, boldly and faithfully points out their faults, and teaches them the way to have success in their efforts to help it forward. This plan is admirable; and I think it would have been well if all who have attempted to correct the errors that exist in revivals, had copied the outline of their plan from this of Edwards.

In the first place, by adopting the plan of *first vindicating the revival*, and then correcting its evils, he secured the blessing of God. Every revival, if real, is the work of God; marred indeed by the errors and sins of the imperfect men who are employed as instruments, but still a work of God. And the work of God in it, which is all good, is so much greater than the work of man, which is only partly bad, that a person whose mind and heart are right on the subject, would *naturally* turn to contemplate the glory and excellency of what is divine, before he dwelt upon the wrong of what is human. He who *begins* with finding fault, therefore, shows a bad state of feeling, and puts himself out of the way of a blessing upon his endeavor to reform abuses.

Then he also secured the good will and confidence of all those "who are engaged in promoting the revival, so far as they were reasonable persons. This he could not have done, unless he had first *identified* himself and his character with them. And unless he gained their confidence, he could not rationally expect to do any good, in correcting their errors, or guiding their movements. If he had left any room to doubt, whether his feellings were fully enlisted or not, or any reason to suppose that he had become cold, less engaged, or the least suspicion that he was friendly to the revival for popularity or any other personal considerations, or any ground to fear that he would flinch from the support of revivals on account of reproach or opposition, or the difference of his views from those of his brethren, it is easy to see that all his faithful admonitions, and his judicious advice, would have been wholly lost. But by first *fully committing* himself in favor of the divinity and excellency of the work, and the duty of all to uphold and zealously push it forward at any rate, he assured the warmest of its friends, that his interest in the work, and his desire for its increase, were equal to their own.

By this course, he perfectly avoided strengthening the hands of cavillers and opposers. Had he bolted out first with his fears, and objections, and reproofs, against the revivalists, and given prominence to all the faults and indiscretions of which they might have been guilty,—the formal, the cold-hearted, the doubting, the cavilling, even the opposers, would have all claimed him as on their side. Every one who had objected against revival measures, would have appealed to the opinion of Mr. Edwards, and have taken a pleasure in referring to his authority, and quoting his sayings. The more bold and pointed he was in designating what he gently calls "things to be corrected," the more he would have strengthened the hands of opposers, and confirmed them in opposition. But now, I venture to say, no caviller, or cold professor, if he knows what he is about, will ever appeal to Edwards as authority, on any point connected with revivals. There is nothing attractive to such, in an author who denounces "the deadness, negligence, earthly-mindedness, and vanity, that have been found among ministers," as "VASTLY MORE HATEFUL" in the sight of God, "than *all* the imprudence, and intemperate heats, wildness and distraction (as some call it) of these zealous preachers." Those who are so fraid that revival people will be crazy, will not relish a book which opens with the sentiment that "A supine carelessness, and a vain, carnal, worldly spirit, in a minister of the Gospel, is the WORST *madness and distraction* in the sight of God." See p. 11.

In the same way, too, while discussing the errors of those who are engaged in promoting a revival, he completely avoided taking sides with the impenitent against God. Whenever there are revivals, they are always marred more or less by the imperfection of the instruments employed.—These imperfections are often very great, such as might lead almost to the impression that a revival carried on by such instruments would do more hurt than good.—And indeed, if we were not afraid of judging over Infinite Wisdom, we might even conclude so. And at any rate, it makes the impression very powerful, that, under such circumstances, the work could only be carried on by the sovereign mercy of God. The "earthen vessels" appear, *to us*, so worthless and unfit, that we see the "excellency of the power" to be of God.

In all such cases, the impenitent are prone to find a great deal of fault with the Almighty for employing such agents in the work. They try to make out, that they are not under much obligation to listen to the message of their heavenly Father, if he sends it by such a messenger, so weak, or so little regardful of forms and ceremonies, or so loud, or so entirely different in their ways from what they have been accustomed to. And so they venture to run the hazard of remaining in sin, rather than submit to the call of such a preacher. This is especially the way of many of the learned, the polished, the rich, and the powerful, in those revivals which go chiefly among the common people, and towards those preachers of whom it can be said, "The common people heard him gladly."

Now if any person comes in and finds a great deal of fault with the measures without first *proving* himself to be wholly *in* the revival, impenitent sinners will feel their resolution greatly strengthened in standing out against God. And they will become thereby more hardened and determined to resist the Holy Ghost, as doubtless the Jews were at the day of Pentecost, by saying, "These men are full of new wine."—But the manner in which President Edwards handled the subject greatly secured him from being any way instumental in such a result. One thing in particular is very observable. He goes as far as he possibly can in ascribring the faults of the friends of revivals to their being so engaged, and full of unusual feelings, and engaged in unusual scenes, and called to encounter unusual opposition, and the like. He never, in any instance ascribes their faults to moral obliquity, or to mere enthusiasm, or selfish motives, unless he is constrained to do it by the clearest evidence. He takes it all along for granted, that the weight of piety is among the revived; and his whole book is fitted to make the impression upon the impenitent, that whatever errors exist among the revived, they had a thousand times better be among them, on the Lord's side, than remain as they are, however respectable their deportment.—Would that all had been thus careful to keep God and the sinner's conscience with them, in their remarks on revivals. It serves a poor puapose indeed, to remove the irregularities of a revival, by repressing the zeal of those engaged, confirming the minds of the impenitent, and grieving away the Holy Ghost.

From the same.

### THOUGHTS ON REVIVALS.

By Rev. W. C. Walton.

#### WHAT THE AWAKENED SINNER MUST DO.

What then, it may be asked, is the distressed, impenitent sinner to do, when he cannot desire the holy, humbling religion of the Gospel? or feel willing to submit to God, and to render to Him that homage of the heart, which he requires? Must he cease praying? The answer is obvious.—The want of a right disposition towards God, cannot release him from the obligation of prayer, or of any other duty. It is as much his duty to pray, as if he were the holiest saint on earth. All that is required of the christian is required of him; and yet he does nothing acceptably. His heart is altogether wrong in the sight of God, and that pollutes all, and brings the sentence of condemnation upon all he does. His sins are increasing continually; nothing but the mere mercy of God keeps him out of hell for a moment; and soon he must be there, unless he submit and consent to be saved on the terms of the Gospel. If, with this truth impressed upon his mind, he cannot be willing to comply with these terms, there is no hope for him. Without this willingness, he cannot be saved, although he should spend his days and his nights too in weeping and supplication. If he still asks how am I to feel this willingness?—We answer, the question involves an absurdity. How is a man, whose body is perishing and dying for the want of nourishment, to feel a desire for that nourishment and a willingness to receive it when it is offered to him? If he says he does not desire it, and will not receive it—that being the only means of preserving his life;—why—he must die. And so we say to the sinner. Here are the bread and the water of life. If you are hungry, eat; if you are thirsty, drink. If you will not, you must die.

#### AN ERROR COMBATTED.

The error I am now combatting, seems to arise from the erroneous supposition, that when the sinner is awakened, and begins to reform his external conduct, and to use the means of grace, his heart is growing better in the sight of God; that he is becoming less and less unworthy; and that by this gradual diminution of his unworthiness, he is making a gradual approximation towards a right state of feeling. Hence the direction—"Continue praying—persevere—you are in a hopeful way—after a while you will obtain religion," &c.

We ought to consider what the Bible says, respecting the state of those, to whom we give this direction. It describes them as being enemies and rebels against God. "We will not have this man to reign over us;" is the language of their hearts. Now there is no medium between hating and loving God. Will he then accept of any services from those, whose hearts he knows are at enmity with him, even while they are most assiduously performing their religious duties? How can they be said to be in a hopeful way, or in the way to obtain religion, while they remain in this state of mind? Is sinning directly against God in their hearts, the way to obtain religion?—Is the indulgence of enmity, the way to come to the exercise of love? Is the indulgence of pride, stubbornness, and rebellion, the way to come to humble submission? There is no medium between these two states of the heart; no more than there is between enmity and love. Then, the sinner is a rebel until he submits.—But, will God accept the service of the knees or of the lips while the heart remains rebellious? Is not submission—implying a cordial acquiescence in the terms of the Gospel—the first point where hope begins, and where God manifests the token of his favor? Why not come to this point, then, immediately, if we must come to it at last, in order to be saved? Ought we not to urge this duty upon the awakened sinner, with all the power of argument, of warning and of entreaty? endeavor to take from under him every prop on which he is resting, that he might fall immediately, as a lost sinner, at the footstool of sovereign mercy, crying—"Lord aave or I perish!" Should we not endeavor to impress it upon his mind, that he is growing worse and worse, and his condition becoming more and more hopeless, notwithstanding all his distress and his prayers, until he comes to this point? and not suffer him if we can help it, to go on toiling and laboring in fruitless attempts to save himself, or to bring God down to any other terms than those he has prescribed in his word. He professes to be going to Christ; and we ought to tell him—Christ is at your right hand, and ready to receive you in a moment, if you are ready to receive Him, with a penitent, willing and obedient heart. But the route you are taking is, at best, a very circuitous one, and there are a thousand probabilities that, in your wanderings, you will lose your impressions, or settle down on a formal profession, and so never come to Christ.—Therefore, accept of His invitation, and "come, for all things are now ready."

From the same.

### THE IMPORTANCE OF CORRECT DOCTRINAL KNOWLEDGE IN TIMES OF REVIVAL.

The importance of a correct knowledge of the fundamental doctrines of the Bible grows, in part at least, out of the fact that doctrines are full of practical tendencies. Never do the evils of incorrect doctrine stand out more preminently than in times of revival. I think I have evidence before me sufficient to conclude, that at such seasons many, who are even awakened to make the important inquiry, make shipwreck of their serious impressions, by means of false instructions, growing out of wrong apprehensions of some of the fundamental truths of the Bible. This subject was suggested to my mind, at this time, by an article in the New England Christian Herald, a Methodist paper, which, the editor informs his readers, was written by a Congregationalist. The writer undertakes to give some account of a Methodist camp-meeting which he attended a short time since, the particulars of which are not a little interesting.—The part of his communication which attracted my attention is as follows:

"On a certain morning fifty presented themselves at the altar, eighteen of whom entertained hopes that their sins were pardoned during the meeting, and twelve wanderers returned. The rest were waiting for salvation."

Among those who were affected by the reviving influence of the Holy Spirit, on this occasion, the writer names three distinct classes of persons. The first class were *hopeful* subjects of Divine grace.—The second class were "*wanderers returned.*" The third class "were waiting for salvation."

The first distinction here made I suppose I understand; but of the second and third I can form no definite ideas. "Wanderers returned" I should call Christians, as I should also those who "were waiting for salvation." It is evident, however, from what follows, that the writer does not regard the two last classes as belonging to the regenerate. I conclude that although a Congregationalist, he did, in this case at least, adopt the views of some of his Methodist brethren. By "wanderers returned," and "waiters for salvation," I suppose he intended to use terms equivalent to "sincere seekers" or "mourning souls," terms in common use among our Methodist brethren, and terms too, fraught with mischief to the souls of awakened sinners. To represent sinners, at any period previous to their conversion, as wanderers returned, waiting for salvation, sincere seekers, mourning souls, &c. is to mistake their character entirely. Until regenerated, sinners, however anxious they may be, are the enemies of Christ. They are not seeking after Christ; but the reverse is true—Christ is seeking after them. They are not waiting for salvation in penitence, but Christ is waiting to be gracious to them the *first moment* they are willing to accept of mercy on the terms of the Gospel. Sinners are not mourners, unless it be they mourn that they must either give up their sins or perish. They certainly do not mourn over their sins, in the exercise of penitence, before their conversion; for their penitence would be proof positive that they were already converted. No doubt those who use this language desire to aid in promoting the salvation of sinners, but, by mistake, they are, in the use of such terms, taking the sinner's part against God. By a fair inference, if the sinner is a sincere seeker, and mourning over his sins, and having returned from his wanderings, stands waiting for salvation, the difficulty or the reason of the delay is on the part of God, and the sinner is rather to be pitied than to be blamed. Without the fear of proof to the contrary, either from the word of God, or matters of fact, I boldly allege that sinners however much awakened, or in whatever stage of awakening, every moment wax worse and worse, until their conversion.—They cannot be pardoned without regeneration; and their guilt was never so great at any moment of their lives as at the moment previous to their conversion. God is neither pleased with, nor accepts of any service at the hands of the sinner because he is pleased with it, until he is *regenerated*, until *he gives his heart to God.* I do most sincerely wish that those who are in the habit of using these terms in respect to awakened unconverted sinners, whether belonging to the Methodist or Congregational connexion, would either abandon them, or come forward and prove the propriety of using them. AN OBSERVER.


*Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12. 42tf

E. PECK & CO. have for sale a very general assortment of Works in the various Departments of Literature—Also, an extensive variety of School Books and Stationary, all of which are offered at reduced prices. Oct. 12. 42-6w

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice.
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830.

*HARTFORD FIRE INSURANCE CO., And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the abovementioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.
Terms made known at the School room.
Rochester, Oct. 8, 1830. 41 tf

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises. HOSEA PRATT.
Brighton, April 16, 1830. tf-36

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

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

THE copartnership existing between the subscribers expires this day, by its own limitation. We return thanks to our customers for their liberal patronage, and solicit those whose accounts or notes are now due, to call and settle without delay. Settlement may be made with either of the subscribers. ISAAC PRESTON,
REUBEN M'CREERY.
Rochester, 14th Sept. 1830. 38tf

I DESIGN to continue the business of BOOT and SHOE-MAKING, at the old stand, No. 50, Carroll st. and to keep on hand a small assortment of good work, which I shall sell low for Cash. ISAAC PRESTON.
Rochester, 14th Sept. 1830. 39 tf

SALT. 500 Bbls. Salt, in fine order, just rec'd and for sale at $1,44, by HILL & FEET.
Sept. 1830. 38tf

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.
East Rochester North st. one door north of Main st.
Aug 27, 1830 3m 36



## CLINTON HOUSE,

EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House Utica has become the lessee of this splendid establishment. Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 26 6m


DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 23d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county, executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty nine cents being due thereon at this date.—Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL.
Whittlesey & Mumford, Att'ys. Assignee.

*To exonerate from Imprisonment.*

Creditors of Oshea Wilder, of Gates Monroe County Insolvent Notice first published August 26th 1830, creditors to appear before Hon. Moses Chapin Esq. First Judge of Monroe County courts of the state of New York, at his office in Rochester, on the eighth day of November next, at 10 o'clock in the forenoon. 10w

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331.75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (in reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 29th day of January next, at two o'clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS.
6m 33 Assignee.

STATE OF NEW-YORK, }
SECRETARY'S OFFICE. }
*Albany, July 22, 1830.*

SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d, and 3d days of November next, a Governor, and Lieutenant-Governor are to be elected.

And also, that a Senator is to be chosen in the Eighth Senate District, in the place of George H. Boughton, whose term of service expires on the last day of December next.

And also that a vacancy exists in the said Eighth Senate District, occasioned by the death of Moses Hayden, whose term of office will expire on the last day of December, 1832. A. C. FLAGG,
*Secretary of State.*
*To the Sheriff of the County of Monroe.*

N. B. Representatives to Congress, and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

☞ Proprietors of the different public newspapers in this county, will please to publish this notice once in each week, until after the election, and forward their bills to the undersigned.
JAMES K. LIVINGSTON, *Sheriff.*


SEPTEMBER, 1830.

*ROCHESTER CASH STORE.*

**HILL & FEET,**

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

## Canal Transportation.

HUDSON & ERIE LINE.

**ALLEN, TIBBITS & CO.**

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superior style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED.

in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester,*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego,*
BUTLER, M'DONOUGH, & Co. *Utica,*
J. H. HOOKER, } *Troy*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, } *Counties Ship*
P. HART, JR. } *New-York.*
April 9th, 1830. 15tf

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# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, NOVEMBER, 12 1830. | VOLUME IV. NO. 46.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

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*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

THOUGHTS ON REVIVALS.
By Rev. W. C. Walton.
FALSE CHARITY.

In giving directions to awakened sinners, we are sometimes led into error, by a species of false charity, thinking, that as they are now under so much religious concern, their hearts are not so wicked as the *Bible represents* the hearts of all unconverted persons to be. The direction to which I am now objecting, goes upon the assumption, that they are not so wicked.—"You must repent—but whether you repent immediately or not, you must use the means of grace." This is giving the sinner quarters where God does not design he should have any. From enemies and rebels, He accepts of nothing but unconditional submission. He will make no compromise. Repent or perish, is the only condition.—But he is now under conviction, and he has many tender feelings, and sheds a great many tears. Does not this lessen his enmity, and will it not, by using the means of grace, be gradually softened down and changed into love?—If this be admitted, we must conclude, that when the Apostle characterizes the impenitent as "haters of God," he only meant, that they hate an erroneous idea of God, and not his true character. Is this a sin? Is it not our duty to hate every false representation of Jehovah's character?

Doubtless the Apostle meant what his words plainly express, that sinners hate the true character of God. The reason why this hatred is not universally felt, is, that they have a wrong view of God.—They regard Him as a kind Father, Benefactor, &c.—leaving out of view his holiness, his justice, his sovereignty. It is against these attributes, that the enmity of the sinner's heart is directed. The light of conviction then, which brings them into view, so far from lessening his enmity, increases it; and it continues to increase, to the very last moment, before the rebel is subdued.—It is true, therefore, to say, that the convicted, as well as the careless sinner, is waxing worse and worse, and that his sins are increasing continually, in a most tremendous ratio, if there be any sin in hating God, and in that pride and stubbornness of the heart, which refuses to submit to the terms of the Gospel. This truth ought to be thundered in his ears, until he is made to feel it. Of course, we ought not to give him any encouragement to continue in this state for a moment, or to hope he is improving his condition, or lessening the difficulties in the way of his salvation, by his prayers, or any thing else he does. Nay, verily, these difficulties are augmenting, and he is receding farther and farther from that state of mind to which he is required to come. There is, therefore, but one way of safety for him; and that is immediate repentance. He must change his mind—cease from being a rebel—submit unreservedly and unconditionally; and while he confesses he deserves condemnation, give himself up to Christ, to be saved on the terms of the Gospel.—When the awakened sinner is pressed with these requirements, and no hope is held out to him on any other conditions; it will soon discover to him the desperate wickedness of his heart; for he will feel that he is opposed to these requirements, and think it hard that God will accept of nothing he does, without a compliance with them.—When his distress is very great, he would be willing to give any thing he possesses, to obtain peace and safety; he would perform any external service—travel on a pilgrimage, or, say his prayers as often as you please. But this duty of unconditional and immediate submission to a sovereign God, freely acknowledging that God is right, and that himself is wrong; that there is not a particle of merit in any thing he ever did; that he can lay God under no obligations to save him; that he must rely entirely upon Christ for salvation—be "willing and obedient"—against all this, his heart rises and rebels, even when his understanding is convinced that there is no hope for him on any other ground. Here he is at his wits' end; in the very dilemma in which it is the design, of both the law and the gospel, to make him feel that he is placed, in order to impress fully upon his mind, the awful conviction that he is lost. This, and nothing but this, will bring him to Christ, and make him willing to be saved on any terms.

EVIL TENDENCY OF FALSE DIRECTIONS.

The directions which are often given to awakened sinners, have a very different tendency. In the first place, they tend to lessen the conviction of guilt, while a great deal is said about danger. Here is a person in distress; we dislike to increase it, by telling him, his heart is rebellious against God, and unwilling to comply with the terms of the Gospel; and that *that* is the cause of his distress. He tries to believe that he is mourning for sin and repenting, when, if the terms of reconciliation were clearly stated to him, his heart would revolt at them. Well; we do not call in question the sincerity of his mourning; we say nothing to him about his unwillingness, and thereby leave him under the impression that he is willing. He thinks that God's time has not yet come, and we do not rectify this dangerous mistake. We tell him persevere in using the means of grace; although you have not yet obtained relief, you will obtain it; implying that God will hear his prayers and accept him, without any change on his, that is, the sinner's part; for if we mean that, before he can calculate on finding relief and acceptance, the change must take place in him, why do we not tell him so distinctly? and then he will know what he has to do, and where the blame must lie, until it is accomplished. Having received the above direction, the sinner's mind is soothed, and he thinks he is now in a hopeful way. He feels none of the guilt of unwillingness resting upon his conscience, for he thinks he is willing, that he has done all he can do, and now he must wait for God, to do what remains to be done; not considering that God commands him to do this very thing, and lays upon him all the guilt of not having done it. "Repent," that is, change your mind. "Make you a new heart and a new spirit; for why will ye die."

It is easy to see that such defective directions tend to lessen the convictions of an awakened sinner, and ultimately lead him to entertain many hard thoughts of God, upon whom he is disposed to lay the blame of his not having religion, instead of laying the blame on his own soul.—This counteracts the work of the Holy Spirit, the object of which is in the first place to convince of sin, and make the sinner feel that he is lost.

The efforts of many seem to be employed to prevent the sinner from coming to this conviction. As soon as he is a little distressed, they strive to soothe his mind, instead of co-operating with the Holy Spirit in convincing him that his heart is just as wicked, and his condition just as bad, as the bible describes it to be; and then urging him to immediate submission, which would be likely to convince him that he is in the dilemma above described.

MEANS OF DEFERRING CONVERSION.

In the second place, these directions tend to prolong the period of conviction and distress, even in those cases where it ultimately issues in saving conversion.—this is so obvious, from remarks already made, that I need not here dwell upon it. But the worst of all is, that many after waiting sufficiently long, as they think, for the work of the Spirit, make a profession of religion before they have experienced it; concluding, that as they have been very diligent in the use of means, and, at times, had some tenderness of feeling, that perhaps the Spirit has performed this mysterious operation gradually and imperceptibly; that probably they have experienced the change, and ought now to go on in the same way they have begun, and are glad to obtain peace of mind on terms which involve comparatively, so little sacrifice of the feelings of a proud rebellious heart. I am awfully afraid that thousands are resting upon this sort of religious experience, or upon something equally dangerous. The conduct of many furnishes too much evidence of the fact. If they had been thoroughly convinced of sin; if they had, under this conviction, realized that they were justly condemned and lost sinners, and from that awful condition been snatched by the hand of mercy; all this would have made an impression upon their hearts which they could never forget; they would have felt themselves under infinite obligations; their daily inquiry would have been, "Lord, what wilt thou have me to do?" and, they would have thought, that they could never do enough for the glory of Him who had done so much for them. They would have been ready for every good work. To please and glorify God, and to do good to their fellow men, would have been the ruling passion. If all professors of religion were of this description, the cause of Christ would not languish as it does; churches would be built where they are wanted; and those that have been built would be paid for; ministers and missionaries would be supported; the funds of Bible, Education, and other societies, would be replenished; revivals would be common, and perhaps continue without intermission; the Millennium would soon commence; and the kingdoms of this world would soon become the kingdoms of our God and of his Christ.

DANGEROUS PROFESSING RELIGION WITHOUT A CHANGE OF HEART.

But when persons are brought into the church without having seen and felt their true character and condition as lost sinners; and without a corresponding sense of infinite obligation for redeeming mercy; and without any other kind of love to Christ than that which arises from the hope that he will save them;—why, their object is in a great degree accomplished when they get into the church. They now have much more peace of mind than they formerly had; they hope they are Christians, and, of course, that they are safe. As to the cause of Christ, they feel little or no concern about it. They have other objects of attention and solicitude, vastly more important in their estimation. They may indeed contribute something to support the show of religion; they may decorate their churches, and discover much zeal for their party, and for the mere externals of religion;—all this cherishes their false hopes; they think themselves and wish others to think them very pious. Some contribute a little, grudgingly, to support the gospel, because, if they were to do absolutely nothing, they could neither believe themselves, nor make others believe them to be Christians. A regard to consistency, and to their own reputation, is their leading motive; and even that has very little influence with some. But to do good, simply with a view to please God, or to benefit their fellow men; to make a really disinterested sacrifice for the cause of Christ; and to stand in readiness to make such sacrifices whenever the Providence of God shall demand them;—they will not do it. So far from making such efforts and contributions with the cheerfulness and zeal of one who loves Christ, and who takes a lively interest in his cause, they will often get out of temper when solicited to aid benevolent and pious objects. One is tempted to think, that it would be a great relief to them if something would occur to put a final stop to all the efforts that are making to Christianise the world, that there might be no further demands upon their purses for assistance in carrying on this great work. They could then enjoy their selfish pleasures and pursuits as well, and sleep as quietly, while the world around them would be going to destruction, as if all were certainly on their way to heaven. MEN and BRETHREN! Does not this state of things call for a reformation? Do we not need ministers like John the Baptist, and Martin Luther, to go from "Dan to Beersheba," and "preach repentance for the remission of sins," to professors of religion? If we were able to draw accurately the line of demarkation between those who love Christ, and whose hearts are really devoted to his cause; and those who are resting upon a false religious experience, or upon no religious experience at all, the prospect would astonish and overwhelm us. The multitude whom Satan is leading to destruction under the cloak of a Christian profession would startle every beholder. "We are not ignorant of his devices;—and we know he would as soon take sinners to hell in the character of professors of religion, as in any other character. Since, therefore, he cannot put down the truth entirely, it is his interest and his policy to mingle with it as much error as he can; and he knows that errors on such subjects as those discussed in the foregoing pages, are peculiarly favorable to his designs. Wrong directions to awakened sinners are as likely to issue in their eternal overthrow, as any means he could employ. They lead—it is to be feared—in thousands of instances, to the indulgence of false hopes, and the assumption of a mere "form of godliness." It is on this account that I have been so particular in stating and maintaining, what appear to me to be the only safe and scriptural directions. I am well aware, however, that there are many who do not stand in need of any information which I could give them on this subject. But there are many others, who, perhaps, may be aided in forming correct views, by the statement contained in the preceding narrative and remarks. Even one additional ray of light on subjects so vitally important, will doubtless be welcomed by those who love and rejoice in the truth.

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EARLY PIETY.

The marked and honorable distinction which God has placed on early piety, strikingly shows, how peculiarly acceptable it is to him. He has made few, except those converted in early life, instruments of advancing, to any considerable degree, his glory upon earth. Late converts have generally crept, as it were, singly into heaven; while many converted young, have been employed by God, to lead their friends, their children, or many others of their fellow creatures to the abodes of bliss. As by early piety, the young peculiarly honor God, so he condescends to return, peculiarly to honor them. Run over the list of names, which God has so honorably distinguished in his word, and observe many were converted while young. If we come to latter times, still God seems almost invariably to have acted the same rule, and seldom to have conferred distinguished honor, except on early piety.—Baxter and Owen, Doddridge and Watts, Wesley and Whitfield, Hervey, and Buchanan, and hundreds more that were in their day employed to lead thousands to heaven, were all converted young. Almost if not quite every missionary now publishing the gospel in heathen lands, sought God in days of youth. When God, my young friend, has thus distinguished youthful religion, while he has set such honor upon it, would you neglect it? Would you delay to seek it? Rather, rather, I beseech you, yield yourself a living sacrifice to him, who says, "They that seek me early shall find me."—*Pike's Persuasiveness to Early Piety.*

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INTERCESSON FOR MINISTERS.

"Mr. afterwards Dr. Stephen West, had entered the ministry, and settled in Stockbridge, while yet a stranger to experimental religion. Like other learned men, who are trusting to their own righteousness, he had labored to accommodate his theology and his preaching to his own standard of personal religion. Two pious females, members of his church, who had often lamented their want of spiritual instruction and benefit from the ministry of their pastor, at length agreed to meet, once a week, to pray for him. Amidst many discouragements, they continued their united supplications for their pastor to the Hearer and Answerer of prayer; but, as they afterward remarked, they were never both discouraged at the same time. On leaving the house of God, one would say, 'We have had no food to-day.' The other's answer was usually in words of encouragement: 'God is able to do for us all that we ask; let us continue our meetings for prayer.'—At length their prayers were heard; there was a sudden and remarkable change in the preaching of their pastor. They met as usual at the close of worship. 'What is this?' said one. 'God is the hearer of prayer,' answered the other. The means by which this change was effected remain to be retailed. Mr. West and Mr. Hopkins were in the habit of meeting frequently, for the purpose of discussing their different views of divine truth. At those meetings, it was Mr. Hopkins' practice to allow Mr. West to state his views and to exhaust his arguments, before attempting a reply; and then, in the kindest and clearest manner, to show their repugnance to the word of God. On one of these interviews, Mr. West, who had been walking the room in great agitation, turned to Mr. Hopkins, and said, 'Only reconcile divine sovereignty with man's free agency, and I will give up my sentiments and embrace yours.' 'And cannot *you* reconcile them, Mr. West?'—'No,' said he, 'I cannot.' 'Well,' said Dr. Hopkins, with great mildness and sincerity, 'I have to your conviction proved that God is a Sovereign; and you are conscious that man is a free agent; now, therefore, if you cannot reconcile God's sovereignty with man's free agency, you *must* be damned.' Nor was the appeal in vain. The words, 'I must reconcile divine sovereignty with man's agency, or be damned,' continued day and night to dwell upon his mind. Conviction that he was a stranger to godliness, and a blind leader of the blind, fastened upon him. With great fearfulness and misgivings of heart, he continued to preach; but he preached practically, and according to that view of divine truth which then occupied his own mind; and although to himself the way appeard dark, it was that sermon which he first preached after his mind was awakened, which filled the hearts of those praying females with gratitude and joy. So true it is, that the experience of Christians is a common experience; that although in the case of Mr. West, all was, in his own view, darkness, yet he could not preach according to the views of truth which he then entertained, without carrying conviction to the pious mind that a great and essential change had commenced in his heart."—*Life of Hopkins.*

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From the Missionary Herald.

NORTH WEST COAST.

*Extracts from the Report of an Exploring Tour on the North-West Coast.*

The tour of which some account is now to be given, was undertaken by Mr. Green in pursuance of instructions from the Prudential Committee, and has been referred to repeatedly in this work. The difficulties he had to encounter in obtaining precise and authentic information, must often have been very great; but they appear always to have been met with an active and persevering spirit of research; and the care of Providence in shielding him from harm while on the barbarous coast, is to be gratefully acknowledged.

The voyage was performed in the barque Volunteer, captain Charles Taylor, and commenced on Friday, Feb. 13, 1829.

On the 10th of March, the snow-clad hills of the North-West Coast were distinctly seen. The next day we cast anchor in Norfolk Sound, latitude 57° north, longitude 136° 10′ west. Here I began my inquiries, with the earnest desire that I might be instrumental of awakening in the bosom of wandering savages a solicitude for Christian instruction, which should never sleep till the glorious gospel of the blessed God should cheer them with its life-giving efficacy.

From Norfolk Sound Capt. Taylor coasted, for the purpose of trade, as far south as the 53d° north lat. Between these extremes we visited ten tribes of Indians, remaining a few days at each port, and repeated our visit several times during the season. Wherever it appeared safe, I went on shore. I improved every opportunity to learn the native character, and from gentlemen trading on the coast and from the Indians themselves I endeavored, as far as possible, to ascertain whatever in their character and prospects would interest the Christian public, while I labored to the extent of my ability to show them their necessitous circumstances, and the inestimable value of Christian instruction.

In giving the results of my observations and inquiries, I shall briefly describe the country, state the number of inhabitants, speak of their language and physical condition, of their government and religion, of the influence of foreigners, and of the intercourse which I have had with them during the season.

*Description of the Country.*

*New Archangel*, the Russian settlement, is situated at the bottom of a deep bay, which affords an excellent harbor for ships. The settlement is defended by a fort built on a considerable eminence. This, with the house of the governor, stores, shops, and dwelling-houses, has, at a little distance, a commercial appearance. A nearer inspection is unfavorable to the beauty of the place, as the buildings are all of hewn logs, plastered and painted. The fort, however, is sufficiently strong for the defence of the place. The Sitka Indians have built their village under the guns of the fort, so that the Russians can easily defend themselves from their depredations, while they can afford protection to this tribe from the attacks of their enemies.

The country in the neighborhood of the settlement is exceedingly unpromising in its appearance; nor does it much improve on acquaintance. The lands will produce the common vegetables. Grass also will grow, but on account of frequent rains it is cured with great difficulty. This is true of all this part of the coast. There is no back country capable of producing the necessaries of life. The land is cold and broken, heavily timbered with spruce and hemlock, and uniformly rises from near the shore into lofty mountains covered with snow the most of the year. The weather is disagreeable, never excessively cold, but almost uniformly wet. The southeast wind prevails. The past season, with the exception of three weeks in July, this wind has blown nine days in ten, and, for the most part, has been accompanied with rain. Timber and water may be obtained in any quantities. Sea and wild fowl are plenty. There is, also, an abundance of fish of various kinds and an excellent quality, but I believe it may safely be affirmed, that this will never be a country for land speculation. While furs may be obtained, the love of gain will prompt the merchant to send hither his goods; but when these shall become exhausted, nothing but Christian philanthropy will induce any man to visit these dreary shores.

*Queen Charlotte's Island* furnishes an exception to these remarks. This is the garden of this part of the coast. Compared with other land in the neighborhood, it is a level, fruitful delightful country.—From Point Rose, the north-east part of the island, to a place called Skidegass, a distance of more than forty miles, there is not a single hill of any importance. I did not go on shore, but the land appears to be warm, and produces potatoes of a most excellent quality. This Island, I doubt not, would yield vegetables of any kind that can be expected north of 52°. The weather is said to be finer than at any other place in the vicinity. The island might doubtless furnish sustenance for a numerous population.

*Number of Inhabitants.*

This is a subject on which it is difficult to obtain satisfactory information. The Indians can only compare one tribe with another. They lead a wandering life, have their summer residence and their winter villages; so that it would be difficult to make a calculation from actual observation. I have taken much pains to ascertain their probable number. According to a calculation made at my request by several American gentlemen trading on the coast, I think the number included in all the tribes between the 57° and 53° parallels of latitude, does not exceed 15,000. Of these there may be, who speak the Sitka language, 6,500, Nass, 5,500, Queen Charlotte's Island, 3,000; total 15,000.

These tribes reside near the sea. They occupy King George the IIId's, Prince of Wales', and Pitt's Archipelagoes. The Nass Indians live on the continent. Several of these tribes traffic with the Indians in the interior. These they represent to be numerous, though I could learn but little respecting the interior country, or its inhabitants. The Indians, whom I have visited, monopolize the trade with foreigners, being able with their superior implements of war to prevent other tribes from visiting the shore.

The Indians on the coast are without doubt decreasing. This they readily admit, and this the concurrent opinion of all who have been acquainted with them for a few years. Some 30 or 40 years since, the small pox made great ravages among them. This disease they call *Tom Dyer*, as some suppose from a sailor of this name who introduced it, though it is probable it came across the continent. Many of their old men recollect, and they say, that it almost desolated their country. I cannot learn that any general sickness has been prevalent since that time, but their vices are fast hastening them to ruin.—Their wars are frequent and bloody; intemperance is infusing into their life-blood her secret but deadly poison; infanticide is common; and unless a redeeming agency is exerted upon them, they will soon become extinct.

*Their Language.*

The Indians on this part of the coast are divided into numerous petty tribes. In speaking of them I have classed them into three grand divisions. The Sitka, the Nass, and the Skidegass or the Queen Charlotte's Island Indians. Each of these divisions has a distinct language. At Nass, I have seen a native of Queen Charlotte's Island, and have witnessed his want of a medium through which to communicate his ideas. Each of these languages is gutteral. The Sitka I think is peculiarly soft and musical. The Nass to my ear is harsh and disagreeable. Traders have uniformly chosen the Queen Charlotte's Island language as a medium of intercourse with the natives of different tribes, and this ship dialect is now tolerably well understood by all who do business with foreigners. Soon after my arrival on the coast I obtained the words in common use, and with the assistance of several intelligent natives, I increased my vocabulary as I had opportunity. I thus obtained nearly 700 words of the Queen Charlotte's Island language. Though my object was rather to acquire enough of their language to communicate a few ideas, than to obtain a correct knowledge of it, yet I did not entirely neglect the latter. In the ship dialect there is no distinction of mood and tense, nor is there any uniformity in the structure of sentences. Such a distinction and uniformity the Indians are careful to preserve.

Mr. G. gives a short vocabulary of words from these several languages, and then proceeds:

I need not say, that my stay on the coast has been too short, and my intercourse with particular tribes too slight, to make much progress in the investigation of their language. Whether there is any analogy between these languages, & if so how strong it is, must be determined by some future philologist, who, with greater skill, shall possess more ample means to pursue such an investigation.

*Appearance and Condition of the Indians.*

The Indians on the North-West Coast are of rather more than middling size, of well built, athletic frames, of a light copper color, with high cheek bones, and their hair black and straight. The dress of the men commonly consists of a blanket merely, though a garment made in English style, and sometimes nearly an entire suit, is occasionally worn. The women dress more decently, having generally a kind of loose gown, over which they throw their blanket. Both men and women wear ornaments in their ears and noses, and fasten beads and other trinkets around their necks and ancles. They are all fond of painting, and when they have materials they exhibit no small degree of *skill* in deforming their faces. When they cannot obtain foreign paint, they apply a composition of native earth and soot. But that which renders them objects of admiration among themselves, and of ridicule to all who visit them, is the *Steetgar* or wooden lip, of the females. It is difficult to conceive how so absurd an appendage should be regarded as an ornament. This operation is as follows. The under-lip is perforated near the centre, and a brass wire of the size of a knitting needle, with a head to secure it from falling, is inserted. This continually corrodes the flesh till the orifice becomes sufficiently large to admit a piece of wood, which being larger at the extremities than in the middle, retains its place till the incision becomes of sufficient size to receive the regular *steetgar*. This is of an oval form, and resembles a small oval dish, concave on both sides, with a groove along the middle of the outside edge to receive the divided lip. At first the steetgar is small, but being continually succeeded by larger ones, it becomes at length of an enormous size—say three inches long, one and three-fourths of an inch broad, and half an inch thick. The blood nearly forsakes the lip, and the speech, as well as the appearance of the face, is greatly affected. It can easily be removed, but in this situation I could never persuade one of the women to show her face.

In their persons and habitations they are intolerably slovenly. They seem, for the most part, to have a mortal aversion to the external application of water. With their long hair filled with fish-oil, and sometimes decorated with feathers, their faces daubed with dirt and paint, and their blanket, which they wear unwashed till covered with filth and vermin, they present to the eye an affecting exhibition of degradation. Their habitations are generally wretched hovels, without doors, windows, floor, or chimney; and their domestic arrangements correspond to their dress and external appearance. They occasionally build a decent house, and erect before it a mast or log of wood of great size carved and painted fantastically. At the opening of a house of this kind, the owner makes a feast, to which he invites his friends and the principal men of the tribe. The guests on such occasions eat and drink to satiety; and after dancing to the music of their rude drum, they receive presents of slaves, blankets, skins, &c., and retire. This ceremony costs a man no small share of his property; but it confers upon him great honor, which, to a North-West Indian, is an equivalent. On such occasions a slave is sometimes killed, at other times liberated. These tribes are more industrious, I believe, than most savages. The men hunt, take their fish, build their houses, and furnish them with domestic furniture. The women assist in curing their winter provisions, make their own garments, and, from a kind of grass, manufacture hats of a good quality. Formerly, from the wool of the mountain sheep they wrought blankets and other garments, coarse indeed, but durable and curious.—Nor are they destitute of ingenuity. This they exhibit in the construction of their war canoes, in the carving of busts, in the manufacturing of hats and baskets, spoons, knives, pails, and other dishes, curious stone pipes, masks, and other curiosities.—Considering how few mechanical implements they possess, these indicate no inconsiderable skill.

Polygamy extensively prevails. Every man may have as many wives as he chooses to support. Shebasha, a chief of a tribe, of that name, is said to have no less than ten wives. Many have two and three. The influence which this practice has upon domestic happiness may easily be conceived, though I have not had opportunity to learn the precise extent of it. Their women are treated with more deference than they are among most heathen nations. They are generally consulted by their husbands, when engaged in trade. When the husband is intoxicated, the wife, if sober, subjects him to her authority; and in case of resistance, I have seen her beat him unmercifully. They seem peculiarly fond of their children,—infanticide prevailing to the contrary notwithstanding. This shocking practice, I scarcely need say, is confined to the unmarried.

Slaves are considerably numerous, and

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Historic Newspapers Collection



are in high demand. They are obtained of tribes farther south, and are objects of frequent barter. They do all the drudgery, and though they seem to live in common with their owners, yet they are an unhappy class of beings. Their life is at the disposal of their masters, and at the death of a chief, one or more of his slaves is uniformly sacrificed. These Indians are much addicted to gambling. They employ sticks six or eight inches long, and nearly an inch in circumference. These they paint with different colors, shuffle, and conceal in their garments, or in a kind of soft material made of the bark of the cedar, and in their games they frequently stake all their property.

*Government.*

To every tribe there are several chiefs, but their authority is rather nominal than real. Formerly it is said to have been much greater than at present. In war they take the lead; at other times all authority is disregarded. These men possess a kind of independence, which scorns every thing like restraint. The Indians on Queen Charlotte's Island say, "We are all chiefs." They have nothing like laws. Every man has influence in proportion to his property, and his property is generally proportioned to his strength. Physical force governs. Poverty they consider disgraceful. He who has strength and skill enough to obtain property will aequire influence, and he who has sufficient influence to gather around him a class of warriors, is to all intents a chief. He neither fears nor submits to any man.

EFFECT OF CHRISTIAN KINDNESS.

The following account of the effect of Christian kindness upon an Indian who had been an avowed enemy of religion, is from a letter from Dr. Palmer, who is residing at present among the Cherokees of the Arkansas. We copy it from the Missionary Herald of the present month.—*New-York Observer.*

In some cases, I have gone to visit the sick when I was not called for, knowing the people to be strongly attached to their ancient mode of conjuration, or prejudiced against all white people, and particularly missionaries. While the epidemic before spoken of was most alarming, I providentially heard of its violent attack upon a Cherokee woman, wife of a full blood Cherokee, and a known enemy of the missionaries and of the Christian religion. He is a man of some property, reputation and influence among his people. Knowing his prejudices, Mrs. Palmer and myself had taken frequent opportunities to call upon him and show ourselves friendly. It was Sabbath morning when I heard of his wife's sickness, and as there were several others in the neighborhood attacked at the same time, I concluded to omit public worship. Accordingly I took my interpreter, and spent the day in visiting the sick, who had not sent for me. When we came to this man's dwelling, I found him waiting on his wife with despair depicted in his countenance. She was so prostrated by only a few hours operation of this dreadful malady, that she could not be raised up in the bed without fainting. I said, "my friend, I heard of your wife's sickness, and have come to see her; and if you wish it, I will try to help her; it may be I can help her." He said he was glad I came, and would be thankful if I would do something for his wife, for he despaired of her recovery. I applied the usual remedies for two or three days, when she had so far recovered as to be able to walk about. Upon a subsequent call at his door, he appeared glad to see me, and would have me get down and go in, and his wife set food before me with an appearance of great pleasure. Now, thought I, the way is open to interweave with our conversation some religious remarks. But before the thoughts were matured, he directed the interpreter to say to me, "I believe if you had not come to visit my wife when she was sick, that she would now have been in her grave." As he said this, tears flowed freely down his cheeks. I told him I was thankful if God had made me the instrument of saving her life. "Within a few days," continued he, "I have been thinking much about your business. I see you travelling often night and day, in all kinds of weather, to visit the sick. I go to your house and see a large family of children, not your own, whom you labor to instruct, and on every Sabbath I hear of your preaching to our people the word of God.—From this time you may look upon me as your friend. I have been at your meetings once or twice, and have heard a little of the word of God, and what I have heard is good. I will now listen to it, and on every Sabbath when it is practicable, my family and myself will be present at the place of worship." I said I was glad to hear him talk so; that Mrs. P. and myself had come into this distant country for the sole purpose of doing him and his people good; that we loved them, and therefore labored for them cheerfully; and that we wished to see them happy in this life, but especially we wished to teach them the way of salvation, so that they might be happy in death, and happy in the world to come. I told him I hoped he would hear more of God and the way of salvation. This man afterwards insisted upon giving me a very lovely little boy of his, about two years old. While attending upon his wife, I observed he was much attached to this child, and I told him pleasantly he must give him to me, and I would make a doctor of him. He said with a smile he would. I thought no more of it; but since then he has brought him, and formally given him up, and I have ventured to receive him. This is but one instance among many of the favorable influence of the medical practice among this people. Conjurers in this neighborhood and their incantations have generally, it may be said, gone into disrepute, even with the full blood Cherokees.

From the New York Spectator.

GREAT MEETING AT MASONIC HALL.

The call of a public meeting upon the Indian Question, was nobly sustained last evening. The portals of the hall were crowded at an early hour; and in a few moments after the doors were opened, from twent-five hundred to three thousand people, embracing as respectable an assemblage of citizens as we ever beheld, were collected for the occasion. At 7 o' clock the meeting was called to order by Hiram Ketchum, Esq. and the venerable Col. TRUMBULL was called to the chair by acclamation. PETER SHARPE, Esq. and Mr. H. KETCHUM were appointed Secretaries. The notice pursuant to which the meeting was convened, was then read, whereupon MATTHEW C. PATTERSON, Esq. rose and addressed the meeting for about an hour with distinguished ability, feeling and eloquence. After the opening of his address, Mr. P. sketched rapidly, but in a very spirited and lucid manner, the history of this subject, during the colonial government, under the old articles of confederacy, and subsequently under the constitution down to the year 1827, when for the first time, the claim to the soil and sovereignty of the Cherokee country was asserted by Georgian rapacity. He quoted from public records to show that the cabinets of Washington, Adams, Jefferson, and their successors, down to the period of the elevation of the present Chief Magistrate, fully recognized the Indian tribes as independent sovereignties, deriving the title to their lands directly from the Almighty himself, and of course possessing a stronger and better title to their remaining circumscribed territories than the whites themselves. The eloquent language of Jefferson was cited upon this subject.—The speaker then took up the late law of Congress, together with the barbarous enactments of Georgia, which the former was designed to sustain, and after comparing their provisions, and showing the inevitable effort of the one in sustaining the other, dwelt for a time with deep and indignant and eloquent feeling upon the unexampled cruelty of these measures—surpassing all Roman tyranny, or even the conduct of the British towards the nations in the East Indies, or to the poor Acadians, or that of the powers of Europe in the dismemberment of Poland. The speaker was listened to upon all these points with the most profound attention. Coming next to the immediate object of the meeting—the conduct of our members of Congress during the last session, Mr. P. animadverted in terms equally strong and respectful, upon Messrs. Cambreleng and Verplanck, for their dereliction of duty to their constituents, when the meeting last year assembled upon this great question, in this hall, was stigmatized by a Georgian member, as "a grog shop assemblage." For Mr. Cambreleng, he said some excuse might be found—that it was a law of our nature, that our attachments and affections should rally round the place which gave us birth—that bred in the southern country, it was natural that his feelings should accord with its wishes and its interests—that we could no more expect him to be absolved from this absolute necessity than the northern man from the constant recollection of his own country and its morals and institutions. From Mr. G. C. Verplanck, a native of this city, he said he had hoped better things. It was but recently that with his pen this gentleman had eloquently paid his tribute to the statesman whose memory is hallowed among us all, and who espoused the cause of the poor Indians. Yet when the insult above spoken of was committed, Mr. Verplanck was silent: and when the *party* vote was taken, he voted for the measure of oppression and tyranny, which, if carried into effect, will bring down the judicial vengeance of Providence. After speaking of the gentlemen, born on the American soil, who had thus disappointed the honest hope of all the lovers of justice, he spoke of Mr. Campbell P. White, a native of Ireland. On the struggles of the oppressed people of that glorious land for their freedom, all the lovers of liberty have looked with the deepest interest; and this country has been the place of refuge for the exiles of Erin. Flying from persecution at home, it was expected that *they* of all men would be the last to advocate oppression in the country of their adoption. But in this instance too we have experienced a most melancholy disappointment.

The remarks of the speaker upon the spiritless conduct of these gentlemen, were received with the most rapturous and universal plaudits. After a very beautiful peroration, P. read the following series of resolutions, in the conclusion of which he contended that all other questions were less than vanity when contrasted with the magnitude of this, and closed with the quotation—"Cursed be he that possesses himself of the field of the fatherless, and of him that has no helper." He then submitted the following resolutions:—

Resolved, That the Tribes of South Western Indians are qualified sovereignties, in alliance with and under the protection of the United States, by express treaties: that they are competent to treat and contract as states, and having a perfect and absolute title to the soil, and entire power and authority to make laws and ordinancies for their own internal government and regulation; that such sovereignty has been recognized from the settlement of this country until within a very recent period; that the right of Indians to their own lands was always acknowledged during our colonial existence, and has been openly and distinctly confirmed by more than two hundred treaties made with them by the United States; that Congress on innumerable occasions, the Father of his country, and the author of the declaration of independence, all concurred in a sentiment equally conformable to the just rights of the Indians and the dictates of justice and humanity.

Resolved, That we have witnessed with intense pain and mortification, the recent attempts, to wrest by force, from their lawful proprietors, the Indian Lands within the states of the Union, by laws unprecedented in their provisions, delusive as to their proposed object, and unconstitutional, and unjust in their character; that we have witnessed with alarm, the official communications of Government to the Indians by which the attempt of the States to extend the jurisdiction over them, is directly sanctioned: that the General Government in thus lending its influence to those pretensions, has abandoned the sound and humane maxims of every preceding administration, and given just ground of offence to every advocate of humanity, and preservation of the faith of treaties.

Resolved, That inasmuch as the General Government have, by the terms of fifteen treaties, "solemnly guarantied to the Cherokee nation all their lands" not previously ceded; that inasmuch as by their treaty between the Cherokees and the United States, of July, 1817, it is stated that with a view to the establishment of fixed laws, and a regular government, the Cherokees ceded certain of their lands, the United States guarantied the remainder from the intrusion of the whites; that any attempt to take these lands from the Cherokees without their free consent, is a violation of the faith of treaties, a dishonor to our republican institutions, and an example of national perfidy not equalled in the annals of history.

Resolved, That the votes of the Hon. Gullan C. Verplanck, and Campbell P. White on the bill providing for an exchange of lands with the Indians, are, in our opinion, not in accordance with the sentiments of their constituents, and we ascribe them rather to a blind zeal for party, than a comprehensive view of our duties and obligations to the Indians, and a deep sentiment of the national dishonor which will inevitably fall on the breach of solemn treaty stipulations.

Resolved, therefore, That the present Representatives are entitled to our support, as conscientious men, at the present election, and that we will give our suffrages to Aloniram Chandler, Abm. R. Lawrence, and Thos. R. Smith, their views on this important subject being in entire conformity with those of this meeting.

Resolved, That the project of removing 75,000 Indians beyond the Mississippi, exclusive of its injustice and inhumanity, is novel in its character, unnecessary, because we already possess more than 200,000,000 of unsold public lands, and a prodigal waste of public treasure committed to their disbursement.

Resolved, That the right of petition is one of the safeguards of liberty, and when reproach and contumely is cast upon the petitioners by the body whom they address, that right is violated, and that liberty so far jeopardized, that we repel with indignation a recent attempt in Congress to stigmatize a respectable body of citizens lately convened in this place, as an infringement of our privileges; unworthy of the occasion on which it was made, and highly affrontful to those to whom it was applied; and that the conduct of our Representatives, the Hon. C. C. Cambreleng and Gulian C. Verplanck, (whatever might have been their private sentiments on the bill before the House) in not promptly repelling the offensive aspersion, was spiritless and inconsistent with the independence of the representative character, and a disregard to their constituents.

Resolved, That the thanks of this meeting be presented to those members of Congress from this State, who opposed the bill for an exchange of Indian lands, and the sinister measures connected with it, for their firmness and zeal, in support of the national honor, and the cause of humanity.

On motion, it was resolved, That the proceedings of the meeting be signed by the Chairman and Secretaries, and published in the daily papers.

JOHN TRUMBULL, Ch'n.

PETER SHARPE, } Secretaries.
HIRAM KETCHUM, }

It is not to be denied, though we are ashamed of poor human nature to be obliged to record the fact, that the efforts of the two scrub morning papers, and the Fanny Wright paper called the Sentinel, to produce such a disturbance as might end in a riot, were so successful as to interrupt the proceedings of the meeting, and prevent its being addressed by two of the most able and eloquent gentlemen of the bar of this state.

*Expedition to Liberia.*—The ship Carolinian, chartered by the Colonization Society, sailed last week from Norfolk, with the Colonial Agent, Dr. Mechlin, one or two missionaries, and more than one hundred emigrants from Maryland, Virginia, and North Carolina. Many of these emigrants were slaves manumitted for the special pupose of colonization in Africa, and in one instance, a most benevolent lady actually incurred a heavy debt in ransoming the husbands of two of her servants, that they might be permitted to accompany them. The number of colored persons assembled at Norfolk for the purpose of embarking in the Carolinian, was considerably greater than the ship could accomodate, so that it will be necessary for the managers to despatch another vessel with as little delay as possible.—*Amer. Spec.*

*Good news from Vermont.*—A correspondent writes from Rutland county as follows:—There are very favorable appearances in a number of towns in this county. In one, more than fifty; in another, about twenty; and in others a less number have obtained hopes of having experienced the great change which is unto life.—*N. Y. Evangelist.*

*Grand Temperance Movement.*—The county commissioners, at a late meeting in Taunton, Mass. "refused to lend their sanction to the establishment or permanency" of licensed grog shops. The applications for retailing, after all that could be said in their favor, were rejected.

*Bible in Ceylon.—Interesting from India.* Mr. Clough, a Methodist missionary in this place, in a letter of the 9th of Feb., gives a most interesting account of the demand for the scriptures. He says they cannot be bound half fast enough to meet the calls of the natives for the word of God. An edition of 6000 copies has been lately printed, but it is said to look small when compared with the demand. A thousand Singhalese readers, he says, are educated annually; and to each one a Testament is given on leaving school, which is highly valued. In this way the holy oracles are read in a thousand native cottages, which never could have had entrance except through the medium of the schools.—*B. Reg.*

*Persia.*—The labors of Martin and Wolff at Shiraz have exerted some influence.—The Ashugh Arief, a Mahomedan sect who have great influence over the lower orders, pay little regard to the laws of the Prophet, and are eagerly seeking to become acquainted with other religions.—They frequently devote themselves to the reading of the New-Testament. They find diffieulty in understanding the Old Testament, which is in the Arabic language, and "burn with a fervent desire of having a Persian version." Mr. Martyrus M. David, a respectable Armenian at Shiraz, has applied to the Calcutta Bible Association to assist in furnishing one.—*Vt. Chronicle.*

## ROCHESTER:
## FRIDAY, NOVEMBER 12, 1830.

THE REVIVAL.

The Revival of Religion in this village continues, and sinners are daily converted. We have never known a revival more general among all classes and ages than this. Children, in great numbers, appear to have understood the promise, "they that seek me early shall find me," and by the grace of God, are able to plead it before a mercy seat.—The youth, and those who are preparing for, and those who have just entered upon, the great theatre of life—the student, the mechanic, the professional man and the politician,—those who were seeking for and those who were in the possession of office and worldly honors, have been arrested by the Spirit of God, and a new song has been put into their mouths. The moralist has had his coat of mail pierced by the arrows of the Almighty—the caviler has been driven from his refuges of lies and led to take refuge in the blood of Christ.

It would be obviously improper to speak of individual cases, and yet we can hardly persuade ourselves not to notice particular instances in which the power of the Spirit has, by its transforming influences, brought a persecuting Saul to fall at the foot of the cross and cry out "Lord, what wilt thou have me to do?"—while the Gallios have been made to tremble and submit. Philosophy, falsely so called, has found that there is true philosophy in the Scriptures, philosophy in that code of morals which Infinite Wisdom has given to man—philosophy in saving the soul—philosophy in the Cross of Christ—in humble submission to Infinite power guided by infinite love.

We have said that all classes participated in the the blessings of this revival. This is true, but were we to mention any one description of persons as having shared in it more largely than another, it would be young heads of families. Of these great numbers have arranged themselves on the Lord's side. We can say too—and facts will abundantly warrant us in saying it—that we have never known as large a proportion of men of wealth, talents and influence—those who move in the highest circles of society—brought to submit to the Gospel terms of salvation, and to lay all at the feet of the Saviour. They are those who are in the prime of life, and vigor of manhood. From them the church has a right to expect much. As the experience of all ages most lamentably bear witness to the truth of the declaration that "not many wise, not many mighty or noble are called," so when they *are* made the subjects of renewing grace, we expect that their talents and wealth and influence, will be exerted with at least as much zeal and efficiency in the service of God as they have hitherto been in the service of the world.

There is however one fact which we cannot but notice—we leave it for others to draw their own inference—it is, that we have not known more than one person during this revival, whose locks were marked by the frost of age, whom the Spirit of God appears to have called to attend to the salvation of the soul.

Children indeed are pressing into the kingdom, while, as we have already stated, those who have rejected a Saviour to advanced age; who have thro' life, been waiting for a more "convenient season" appear to be presuming, with as much confidence as ever, upon the forbearance of God, and are apparently as far from making up their minds to serve him now, when the lamp of life is flickering in its socket, as when flattered by youth and health and vigor, to trust that to-morrow would be as this day, and much more abundant. The encouragement afforded for perseverance in the Sabbath School cause, from the fruits of this revival, is such as to tinge the cheek of the most sanguine with a blush at the weakness of their faith. A great number of the children of the Sabbath Schools give us reason to hope that they are the children of God.

Of the number of hopeful conversions in the village, we could not, were we disposed, speak definitely. We have not in fact heard a number mentioned—Christians have more important business on hand. Thousands for whom Christ died are yet in the broad road. To endeavor to save *them* is a more suitable employment for Christians than to count the number who have already fled to the ark of safety. And let none of our Christian friends in the churches in this region, imagine that we do not need their prayers.—God is still in the midst of us, waiting to do even greater things than we have yet witnessed, in answer to the prayers of his children. Our places of worship are every week becoming more and more crowded, or rather a greater number *assemble* to hear the Gospel, but many are unable to find any place within hearing of the voice of the preacher. We still hear of revivals springing up in places in this part of the state which have been marked by barrenness and spiritual desolation.

It is worthy of notice too, that in repeated instances within our own knowledge, which is very limited (from a pressure of business and sickness in our family,) those who have come here from mere curiosity from neighboring towns, to spend a few days and to hear and see some new thing, have been arrested by the Spirit of God, and have returned to their friends to tell them what Christ has done for their souls.

GREAT FIRE.

At half past 2 o'clock on Wednesday morning last, the extensive Tannery of Mr. Jacob Graves, on water-street, a few rods north of the bridge on Main-street, was discovered to be on fire. Every effort was made to save the building, but it was too late. A considerable quantity of leather & hides (although but a small proportion of the great quantity contained in the building), was saved. This is altogether the greatest loss ever sustained by a fire in Rochester. That our readers may have some idea of the amount of business done in this establishment, its value and consequent extent of the loss, not only to Mr. Graves but to the village and this section of country, we have from Mr. G. in a few moments conversation, while the fire was still burning, obtained the following facts:—The building was of stone, 100 by 60 feet, five stories high. There was in the *upper story* 100 sides sole leather, 200 harness, 150 large kip, 500 calf skins, 100 Spanish hides. There were in one of the stories 450 cords of bark. There were also 80 bark vats, nearly all of which were filled with hides. At the time of writing this the immense mass of burning bark covers these vats to the depth of a number of feet;—whether any part of the hides will be saved cannot be known for some three or four days—of course the amount of loss cannot now be ascertained, but if nothing is saved from them, Mr. G's loss will be from $27,000 to $30,000—Seven thousand five hundred dollars only of which is covered by insurance. Few men have, by their industry, enterprise and honorable dealing, secured to themselves a larger share of public confidence than Mr. G.

How the fire was communicated is left to conjecture. It is not attributed to design.

TEMPERANCE AMONG GAMBLERS.

We have *authority* for saying that a company of men who have for years been in the habit of meeting and spending their evenings at the card table, and who as uniformly drained a number of bottles of ardent spirits in the course of a *set* since the cold water societies have been in operation, occasionally resort to their old amusement, but that the landlord invariably has to remove his decanters at their breaking up, without a stopper having been drawn.

What a pity their abstinence should not have extended a step further!!!

*Spain.*—The King of Spain in order to avert a threatened revolt, and to check the progress of revolutionary principles, has agreed to grant to his subjects a constitution.—There are to be two chambers, one of Peers and the other of Deputies. The Royal Militia is to be called Citizen Militia. The people of Spain are too ignorant and corrupt—too completely under the influence of catholic bigotry and fanaticism—too ignorant of the Bible, of its purifying doctrines, to either know how to appreciate, or to maintain a free government, yet we cannot see that they can loose any thing by a change.

FOREIGN NEWS.

We give very copious extracts this week, relating to the great movements which have taken place in Europe. Since the change of the French dynasty and the establishment of a new order of things in France, the smaller states on the continent, appear to have caught the spirit of civil liberty, & the people every where manifest an impatience of the control of regal authority.—Revolt has succeeded revolt, & revolution has followed revolution, until the Governments have been shaken to their centre. The crisis is one of immense interest, and we have no doubt our readers will be satisfied with our devoting so large a share of our columns, to the details of these important events. The spirit of freedom is struggling to break the fetters of despotism, and Americans feel a deep interest in the contest and a sympathy for those who are contending for the prize which their fathers won and which they transmitted to their posterity—the right of self government.

A correspondent who left with us an Obituary Notice of a relative, will, we are confident, on reflection, be gratified and thank us for withholding it from the public. It certainly will not answer the end for which it was designed—will neither honor the dead or benefit, or even gratify, the living. It needs much correction. The writer is abundantly able to do it. He must have written under the influence of strong feeling and in great haste. We do in this case as we would have others do to us.

For the Rochester Observer.

ALARM, DANGER, CHURCH & STATE.

Infidels, look to your rights—and see what the Christian Spectator says:—"We know nothing in our profession as christian journalists which should hinder us from sitting in judgment on the proceedings of Congress, or on the published speeches of any political man whenever we please.

Every citizen has a perfect right to discuss all sorts of public affairs, and though it is the policy of the day to raise the cry of Church and State whenever Christains dare to use their privileges as freemen, we claim and appeal, to the Constitution and to the common sense of the nation in support of the claim that we are not disfranchised—that we have every right and every privilege that we could have if we were *infidels.*"

Now, I think if these *blue-law* folks mean to take thus much upon themselves, then our liberties are in danger. INFIDEL & Co.

REPORTED MAJORITIES.

| | Throop. | | Throop. |
|---|---|---|---|
| Albany | 900 | Columbia | 800 |
| Cortland | 56 | Dutchess | 450 |
| Greene | 800 | Herkimer | 1000 |
| Jefferson | 700 | Kings | 625 |
| Maddison | 100 | Montgomery | 1000 |
| New-York | 2,800 | Otsego | 500 |
| Oneida | 1,100 | Onondaga | 900 |
| Orange | 600 | Oswego | 360 |
| Putnam | 500 | Rensselaer | 1,900 |
| Richmond | 30 | Rockland | 50 |
| Saratoga | 700 | Schenectady | 300 |
| Schoharie | 1000 | Ulster | 1000 |
| Washington | 500 | Westchester | 2000 |
| Yates | | | 100 |
| | Granger. | | Granger. |
| Allegany | 600 | Broome | 700 |
| Cayuga | 134 | Chautauque | 1,432 |
| Chenango | 500 | Erie | 1,515 |
| Genesee | 3,500 | Livingston | 1,831 |
| Monroe | 1,769 | Niagara | 1,350 |
| Ontario | 2,257 | Orleans | 732 |
| Seneca | 300 | Suffolk | 600 |
| Tompkins | 712 | Wayne | 1-1 |

From the Rochester Daily Advertiser.

*Census.*—We received the Marshal's report on Saturday last of the number of inhabitants in our village, and also of the number of inhabitants in the county of Monroe, together with the amount of increase and decrease in the respective towns since the census of 1825. Within our village and suburbs as included in the census of 1827 there are now 10,886 being a slight increase since that time. The increase of inhabitants who have a fixed residence here, and who consider themselves as permanently located here, has been as rapid as was anticipated by our citizens generally. In 1827 there was a large *floating* population in this place gathered from the four quarters of the globe, attracted here in pursuit of adventure, which has mostly left us, and might now be looked for in great part on the canals which are constructing in other states, and in Canada, and in the villages springing up in the "far west." Thus while the amount of population has not varied materially, it has undergone a very considerable change in character, those of a migratory disposition having left us and given place to Mechanics, Artizans, Merchants, &c. &c. of industrious habits, reputable and stationary.

| | | | |
|---|---|---|---|
| 1st Ward | 1765 | 5th do | 1961 |
| 2d do | 2512 | | |
| 3d do | 2619 | | 10,886 |
| 4th do | 2024 | | |

In the country there has been a large increase since 1825, every town having added to its number with one exception that of Perrinton which is reported as having decreased 70.

| | | | |
|---|---|---|---|
| Gates | 7772 | increase | 355 |
| Green | 2564 | | 102 |
| Parma | 2638 | | 72 |
| Clarkson | 3251 | | 80 |
| Ogden | 2401 | | 47 |
| Chili | 2010 | | 18 |
| Wheatland | 2242 | | 58 |
| Riga | 1908 | | 16 |
| Sweeden | 2938 | | 611 |
| Penfield | 4468 | | 351 |
| Brighton | 6190 | | 1815 |
| Pittsford | 1798 | | 40 |
| Henrietta | 2324 | | 179 |
| Mendon | 3082 | | 305 |
| Rush | 2104 | | 173 |
| Perrinton | 2120 | | |
| | | Total inc. | 10700 |
| Total | 49810 | do decrease | 70 |

From the New York Journal of Commerce.

The election of the Ex President Adams to represent the people of Plymouth District, Mass. at the next Congress, is an extraordinary incident in our history.—It is not indeed extraordinary that he should be *elected*, after consenting to be a candidate,—for who would not be proud to be represented in Congress by a man of so much political experience, wisdom and integrity? but the *fact*, that an Ex-President of the United States should become the Representative of a small District in a single State,—this we say is extraordinary, and illustrates in a striking manner the genius of our civil institutions. In some points of view the event has its parallel in the acceptance of Ex-President Monroe, of the humble office of Justice of the Peace: but that being a station which calls for no intermingling of politics, no return to the duties of ordinary legislation,—the present case involves a different principle, and is without a precedent in the history of our country.

*Massachusetts Election.*—Ex-President Adams is elected to Congress from Plymouth District, now represented by Rev. Joseph Richardson, by a large majority.—In ten towns, the vote stood for Adams 1072—all others 211.

## FOREIGN NEWS.

NETHERLANDS.

STILL LATER AND IMPORTANT.

The packet ship Corinthian, Chadwick, from London, arrived this morning. Capt. C. sailed from Portsmouth on the 1st of October. By this arrival the editors of the Commercial Advertiser, have received the London papers to the evening of the 30th of September, with a Portsmouth paper of the 1st of October, together with late Prices Current and Shipping Lists.

It will be seen that the storm of war is gathering with fearful blackness in Europe. Great events are almost hourly transpiring. Revolution succeeds revolution more rapidly than we can publish the accounts. It seems as though the whole frame of society, law, government, every thing, was speedily to be revolved into its original elements. All is chaos and terror.

THE CIVIL WAR IN BELGIUM

There has been a six day's irregular battle in Brussels, at times raging furiously, and ending by the withdrawal of the King's troops, after much blood-shed on both sides, and a vast destruction of property. We have not room for half the details to-day. The troops were withdrawn on the 27th of September—taking up a position at Delghem, but with a view, probably, of falling back upon Antwerp. The accounts of the different parties are somewhat variant; the insurgents claim to have *compelled* the retreat; on the other hand, however, it is maintained, that, "unable to obtain possession of the town by any other means than a bombardment, which would have caused the destruction of that property which it was the professed object of the troops to preserve from threatened pillage by the populace, and the sacrafice of loyal as well as disloyal subjects, Prince Frederick took the only course which was left to him consistently with honor, and the desire to prevent the unnecessary effusion of blood, and withdrew his army to a distance of two leagues from the capital, there to await the decision of the Government as to future operations."

The conduct of the populace proves that they are directed by experienced officers. At their head, in the capacity of Commander-in-Chief, is JUAN VAN HALEN, a Spaniard of Belgic origin, whose sufferings from the Inquisition in Spain, have rendered his name familiar in Europe. It is no longer, therefore, the turbulence of an unrestrained, undisciplined, and inconsiderate mob, but the rebellion of the mass

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Historic Newspapers Collection



organized by men of military talents, and actuated by motives of personal hostility.

The spirit of insurrection is spreading from Brussels down to the coast. The latest news was brought by the *Spitgre* Steam-packet from Ostend, arrived from Dover, and the French packet from Calais. The last account from Brussels was, that the troops have been completely beaten in three several attacks upon Brussels, and were even attacked in turn outside the walls by the Bourgois. Every account gives the slaughter as immense, that one of the King's Aides-de-Camp had been killed, and Prince Frederick wounded in one of the affrays. Numbers of wagons were pressed from all round, the country to bring out the dead, who were thrown together into large holes haistily dug for the purpose. A number of houses it is said, were little better than riddles, and heaps of bodies were lying piled up in the King's Park, for want of time to consign them to the grave.

On Tuesday the 28th, there was a rising of the populace, which all the troops in the garrison of Ostend, ammounting from 1,500 to 2,000 men, marched out of their quarters, assembled in the Grande Palace, and, to a man, laid down their arms. The subsequent details of this most important event are accurately stated by our Dover correspondent.

COMMOTIONS AT GHENT.

The Courier of the 30th of September, in a second edition, gives the following inteligence from *Ghent*.

We are sorry to announce that troubles have broken out in a quarter of the Netherlands which was supposed to be warmly attached to the reigning dynasty. By a letter which has just been received from Ghent, it appears that late on the evening of Thursday last, groups of persons were observed in different parts of the city, and expressions of an inflamatory nature were loudly uttered. At this particular moment, a party of the military had received orders to proceed to the Government, for the purpose of preventing its further publication.

It is stated in the letter, that, to the astonishment of the officer in command of this detatchment, he found in the composing room of the establishment, three Noblemen of influence in the city—one of them holding an important post in the Burgher Guards, and possessing the keys of the city armoury—actively co-operating in bringing out the paper. This interference of the military occasioned great sensation, but the letter having been sent off in haste, no further particulars have reached us. There is great reason to fear that the next accounts will be of a deplorable and momentous kind.

DISTURBANCES IN BERLIN.

There have been disturbances in Berlin, of a more serious character than the official Gazette of the Government was allowed to publish. A letter from Frankfort says:—

"It was not merely an assemblage of journeymen tailors, but a meeting of more than twenty thousand persons, who loudly call for the Constitution promised in 1814. The armed forces recived orders to fire upon the crowd; the troops of the line refused, it is said, to act against their fellow citizens, but the Royal Guards executed the order; 60 individuals were killed or wounded. The crowd, in dispersing, loudly demanded the Constitution. The same letter adds, that new riots had broken out at Hesse Cassel, and that the Elector had been fired at in his carriage; he is said to have been wounded."

FROM FRANCE—IMPORTANT.

Paris papers are to the 27th inst. inclusive. There is a paragraph in the *Temps* of this date, respecting a rumored note to the French government, by some of the great powers of Europe, which, if authentic, is of great interest. It is said that they have requested the concurrence of the French government to the garrisoning the fortresses of the Netherlands with Prussian troops. The reply is stated not to have transpired—but, if we are to believe our correspondent, who is so situated as to be acquainted with the general views of the French cabinet, the intervention of foreign states in the affairs of the Netherlands, will not be submitted to by the French ministry, who are reported to have said, that their views of policy and correctness on this subject would be overall against the national feeling, and that their own safety would be compromised by adopting the principle recommended to them by the Great Powers. We cannot vouch for the authenticity of this report, but in the present state of France it is but too probable.

The latest news from France is contained in a letter dated September 18th, published in the London Courier.

A sitting of the society called Friends of the People, was announced for the previous evening, notwithstanding a resolution which was unanimous had been passed to hold no more meetings. It was presented by the National Guard who refused admission to the members. The position of things in Paris was uneasy. An anticipated rupture among the ministers had broken out, and was partially quieted. The most dangerous question agitated, was the accusation of the Ex-Ministers. It was thought it would now be impossible to save them. It was said the ambassador of Lewis Philippi to the Court of Spain had met with an indifferent reception.

In the Chamber of Deputies on the 28th, the articles of accusation was successively voted by large majorities, impeaching the ministers of high treason. The highest total number of votes was 207.

INSURRECTION IN THE NETHERLANDS.

*From the Journal des Pays Bas of Sunday.*

On the morning of the 22d, Prince Frederick left Anvers with his corps d'armee, on his route to Brussels. About the same time the Brussels Volunteers set out by the gates of Schaerbeck and Louvain, to attack the troops which occupied the position of Ever and Dieghem; some others took the road of Ghent, to encounter the Hussars which were stationed on the height of Zellick. Affairs of advanced posts continued during this day, and the number killed was very considerable.

In the evening the greater number of the volunteers returned. Every body repaired towards the gates, and laboured every where to reinforce the barricadoes. A Proclamation of Prince Frederick published in the *Gazette des Pays Bas*, was spoken of, and the entrance of the troops was momentarily expected. The night, however, passed tranquilly. Towards seven o'clock, M. Ducpetiaux and another person were dispatched to the head-quarters of Prince Frederick to represent to him fully the exact state of things. They could not proceed to the Prince—they were arrested upon arriving at the advanced posts, and in violation of their quality of messengers were transported to Anvers, where they remain in custody.

On Thursday, the 23d, about seven o'clock in the evening, a body of grenadiers and chasseurs appeared before the gates of Schaerbeck and Louvain. The Bourgeois Artillery immediately opened a fire upon them, which was returned by the troops; the discharges continued, and soon the bullets began to fall in the upper part of the town.

The movements of the troops, however, advanced, and they occupied the lines and the walls of the Botanic Garden, and opened their fire upon the people on the Boulevard in front. The staircase of the Observatory was guarded by Volunteers from Liege, whose fires covered the external glacies. At 8 o'clock the gates of Louvain and Schaerbeck were forced and the Dutch troops advanced through the new Rue Royale, the Boulevards, and the Rue Louvain towards the Park. A spirited engagement there took place, as the different columns advanced. The Chasseurs occupied the Rue de Louvain, and the front of the Rue de Orange, and annoyed the inhabitants posted at the barricade of Treurenberg, under whose fire the grenadiers had debouched from the new Rue Royal; many of the latter fell, and their wounded were made prisoners. The Park was at this time occupied by the troops, and they formed there with their artillery. While these were passing in that quarter, some hussars, and a detachment from the infantry division, entered by the gate de Flander, and advanced to the Pig-market, but they were soon forced to retire, and a part of them to abandon their arms and baggage; a good number, among whom was a Colonel, were likewise made prisoners. This attack was, up to this time the only one made upon the lower part of the town, the combat being otherwise concentrated in the higher quarter.

The Park and its neighborhood formed then the principal point of attack. The Bourgeoise artillery were near the Place Royale, and a number of that corps were likewise at the barricade; others were near the staircase of the Bibliotheque, which they abandoned at mid-day. Another post occupied the barricade of the Mountain of the Park; a fourth held itself ready to debouche from the Rue Royale to the Palace de Louvain. The troops had their cannon pointed towards the Place Royale.—From the moment when the staircase of the Bibliotheque was occupied by the grenadiers, the inhabitants were engaged from both sides of the end of the Rue d'Isabelle, in a running fire, which they kept up throughout the day. The Boulevards, from the Schaerbeck gate to that of Namur, belonged also to the troops. Such was pretty nearly the position of both parties on the day of the 23d.

The combat was a continual fire of musketry. The engagement continued till night fall, when the firing ceased little by little, from all points. In their movement through the new Rue Royale and Rue Louvain, the troops took the barrack of the Annonciades; towards evening, there was a rumor, that those which had occupied the Park, offered to evacuate it, provided they were allowed to retire unmolested to their barracks; but the absence of any Chief among the Bourgeoise, rendered this overture unavailing; each party maintained its position; the Volunteers left some sentinals at the borricadesy and the rest retired. Among this population in possession of arms, animated by combat, in the midst of a city without authorities, & abandoned to itself, not a single excess was committed.

Towards the end of the day, flames were seen, for a few minutes, issuing from a house in front of the gate of Schaerbeck, and the barrack of the Annonciades.

The post of the staircase of the Observatory, already spoken of, was surrounded by the troops from the time when they moved upon the Boulevards. The Liegois defended themselves bravely until they had expended all their ammunition. In this extremity, they drew off during the evening, and passing by the wall of the Boulevards, towards the country, they returned on the following evening, after a long detour, and entered the town by the gate of Halle.

However, during the night, many houses were occupied by the troops, as well as the Rue Royale, as towards the Namur Gate.—The fire re-opened at seven o'clock, on the morning of Friday the 24th. The fire of Bourgeoise was very spirited, and they gradually dislodged the Dutch soldiers from the houses in the Rue de Namur, and forced them to take refuge in the Park, the Hotel of Bellevue, that of the Ancien Café of the Emperor, the place Royal, l'Ancien Hotel des Galles, and the corner of the Rue de la Loi. Many houses in the Rue d'Isabelle, in front of the staircase of the Bibliotheque, were filled by volunteers. The States General, the Palace, the houses near the staircase of the Bibliotheque, were in the hands of the Dutch. From all these points, there issued a heavy fire of musketry. In the Park, the soldiers endeavored to cover themselves by trees and among their thick clusters.

One of their pieces of cannon, in Battery on the Boulevard, showered bullets into the interior of the town.

At the Bank, the bullets knocked down a chimney, and penetrated the walls of some of the rooms. L'Etamnet a la vue du Palc received more than a dozen, which pierced and shattered the walls. The hotel of the Duc d'Trsel and the Wood Market were also damaged. Upon the Cantensteen, the house of M. Leggee was struck by a bullet, which carried away a part of the wall of the first floor.—These occurrences excited the most general indignation, and to an extent difficult to describe.

Towards evening many conflagrations burst forth. The most terrible was that of the Manege, which lasted all night. Every thing was there consumed. During the greatest raging of the fire, some soldiers, posted in the houses near the Bibhotheque, fired, it is said, upon the inhabitants who were endeavoring to extinguish the flames.

It was even said that the fire was communicated by shells, as on the previous evening the firing ceased, and the night was tranquil.

On Saturday, the 25th, the combat began anew about seven o'clock in the morning. To the taking of the Park all efforts were then directed. The Volunteers made repeated attacks, and entered many parts of it. As well from the side of the mountain of the Park, as from the Palace Royal, the Brabant flag was borne along to the middle of the Park; but it appeared that the confusion with which these different attacks were made, did not for the moment permit of their being followed up with advantage. The Volunteers were several times obliged to evacuate the Park, and it is even said that by a fatal mistake two troops of citizens fired upon each other. However, the Dutch troops enclosed in the Park were dreadfully fatigued, and they lay down in their positions for rest. Such was the exact state of things yesterday evening; nothing has this day changed it; the troops remained always in the park, and at this moment the fire of the Tiraillours continues.

A superior officer was taken prisoner on Friday morning. Another was subsequently taken: they were both sent to the Artillery barracks, and from thence to L'Amigo.

Hospitals have been established in the Chapels of the Madelaine and St. Anne, and in many other public and private houses. Every where the brave inhabitants are receiving and succoring the wounded. Reinforcements have arrived from all the neighboring towns; and they combat with great ardor, and at once, notwithstanding the fatigue of their previous marches.

By an order of General Wauthier, the soldiers employed in the citadel of Tournay received double rations, as in a campaign.—On the morning of the 21st, the cannoniers instead of continuing their works on the bastions, abandoned their tools and departed.

*Paris, Sept. 27.*

*The following news from Dresden has just been received:—*

Prince Frederick is appointed Regent: Prince Maximilian, his father, has renounced his own right of succession in his favor: the Minister Eisendel is dismissed, order is re-established: the National Guard is increased, but great excesses have been committed, and the public mind is still agitated. The Saxon Minister here has received his credentials to the King of the French. The Austrian recognition was brought last night by a member of the embassy.

*Dresden, Sept. 13.*

"Our Burgher Guards are now recognised every where, and reckon in their ranks the most respectable inhabitants. Yesterday was for Saxony a memorable day. The citizens upon a wish expressed by Prince Frederick, assembled to deliberate on the claim to be submitted to the Government, and the redress of grievances to be demanded. Many changes in the Constitution, the abolition of several oppressive taxes, especially those of the police and excise, a reform in the communal administration, an extension of the right of voting in the Diet, a public account of the administration of towns, and several other points were successfully the subjects of discussion.

"The citizens will continue under arms, and the military will remain outside the town, until an answer has been received upon those remonstrances. The artillery who are upon good terms with the citizens, occupy two gates, whilst all the other posts are in possession of the citizens. The Chasseurs, by order of Prince William, marched out yesterday.—The fair, which takes place annually on the 13th, will not be held. Several of those who were wounded on the 9th inst. have since died. The town is surrounded with troops."

AFFAIRS OF THE NETHRLANDS.

The state of things in the Netherlands is rapidly drawing to a crisis. The government appeares to have resolved upon severe measures, and the result can hardly fail to be a bloody conflict. The King's speech at the opening of the States General, appears to have created a great fermentation in Brussels, and a Paris paper averts that it was burnt in the streets. On the 16th Sept. in consequence of the excitement it occasioned, an assembly of Deputies from the different sections of the city convened, and adderessed a spirited representation to the Representatives from the southern Provinces in the States General at the Hague, which begins thus.

"Gentlemen: The speech from the throne to the States General, far from satisfying and tranquilizing the inhabitants of Brussels, has excited, in the highest degree, popular effervesance and discontent. This speech which was expected with so much anxiety, seems to prove that the government continues to misunderstand its situation in respect to our Provinces, and the necessity of restoring tranquility and confidence by a system of evident frankness and sincerity."

It concludes as follows:

"Let the willingness on your side at least obtain for the country of which you are Representatives, the repose and confidence of which it is so much in need. This salutary object cannot be attained unless you immediately procure from the Throne a tranquilizing and decisive measure, which may immediately restore to the people's mind that tranquility and confidence which are indispensably necessary to trade and manufactures; let the hostile demonstrations with which we are threatened cease; let the troops which come from the north, and which surround us return to their garrisons; tranquility will be restored, and the appearance of civil war, which the government fears to see break out, will vanish of themselves."

"Such are the wishes which we desire to be laid at the foot of the throne. If you cannot obtain these guarantees, which are indispensable in the present crises, we venture to believe, gentlemen, that you will openly refuse to legalize, by your presence at the Hague, the hostile views and acts which would complete the ruin of our country."

*Brussels, Sept.* 18—The city is again plunged in alarm by the sudden return of the Deputies from the Assembly of the States-General, at the Hague. The greatest confusion prevails. It is expected the Kings troops will occupy Brussels either this evening or tomorrow morning their presence is heartily desired. Agitation is at its height, and the Belgian party are said to wish now a return to order. We dread a starving and infuriate mob.—*Courier.*

Brussels, Sept. 19.—For the last hour the drums have been beating to arms, and the tocsin sounding. The advanced posts of the Royal troops are at our gates, and a smart fire of musketry has commenced. The disorder is frightful. The people's minds are exasperated. Six hundred of the Burgher Guard have been disarmed by the populace. Part of these guards have joined the people. Every body is hiding his valuables. The women and children are leaving the city, which is unpaved and barricaded. How will all this end?

FRANKFORT-ON-THE-MAINE, Sept. 16. "Events in Germany, have within the last few weeks, assumed a very serious character. Hitherto the disturbances have arisen only from distinct grievances, each state acting only for itself, without any general combination.—But now, a general and well-founded cause of complaint appears to have united forty of the states in one movement, without which, success would have been imposible. The greater part of Germany has risen against the system pursued by the directors of the Customs, which has deprived the country of that freedom of trade so necessary for the expansion of its resources. The following intelligence will be truly surprising, and which you will not find in the *Austrian Observer*, or any other of the German papers. The people of Vienna have revolted against the Customs; 8,000 men have coalesced in order to release some smugglers who have dared to act in opposition to the will of Prince Metternich. Discontent has begun to show itself at Frankfort. The dearness of bread is the cause, or rather the pretext. One of our Burgomasters was hung in effigy this morning before the Hotel de Ville. May all these events terminate to the advantage of the country, without a repetition of those excesses which attended the first symptoms of insurrection in Germany."

Algires, Sept. 4.—The arrival of General Clausel has inspired every one with confidence. The name of Philip I. is saluted by acclamations which are the frank expression of the feelings of 30,000 French now under arms. The number of men attacked by the dysentry is 1,800.

The commission of the French Chamber of Deputies, appointed to examine into the conduct of the late ministers, have recommended the immediate transmission of capital charges against them to the Chamber of Peers.

St. Petersburgh, Sept. 3. (N. S.)—The Ambassador of the King of the French has had an audience with the Emperor of Russia; therefore it may be considered that Russia has acknowledged the new French government.

London, Sept. 25, (evening.)—Up to the time of our going to press, there had been no arrivals at the foreign office, or elsewhere from Brussels; and we learn from Calais that there had been no intercourse between that town and Brussels for two days. We suspect, therefore, that the troops of the King of the Netherlads were not allowed to enter the city without resistance, and that a serious encounter has taken place between them and the populace.—*Courier.*

A few days since we mentioned the particulars of a Revolution in the Duchy of Brunswick, (an independet state in Lower Saxony,) and that the Duke had taken refuge in England. The London Courier states, that his brother, Prince William, has, with the concurrence of the people of all ranks, assumed the sovereignty in his stead. There is no abdication however, on the part of the runaway Duke.

VERY LATE AND HIGHLY IMPORTANT FROM EUROPE.

The fast sailing ship Erie, Capt. Funk, arrived last night from Havre, whence she sailed on the 10th Oct. By this vessel we have received our regular files of Paris papers to 8th, and Havre to 9th Oct. inclusive. We have translated as copiously as our time and limits would permit, the particulars of the important events that have taken place on the Continent of Europe. Belgium is free! The King of Holland has been forced to acknowledge, that Belgium shall hereafter be an independent state. Prussia has acknowledged Louis Philipe, as the King of the French, and gives assurance that she will not interfere in the affairs of Belgium. Rome and Naples have recognised the new state of affairs in France.—Greece has at last, it is said, found a King in Prince Paul of Wurtenburgh.

NETHERLANDS.

Brussels, Oct. 6.

The Independence of Belgium is declared! The following has just been published:

INDEPENDENCE OF BELGIUM.

The Central Committee taking into consideration, that it is necessary to settle the future state of Belgium, decrees:

Art. 1st. The Provinces of Belgium, violently seperated from Holland, will constitute an independent state.

*Art. 2d.* The Central Committee, shall submit as soon as possible a draught of a Constitution.

*Art. 3d.* A National Congress, in which shall be represented all the interests of the provinces, shall be convoked. It shall be their duty to examine the project of a Belgian Constitution and modify the same as they shall deem proper, and shall cause it to be observed as a definitive Constitution throughout all Belgium.

Brussels, Oct. 4th, 1830. [Signed]
DE POTTER,
CH. ROGIER,
SYLVAIN VANDOWEYER,
Count FELIX DE MERODE.

"A NEW VICTORY.

"Louvain, Sept. 24.

*"Dispatch to M. Baron Vanderlinden D'Hoogvorst, Commander-in-chief of the Bourgeoise Guard of Brussells.*

"At seven o'clock yesterday morning the Dutch attacked Louvain from the side of the gate of Moulines, and discharged several shells, when we advanced to repulse them. At ten o'clock we received the news that a part of the Dutch army of Tongress had set out for Louvain in great force, and with a great many cannons; at about eleven o'clock these troops were, in fact, already before our town, upon which they commenced an immediate attack by a discharge of cannon, and vollies of musketry. We sustained this attack, and our brave inhabitants made a sortie which was attended with complete success; for at 2 o'clock retreat and confusion were in the the Dutch army, which was furiously assailed by our brave patriots, and driven to Trilemont, where their route became a race, owing to the valiant resistance of the people of that town, who would not permit them to retire.—We have made many prisoners, and our loss is trifling.

"Signed by the Commander-in-chief of the citizens of Louvain.

"J. NEEF."

By further accounts we learn from Paris, by our letters of Tuesday evening, that on the 27th the Belgains had attacked and succeded in driving the Dutch troops from the Park in Brussels and the neighborhood, and that the town was free. A letter from Brussels of the 27th says, that the Belgains are every where arming against the Dutch. The fortress of Mons is in the power of Belgain inhabitants, who have attacked Ath, and, assisted by the inhabitants of that place, have made themselves masters of the garrison, who had laid down their arms. The same success has just taken place at Tournay.

Paris, *Tuesday, half past 4 P. M.*

A large caravan, filled inside and out with Belgains, to the number of about 50 persons, is now passing the Post Office, on their road to Brussels. They are singing the Marsallois Hymn; not only the people in the streets, but grenadiers of the National guard on duty at the Post Office, are clapping their hands and cheering them as they pass.

TURKEY.

MASSACRE OF THE ALBANIAN CHIEFS.

*Belgrade, Aug. 27.*

An article under this date states, that the Grand Vizier, having arrived at Bitoglia, and finding that the chance was bad of overcoming the insurgent Albaninns by force, had resource to a perfidious stratagem. He sent messages to all the Albanian chiefs, telling them he had come to listen to their demands, and inviting them to an audience. A great number of them had accordingly set out for Bitoglia, accompanied, by way of precaution, by an escort of 5000 men. The Grand Vizier gave the chiefs an audience, and after hearing their demands, viz. 30,000 purses, or 15,000,000 Turkish piasters, declared, that notwithstanding the embarrassments of the government on account of the late war, he would find means to satisfy them. He only requested that they would remain in the city for a few days, until the arrival of the sums placed in his hands by the Porte, which he said were already on the way. Having thus gained their confidence, he invited them after they had been four days in the town, to witness a review of his troops, about 15,000 strong. They accordingly attended, accompanied by an escort of only 400 men.—After noticing the evolutions for some time, they found themselves suddenly surrounded by the Turkish troops, and *were massacred to the last man.* The remainder of the 5000 who had been left without the city, were next marched against by the Turks, and immediately betook themselves to flight. But as the Grand Vizier had caused the roads to be previously occupied, it is probable that but a very small number of the Albanians escaped the sword.

*Belgrade, Aug. 30.*

The most recent letters from Bitoglia, confirm the account of the massacre of the Albanians, which the Turks had effected by a stratagem. These letters mention among the chiefs who had fallen victims to their imprudence, Schabangega, Astandei, and Keliko Jace, as the most distinguished.

*Brussels, Oct.* 6.—The General Committee of the government of Belgium, expecting that the government of Holland will form Committees at the Hague, composed, among others, of Belgians, formerly members of the States General, to treat on the affairs of Belgium,—

Refers to their decree of 4th Oct. 1830 on the independence of Belgium.

It declares null, and opposed to the independence and security of the State, all acts and transactions, which Belgian or others, not furnished with powers from the provisional government of Belgium, may undertake to pass or conclude.

(Signed as above.)

*Darmstadt, Oct.* 2.—The Gazette of the Grand Duchy publishes the following in a supplement:

We understand that the German Diet in session here has resolved, in order to suppress the insurrection which has broken out in the kingdom of Hanover and other parts of the Electorate of Hesse, and to secure the neighboring States from the incursions of bands of insurgents, to invite the governments of Bavaria, Baden and Nassau, to send bodies of troops to the place mentioned. Those of the Duchy of Nassau are already on the spot.

The Diet has also resolved that there shall be formed a corps of reserve, consisting of 6000 Prussians at Wetzlar, 4000 Wurtemburgians at Hetbronn, and 6000 Bavarians at Brucknan.

*Kingdom of Hanover.*—Serious troubles have broken out in Lineburg and Celle. The people are in insurrection against the privileges of the Nobles, demanding that the King of Hanover should reside in the country, or relinquish the crown to the Duke of Cambridge.

*Vienna, Sept.* 29.—M. de Wessenberg is charged with a special mission at the Court of the Netherlands.

*Paris, Oct.* 9.—A private letter, dated at Brussels on the 6th, says, that 15,000 volunteers, under the command of M. Parent, have marched to disperse the bodies of Royal troops which are found around Malines.

*Brussels, Oct.* 4.—About 800 volunteers, under the command of Col. Moyard, with several pieces of cannon, have left here for Vilvorde, which has been evacuated by the troops.

*Tournay, Oct.* 2.—Yesterday the Brabant flag was hoisted upon our citadel.—The Bourgeois have taken considerable stores of ammunition, which it is proposed to transport immediately to Brussels.

*Brussels, Oct.* 1*st.*—The Dutch have evacuated Bruges, and the fortresses of Ostend and Neuport, without having had to undergo the least insult. By a convention concluded with the Regency, the garrison of Gand have retired to the citadel. The tri-colored flag floats over the city, which is in hands of the Bourgeois.

*Brussels, 29th Sept.*—The Army in its retreat carried fire and pillage in every quarter, murdering the unfortunate peasants hidden in the caves.

The town of Ath, an important fortress has been in possession of the Patriots since yesterday.

At the moment of writing (9 in the morning) eight pieces of cannon and a howitzer, with munitions are entering the town by the gate of Anderleen. The cannoniers who serve these pieces, and who are of the garrison of Ath, enter with them with matches lighted, and commanded by a Major of Artillery. They bring with them 40,000 cartridges and 200 barrels of powder! The people display the most lively enthusiasm.

The people of Ath have made prisoner of the Dutch General, who arrived yesterday to put the town in a state of siege; as well as a Captain of Artillery, who was found in the Garrison. The General will not be set at liberty until M. de Spitaels de Grammont shall have been released.

"News to-day of the capture of Mons by the armed population of the city. The Belgian troops, shut up with the Dutch troops in the fortress, deserted with arms and baggage, and facilitated its capture. It contained 500 cannon, arms and ammunition in great quantity! A capitulation was granted to the Dutch troops.

"The commander in chief of our troops has notified Prince Frederick that he demands Messrs. Ducpetiaux, and Pletinckx in exchange for two superior officers, our prisoners, informing him that if refused, all these shall be shot at nine this morning.

From the New York Journal of Commerce.

*From St. Petersburgh.*—A gentleman just from St. Petersburgh, informs us that the American Minister to the Court of Russia, took his passport on the 1st of September, preparatory to his return to the United States. Whether he would come by way of England, or France, was not determined. The state of his health was very unpromising. All was quiet in St. Petersburgh up to the above mentioned date.

P. S. Since the above was in type, the following letter has been handed us, received by a commercial house in this city:

St. Petersburgh, Sept. 7, 1830.

I put up, in St. Petersburg, at the same house with Mr. Randolph. ***** I understand he will leave in the next Steamboat. Prince Lieven was to have called on him yesterday to take his leave. A thousand strange stories are told of him. ***. St. Petersburg may be certainly called the wonder of the world. A little more than 100 years old, it is beyond all you can imagine for splendor and magnificence. There are now here 30 ships of war at anchor, all ready for sea. Twenty of them are ships of the line.

☞ *PUBLIC MEETING THIS EVENING.* ☜

*A meeting of the citizens of this village disposed to petition Congress to repeal the Law Requiring the opening of Post Offices on the Sabbath, is invited at the Court House this evening at half past six o'clock.*

We issue our paper one day earlier in order to give the hands in the office an opportunity of observing the day of Fasting recommended by the General Assembly.

MARRIED

In Richmond, Ontario co., on Monday morning last, by Rev. Mr. Norton, Mr. Reuben Hickox of Avon, to Miss Lucy Palmes of the former place.

DIED,

At Buffalo on the 23th ult., Mr. Hiram Foster aged 28 years, formerly of Vermont. Mr. Foster was for some time a resident of this village, and very well known and much esteemed by many of our citizens. He embraced religion some years ago, and has ever since been, it is believed one of its most consistent professors. He left this place about a year ago on a journey to New Orleans for the benefit of his health, which had been for several months declining. During the journey, he suffered much from privation and fatigue, and also from the ravages of the disease, which finally terminated his life. He endured all the afflictions which were laid upon him without a murmur, considering them as the necessary correction of his Heavenly Father. As he drew near the grave, his hopes and prospects grew brighter and he viewed the approach of death with calmness and composure and fell asleep without a struggle or a groan. The value of Religion is strikingly illustrated in the case before us, not only in enabling its possessor to bear with fortitude the pain and suffering incident to a protracted disease, but also to look upon death as a messenger sent to release him from his trials and translate his soul to realms of endless bliss in the Paradise of God. *"Let me die the death of the righteous, and let my last end be like his."*

*Letters received since our last.*—I. Elsworth, J. S. Ball, S. Mallory, J. Silsbe, C. Loomis.

ROCHESTER MARKET.

| | | | | | |
|---|---|---|---|---|---|
| Wheat | 85 | Pork, mess, | bbl | $12 |
| Flour | 4,75 | Potatoes, | | 25 |
| Oats | 22 | Butter, | lb | 10 a 12 |
| Corn | 37 | Lard, | do | 6 |
| Beef, fresh | cwt 3,00 | Eggs, | doz. | 10 |
| Pork, do. | " 4,00 | Cider, | bbl. | 1,00 |
| Salt, | 1,50 | | | |

Rochester price of Potashes $110 per ton; Pearls 120.

H. B. PIERPONT & WILLIAM Mc COY, Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.

Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.

Nov. 1st 1830. H. B. PIERPONT & Co.

NEW and Improved Collection of *Church Music.*—Just published, by Mack & Andrus, Ithica, and for sale by E. PECK & Co. Rochester, MUSICAL MONITOR, or NEW YORK COLLECTION OF CHURCH MUSIC: Being a selection of Psalm and Hymn Tunes of the most approved character. Also, Set Pieces, Anthems and Chants, embracing a great variety of style, selected from the works of the most Eminent Composers.—Together with the *Elementary Class Book*, introductory to the Science of Music. By William J. Edson. Sixth edition, corrected, enlarged, and greatly improved.

In the revision and correction of this work, much care has been bestowed by the experienced and scientific editor: and the publishers, on their part, have spared no pains to render it worthy of the public patronage. Modern taste has been consulted; the *genuine* improvements of the day have been adopted, and the selections, whether *new* or *old*, are chaste in style and devotional in character. The Class Book, or elementary part of the work, is designed to teach by proper steps and gradations the elements of vocal science in a systematic manner, somewhat upon the Monitorial plan; and this, (as originally published in former editions,) was the *first* attempt to carry that system into our primary music schools. The publishers, therefore, invite for the entire work the strictest scrutiny, and solicit the patronage of the friends of vocal science; confident that it will be found, as an elementary work for the use of Singing Schools, and as a collection for the use of Musical Societies and Congregations, equal to any work of the class which is now published. 46 6w

CHRISTIAN ALMANAC for 1831 for sale at this Office.

NEW FALL GOODS,

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

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

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

FOR Ladies' Cloaks—*Canloon*, a new article, this day received at the "cheap store" of W. BARRON WILLIAMS. One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

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

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by W. BARRON WILLIAMS, One door south of the Mansion House, Carroll-st. 42tf

CHAMPAIGNE WINES—A few Cases of the most approved brands, for sale by W. BARRON WILLIAMS. One door south of the Mansion House, Carrol street. Oct. 12, 42tf

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

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

Central Library of Rochester and Monroe County
Historic Newspapers Collection



LINES

*Addressed to a Missionary, on his departure from a Christian land—by Montgomery.*

Go, take the wings of morn,
And fly beyond the utmost sea,
Thou shalt not feel thyself forlorn,
Thy God is still with thee;
And where his Spirit bids thee dwell,
There, and there only, thou art well.

Forsake thy father-land,
Kindred, and friends, and pleasant home,
O'er many a rude barbarian strand,
In exile though thou roam,
Walk there with God, and thou shalt find
Double for all thy faith resign'd.

Launch boldly on the surge,
And in a light and fragile bark
Thy path through flood and tempest urge,
Like Noah in the ark—
Then tread, like him, a new world's shore,
Thine altar build, and God adore.

Leave our Jerusalem,
Jehovah's temple and his rest;
Go, where no Sabbath brake on them
Whom pagan gloom oppress'd,
Till bright, though late, around their isles
The gospel-dawn awoke in smiles:

Amidst that dawn from far,
Be thine expected presence shown,
Rise on them like the morning-star,
In glory—not thine own,
And tell them, while they hail the sight,
*Who turn'd thy darkness into light.*

Tell them, his hovering rays
Already gild their ocean's brim,
Ere long o'er heaven and earth to blaze:
Direct all eyes to Him,
The Sun of righteousness, who brings
Mercy and healing on his wings.

Nor thou disdain to teach
To savage hordes, celestial truth—
To infant tongues, thy mother's speech—
Ennobling arts to youth;
Till warriors fling their arms aside,
O'er bloodless fields the plough to guide.

Train them by patient toil,
To rule the waves, subdue the ground,
Enrich themselves with Nature's spoil,
With harvest trophies crown'd;
Till coral reefs 'midst desert seas
Become the true Hesperides.

Thus then in peace depart,
And angels guide thy footsteps; No:
There is a feeling in the heart
That will not let thee go:
Yet, go,—thy spirit stays with me:
Yet, go,—my spirit goes with thee:

Though the wide world between
Our feet conglobe its solid mass;
Though lands and waters intervene,
Which I must never pass:
Though day and night with thee be chang'd,
Seasons revers'd, and clime estrang'd—

Yet one in soul—and one
In faith, and hope, and purpose yet,
God's witness in the heav'ns—yon sun,
Forbid thee to forget
Those from whose eyes the orb retires
When thine his morning beauty fires!

When tropic gloom returns,
Mark what new stars their vigils keep:
How glares the Wolf, the Phœnix burns;
And on a stormless deep
The Ship of heav'n—the patriarch's Dove;
The Emblem of redeeming love."

While these enchant thine eye,
O think how often we have walk'd,
Gaz'd on the glories of *our* sky—
Of higher glories talk'd,
Till our hearts caught a kindling ray,
And burn'd within us by the way.

Those hours, those walks are past!
We part—and ne'er again may meet?
Why are the joys that will not last,
So perishingly sweet?
Farewell! we surely meet again
In life or death: farewell till then!

*Sheffield, March* 18, 1821. J. M.

*The constellation called *Crux* (or the *Crosiers.*)

## CIRCULAR.

*Of the New York State Temp. Society.*

The executive committee of the New York State Temperance Society wish to call the attention of the officers of the county societies to the fact, that it will soon be necessary to make their second annual report. The committee are anxious that full returns should be made by every county in the state, and would suggest to the county societies the propriety of taking early measures to have societies formed in those towns that may yet be without them. The town societies are in *all cases* requested to make their report to the county societies to enable them to report to the state society. There are several counties in the state that the agent of the state society has not yet been able to visit.—Should there be any counties without a county society, the executive committee earnestly request the friends of the cause to lose no time in establishing them, so that in the report, every county may be noticed.

The whole expense of carrying on the operations of the state society, has thus far been defrayed by a few individuals.—The committee have not permitted their agent to ask for funds; but now the objects of the society are well understood and appreciated, and as funds will be necessary to carry on their *future operations*, the committee now feel as if the public generally, and more especially the societies throughout the state, will come forward to their assistance. The committee are impressed with the importance of continuing their efforts with unabated perseverance; but to employ agents, print and distribute reports and other information, will require considerable funds, and they now look with confidence to the friends of the cause for aid. With the view to keep the subject of temperance before the public, the committee would recommend to the reverend the Clergy throughout the state, of all denominations, to address their congregations on this subject; and should they see fit, also to take up collections for the state society. The contributions of the town societies can be sent to the treasurers of the county societies who can remit to T. W. Olcott, Esq. treasurer of the state society, Albany.

The committee inform those persons who now receive the Journal of Humanity from the state society for gratuitous distribution, that the funds of the society will not enable them to continue the paper beyond the year's subscription; but the committee trust that the friends of temperance will follow up the plan of the society, and unite in subscribing for one or more copies of the Journal, or some other paper devoted to the cause, for gratuitous distribution within their respective towns. The committee know of no better plan to promote the great object, than the free circulation of information contained in publications having for their object the suppression of the vice of intemperance.

The officers of county societies are earnestly requested to send their reports to E. C. Delevan, Esq. chairman of the Executive Committee, by the first of January, that they may be in time to be incorporated in the report of the State Society to be made at their anniversary on the third Tuesday (20th) of Jauuary next.

Editors of papers throughout the state are requested to give this circular an insertion.

*Reuben H. Walworth, Henry Trowbridge,*
*Edward C. Delevan, Friend Humphrey,*
*John F. Bacon, Richard V. De Witt,*
*John T. Norton, Archibald Campbell.*

From the Cherokee Phœnix.

The Governor of Georgia has issued his proclamation appointing the 18th day of this month for the meeting of the Legislature. The object which Governor Gilmer assigns, is the regulation of the gold mines—this may be the real motive—but we doubt it. The Milledgeville Recorder says—

"The proceedings of the next Legislature will be interesting to the people.—Measures may be adopted which may have great influence upon the future welfare of the State.—Therefore, the members will have to exercise the utmost caution and prudence in their proceedings, and to give to every measure proposed, much reflection and investigation, before is is finally adopted.

The principal subject upon which the Legislature will have to debate, is the Cherokee controversy. The subject is a delicate one.—In it are involved principle, the rights of the States, a correct construction of the Constitution, and the objects for which the States confederated and formed that Constitution. The Cherokees pretend to absolute sovereignty over the territory they occupy; they will neither sell their lands nor remove to the other side of the Mississippi. These Indians cannot remain where they are; they cannot live under the laws of Georgia, at least a great majority of them. If they are allowed to remain, in a few years the race will be extinct. What will Georgia do? Humanity demands that something should be done to preserve the Cherokees from destruction. The interest of Georgia demands that the Cherokees should remove from the territory they occupy.—Will delay bring about an amicable settlement of differences? We believe not.—The Federal Goverment have tried several times to negotiate with the Cherokees, and failed. General Jackson has failed.—What can Georgia do, in the critical situation of her Indian affairs?—The last law of Congress respecting the Indians, may yet have a salutary effect, though the first attempt made under the provision of the law has failed. We do not approve of coercive measures. Before resorting to them, which must be in the last extremity, it may be good policy to wait till the Gen. Government has declared that it has exhausted all the means in its power, without recourse to force, to induce the Cherokees to remove.—Our readers must be aware of the prudence and caution the Legislature will have to exercise in the management of this business."—

During the session of Congress, when the Indian bill was under discussion, it was denied by those who advocated the policy of Georgia, that *force* would in any way be employed either by the General or State Governments. To express an honest opinion that Georgia intended to drive the Cherokees off their lands, was a gross libel on the State and indignantly spurned as such by her champions. The public had a right to believe (although we did not) the declarations openly made on the floor of Congress. But how stands the case? It is said that the next legislature will survey the Cherokee territory and dispose of it to the people of Georgia by lottery. This is the common talk we hear, and we have it partly confirmed by the editor of the Recorder in the above remarks. That coercive measures are intended to be employed some time or other we believe is evident from the tenor of his language. We can tell those politicians who entertain so much *regard* for the Cherokees and would fain drive them at the *point of the bayonet* in order to save them from *extinction*, that the *last extremity* will have come! Take our word for it, that time will come. The Cherokees are not going to run away, either at the bidding of Georgia or General Jackson, or from the operation of the barbarous laws of the former, or by the insidious influence of the act of Congress. All these the Recorder acknowledges, have already failed—that they would fail, we predicted a long time ago—and we say now that open force alone will drive the Cherokees away, but we cannot say to *where*. If therefore the State of Georgia really intends to use force, she need not wait for the last extremity—let her go to work now—we can bear it as well now as at any other time. We are now well seasoned to her oppressions—we have freely drunk of her bitter cup.

In making these remarks, we do by no means hold in contempt the power of the State—she is powerful, and we are weak. She can soon destroy us if she takes us in hand. We are bound, however, to tell the truth—our readers will not, therefore, consider us out of the way of propriety when we merely tell them that if *Georgia intends to use force, when peaceable means fail, she will have to do it.* We do not say what the Cherokees will do—they have borne a great deal, and they may bear a great deal more.

### MR. BROUGHAM'S SPEECH.

The following extracts are from a speech of Mr. Brougham on the Slavery Question in the British Parliament. It is worthy of notice, that this barbarous treatment of negroes, and persecution of missionaries come from the same men. We ought, perhaps, to rejoice that men who can thus treat the oppressed and unoffending African, do not disgrace the religion of Christ by even treating its Ministers with respect.

It is now six years since I called the attention of Parliament to one of the most grievous outrages that ever was committed since the Carribean Archipelago was peopled with negro slaves—the persecution unto death of a Christian minister, for no other offence than preaching the Gospel of his Master. I was then told, that no such wrong would ever be done again. It was a single case which never could recur: at all events, the discussion in this House, and the universal reprobation called forth, even from those who had not sufficient independence to give their voices for doing justice upon the guilty, would, I was told, effectually secure the freedom of religious worship in future. I was silenced by the majority of votes, but not convinced by such reasons as these. And now I hold in my hand the proof that I was right. It is a statement promulgated by a numerous and respectable body of sincere Christians, with whom I differ both in religious and political opinions, but in whose conduct, if there be any thing which I peculiarly blame, it is their disinclination to deviate from a bad habit of passive obedience, of taking all that is done by men in authority to be right. They seem, however, now to be convinced that they have carried this habit too far, and that the time is come when they can no longer do their duty and hold their peace. The narrative which they have given, confirmed by the conduct of the Government itself, is such as would have filled me with indignation had I read it six years ago; but after the warning voice so loudly raised in the debates upon the missionary Smith's murder, I gaze on it astonished and incredulous. The simple and affecting story is told by Mr. Orton, a blameless and pious minister of the Gospel in Jamaica. He first alludes to the "daring attack made on the mission premises at St. Ann's Bay on Christmas day 1826" (the festival chosen by these friends of the Established Church for celebrating their brotherly love toward another sect.) "The attack," says he, "was by a party of white persons, of the light company of militia, who were stationed at St. Ann's Bay as the Christmas guards. The plan appeared to have been premeditated, and there remains but little doubt that the design was murderous. A great number of balls were fired into the chapel and house, fourteen of which I assisted to extract from various parts of the building; and upon noticing particularly the direction, and measuring the distance from which some of the shots must have been fired, it appeared that Mr. and Mrs. Ratcliffe and their child most narrowly escaped the fatal consequences which were no doubt designed." All attempts to bring these criminals to justice failed, it seems, for want of evidence—a somewhat extraordinary incident in a community calling itself civilized, that so many persons as must have been concerned in it should all have escaped! In the course of the next summer, Mr. Grimsdall, another clergyman of the same persuasion, was arrested twice; the second time, for having preached at a small place called Ocho Rios, in an unlicensed house, although a license had been applied for and refused, contrary to the judgement of the custos and another magistrate. He was flung into a noisome dungeon, "such," says the narrative, "as no person in Great Britain can have any conception of. His constitution, naturally strong, could not sustain the attack; he sunk under the oppression of these persecutors, and the deleterious effects of confinement in a noxious prison; and this devoted servant of God, after a painful sickness of sixteen days, was delivered by death from the farther sufferings projected by his unfeeling persecutors. He died the 15th day of Dec. 1827."

Mr. Whitehouse, too, was a preacher of the Gospel, and consequently an object of persecution. In the summer of 1828, he was seized and carried before a magistrate, accused of having preached without a license, that is, of having a license in one parish and preaching in another. He besought as a favor, to be bound in irons in the market-place, instead of being confined in the cell where his predecessor had been deprived of life. They treated his remonstrances with indifference, said they were resolved to do their duty, professed not to regard what the public might say of them, and added that "whoever might come should be treated in the same manner." He was accordingly flung into the dungeon where Mr. Grimsdall had perished. "I found it," says he, "occupied by an insane black woman. She was removed, but the cell was exceedingly filthy, and the stench unbearable. It was now 8 o'clock in the evening, and the jailor said he "must lock up." I desired that the cell floor might, at least, be swept, which a few friends immediately attended to.—There was no bed provided for me, not even one of straw; and it was not until I had made several requests to the jailor that a few benches from the chapel were allowed to be brought in, on which to make a bed. A large quantity of vinegar, and of strong camphorated rum, were thrown upon the floor and walls for the purpose of counteracting the very disagreeable effluvia which proceeded from the filth with which the place abounded; but this produced but very little effect. The seabreeze had subsided, and the only window from which I could obtain the least air, was just above the place in which all the filth of the premises is deposited."

Mr. Orton received the intelligence of his persecuted brother's affliction, with a request that he would perform his pastoral duty to his congregation. He did so, and was forthwith committed to the same jail. "Of the horrid state of the place," he says, "an idea can scarcely be formed from any representation which can here be made, as common decency forbids the mention of its filthy condition, and of the many unseemly practices which were constantly presented to our notice. The hospital, jail and workhouse, are united: the two former are under one roof, occupying an area of about twenty-five feet by thirty-five. On the ground floor were three apartments. In the condemned cell were two unfortunate creatures awaiting their doom. In an adjoining cell were many negroes confined for petty offences; and in another apartment, on the same floor, forty were crammed together, who had been taken in execution, and were waiting to be driven and sold in the market. This building small and confined, was especially during the night, literally stowed with persons; so that from the number of prisoners, and the extreme filth of the negroes, it was almost insufferable."

Let us but reflect on the sufferings of imprisonment, even in the best jail of our own temperate climate; and let us then add to those the torments of the tropical heats! Think of being inclosed with crowds beyond what the air will supply with the needful nourishment of the lungs, while a fiery sun wheels round the clear sky from morning to night, without the veil of a single cloud to throw a shade between; where all matter passes instantly from life to putrescence, and water itself, under the pestilent ray, becomes the source of every frightful malady! Add the unnatural condition of the inmates, not there for debts or offences of their own, but seized for their owner's default, and awaiting, not the judgement of the law, or their liberation under an insolvent act, but till the market opens, when, like brute beasts, they are to be driven and sold to the highest bidder! In such a dungeon was it that Mr. Orton and his brethren were immured; and when their strength began to sink, and it seemed plain that they must speedily follow their friend to the grave, they were taken before the Chief Justice, who instantly declared the warrant illegal, and their seventeen days' confinemet to have been without the shadow of pretence.

Who then was in the right, six years ago, in the memorable debate upon the persecutions of the missionary Smith?—You, who said enough had been done in broaching the subject, and that religion and her ministers would thenceforward be secure; or I, who warned you, that if my resolutions were rejected, he would not, by many a one, be the last victim? I would to God that the facts did not so plainly prove me to have foretold the truth.

*Sabbath Schools and Politics.*—At a second meeting at Cincinnati, in behalf of Sabbath schools at the West, at which Hon John M'Lean presided, the following sentiments were advanced by D. K. Este, Esq.

"In Sabbath schools, children are taught those great principles of morality and religion, on which the stability of our government is based. A community thoroughly imbued with the principles of the bible, will understand their rights, and understanding them, will know how to defend them. Such a nation cannot be enslaved. They will possess virtue sufficient to prevent internal commotion. In such a community, demagogues, those scourges of republics, will meet with no success. Ignorance is the foster parent of demagogues. Dispell ignorance, and the very term, as a concrete, would cease from our vocabulary. Sabbath school instruction will likewise do away that wretched system of electioneering which now disgraces our country and corrupts our morals. On what is the whole system of electioneering founded, but on the supposed ignorance of the people, which exposes them to the arts of every intriguing aspirant for office?"

Such is the real bearing of Sabbath schools on politics; and such, no doubt, were the views of him, if there ever was such a person, who congratulated an audience that the balance of political power would come into the hands of those who had been educated in Sabbath schools. And such is the effect which demagogues are afraid of, and to prevent which they raise such an outcry against Sabbath schools as dangerous.—*Vt. Chron.*

*New York.*—A special attention to religion has existed for some time in a coloured presbyterian congregation in the city of New York, under the labors of Mr. Wright, a coloured clergyman of good reputation. We learn that not far from 70 have made a profession of their faith in Christ, during this season of refreshing, and that the interest still continues. How happy it is that in the gospel plan of salvation, there is "neither Bactrian nor Sythian, bond nor free." There is no distinction of a worldly character. "Christ is all and in all."—*W. Rec.*

*In Chancery—Before the Chancellor.*

The President, Directors and Company of the Ontario Bank,
vs.
Elisha B. Strong and Dolly G. his wife, James R. Woodbridge & others, Defendants.

By virtue of a decretal order made in the above entitled cause the subscriber will sell at public vendue at the house of Samuel Thrasher, Innkeeper in the town of Brighton in the county of Monroe on the 21st day of December next at two o'clock P. M., the mortgaged premises described in the proceedings in this cause as follows: "All those certain tracts or parcels of land situated lying and being in the town of Brighton, County of Monroe and state of New York, in township number Fourteen, in the seventh range of townships in Phelps and Gorham's purchase, that is to say, lots number one, two, five and six, and so much from the eastern ends of lots number three and four, as is east of a line running southerly and parallel with the west line of said lot number five, from a gate-post standing about twelve feet westerly from the South west corner of the barn on lot Number two, as aforesaid, to the south line of lot number four, together with a barn and other buildings standing thereon, the said premises being included in and forming a part of section 8, laid out and surveyed by Elisha Johnson Esq., in the village of Carthage, *alias* Clyde, in the town of Brighton aforesaid, also the following lots, parcels and tracts of land as laid out and surveyed by said Johnson in said village, to wit, lots number eight to forty one both inclusive in numerical succession, in the said section 8,—the whole number of lots in section X,—the whole number of lots in section R, excepting and reserving therefrom lot number eighteen; the whole number of lots in section V,—the whole number of lots in section U,—lots number twelve and thirteen, and the western half of lots number ten and eleven respectively, in section M,—lots numbers one, two, three, four, five, seven, eight, eleven, twelve and fifteen, the eastern half of lot number nine, the eastern half of the north half of lot number ten, and three fourths of lot number fourteen, lying and being on the south part thereof, all the last described lots and parts of lots lying and being in section Q, so laid out and surveyed in said village as aforesaid,—Also a certain piece or parcel of ground on the Mill Flat so called, in said village, and is the ground whereon the north-eastern, or new Saw Mill, so called, nearest the flouring mill now stands, together with the said saw mill and the furniture thereof, with the privileges of conveying thereto at all times, (otherwise than through and under the old saw mill so called,) a sufficiency of water to use the same to the best advantage, and of using said water for said purpose with full and free liberty at all times of ingress and egress thereto and therefrom, with logs, boards and other lumber, and accustomed privileges,—also the one individual fourth part of forty four acres more or less of land in said village, lying between the top of the eastern bank, and the centre of Genesee river, and a like undivided fourth part of all the lands on and near the bank of said river in said village, which are designated in said Johnson's survey as aforesaid as reservations, comprising mill seats, water privileges, and ship yard, a ware house scite, a promenade and flats, always reserving and excepting from the said fourth part of the tracts of land herein last described as undivided so much thereof as is covered by, or by deed or contract appertains to, the ware houses, rail way and wharf, known by the name of Ward, Clark & Co's. ware house; the ware house rail way and wharf, built by Brainard and Chapman and Kimball, and a coopers shop near the descent of the road leading to the Mill Flat so called, also the flouring mill now owned by Messrs. Strong and Trowbridge, on the said mill flat and the scite thereof, the oil mill recently erected north of the flouring mill of Mr. Horace Hooker, and the scite thereof, the old saw mill so called, and the scite thereof, with the privileges appurtaining thereto, together with so much of the flat and bank as is included by a line beginning at the rack of the mill race or canal, thence running easterly to a stake and stones on the brow of the bank, standing on the west bank of a pine stump that bears easterly from a black oak staddle at the distance of about twenty one feet therefrom, thence southerly along the brow of the bank to the south line of town hip number fourteen aforesaid, thence westerly on said line to a point due south of the dry canal, thence north along the eastern shore of said canal to the place of beginning. In like manner reserving all the mill privileges on Norton's brook, so called, above the great falls thereof,"—or so much thereof as may be necessary to raise the amount due to the complainants and costs. The sale will be made by parcels.

Dated Oct. 27, 1830. WALTER HUBBELL, Master in Chancery.

*Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12. 42tf

E. PECK & CO. have for sale a very general assortment of Works in the various Departments of Literature—Also, an extensive variety of School Books and Stationary, all of which are offered at reduced prices. Oct. 12. 42-6w

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice.

JOSIAH BISSEL Jr.

Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the abovementioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.

January 9, 1829. LEVI WARD Jr.

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.

Terms made known at the School room.

Rochester, Oct. 8, 1830. 41 tf

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises. HOSEA PRATT.

Brighton, April 16, 1830. tf-36

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

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

THE copartnership existing between the subscribers expires this day, by its own limitation. We return thanks to our customers for their liberal patronage, and solicit those whose accounts or notes are now due, to call and settle without delay. Settlement may be made with either of the subscribers. ISAAC PRESTON,
REUBEN M'CREERY.

Rochester, 14th Sept. 1830. 38tf

I DESIGN to continue the business of BOOT and SHOE MAKING, at the old stand, No. 30, Carroll st. and to keep on hand a small assortment of good work, which I shall sell low for Cash. ISAAC PRESTON.

Rochester, 14th Sept. 1830. 39 tf

**FURNITURE,**

OF ALL KINDS, MADE AND SOLD AT THE

**Cabinet Warehouse**

Near the East end of the Bridge Main-st., Rochester. F. STARR.

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.

East Rochester North st. one door north of Main-st.

Aug. 27, 1830. 3m 35.

**CLINTON HOUSE,**

EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House Utica has become the lessee of this splendid establishment Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS; and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 2tf.

SALT. 300 Bbls. Salt, in fine order, just rec'd and for sale at $1,44, by HILL & PEET.

Sept. 1830. 39tf

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 25d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county,) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber (the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date... Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe, and state of New York, known as part of Lot No. eight (8), in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL.

Whittlesey & Mumford, Att'ys. Assignee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York, to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 5 of mortgages, page 121, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (244) reference being herein had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.

JOHN C. NASH, Att'y. STARR NICHOLS, Assignee.

6m 33

SEPTEMBER, 1830.

*ROCHESTER CASH STORE.*

**HILL & PEET,**

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

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

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

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

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

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

**Canal Transportation.**

HUDSON & ERIE LINE.

**ALLEN, TIBBITS & CO.**

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially assigned.

E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester,*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego,*
BUTLER, M'DONOUGH, & Co. *Utica,*
J. H. HOOKER, } *Troy*
ALLEN, TIBBITS, & Co. }
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, } *Coenties Slip,*
P. HART, JR. } *New-York.*

April 9th, 1830. 15tf

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 15. *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.

Rochester, 16 March, 1830

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

May 22, 1830.

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron Ware, and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow-Ware of every description. All kinds of Job work done at the shortest notice.

Rochester, Sept. 6. 36tf

AGENTS FOR THE OBSERVER.

| | | | |
|---|---|---|---|
| Albion, | Noah Ingersoll | Junius, | Rev. J. Merrill |
| Alexander | P. M. | Knowlesville | W. Knowles |
| Alden | J. Freeman | Lodi | Mr. Plumb |
| Attica | G. B. Rich | Lima | O. Gilbert |
| Angelica | S. S. Haight | Livonia | J. Richmond |
| Angell's Corners | A. Angell | Le Roy | A. P. Hascall |
| Buffalo | Alvan Ingersoll | Lockport | Wm. Parsons |
| Barber Hill | J. Barber | Lakeville | Rev. H. Gaige |
| Batavia | Mr. Seaver | Medina | Theophilus Coon |
| Brockport | R. W. Gould | Niagara Falls | Rev. A. Porter |
| Byron | L. Clark | Newark | T. Partrige |
| Bergen | Rev. R. Clapp | Naples | Dr. Fuller |
| Bath | H. W. Rogers | Nunda Valley | S. G. Tyler |
| Canandaigua | Wm. Antis | Orangeburgh | O. Allen |
| Collins | C. Rose | Ogden | Walter Wright |
| Clarkson | Rev. E. Lane | Penn Yan | T. J. Nevins |
| Clarendon | W. H. Dudley | Perry Village | N. Bedford |
| Caledonia | J. R. Clark | Prattsburgh | S. Rice Jun. |
| Cohocton | John Clark | Perry | T. Howard |
| Dunkirk | Dr. Williams | Palmyra | Rev. A. M. Campbell |
| Dansville | Villg S. Shannon | Pittsford | Joshua Lisset |
| East Ridge | S. T. Fairbanks | Richmond | E. Gilbert |
| East Bloomfield | A. Adams | Rushville | C. Loomis |
| East Avon | N. Little | Royalton | Chester Bennett |
| Fowlersville | W. Fowler | Scottsville | O. Filer |
| Franklinville | E. C. Hyde | Seneca Falls | Wm. Wyndenre |
| Griffin's Mills | J. Wadsworth | Sheldon, | E. Baldwin |
| Geneva | A. B. Hall | Vienna | Dr. Bush |
| Gorham | Rev. Mr. Gaylord | Victor | Wm. Bushnell |
| Gaines | E. Foot | W. Bloomfield | G. R. Fitch |
| Genesee | E. N. Buel | Warsaw | Dr. Frank |
| Hunt's Hollow | Rev. P. Smith | Wilson | Dan'l Holmes |
| Holley | A. Hamlin | Westfield | H. Couch |
| Howard | Rev. L. Barrett | West Mendon | J. Dixson jr. |
| Hopewell | Rev. Mr. Flagler | Yates | S. Toppan |

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# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, NOVEMBER 19, 1830. | VOLUME IV. NO. 47.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber,* $2,50 *per ann. in advance.*

*Village subscribers,* $2,50 *in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing,* 2 *dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

Missionary Paper.

## THE FUTURE DESTINIES OF AMERICA, AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION.

The following discussion forms the conclusion of the Annual Report of the Prudential Committee, which was presented to the Board at the 21st Annual Meeting, Oct. 6, 1830, and was read in public, on the evening of the next day. The Board directed that it should be printed; not only as a part of the Report, but in other ways, according to the discretion of the Committee.

*Peculiar moral Characteristics of the present Times.*

Every man of intelligence must be convinced, especially if he be alive to the great moral interests of his fellow creatures, that the character of the times, in which we live, is very peculiar. Observations of this kind have frequently been made heretofore; and yet there are certain distinctive marks of the present period, unlike those of any period that has preceded it. The same elements of character have often been exhibited; but never before, it is believed, in the same striking combinations.

While the power of united effort has been proved, by numerous and successful labors for the accomplishment of good, a most marvellous tendency has been observed in all sorts of evil to coalesce, for the purpose of resisting truth, in all its benign and holy influences. The most heterogeneous materials have been used by the god of this world, in the erection of fortifications for the defence of his empire. The opposition to the Gospel is lively, strenuous and malignant; and shows itself against every attempt to enlarge the limits of the church, and to bring new motives and new hopes to the minds of pagans. Among all the remarkable sights which the men of this generation have beheld, there is nothing more wonderful, than the ease and rapidity with which those forms of wickedness, which have been usually found discordant, have lately been associated together, and on terms of the greatest intimacy. Thus popery and infidelity,—the most abject superstition and the most undisguised blasphemy, stand ready to aid each other, and to engage openly and violently, in the contest with true religion. All the ingredients of malevolence and impiety range themselves against God and his church, with a precision at least equal to that which is observed in chemical affinities. No sooner does an enemy of the truth hoist his colors, than all other enemies of the truth, though fighting under different banners, cheer him, as if by a sympathy not less quick and unerring, than a natural instinct. So prompt and discriminating a union of discordant elements marks a new era in the moral administration of the world. It is accounted for, at least in part, by the increased efficacy and energy of religion. In former times, the power of religion was seen indeed; but it was principally in the holy lives and self-denying labors of a few individuals, or of those who gave the character to a few small communities. The impious and profane seem not, with all their hatred of religion, to have imagined that it could ever become universal. They felt no apprehension that they should ever be put out of countenance for want of companions and abettors.

The case is different now. Christians have, for twenty or thirty years past, distinctly avowed the determination to labor *for the conversion of the world.* They have professed a full belief, that the time is rapidly approaching, when all men will be brought under the influence of the Gospel; when nominally Christian nations will be reformed and purified, that vice, and infidelity, and superstition, and crime, and a merely secular profession of religion, will have disappeared, and been ultimately banished by the power of divine truth operating kindly, but irresistibly, through the medium of correct public opinion, pervading a truly virtuous and pious community. In accordance with this belief, the friends of Christ have put into operation certain principles and causes, which are evidently adapted to change the condition of mankind; and the effects of these causes are already becoming manifest to the world. The principles of the Bible have certainly been gaining influence among men for the last twenty-five years; and the enemies of the Bible can easily see, that, if this living influence should steadily increase, all opposition to it must be at last overwhelmed and utterly destroyed. Hence it is, that they are so ready to combine their exertions, and conspire together as one compact and consolidated body, for the purpose of limiting the progress of genuine Christianity. Wicked men are very willing to praise religion in the abstract, and often to decry superstition; but when the influence of religion comes so near them, as to threaten their peace and self-complacency, unless they change their course of life, and abstain from things heretofore deemed reputable and proper;—against such an influence their hearts rise with a feeling of most determined resistance. In this way is it accounted for, by the most intelligent and observing Christians of Europe and America, that opposition to the Gospel should have recently assumed so malignant an aspect. Every form of idolatry, however cruel, disgusting, and abominable, and however accompanied by the grossest immoralities,—every mode of superstition, however debased, and prostituded to become the minister of sin,—will find apologists in Christian communities. Even the horrid inquisition, with its annual *auto da fe*, and its host of victims would appear quite tolerable to not a few among us, if compared with such a state of feeling in the community, as should call forth a general expression of concern and compassion for any man, who was not upright, conscientious, irreproachable, temperate in all things, serious, prayerful, obviously preparing for heaven, and *looking unto Jesus as the Author and Finisher of his faith.*

If these views of the present state of things are correct, it is obvious that, as the power of religion shall increase, the opposition will likewise increase, at least in an equal proportion; unless God should see fit to restrain the violence, which is so naturally called into existence. That religion is steadily to increase henceforward, there is much reason to hope; perhaps we ought to say, there is abundant reason to believe; that it will ultimately prevail, we are not to doubt for a moment.

*Propriety of looking at the future Condition of our Country.*

While acting in behalf of a large portion of the Christian community in the United States, it will not be deemed improper to direct our thoughts to the future destinies of our country. Such an investigation, if properly conducted, cannot be a useless employment; especially as the success or the want of success, of this institution, and of similar associations for benevolent purposes, will materially affect the future condition, not only of America, but of all mankind. Our exertions may naturally be expected to receive ome impulse from a consideration of thesvast consequences to flow from them.

If an authoritative sanction were necessary to justify our looking forward, and estimating the value of present effort by the results hereafter to be seen, we have many such sanctions in the Bible. The great lawgiver of the ancient dispensation urged the people of Israel, by many most affecting considerations, to bear in mind the influence of their own conduct upon the condition of their posterity. Almost every prophet sounds the trumpet of alarm, and raises its most terrific notes, when calling attention to the fact, that the present conduct of the people was to fix the destiny of generations to come; and our Saviour himself reprehends the dulness of those, who witnessed his ministrations, and yet were not able to discern the signs of the times.

It is not presumption, then, it is not vain curiosity, for us to look forward, and form some opinion of the probable condition of the people of America, and of the bearing which our own example and influence will have upon the future state of our beloved country.

Looking at the present condition of mankind with the light of history alone, there are three suppositions, which may be made, not without some plausibility, in regard to the character of the people of North America, who shall speak the English language, when the whole continent shall be full of inhabitants. The first of these suppositions is, that the proportion then existing between morality and vice, truth and error, honesty and crime, religion and impiety, will be the same, or nearly the same, as at present;—the second, that infidelity and wickedness will prevail, while the friends of God are reduced to a very small number and driven into obscurity; and the third, that religion will pervade the land, in the length of it and the breadth of it, till opposition shall have ceased, and the whole vast community shall wear the aspect, and exemplify the reality, of a nation, or rather a cluster of nations, consecrated to God, the grateful recipients of his bounty, and the honored instruments of conveying his beneficence to other nations, rising to an equal state of glory and happiness.

*The Supposition that the Church and the World are to retain the same relative Power as at present.*

The first of these suppositions is the least plausible of the three; but still it is the one, which most naturally strikes the mind, and it therefore deserves particular consideration. What then will be the condition of this country in future times, if the proportion between religion and irreligion, the church and the world, should remain as it now is?

We are to remember, that the population of the United States has quadrupled within the last fifty years; and if the restraints of religious principle continue to operate with their present degree of force, there is no improbability in supposing, that our population will increase with nearly the same rapidity as at present, till the continent is replenished with people. How short a period is fifty years to the man, who looks back upon it. Most of the members of this Board were born before the commencement of it; and those, who were not, are familiar with the details of its history, as if they were occurrences of yesterday. But, in fifty years to come, (at the close of which period some of our children now in school will sustain a portion of the most responsible offices in the religious and the political world,) our population will have swollen to fifty millions; and, in fifty years more, to two hundred millions.

It has been computed, after a careful estimate of the capabilities of America, that, with the present degree of knowledge, and without any reliance upon future discoveries in agriculture and the arts, this whole continent will sustain at least two thousand millions of inhabitants, in circumstances of comfort. Let it be supposed, then, that, after a hundred years from this time, the population shall be doubled in thirty years, instead of twenty-five. At this rate, the descendants of the present inhabitants of the United States, in one hundred and seventy years from this day, will amount to one thousand millions. If we keep in view the fundamental position, that religious restraints are not to be diminished, this conclusion is in no degree improbable. But the calculations founded on this position will certainly be safe, if the descendants of the present inhabitants of British America be thrown into the scale, and if it be considered that the emigration from Europe to America is constantly and rapidly increasing, and is likely to increase still more rapidly. For obvious reasons, the inhabitants of Spanish America will not increase so fast as the people of the United States. It may be assumed, then, that if the power of religious principle be not weakened among us and our descendants, there will be on this continent, in the year 1880, (when the young children now around our tables and in our schools will not have ceased to take an active part in human affairs,) fifty millions of human beings, speaking the English language; and, in fifty years more, (when some of our grand children will be spectators, if they shall have ceased to be actors,) there will be two hundred millions; and, in seventy years more, one thousand millions. The condition of this amazing mass of human beings must, according to the established laws of the divine government, be more or less affected by the principles and conduct of the present generation. If, according to the supposition, the relative power of religion be not diminished, the diminution will be prevented, with the favor of Heaven, by the strenuous efforts of the friends of God.

Of the twelve millions and a half, who now compose our population, about five millions are men and women; the rest are children or persons in early youth. Of the adults, enlightened charity can hardly go further than to suppose, that one million will include all who are truly pious, and all who live habitually under a sense of personal responsibility to God for their conduct. The remaining four millions, though not under the direct influence of religious considerations, are, to a great extent, restrained by fears respecting the world to come, and by the example, exhortations, and prayers of the religious part of the community. The general influence of their lives, however, is unfavorable to religion; and vast multitudes are vicious and abandoned, diffusing a moral pestilence all around them, perpetrating enormous crimes, eluding human law, or suffering its penalties.

These four millions, who may be comprehended under the general denomination of people of the world, have six millions of children and youth under their direct control, and exposed to their constant example; and the other million of adults, who are habitually influenced by religious considerations, and who, to avoid circumlocution, may be denominated the church, have under their direct control, and subject to the influence of their constant example, a million and a half of children and youth. It is to be observed, that though the restraining influence of the church upon the world is in a high degree salutary, so far as the preservation of order in a free country is concerned, and so far as the tone of general morality is regarded, yet it is at present such as by no means to satisfy the desires of a benevolent mind. The church itself is burdened with many unsound and unprofitable members. There is much jealousy, suspicion, error, bigotry, and much defective morality, too, within its pale. Compared with what ought to be seen, there is little zeal, devotedness, self-denial, and spiritual vigor.

If the proportion between religion and irreligion is to remain the same, the god of this world will number among his followers, in the United States, fifty years hence, no fewer than sixteen millions of adults, having under their direction twenty-four millions of children and youth; while the church, the divided, weak, inefficient church, comprising all who act under a constant sense of religious responsibility, though many of these belong to no regularly organized body of disciples, and many others exhibit no very consistent example;—the church, thus rent and disfigured, will contain but one fourth as many adults, and a proportionate number of children and youth under its direction.

Where one theatre, with its purlieus of vice and infamy, now allures to destruction, four of these noxious seminaries will educate their hundreds and their thousands for a life of profligacy and a hopeless end. Where one jail now raises its horrid and cheerless front, four will vex the eyes of the political economist, and chill the heart of every friend of man. Where a penitentiary now admits a regiment of disarmed malefactors, and confines them in degrading servitude and chains, its wall must be so extended as to receive a little army of felons, who will be prevented by physical force alone from seizing the property, or attacking the lives of peaceable inhabitants. For one printed vehicle of slander and falsehood, of ribaldry and blasphemy, which now dishonors the press, four of these pestiferous agents will pervade the community; and all sorts of mischievous influences will be increased in the same proportion.

Is this a prospect, at which a good man can look with composure? The appeal is made to Christians,—to men who believe that the Gospel is the great remedy for human suffering,—and that, where the Gospel is rejected, all is lost.

Looking forward only fifty years further, (when some of our grandchildren will hardly be men of grey hairs,) and we must multiply every theatre and every jail by sixteen; and in seventy years from that time, every receptacle of evil, which now annoys us, must be multiplied by eighty. In one hundred and seventy years from the present day, (a period forty years shorter than that which has elapsed since the landing at Plymouth,) the people of the world, in distinction from the church, then inhabiting America, and speaking the English language, will amount to 320,000,000 of men and women, and 480,000,000 of children and youth, while the church will contain but one fourth of that number. It is true, that, on this supposition, there will be numerically a large multitude arranged on the side of the church, a goodly proportion of whom may be charitably considered as on their way to heaven. But who can bear the thought, that in such a vast congregated mass of immortals, four out of five should be not only destitute of religion, but living in such a manner as to obstruct its progress, and limit its influence?

(*Remainder next week.*)

From the New York Evangelist.

## EDWARDS ON REVIVALS.

*The rule of judging on revivals.*

President Edwards wisely commenced his work by showing "the error of those who have had ill thoughts of the great religious operation that has been carried on of late in New England, so *far as the ground of such error has been in the understanding, and not in the disposition.*" He shows how they erred, by judging *a priori* and condemning the work itself before they had examined its fruits. To judge *a priori*, is a wrong way of judging of any of the works of God; such as a revival always is. For "who hath directed the Spirit of the Lord, or being his counsellor, hath taught him?" Thus, he says, in regard both to the subjects and the instruments of revivals,

"God doth thus, in intermingling in his providence so many stumbling-blocks with this work; in suffering so much of human weakness and infirmity to appear; and in ordering so many things that are mysterious to men's wisdom: in pouring out his Spirit chiefly on the common people, and bestowing his greatest and highest favors upon them, admitting them nearer to himself than the great, the honorable, the rich and the learned, agreeable to that prophecy, Zech. xii. 7.

"God in this work has begun at the lower end, and he has made use of the weak and foolish things of the world to carry on his work. The ministers that have been chiefly improved, some of them have been mere babes in age and standing, and some of them such as have not been so high in reputation among their fellows as many others; and God has suffered their infirmities to appear in the sight of others, so as much to displease them; and at the same time it has pleased God to improve them, and greatly to succeed them, while he has not succeeded others that are generally reputed vastly their superiors."

There is not a more noble or triumphant part of his argument, than that where he shows how the objectors against the revival overlooked the plainest principles both of philosophy and scripture.

Where they object against the high religious affections of which many were the subjects, for instance, they probaby erred in regard to scripture. I will give you one beautiful specimen of his reasoning on the nature of religion, in reply to those who objected against high affections "because religion has its seat in the will." It is also worthy of the attention of some modern philosophists, who are aiming to establish a difference between the will and the affections.

"I humbly conceive that the affections of the soul are in some sense acts of the will, and all acts of the will are acts of the affections. All exercises of the will are, in some degree or other, exercises of the soul's appetition or aversion; or which is the same thing, of love or hatred. The soul wills one thing rather than another, or chooses one thing rather than another, no otherwise than as it loves one thing more than another; but love and hatred are affections of the soul: and therefore all acts of the will are truly acts of the affections; though the exercises of the will do not obtain the name of passions, unless the will, either in its aversion or opposition, be exercised in a high degree, or in a vigorous and lively manner."

He also shows from the scripture, that high religious affections are what might be expected in a revival, from "the power of the highest, and the "power of godliness," and the "glorious power," and "mighty power," and the like. I apprehend that after all which Edwards wrote, and his own remarkable experience, and all that has been seen of revivals, ministers and Christians generally do still look with distrust upon highly raised religious affections. Is it not so, that in revivals, individuals often have affections which they dare not express, or if they do express them, are received with coldness and doubt. It is worthy of consideration how far this may go to quench the Spirit, and prevent the work of faith from being wrought "with power."

Nothing can be more severe than his sarcasms upon those who speak against the revived religion, on account of its effects upon the body. He takes the ground and maintains it, both by scripture and the nature of the case, that it is nothing strange or unreasonable, if religious exercises should impair the health, take away the strength, overpower nature, disturb the functions of the brain, or even terminate the life. "It is too much for us to determine that God shall never bring an outward calamity in bestowing a vastly greater spiritual benefit." God gave Jacob the blessing, but sent him away to be lame all his life. Why should not men be "sick with love" to Christ? If God did discover to us but *a little* of that which is seen by saints and angels in heaven, our frail natures would sink under it." What John saw in Patmos caused him to fall down and become as one dead. So the Psalmist says, "I opened my mouth and *panted*, for I longed for thy commandment." Or if God's discoveries of himself should take away life or reason, does not the blessing infinitely outweigh the calamity?

"Scripture rules respect the state of mind, and person's moral conduct, and voluntary behaviour, and not the physical state of the body. The design of the scripture is to teach us divinity, and not physic and anatomy. Ministers are made the watchmen of men's souls, and not their bodies; and therefore the great rule which God has committed into their hands, is to make them divines, and not physicians.—Christ knew what instructions and rules his church would stand in need of better than we do; and if he had seen it needful in order to the church's safety, he doubtless would have given ministers rules to judge of bodily effects, and would have told them how the pulse should beat under such and such religious exercises of mind; when men should look pale, and when they should shed tears; when they should tremble, and whether or no they should ever be faint or cry out; or whether the body should ever be put into convulsions. He probably would have put some book into their hands, that should have tended to make them excellent anatomists and physicians: but he has not done it, because he did not see it to be needful. He judged that if ministers thoroughly did their duty as watchmen and overseers of the state and frame of men's souls, and of their voluntary conduct, according to the rules he had given, his church would be well provided for, as to its safety in these matters. And therefore those ministers of Christ and overseers of souls, that busy themselves, and are full of concern about the involuntary motions of the fluids and solids of men's bodies, and from thence full of doubts and suspicions of the cause, when nothing appears but that the state and frame of their minds, and their voluntary behaviour is good, and agreeable to God's word; I say such ministers go out of the place that Christ has set them in, and leave their proper business, as much as if they should undertake to tell who are under the influence of the Spirit by their looks or gait. I cannot see which way we are in danger, or how the devil is likely to get any notable advantage against us, if we do but thoroughly do our duty with respect to those two things, viz. the state of persons' minds, and their moral conduct, seeing to it that they be maintained in an agreeableness to the rules that Christ has given us. If things are but kept right in these respects, our fears and suspicions arising from extraordinary bodily effects seem wholly groundless."

President Edwards ably vindicates, from the cry of *enthusiasm*, such powerful emotions as may even cause a person to cry out. In reply to the charge that some ministers make these things a necessary *evidence* of a work of grace, he says, he never could see any person that so regarded them. But when they are produced "by preaching the truths of God's word, urged and enforced by proper arguments and motives, or are consequent on any other *means that are good*," he blesses God for them, because he has found that they are the effects of a work of God's Spirit.

"I confess that when I see a great crying out in a congregation, in the manner that I have seen it, when those things are held forth to them that are worthy of their being greatly affected by, I rejoice in it, much more than merely in an appearance of solemn attention, and a show of affection by weeping; and that because when there have been those outcries, I have found from time to time, a much greater and more excellent effect. To rejoice that the work of God is carried on calmly, without much ado, is in effect to rejoice that it is carried on with less power, or that there is not so much of the influence of God's Spirit: for though the influence of the Spirit of God, on *particular persons*, is by no means to be judged of by the degree of external appearances, because of the different constitutions, tempers and circumstances of men; yet if there be a very powerful influence of the Spirit of God on a mixed multitude, it will cause, some way or other, a great visible commotion.

"And as to ministers' aiming at such effects, and striving by all means to bring a congregation to that pass, that there should be such an uproar among them; I suppose none aim at it any otherwise, than as they strive to raise the affections of their hearers to such a height, as very often appears in these effects; and if it be so, that those affections are commonly good, and it be found by experience that such a degree of them commonly has a good effect, I think they are to be justified in so doing."

Thus we see that Edwards differs entirely from many of our moderns, who seem to think it a good thing in a revival that it goes on without much excitement. We often see and hear accounts of revivals, where it is mentioned with complacency, that the work was so still, that no secular business was interrupted, and indeed no person going into the place could know there was a revival, unless they attended a prayer meeting, and even the citizens are insensible of it, excepting the ministers, and a few zealous Christians, and those who are awakened. According to Edward's view of the subject, "to rejoice that the work of God is carried on calmly and without much ado, is in effect to rejoice that it is carried on with less power, or that there is not so much of the influence of God's Spirit."

It is painful to think, how much of the energy of ministers has been employed in keeping down the power of a revival. Instead of preaching right out like Edwards, and Tennent, and Whitefield, and letting the truth have its *full* force, it has been softened, and qualified, and men have suppressed the feelings which the Holy Ghost produced, and in too many instances, I fear, revivals have been guarded to death. It must be that before the millennium, men will learn to let *the truth* have its way; and will preach it with such simplicity of intention that it will again become "MIGHTY through God to the pulling down of strong holds."

## THOUGHTS ON REVIVALS.

By Rev. W. C. Walton.

The following passages of scripture have appeared to me in a more important light than ever before. "My Spirit shall not always strive with man." "Wo unto them when I depart from them." "For this cause God shall give them up to strong delusion that they may believe a lie," &c.—"Let no fruit grow on thee henceforward for ever."

It is difficult to reconcile these passages with the following lines of a hymn, which is often sung, and which like some sermons we hear, and some books we read, contain much truth mingled with error. The error is received along with the truth, and so counteracts its influence; or it is received to the exclusion of the truth; and thus mischief has often been done by those whose general aim was to good:—

"And while the lamp holds out to burn,
The vilest sinner may return."

Different constructions may indeed be put upon these words; but the most obvious idea, and that which the impenitent will most readily receive from them, is in direct opposition to those passages of scripture above cited: and while they are dwelling upon the awakened sinner's mind, he will not be likely to believe us when we tell him that, by his obstinate impenitence, he is in danger of provoking God to depart from him, to take his Holy Spirit from him, and to give him up to strong delusion, that he might believe a lie, and, as the dreadful consequence, "be damned," with all who believe not the truth, but have pleasure in unrighteousness."

*Sinners may lose their day of grace.*

These texts, authorise us in saying, that no impenitent sinner, can be assured that his day of grace will last as long as his life. I know some, and it makes my soul shudder to think of them, whose day of grace, there is much reason to fear, is for ever past. There are some who have been much awakened during this revival, but who have lost every serious impression, and now appear to be in a similar state to those of whom the Saviour speaks in these most pathetic words;—"If thou hadst known, at least in this thy day, the things which belong to thy peace!" This doctrine ought to be, with clearness and pungency, upon the consciences of sinners both in public and in private: and other means employed similar to those above stated, with a single eye to the glory of God and the salvation of souls, the divine blessing, might, I believe, in all cases be confidently expec[ted]. When and where have such efforts made in vain? The history of the [church] cannot furnish an instance. God will [honor] his truth; and he will hear the pr[ayer] and succeed the faithful labors of his p[eo]ple. This truth is confirmed by all the [re]vivals that have taken place since the d[ay] of Pentecost to the present time. I lay it down then, as a principle, *that there are means which, when perseveringly employed, have always been blessed to the revival of religion.* If this be admitted, we must also admit, that where religion is in a cold and languid state, and few or none, are inquiring the way to Zion, there is something wrong in the church of God; there is an Achan in the camp: or there is a partial dereliction of duty on the part of the minister, or of the members of the church, or of both. This is certainly more ingenuous and more sciptural, than to ascribe such a wretched state of things to the want of a sovereign dispensation of divine grace.—There is a connexion between the faithful discharge of duty, and the blessing of God. When, therefore, we do not enjoy a revival, we should freely acknowledge that the church is to blame; and take it for granted that something more ought to be done, than we are doing. The absence of a revival, then, ought not to be regarded as our affliction, so much as our sin; and each

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one is answerable to God for this sin, so far as he neglects to employ his efforts for this object. The magnitude of this sin swells beyond the bounds of calculation, when we consider how much good is done by a revival; and how much evil exists in its absence. We have reason to tremble when we take this view of the subject; for verily, the blood of souls is in our skirts, and will be required at our hands.

SPECIAL EFFORTS NECESSARY.

I have been for a number of years, in the habit of reading accounts of revivals, and I do not recollect one that was produced without some extraordinary effort, either on the part of the minister, or some of his people. When I call such efforts extraordinary, I do not mean to intimate that they are works of supererogation, or in any degree out of the line of our duty. On the contrary, I am persuaded that neither the claims of duty, nor the dictates of an enlightened and tender conscience, are satisfied without them. I wish to be understood. I mean to assert, that the ordinary course pursued by many ministers and christians, is greatly defective. They have made the service of God more systematic and formal than it was intended to be.—And, in doing this, they have set bounds and limits to their exertions in the cause of Christ, which neither his word, nor the example of his apostles, will justify. If the precise order and extent of religious duties they observe, had been prescribed in the Bible, they might then have expected every blessing while pursuing this order. But no such order has been prescribed; men have adopted it of their own accord, because they think it authorized by the word of God. Well; admit that it is thus divinely authorized, as far as it goes, does it embrace all that is required of us? If it does, I have totally mistaken the meaning of the Sacred Records on this subject.—When, therefore, I say we must make extraordinary efforts to have a revival, I only mean that we must perform more ministerial and Christian duty, than many do perform. There must be a change, in this respect, to produce a revival in a particular church; and there must be a general change of a similar nature throughout all christendom, before the Millennium will be likely to take place.

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REVIVAL IN GREENOCK, SCOTLAND.

We learn from the London Congregational Magazine, that the Congregational Church at Greenock, in Scotland, is at the present time, a scene of an interesting revival of religion. The following account was drawn up by one of its deacons.—*N. Y. Obs.*

In the year 1828, the church in Greenock, then under the pastoral care of Mr. Hercus, received only two additions to its number, and in that year five members died. Mr. Hercus regarding this fact, together with the low state of religion in the church, coldness and indifference having to a great extent prevailed, was very much depressed. He therefore, at the close of that year, after consulting some of the deacons, proposed that an additional prayer-meeting should be held weekly, which the church approving, they met accordingly the first Tuesday in January, 1829, and continued to meet weekly throughout the year in special prayer for the influences of the Holy Spirit. Only two, however, were added to the church in that year, while three more were removed by death; thus, at the commencement of 1830, we were four less in number than at the commencement of 1828. Our state, however, looked better. The coldness and indifference formerly manifested, began to disappear.—About the middle of January last, Mr. Frazer, of New York, came among us quite unexpectedly, and continued in Greenock for seven or eight weeks, preaching in almost every pulpit in the town, and from house to house. His labors were very much blessed in the experience of many, but it is supposed that most of those brot' under deep impressions belonged to Mr. Hercus' congregation.

The effect of this visit has evidently been the revival of religion among the members of the church, and a spirit of inquiry among the hearers; many are coming forward to join the church, and giving pleasing evidence that they have passed from death unto life. Since the commencement of March last, we have had thirty-four additions to the church; on Lord's day, August 22d, eight young persons, and two old persons joined the church; two of these were ly thirteen years of age, and one female e eighty. I have not time to say more esent, only the work is still going on, I trust, will continue; will you give us prayers, and tell all the good people mong you to give us theirs.

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We understand that letters of a similar tenor to that which we insert below, are almost every day received at the office of the Bible Society in this city from different parts of the country. The number of Bibles needed to supply the destitute is every where found on actual examination to be much greater than was anticipated, and orders for Bibles, unaccompanied with funds, are sent on, to such an extent, that there will be serious embarrassment unless the friends of the cause come forward speedily with their aid. The debt of the society is already as large as it can well bear, while the receipts for several months past, have been considerably less than they were during the corresponding months of the last year. In the month of December, we understand, unusually heavy payments must be made. We hope that this will be borne in mind by all who have monies due to the society in their hands, and that they will remit them without delay. We hope also that liberal donations will be forwarded by auxiliary societies and individuals. Whatever is done to aid in accomplishing the noble resolution of the society, must be done soon. The first of May will soon arrive, when the [illegible] mentioned in the resolution will expire.—*N. Y. Obs.*

*Morgantown, Va. Nov.* 1, 1830.

Dear Sir—The 600 Bibles transmitted by the American Bible Society, reached us safely about four weeks ago. I had previously written to Dr. Brown, President of Jefferson College, distant about seventy-five miles, to send us up two or three of his zealous, indefatigable students, who had been accustomed to spend their October vacation, in distributing Bibles for the surrounding societies. He accordingly despatched four during the month. They were however, able to devote only one or two weeks each to the work of exploring our county, and distributing books. And as our county is extensive and mountainous, they were able to traverse only about one half its territory, before other duties called them elsewhere. I am not able as yet to give you an exact statement of the number of families found destitute and supplied; but I am able to say that the general result of the examination so far as it has extended, is alarming, nay, *astounding*. We had thought that the destitute families of this county could not exceed 600, and accordingly sent for that number of Bibles, but we now find that number will be far from sufficient to supply us. If the residue of the county be as destitute as that part already visited, (and we have no reason to doubt it,) 1,000 Bibles would scarcely suffice for us! When we reflect that this county contains less than 15,000 inhabitants, embracing probably little more than 2,000 families, the fact of 1,000 of these families being destitute of the scriptures, after an Auxiliary Bible Society had been in operation here for nine years, and during that time, had distributed about 1,000 copies of the Scriptures, is a fact, that may well fill the heart of a Christian with astonishment and terror. It seems to say, that in many parts of our favored land, notwithstanding all that has been done and is doing by Bible Societies, the multiplication of Bibles is by no means commensurate with the multiplication of families; and that in fact, *heathenism* is making a steady and not slow progress through our population.

We are still carrying on the work of examination and distribution, and shall soon be rid of all our 600 Bibles; but the county will not then be all supplied. We shall need about 400 more copies. Again I cannot help expressing alarm, when I reflect that such is the state of things in a county which lies about in the centre of the Union!

How we are to procure the additional 400 Bibles I know not. This society is now in debt. The distributing agents were not able to collect as much as paid their expenses. This is no doubt attributable chiefly to the apathy of the people on the subject, but it is also to be attributed in part to the facts, that money is now very scarce here, the people at best are generally poor, and at this season of the year the most of them are straitened to raise money to pay their taxes which are now collecting. Many however have promised pay at a future day for their Bibles.

I thought it right to submit to you this brief statement of our case, with the hope and prayer that Providence might open some way, by which the resolution to supply our county, may yet be accomplished within the appointed time.

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"A LAW WORK."

Conviction of sin, when the claims and the penalty of the law are not distinctly seen, is a natural impossibility; for this state of mind implies a state of violated obligation, and of deserved wrath. It can, therefore, no more exist while the law is out of view, than any other emotion of the mind can exist, while the object naturally fitted to awaken it is unperceived. *By the law is the knowledge of sin;* for how can the conscience be burdened with guilt in the absence of a moral rule, or without a perception of obligation? There are preachers, the most of whose instructions from the pulpit are of the tender and soothing kind. Their leading topics are, the love of God, the condescension of Christ, the sufficiency of the atonement, the unlimited invitations of the gospel, the pleasures of religion in this life, the joys of heaven etc. We admit that these subjects are of cardinal importance; yet under the ministry of what man, who confines his instructions wholly, or even chiefly, to these and similar subjects, have we ever seen sinners trembling under the consciousness that "the wrath of God abideth on them?" Than these subjects, nothing can be more pathetic, nothing more fitted to move the gentler sensibilities of our animal nature; and in innumerable instances they have inspired men with a confidence in a Saviour of whom they never felt their need, and with an assurance of entering a heaven, for which they had never learned their total unfitness. These inspiring themes, unassociated as they often were with any views of the law calculated to preserve the balance of the mind, bore away into ecstasy both the tumid speakers, and their sensitive auditors. Into all their intemperate and dangerous fervors were they betrayed by the want of a thorough experience of what our old divines styled a "law-work."

There is much preaching too, which, while it unfolds these animating subjects in a manner little less than sickening to the man of taste, as well as to persons of evangelical knowledge, urges many truths of the most alarming kind; and it is followed by excitements which involve very great anxiety and distress. A large proportion of the discourses of Wesley were of this kind. His followers have extensively imitated his manner; and it is no more wonderful that their terrific representations of the *danger* of sinners should agitate, and prostrate them on the ground than that their rhapsodies on the sufferings of Christ and the mercy of God should place them [illegible] wrong. But it is one thing to overwhelm the mind with a sense of *danger* and quite another to agitate by unfolding to the view of the sinner his *guilt*. In both cases the distress may be great, perhaps equally intense.—But in the former case, the exposure to destruction is regarded as a calamity; and the subsequent joy, rapturous though it may be, is but the natural effect of supposed exemption from apprehended punishment. In the latter, the danger is viewed as the consequence of inexcusable wickedness, and relief is gained by the humiliation of true repentance. In the one case, the *penalty* only of the law is contemplated, and that, very often, as being too rigorous; whereas in the other, both the infinite obligation of the law, and the righteousness of its penalty, are seen and admired.—*Ch. Spectator.*

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*English Episcopalians* vs. *Bible Societies.*—The London World of Sept. 13 states, that the Bishop of Litchfield and Coventry is the friend of the Bible Society, and in the discharge of his duty he recently presided over a meeting of its friends. But the *Clergy* of Trinity parish, Coventry, previously took upon themselves to advise the Bishop not to attend the Bible meeting, and seriously remonstrated against it. But it seems their remonstrance was in vain. They intimate in their letter to the Bishop, that his attendance would be "sowing among them the seeds of discord." These remonstrating ecclesiastics say, that "the Bishop's attendance will expose them to contempt, and their ministrations will be ineffectual;" or if they convince the people that the Bishop is wrong, that "will make him obnoxious to their censures!"—What a dilemma!—Such is the operation of religion established by law.—This remonstrance is published in the London World, said to have been signed by the Vicar and Curate. What sort of ministrations must these *clergymen* be engaged in, if they preach against Bible Societies?

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From the Southern Religious Telegraph.

LITTLE THINGS, AND THINGS WRONG.

*Mr. Converse,*—I delight in reading your paper, and am going to write a little for its columns. Now I wish more people would take your paper than do, for if they did, much good would result to them, and surely people ought even to seek diligently after good, and avoid all evil, even its appearance. Now, Mr. Editor, when I tell you, and you tell the public that I am on a journey you may all believe it true, for it is a truth, and when I shall stop and settle down I cannot tell—it may be not till I go to the grave.

In my journey I see a great many things, called, little things, and a great many of these I am compelled to call, *things wrong.* I pass through a great many villages, and sometimes I stop and stay awhile—and I find these places exercise a great influence on the surrounding country. Some of them I find the most pleasant, and happy places upon earth.—But upon the whole, they are the most unpleasant. In them you sometimes find a church and a minister settled—a good male and female school, and a well organized Sunday School—and all goes on harmoniously and prosperously. I have inquired, and there was no carping infidel—no gambler—no *jockey club,* (These clubs, Mr. Editor, are truly *trickish,* but they are knotty ill-shapen sticks, and do break the hearts of many poor widows and helpless wives—and the estates of many rich men—and they FLINDER the character of our young men, as the thunder bolt rives the oak) no idle houses of ill fame, no idle young men, and old men, sitting at the store doors, and corners of the streets *whittling* sticks, with their faces *redhot* with *rum,* and *brandy.* Such a village is a very pleasant place to dwell in. But there are few such.

But I will give you the character of a small village in which I stayed some time. The people of that place did *a great many little things* while I was there, and they were *things wrong*—and Sir, they ought to be told of it—and probably I ought to have told them before I left the place. I found, during my stay, that there were a number of infidels of a strange cast. I thought then, and, think now, that they were vey near, both the stature and complexion of such pupils as *Fanny Wright* manufactures. There were professors of religion in the place, who were in various ways trying to do good—and these men continually interfered. For instance, a lady gave a child a little *tract,* and you know this is very common;—now these men would raise a *great dust,* and make a great talk about this little thing—they would employ whole days in ridiculing the lady for giving the child a tract. Now, Sir, this is, and can only be called *little, low,* and I would, if it were not for the sound of the word say—*mean*—for such as call themselves gentlemen, thus to interfere with the pious acts of ladies is a *little thing,* and far, *very far* from the dignity of the man of high standing. Strange as you may think it, Mr. Editor, the giving of these little tracts to children and servants used to raise such a hue and cry that one would think, these ladies might have been driven out of town. Now I am compelled to say this is a *thing wrong.*

But there was another thing I used to notice in these same gentlemen, as I went about in town, and they took but little notice of me, though they used to inquire—is that stranger from ——— a Presbyterian? They seemed to have a mortal hatred against this denomination, and I suppose, if they had found out that I was one, they would have been upon my bones.—As I was about to remark, they never went to Church, yet they were finding fault with every sermon.—They would accost B.—Well were you at Church yesterday? O (Now B. is scarcely a whit behind them in wickedness.) 'Well, I suppose you heard sinners abused again.' B. gives them an account of the sermon—not a word correct.—"The preacher might as well have pointed out a number in the place as to have said what he did, &c." They would then begin to lug the sermon up and down the streets, until the very worst seemed tired of the subject. This is a *little thing,* (though a great sin) and if, as they profess, they had noble minds, they would go and hear for themselves. Now the true state of things is this—If the preacher, spoke of Sabbath-breaking—the *merchant* was there who sells goods to *negroes* every Sabbath, and buys their pillaged goods, receives his merchandise, and loads his wagons on Sunday;—if he spoke of the sin of gambling—married, and young men who were daily engaged, and night too, were there to hear it—did he touch on profane swearing, the far greater part of gentlemen present were deeply guilty—if of *adultery,* why, all knew immediately that it was a crying sin of the place, the streets swarming with *mulattoes.* It is their guilt, I am witness, not the minister's personalities. This is a *thing wrong*—yes, Mr. Editor, *wrong, wrong.*

But another thing —They had a *male* and female school—and a Sunday school. These several schools were taught by pious persons. I was in each of them several different times, and must say, I never was in institutions where things were managed with more propriety, order, and in a way to give solid instruction to youth. I used to think, great was the privilege of parents who had placed their sons and daughters at these schools, and great were the advantages arising from these schools to the place. But, Sir, cruel as it may seem, this infidel, idle band, set themselves in battle array against the whole—raised all manner of defamation against the teachers of the schools and would call them infamous Presbyterians—and so they would talk of the schools to *strangers!!!* Now, Sir, I thought this strange, when I heard those gentlemen hoping for the prosperity of the place, and yet doing all they could against it—for no place can prosper without *morality and religion*—a place may without these, increase in wickedness, but never in useful and respectable citizens. These gentlemen treated the schools pretty much as they do the Church—never entered them—particularly the Sunday school, of which they used to say a great many *little, low things.* I do not think these gentlemen, Sir, are apprized of what decent gentlemen from abroad think of them—if they did, I think they would for the future be silent. People who think for themselves, and act for themselves, will just let their spleen go for what it is worth. This too is a, *thing wrong.*

Now Mr. Editor, I could not advise any one to settle in this place, neither could I take up my abode there. In such a place slander is always going the rounds, is dealt out with a liberal, and unsparing hand. If I hear that they have destroyed all their schools, and that their teachers have left them to reap the sad fruits of their madness, and their place, and families cursed with the curse of heaven, should not be surprised, but think a just and holy God had done right. Infidels are preparing destruction for themselves—yes utter ruin. I have not told the half, and to tell every *little,* and every *wrong thing* would be endless. I pray such places may be saved from the ruin, that is approaching them. O the black storms of vengeance are gathering over them, as over the cities of the plains; may the great God have mercy upon them. JOHN.

John has indeed told of a good many "little things, and things that are wrong," but there are one or two other little things that he has omitted, which we will supply. And among the things wrong we would notice that John appears to have concealed the fact that he was a *Presbyterian.*—This is hardly an exhibition of that fearless spirit which *he* manifested, whose name he has assumed, and who lost his head for reproving a haughty monarch. Another "*little thing,*" at the commencement of the last paragraph, we should be inclined to place among those that are *wrong.* He says he would neither settle in such a place himself or advise any one to do so. If we should always consult our own case—if it were right to do so, it is very true that no Christian would select such a place to reside in—but if his object was to do good, we should suppose that such a society as he has described would afford a fine field for a JOHN to exert an influence upon. Indeed we like the spirit manifested by a young minister that we knew twenty years ago, who on hearing one express surprise that he could think of settling in so wicked a place as he was called to, replied "If there is a hell on earth, that is just the place where I wish to be settled."—*Ed. Roch. Obs.*

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## *Temperance.*

POWER OF EXAMPLE.

One respectable temperate drinker will do more by the force of his example, to multiply drunkards, than five hundred absolute sots. Their example is repulsive, but his attractive. When I was a child I used to amuse myself by placing bricks in such a manner that they would stand erect at a distance a little less than their length from each other—then by pushing the first one over, it would strike down the second, the second, the third, and so on till the whole row was prostrated, and the last brick borne down by a portion of the weight of each of the others. Thus, in after times, have I seen men prostrate their neighbors by the downward tendency of their respective examples, till the individual at the extremity of the concatenation of impulses fell prostrate beneath the increased velocity of the last percussion. The pastor of a church drinks a little for his health or his comfort—but he is a good man and very temperate—the deacon may '*safely* follow his example,' and needs a little more—the private member observes the deacon and minister sanctioning the '*prudent* use of this good creature,' and being obliged to labor harder than his temperate deacon, *safely* drinks a little more—a very moral man who is not a church member beholds this train of pious drinkers with pleasure, and rejoices to find that these social Christians are less superstitious than some of their pharisaical neighbors—he will by no means undervalue such courteous examples, and being much exposed to hardship, heat and cold, he requires a little more than his Christian neighbor—besides, if he should accidentally drink too much, it would not be as great a scandal as though he were a professor of religion. This man's neighbor is less strict in his notions of morality—he has seen this respectable friend following the example of the worthy Christian, who followed that of the temperate deacon, who was held in countenance by the practice of the prudent minister, and he has acquired quite a strong inclination to drink—it makes him feel better, enables him to *work more,* and he is not ashamed to acknowledge that he loves it—he is very suspicious also, that the *moral* neighbor, *pious* Christian, *devout* deacon, and *reverend* minister, all love it about as well as he, if they would tell the whole story. Thus we may trace the descending line till we reach the veriest sot who is plunged in the mire, and pressed down by the example of the jovial friend, the moral man, the Christian, the deacon, the minister and all. The drunkard claims these temperate drinkers as his companions, praises them, and makes common cause with him. An anecdote, related by Gerrit Smith, Esq. of Peterboro', is proof to this point. A deacon in the church with Mr. Smith, for a long time refused to join the Temperance Society, but finally united. Mr. S. mentioned the fact of the deacon's membership to a notorious drunkard of the same place, who flew into a violent rage, and exclaimed, "the deacon's a liar then; for he told me he would never join!" Mr. Woodford, of Connecticut, also states a similar case. A member of the Presbytery to which Mr. W. belongs, made a public speech in opposition to Temperance Societies,—after the meeting closed he passed through the crowd, and had but just gained the street, when he was overtaken by a female, in a state of intoxication, who placed her hand on his shoulder and exclaimed, "deacon, you're the man for me! You think just as I do on this subject."—Smitten with mortification to see the tendency of his speech, to identify his cause with that of the drunkard, he hastened to place his name on the list of members of the Temp. Society.—*Galusha's Address.*

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*Further Benefits of Intoxication.*—A man by the name of Henly died in Albany on the 8th inst. in consequence of blows inflicted by a man of the name of Scouten in a personal quarrel. Henly came home to his boarding house INTOXICATED, and endeavoured to quarrel with the boarders, one of them pushed him down stairs. He then entered the room where Scouten was, and challenged him to fight, who refused, and endeavoured to get out of his way; but on being struck several times, he at last retaliated, and beat Henly in such a manner that he died the next day. The affray occurred on Sunday evening. Scouten has been committed for trial. Comment is unnecessary. The facts speak stronger for themselves than any words we might add. The quarrel would not have occurred, nor the death ensued had not the deceased been INTOXICATED!—*Rochester. Daily Adv.*

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"*The War in the Jerseys.*" From various accounts it appears that the warfare between the friends and foes of distilled spirits is carried on in a *spirited* manner in New-Jersey. One light skirmish is reported of rather an amusing character.—Several knights of the puncheon who had been annoyed by a cold water company, conceived the design of making their favorite beverage the weapon of its own defence. Thinking the artillery as irresistible by others as by themselves, they actually invaded the dwelling of one of their principal antagonists, a clergyman, with a barrel of rum. This piece of ordnance was planted in the front of the door, and a deputation sent in for his surrender. A barrel of rum, they thought, was certainly a present, which even a preacher of righteousness and temperance could not refuse. In this they were not deceived. It was most politely accepted, and with many thanks. The deputation eyed each other with significant gratulation. The fortress was gained. But, alas! the triumph of the wicked is short. What was their astonishment when the clergyman continued, "Here, Thomas, bring the axe."—'Twas a word and a blow. In went the barrel head, and out gushed the rum.—The victory was on the other side, and the clergyman declared his door-yard a depository for all the rum in the country, free of storage, and axes furnished to boot!—*Genius of Temperance.*

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*Thanksgiving Cheer.*—Raisins are a *sine qua non* in celebrating a New England Thanksgiving. These annual festivals approach, and since the 1st inst. there have been received, by five vessels from Malaga, 7614 casks, 800 half casks, 439 quarter casks, 7772 boxes, 1766 half boxes, and 745 qr. boxes raisins; and more are expected.—*Boston Patriot.*

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*Perjury.*—Judge Bay, of South Carolina, has decided at Chambers, on an application for the discharge of one Nicholas, accused of perjury, that the statutes of that state do not declare false swearing at elections to be perjury; and that such false swearing is not at common law an indictable offence; it not falling within any of the definitions of the crime of perjury. He therefore discharged the accused, who was brought *before him by a habeas corpus.*

*Whitesborough.*—The revival which has recently commenced in Whitesborough, we understand from Rev. Mr. Frost, and others, on whose information we can depend, is assuming a character deeply interesting. The three days meeting held there on the 22d, 23d and 24th ult. was evidently instrumental in deepening and extending the good work.—*West. Rec.*

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**ROCHESTER:**
**Friday, November 19, 1830.**

BURNING OF RICHMOND THEATRE.

In the last Southern Religious Telegraph, are a number of columns of the details of this dreadful calamity which were published at the time of its occurrence in 1811. The reason of their re-publication at this time by the religious paper of that city, is not stated. In reading these heart-rending details we could not but reflect upon some of the measures adopted by the authorities of that city.—Among other things it was ordained—

"That for four months thereafter no public show or spectacle, or open dancing assembly, should be exhibited or held in the city, under the penalty of six dollars and fifty six cents for every hour the same shall be exhibited.

We are far from being disposed to find fault with the ordinance; yet we have examined the account and the Report of the committee to see if we could find any expression of regret that theatrical performances should have been so patronized as to have produced the sale of "*Five Hundred and Eighteen Dollar Tickets,*" besides 80 for children, and 50 for those in the gallery. Great blame is laid upon the construction of the building, but none upon theatrical amusements. We did think when we began to read the following sentence from the Report of the committee, that it would close with some reflection of this kind; but no—read it.

The committee cannot close their melancholy labors without expressing one hope, that irreparable as our own calamities have been, we may not have suffered altogether in vain: that our own misfortues may serve as beacons to the rest of our countrymen, and that no theatre should be permitted to be opened in the other cities of the United States, until every facility has been procured for the escape of the audience.

It will be recollected that from 72 to 80 perished, among them the governor of the State. As the fire took from a lamp, we thought it might have been resolved, that hereafter no performance should take place in the *night,* as then the light of day being sufficient, the aid of lamps would be unnecessary. But it seems that this mode of preventing the recurrence of such a tragedy was not thought of. Not a word indeed, among all the lamentations on this dreadfully afflicting event, *is said about* "night meetings," which, when they are for religious worship, sometimes are severely censured by that class of people that attend theatres.

It may perhaps be questionable whether, if such calamity had befallen that portion of the community which is in the habit of attending religious meetings in the night, the civil authority of many of our cities or villages would have thought it consistent with toleration and equal rights to have prohibited under severe penalties, for four months all dancing assemblys or other amusements. We like to look at these things, and examine and compare the principles of men as exhibited by their conduct under different circumstances.

In our remarks we do not, even at this late day, intend to treat with levity, or to speak with severity of the conduct of those who evinced so much feeling under this dreadful visitation. Yet we cannot but notice the fact that these theatre going people themselves passed a rather severe censure upon vain amusements: we should even doubt whether they or even the actors themselves, would have been as willing to take their exit to the bar of God, from a theatre as from a *religious night meeting,* which they affect so much to deprecate.

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*New Orleans, Oct 9*

*Fatal Duel.*—Yesterday morning, a duel was fought: one of the combatants was shot through the heart. The quarrel that gave rise to this fight was occasioned by a horse-race for five dollars.

This is the laconic manner in which a fashionable murder is noticed in a New Orleans paper. Horse-racing and duelling, however, are fashionable amusements in that city. It cannot therefore be expected that much space should be devoted to an account of such common occurrences.

It should be remembered that gaming houses are established there by law, and produce a considerable revenue to government.—That there is but one protestant church in that city, and that the Sabbath is in no other way distinguished from all days of the week, than by more unrestrained indulgence in dissipation and licentiousness. What better evidence can we have of the value of the Sabbath and religious institutions—or rather what higher evidence can be furnished of the dreadful state of society where these are wanting, than is afforded by New-Orleans? Indeed where, on the face of the earth, can a spot be found that the Sabbath is disregarded that the other requirements of the moral law are not also without any controlling influence? We may add that New Orleans is the only city in the United States where assassinations are common—and while in New England a murder causes a thrill of horror through the whole community, and flies on the wings of the wind to every corner of the land, and every citizen feels an interest in detecting and bringing the murderer to justice—in New Orleans the assassin plunges his dagger into the bosom of his enemy in the most public streets, and often escapes detection, and, if we are rightly informed the civil authority hardly makes search for the offender. In connection with this let it be remarked—and it is to be [illegible] these two facts in connection before the public mind that we have noticed this subject—that there is no other place in the union whose inhabitants are as destitute of the bible, where the Sabbath is so openly profaned where the gospel is so seldom preached, and where so little is done for the preservation of the morals of community.

Were these facts viewed as they ought to be, it should need no other arguments to prove to the people of the United States the value and [illegible]ness of Bible Societies, and every other association designed to promote religion. Were these facts to have their proper weight, it would not be necessary to petition Congress to repeal the law requiring the violation of the Sabbath, they would repeal it before a petition could be read.

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*A Good Offer.*—At a meeting of a town Temperance Society, not far from Rochester, a few days since, a tavern keeper came forward and subscribed the constitution—but he did not stop here, he offered every man, who was indebted to him for *ardent spirit,* who would, in good faith, join the temperance society, to forgive him the debt. How many accepted the offer we are not informed. This tavern keeper, it will be remembered,

Central Library of Rochester and Monroe County
Historic Newspapers Collection



ed, some few weeks since, among many others in the same place, resolved to renounce the service of the world and declared himself wholly on the Lord's side, and the very day that he made this resolution he banished ardent spirit from his bar and house. He did not long doubt whether he could keep his resolution to serve the Lord and him *only*, and still be engaged in the manufacture of drunkards and paupers. We may add that this is by no means a solitary instance in which those who have recently sworn allegiance to God, and who had been engaged in the sale of liquor, have at once renounced it.—They need no argument,no voice of an angel, to tell them that the Spirit of God and the spirit of rum, could not, with the light shed on this abominable traffic, dwell together.

We would earnestly call the attention of our readers to the first article in this paper. It not only bears the marks of that distinguished ability which generally characterizes all the articles emanating from the same source, but the subject matter of it is one of the highest moment to every good citizen, and more especially to every christian philanthropist. It should be read until the calculations, and the reasoning founded upon them become familiar to the mind, and until an interest is excited which shall lead to action. The fact that our population is rapidly increasing, and that the same facilities exist to produce a corresponding increase for at least a great many years to come, and that the real prosperity of our country must depend upon the moral character of its inhabitants, and that that character must depend upon the efforts of "those who fear God and work righteousnes" —*upon the dissemination of the principles of the gospel*, renders this subject one of paramount importance, and secures for it the hearty co-operation of those who make it their daily prayer, "*Thy kingdom come.*"

*Sabbath Mail Petitions.*—We trust our readers will examine the proceedings which have been had in this village relative to petitioning Congress for a repeal of that part of the Post Office law which requires Post Masters to open mails on the Sabbath.

The Lord is in the midst of us by his Spirit—sinners are converted—the friends of the Sabbath are increasing, and now is a favorable time (following up the day of fasting and prayer by action) to petition our rulers to repeal this offensive law.—Revivals too, are extending into the region about us. From the midst of them let a voice be heard which shall reach the ears of those who make our laws—Let them, in a respectful manner, be told, that while the people would deprecate any legislative enactment directly or indirectly tending to a union of Church & State, they do believe that even that would not be more injurious to the nation than such a law as the present, which virtually throws all the patronage of one department of government into the hands of men who disregard the fourth commandment, thus making disobedience to God a *sine qua non* to the bestowment of its favors, a test of trust worthiness for its responsible duties. We say let there be a simultaneous movement throughout the land—Let christians assert their rights. If they tamely submit to this encroachment on their rights, our elections will next be ordered to be held on the Sabbath; courts of justice and military parades to be held on that day. Indeed we have heard it avowed by the friends of Sabbath mails, when pressed upon that point, that they could see no good reason for making an exception in the cases above mentioned, and we have heard them distinctly avow that it was unjust and oppressive that civil process could not be served on the first, as well as on any other days of the week.

But we might appeal to those who do not profess to be Christians;—which is the most desirable state of society in which to live, in which to bring up their families, that in which the Lord's day is disregarded, or that in which it is religiously observed? In whom do you place most implicit confidence, the consistent christian, or the Sabbath breaker? we can readily anticipate your answer—come forward then and aid by your signatures and by your influence, in this good work.

*Foreign News.*—We give but little foreign news this week The revolutionary movements in Europe are still progressing, and the papers are filled with the details, but no event of a very important or decisive character has recently taken place and we do not think it advisable to fill our paper with the accounts of little skirmishes which have but a remote influence on the great question now before Europe; i. e. whether the *divine* right of kings shall be maintained, or whether the people shall compel them to let go their grasp of absolute power and grant them something like rational liberty.

FAITH AND WORKS.

We were pleased with the following resolution of the Synod of Ohio. Their faith led them to fast and pray that the great national sin of Sabbath breaking might cease, and they very properly follow up their acts of religious worship in relation to this object, by taking the constitutional course, circulating petitions, obtaining the signatures of the people, soliciting Congress to repeal the law which now compels all the Post Masters on the routes where the mail is transported on the Sabbath, to do servile labor on that day.

We like to see praying and acting—faith and works, go together.

SUNDAY MAILS.

*Resolved*, That on the day of Fasting and Prayer appointed by the General Assembly, the members of this Synod present to their respective congregations for signature, petitions to be forwarded to Congress, praying the repeal of the law requiring the opening of the Post Offices, and consequently the carrying of the Mail on the Sabbath day.

*Constantinople August* 19th.—A Russian vessel from the Black Sea arrived last week, having on board 70 beautiful Circassian slaves, who were bought immediately by the Turkish Lords at the rate of 7000 piastres each. The Turks were agreeably surprised, because they had feared that after the fall of Anapa it would be no longer possible for them to fill their harems with Circassian slaves.

Here is to be seen the legitimate effects of Islamism.—Here is no *Bible Priestcraft* to bind the consciences of the people! No bigoted notions about keeping the Sabbath day holy! Perfect freedom from the shackles of Christianity! Here is no necessity for what Miss Fanny Wright would call the unnatural restraints of matrimony!—An admirable illustration of the doctrine that one religion is as good as another if those that embrace it are only *sincere*

"Ogden" is received, and would have appeared this week if we had been able to give it the little pruning that it needed. We shall attend to it soon.

For the Rochester Observer.

WE FEAR IT WILL STRIKE SOME!

Mr. Editor:—There is a notion, which, I believe is somewhat prevalent among professors of religion in regard to revivals, which ought to be exploded. It is this; that in attending to the general objects of benevolence, and public movements of the day, to promote the cause of Christ, we endanger the progress of the revival. The following fact which has come to my knowledge, may help to expose the fallacy of such an opinion.

An Agent of the R. T. Society informed me that he called not long since at one of our principal villages when there was a revival of religion and proposed to form a Tract Society in the place.—But his proposition was at first very coldly rec'd. He was told that he must say nothing upon the subject, as it would draw off the attention of the people from the revival and stop its progress. He was compelled for a time to be almost silent upon it, but he was unwilling to leave the place until he had accomplished the object of his visit. He accordingly improved every opportunity to converse with the leading Christians in the place upon the subject to remove their great objection. They were in favor of Tract Societies, but thought that was not the time to organize one. They would attend to it after the revival was past. O, then, said the Agent, you are *calculating* that the revival will stop. How *soon* do you *intend* to grieve away the Spirit, so that you will be ready to attend to this good object? This silenced their objection. They saw the folly of it. A meeting for the object was called. It was numerously attended, and proved a deeply solemn and interesting meeting. A flourishing Society was organized, and the meeting tended obviously to promote the work of God in the place. Those who opposed the object, were convinced of their error: and now they were heard to say to the Agent, If you want to establish a Tract Society come in a time of revival.

Let those Christians who are living in places where there is a revival, and who are afraid of hindering the work by getting up petitions to Congress on the subject of Sabbath Mails, think on this. A.

*Tuscarora Village, Nov.* 10, 1830.

*Mr. Editor:*—Through the medium of your paper, we would express our thanks and obligations to the benevolent Ladies of Rochester, who have presented each of us with a cloak; valued the one at $8, the other at $12.

J ELLIOTT & WIFE.

☞ Please acknowledge also the receipt of sundry articles of clothing, &c.—from certain benevolent individuals in Rochester for the benefit of this Mission; valued at $58,64. From the 1st church in West Bloomfield, sundry articles of clothing, &c. to the amount of $21,57—also in cash, $25,00, contributed at the monthly concert, in aid of Foreign Missions. From the 2d church, certain articles of clothing &c. valued at $6,13.

May the blessing of Almighty God "that maketh rich, and addeth no sorrow therewith," rest upon the donors—cause them to persevere in their charitable efforts and thus may they learn from experience, "that it is more blessed to give than to receive."

Yours, &c. J. ELLIOTT.

Rev. Eli S. Hunter, Principal of the Academy in Wyoming Village, Genesee Co. has been constituted a life member of the American S. S. Union by his pupils When young men in the pursuit of learning, watch with interest the benevolent movements of the day, and also put forth their hands to the work, we may confidently hope that God will make them the decided friends of his church and give them a place in his house.

SABBATH PROCEEDINGS.

☞*PUBLIC MEETING THIS EVENING.*☜

*A meeting of the citizens of this village disposed to petition Congress to repeal the Law Requiring the opening of Post Offices on the Sabbath, is invited at the Court House this evening at half past six o'clock. Nov.* 11, 1830

At a meeting of the citizens of Rochester, friendly to the measure of petitioning Congress for a repeal of the existing law, which requires the opening of Post Offices on the Sabbath, held at the Court-House, Nov. 11, 1830, *James K. Livingston, Esq.* was called to the chair, and *Selah Mathews*, appointed Secretary. On motion it was.

*Resolved*, That a committee of eight persons be appointed to prepare a memorial to Congress, praying a repeal of the law requiring the Post Offices to be kept open on the Lord's Day, and to obtain signatures thereto, and forward the same to our Representative in Congress.

The following gentlemen were appointed on said committee, viz:—

Josiah Bissell, Jr. William Atkinson, Vincent Mathews, Jedadiah D. Commins, Willis Kempshall, Sohn G. Christopher, Nathaniel T. Rochester, and Oren Sage.

JAS. K. LIVINGSTON, ch'n.

S. MATHEWS, sec'y.

*To the Honorable the Senate and House of Representatives of the Congress of the United States.*

The petition of the undersigned, inhabitants of Rochester, in the County of Monroe, and State of New-York, respectfully showeth:

That they in common with their fellow citizens, feel a deep interest in whatever affects the morals of community; believing with every good citizen, that "righteousness exalteth a nation, and that sin is a reproach to any people."

Your petitioners feel thankful to a kind Providence for that happy form of government under which they live—which allows them the right of approaching their rulers with a full and respectful expression of their sentiments and views touching the acts of government: And they now do so with the assurance that they will treat their petition with respectful consideration.

Your petitioners feel aggrieved that a law should have been passed by their government compelling Post Masters to open their offices on the Christian Sabbath.—They consider such law repugnant to the law of God, and destructive to the morals and to the best and dearest interests of society, and they respectfully pray that it may be repealed.

Your petitioners believe that a religious observance of the Lord's day has hitherto been, and will continue to be, the greatest preventive of vicious habits; the surest means of maintaining public virtue; the most effectual instrument of disseminating the true principles of our social compact, and the strongest guaranty of the perpetuity of those institutions to which the United States are indebted under God for their preeminent prosperity.

It has been urged, both in and out of Congress in opposition to the petitions heretofore presented, asking for the same relief that to grant it, would be an infringement of the right of conscience, and that its tendency would be to produce an union of Church and State; and whilst the sovereigns are resolved to acquiesce, [illegible] in whatever political institutions the French may adopt, so long as they conform in any degree to the monarchical principle. But when this principle comes to be abandoned, and this is more than possible, they will feel the stability of their thrones to be so vitally endangered by the example of France, influential and powerful as she is, as to warrant a general combination against her.

*Hydrophobia.*—Mr. Vale of the town of Ovid, Seneca county, died of this awful and distressing disorder, on Sunday, the 31st day of October last leaving a wife and one child to deplore his melancholy fate.

The particulars, so far as I have been able to gather them are as follows:—Nine or ten weeks previous to his death, Mr Vale discovered for the first time, that his dog exhibited signs of hydrophobia, and thinking it unsafe that he should run at large, confined him; but while in the act of chaining the dog he was bitten severely on the hand. The animal was immediately killed, and consequently did not live to prove the correctness or incorrectness of Mr. Vale's suspicions. But a cow, which had been bitten by the same dog a short time previous to his confinement, died a few days after, with every symptom of hydrophobia which was fearful evidence to the wretched man that he, too, had within him all the elements of a quick-coming and most appalling death. Medical aid was immediately secured, and all know specifics for hydrophobia put in requisition.

Eight or nine weeks had passed and he felt that he was out of danger——felt that the applications had had the desired effect, when he learned that the mysterious and madening agent was at work within him—learned that he must die a MAD MAN! On Thursday evening previous to his death, while he was sitting before the fire, his mother had occasion to pour some water into a dish that stood before him, which caused him to shudder and catch his breath something as a person does o being suddenly immersed in water. This was the first symtom he exhibited. Doct. Pearl, of Genoa, in this county, was called on Friday who says that he saw nothing unusual in the appearance of Mr, V. except in the eyes, which were considerably protruded out of the head—very glassy in their appearance, and the pupils of which were very much enlarged.

The patient continued in this situation free from pain, and well at heart, until one o'clock on Sunday morning, when he suddenly sprang from his bed and exclaimed to the by-standers, (fifteen or sixteen in number, who from friendship or curiosity, remained with him through the night)—Clear the room! Clear the room! They immediately withdrew, and he was confined in the room alone! Now commenced a struggle which the pen cannot discribe—the imagination cannot conceive. He raved and struggled and grated his teeth—frothed at the mouth, and yelled most distressingly. His distorted visage, staring eyes, and furious gestures, presented a spectacle, which by those who have witnessed it, can never be forgotten. The first attack continued but a short time, when he became more calm, and asked his friends to come into the room where he was. "Now" said he, "bind me and keep away from me! Solemn and awful as was the duty, it was done as he requested, and the wretched man was bound hand and foot to his bed, where with agonies, and groans, and shouts too fearful to be told, and too dreadful ever to be forgotten, he died at about ten o'clock on Sunday morning!

Correspondence of the Journal of Com.

*London, Sept.* 29, 1830.

There prevails here, just for the moment, more confidence in the continuance of peace throughout Europe, although domestic commotions should happen in various quarters. The great powers are entirely agreed, it is said, in the determination not only to recognize, but also to lend all their aid towards supporting and strengthening Louis Philipe 1. on the throne of France. The alleged motives for adopting this line of policy, in utter oblivion of the claims of the Duke de Bordeaux, are, first, that the internal changes in France, thus far, are not such as to justify foreign interference; and secondly, that the peace of the world is more likely to be preserved by maintaining the new King in his position (even if he be so *de facto* merely) than by fighting the battles of a minor, whose claims are distasteful to the people of France. But the real predominating reason which influences the potentates is more probably, that they fear the republican inclinations of the French would introduce an ominous and most unwelcome form of government among the heredetary monarchies of Europe. It is therefore supposed with good reason, that among the nations, He is "parylising the arm of oppression; narrowing the dominion of bigotry and intolerance; spreading the principles of representative goverment, and meliorating the condition of the human race."

At last, Vermont has a Governor. Mr. Samuel C. Crafts has been appointed by the Legislature by a majority of six votes!

The boiler of the steam-boat Ohio burst a few days since, between Dunkirk and Buffalo; but it being in the lower part of the boiler, it occasioned no injury to any person on board.

At the late sitting of the Supreme Court in Kent County, Del. the case of Elizabeth Johnson vs. John A. Collins, for the seduction of the plaintiff's daughter, was tried. The case is one of aggravated character, and the Jury gave exemplary damages—two thousand and eighty-three dollars—being the entire amount of the valuation of the defendant's estate, real and personal.

From the Journal of Commerce.

During the residence of the Duke of Orleans as an exile in this Country, he spent a week at Canandaigua in this State, where he was hospitably entertained at the house of Mr. Morris. Mr. John Greig, a respectable Scotch Gentleman, who had for some time resided in Canandaigua, left there last Spring on a visit to his native land, by the way of France, and was furnished with a letter of introduction from Mr. Morris to the Duke. On the arrival of Mr. G. in Paris, the Duke had become a King. The letter was however sent up to the Palace, when it was no sooner read than an officer of rank was despatched for Mr. G., who was very kindly received, and on his departure warmly invited to make his home at the Palace on his return from Scotland.

In connexion with this incident we subjoin a few facts relative to the "King of the French," which have been furnished us by a correspondent:

In 1796, or the beginning of the year following, he came to the U. States, accompanied by his two brothers. While at Boston, they lodged in the celebrated Boarding house of Mrs. Carter. At the launching of the frigate Constitution in 1797, they, among other distinguished personages, were present. The Duke at that time appeared to be quite a plain man, both in dress and address;—a thick set, robust person, of 5 feet 7 or 8 inches stature, aquiline nose, and quite common appearance. His age then seemed to be 30, at the least. In all the vicissitudes this family encountered, the sons met with much respect in society,—partly out of regard to their excellent mother, the late Duchess of Orleans. She was one of the most amiable and exemplary women of the old French Court, by the concurrent testimony even of all her political enemies. She resided some time at Barcelona in Spain, and was often visited by the Americans there. Mr. Willis, the then American Consul, was very attentive to the amiable exile, and Bonaparte afterwards allowed her a stipend, out of the immense Orleans revenues which had fallen to the Government. The son was always supposed to have taken after the *mother* more than the father, and uniformly evinced the strongest affection, and most marked preference for the former.

## *Summary.*

The College building recently burnt at Athens, (Geo.) cost $25,000, and the Library and Mathematical instruments consumed are estimated at $6000. Application will be made to the Legislature for relief.

*Boston Transcript*, Saturday Evening.

Passenger in the ship Fama, from Cronstradt, Mr. Juba Randolph, Vallet de Chambre of John Randolph of Roanoak, Ambassador near the Court of his Imperial Majesty the Emperor of Russia. The same ship brings 13 packages containing the personal effects of the Ambassador.

A man has been fined in Pittsburg, Penn. $20 for horse-whipping so as to draw blood from Mrs. Ann Royal, author of "The Black Book," &c.

A Committee of 200 citizens have been appointed to make arrangements for celebrating the triumph of freedom in France. The day fixed is the 25th of November, the anniversary of the evacuation of the British troops from this city.

The building intended for a Theatre at Pottsville Penn. has been converted into a Church.

In the Court of General Sessions on Tuesday, Ralph James, Thaddeus Dean, James Magee, and James Ingalls were tried for keeping a gambling house in Fulton-street, and particularly a billiard room, where gambling was carried on. One Abraham G Myers testified that he had lost about $3000 in playing against them.—The Jury found them all guilty.

On Thursday night of last week, while the steam-boat Chancellor Livingston, was on her way from New York to Providence, the Captain's office was entered by means of false keys, and the iron chest unlocked, from which was taken a package, containing $22,750 in bank bills. On discovering the loss, Captain Coggleshall took immediate measures to detect the thief; the passengers were subjected to a search, but nothing was discovered; the vessel was then examined and after a dilligent search, the package was found unbroken, concealed under some boxes on the deck.

Rev. Daniel A. Clark was dismissed from his pastoral relation to the Church in Bennington, Vermont on the 13th ult.

It is proposed to convert the Federal-street Theatre, Boston, into a Hall of Science, for the deivery of popular lectures, the Atheneum Hall being found too small.

Last winter, a pedlar from Philadelphia disappeared suddenly, in the neighborhood of Maunch Chunk Pa. and was never heard of afterwards, though inquiry was made by his relatives. A few days since, a person who keeps a tavern in the neighborhood where he was last seen, having an altrecation with his wife, in an angry moment she charged him with the murder of the unfortunate trader, in the presence of several persons. The man and his wife are both in prison, and a legal investigation will soon be had.

Gov Tomlinson, of Connecticut, in his proclamation for Thanksgiving, mentions as grounds of obligation to praise God, that

ROCHESTER TEMPERANCE SOCIETY.

A Meeting of this Association will be held at the Court House, on Thursday, the 2d of December at 3 o'clock in the afternoon. An address may be expected from the agent of the Monroe County Temperance Society. A general meeting of the members and the citizens generally is requested.

Nov. 19, 1830. 2w

## PROCLAMATION

By ENOS T. THROOP, *Lieutenant Governor of the State of New-York, administering the government thereof.*

WHEREAS the wisdom of man is but a small light shining around his footsteps, showing the things that are near, while all beyond is shrouded in darkness, manifesting our dependence upon a God of infinite wisdom the Creator and Guide of all things, who directs our path through the dark and unseen places, and to the ends which human wisdom foresees not, and evincing, that our condition here, whether of good or evil, is according to his good pleasure, operating upon our hearts and minds, and not according to our own will: Wherefore, it is becoming not only in individuals, but in nations, to prostrate themselves before Him in humble thankfulness, for all the good things which he vouchsafed to them, and to implore the continuance of his divine favor, according to his good pleasure.—Deeply impressed with these truths, and in conformity to usage, I do hereby appoint and set apart *Thursday, the ninth day of December next*, and recommend its observance throughout this State, in religious exercises and thanksgiving to Almighty God, for having continued his signal favor to the people of this State, and of these United States, during the past year; and especially, for having continued in us exertions for the general diffusion of knowledge and learning, to the enlightening of our minds, and fitting us for the enjoyment of our social advantages, and the preservation of our inestimable privileges as a nation; for having cultivated in us a spirit of charity, and an enlightened sense of religious and moral duties, and preserved to us an unrestrained religious worship, according to the dictates of conscience, whereby we are saved from the bigotry, fanaticism, and cruel persecutions for opinion's sake, which in other less enlightened times and countries have drenched the altars of patriotism and true religion with the blood of human sacrifices; for having protected us from foreign wars and intestine commotions; and as friends of the human race, let us thank Him, for the signal manifestation of his mercy towards the oppressed people of other nations, by enlightening them to a knowledge of their rights, and inspiring them with a will to re-possess them, in a spirit of mercy and forbearance. Finally, let our devout aspirations to the God of all mercies be, that he will continue to us and to all men, the beneficent dispensations of his Providence.

Given under my hand, and the privy seal, at the city of Albany, the

L. S. sixth day of November, Anno Domini, 1830.

E. T. THROOP.

**DIED,**

In Pittsford, on the 11th instant, Mr. Glover Perrin, aged 68 years.

*BANK NOTE TABLE.*

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

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

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

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

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

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

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

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

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

OHIO.
All banks, 4 to 6 per cent.

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

CANADA.
All banks, 5 to 3 per cent. except the
Upper Canada at Kingston, and Unchartered banks.

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

SACRED MUSIC. E. Peck & Co. have for sale a general assortment of Music Books, by the dozen or single; among whichare the following: The Boston Handel and Hayden Society's Collection; Musical Monitor, by W. J. Edson, 6th edition corrected, enlarged, and greatly improved; Musica Sacra, by Hastings and Warriner; Village Harmony or New Bedford Repository of Sacred Music; Easy Harmony (Patent Notes) by Smith & Little; Musical Reader, by Thomas Hastings.

E. Peck & Co. have also a general assortment of School Books; Miscellaneous and Theological Books at reduced prices.

Rochester, Nov. 19, 1830. 4w47

ROCHESTER MARKET.

| | | | | | |
|---|---|---|---|---|---|
| Wheat | 84 | —, mess, | bbl | $12 |
| Flour | 4,75 a 5 | Potatoes, | | 25 |
| Oats | 25 | Butter, | lb. | 10 a 12 |
| Corn | 41 | Lard, | do | 6 |
| Beef, fresh | 3,00 | Eggs, | doz. | 10 |
| Pork, do | 4,00 | Cider, | bbl. | 1,00 |

Salt, 1,44 a 1,50

Rochester price of Pot ashes $111 per ton; Pearls 117,50.

## *Religious Books.*

GILL'S Commentary, 6 vols. Buck's Theological Dictionary, Chalmer's works, Campbell's Four Gospels, 4 vols. Gaston's Scripture account of the Faith and Practice of Christians, Mosheim's Ecclesiastical History, 4 vols. Townsend's abridgement of Milner's Church History, Adams' Dictionary of all Religions, Brown's Bible Dictionary, Parish's Bible Gazetteer, or Sacred Geography, Scott's Theological works, 5 vols. Hunter's Sacred Biography, 3 vols. Holland's Memoirs of the Rev. John Summerfield, Faber's Dissertation on the Prophecies, 2 vols. Bower's Life of Martin Luther, Butler's Analogy of Religion, Greisback's Version of the New Testament, Grimshaw's Memoir of Legh Richmond, Winchell's arrangement of Watts' Psalms, Jay's Christian Contemplated, Paley's Natural Theolgy, Bradford's Evangelical History, Chauncy's Salvation of all Men Examined by Dr. Edwards, Dick's Philosophy of a Future State, Scott's Letters and Papers never before published, Leonard's Beauties of Primitive Christianity, Doddridge on Regeneration, Henry's Communicant's Companion, Babington's Christian Education, Berrian's Family Prayers, James' Family Monitor, Bonnett's Views of Christianity, Jay's Prayers for Family, Life of Heber, Bishop of Calcutta, Do. by his widow 2 vols. Presbyterian Confession of Faith, Porteus' Evidences of Christian Revelation, Bogartzky's Golden Treasury, Looking Glass for the Mind, Hervey's Meditations, Henry on Prayer, Dr Nott's Sermons for children, Ecarle's Sacramental Exercises, Enfield's Natural Theology, Elavel's Treatise on the Heart, Guide to true Peace Guide to Heaven, Decision, or Religion all or Nothing, Scott's Force of Truth, Watts on the Mind, Wilbur's Reference Testaments, The Great Concern of Salvation, in three parts, Life of Mrs. Ann H. Judson late Missionary to Burmah, Large and small Bibles, *at reduced prices.*—Also, a great variety of Medical, Miscellaneous, and School Books.

*Paper Hangings*, from 25 cents to 1,25, and almost every variety of Stationary, for sale by

MARSHALL, DEAN, & CO.

Sign of Bible, 12, Exchange-Street.

Rochester, 11th mo. 12, 1830. 3w47

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

Rochester, Nov. 19, 1830. 3w47

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

H. Humphrey, Att'y for Mortgagee. Mortgagee.

CHRISTIAN ALMANAC for 1831 for sale at this Office.

**NEW FALL GOODS,**

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

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

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Camblets, with fine Baize and Pelisse Cloth for lining —Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. 12th Oct. 42tf

FOR Ladies' Cloaks—*Canloon*, a new article, this day received at the "cheap store" of W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red, Green and Yellow Flannels, just received by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by W. BARRON WILLIAMS,

One door south of the Mansion House, Carroll-st. 42tf

CHAMPAIGNE WINES—A few Cases of the most approved brands, for sale by W. BARRON WILLIAMS.

One door south of the Mansion House, Carrol street. Oct. 12, 42tf

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

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

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared, without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head, breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N.Y. Also—by the principal druggists in the village. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New York prices. J. S. WARE.

Rochester, N. Y. Oct. 27, 1830. 44

Central Library of Rochester and Monroe County
Historic Newspapers Collection

HYMN,
Sung at the Anniversary of the Colonization Society of Kenyon College, 1830.

"TO PROCLAIM LIBERTY TO THE CAPTIVE."

Captives in exile groaning
'Neath slavery's galling chains!
Heathens in darkness roaming
O'er Afric's thirsty plains!
Christians of every nation!
Friends of the wretched slave!
O shout with adoration,
For Jesus comes to save.

Praise Him with songs of gladness,
Let every tear be dry,
He comes to banish sadness,
And 'stablish equity;
He comes in peace from heaven
To burst each bond in twain,
To save the blinded heathen,
And break the captive's chain.

Full many a bark is steering
O'er ocean's heaving breast,
Full many an exile bearing
To peace, and home, and rest;
Soon Afric's darkest nation
Thy name, O Lord, shall hear;
The rose of thy salvation
Shall bloom unfading there.

Soon rivers gently flowing
The burning land shall bless,
The roses ever blowing
Deck the wild wilderness;
While in soft dews descending,
The Spirit from above
Shall spread the never ending—
The blissful reign of love.

O Jesus! let thy story
Throughout the world be known,
Awake the song of glory,
And break the heart of stone,
Till every soul is lighted,
Till every slave is free,
Till every realm benighted
Bows down, O Lord, to thee.

UNIVERSALISM.

The following sentence is extracted from a letter written by one who maintains the doctrine of universal salvation, and it is believed, also, that it is in the mouths of many of those who hold to the same faith. Feeble as it is, if it has led and still leads souls astray, it ought to be exposed—it is this: "Christ promised Judas one of the twelve thrones, judging the twelve tribes of Israel. Now if Judas is not saved, one of the twelve thrones of God is established in Hell." It always has been the endeavor of those who hold to this belief, to show that the betrayer of our Lord and Master will finally sit down at His right hand, being accepted of Him as a "good and faithful servant,' for they well know that if 'indignation and wrath, tribulation and anguish' rest upon even him forever, their doctrine falls to the ground. But the attempt is utterly vain. The argument cited above is founded upon false premises, and its conclusion is absurd; —absurd, inasmuch as it directly contradicts what our Saviour expressly said when he declared that "it had been good for that man [Judas] had he never been born."

But not only is the conclusion absurd and consequently unworthy of our adoption, even though we could not see the falsity of the premises, but even the premises are palpably untrue. Christ *never did* promise Judas one of the twelve tribes of Israel.—Let us look into the matter.

The only passage on which such an idea can be supposed to be founded is the 28th v. of the xix. ch. of Matthew, "And Jesus said unto them, verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Now, who were those who were thus to sit and thus judge? Why verily, those and those *only* who had followed Christ 'in the regeneration,' for He says, "ye who have *followed me in the regeneration* shall sit," &c.; and it is begging the question to suppose that Judas had thus followed Christ, for this is what we deny, and the Evangelists deny it too, when they call him 'the traitor,' and 'the thief;' and Christ also himself expressly denies it and excepts Judas from his general commendations. "For he knew who should betray him, therefore, He saith, ye are not *all* clean. John xiii. 11. And again in the 18th verse He saith, "I speak not of you all: *I know whom I have chosen*, but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." Who was it that ate bread with Christ and lifted up his heel against him? Was it not Judas? the same who is elsewhere declared by Christ to have a Devil? It is of no avail to say that without Judas there would be but eleven and could not sit upon twelve thrones, for admitting the argument in its full force, (which is far from being necessary) it is enough to say that there was another appointed to fill the place 'from which Judas by transgression fell, that he might go to his *own* place.'

But it is enough, I only intended to say what I have said concerning this one point, and not to draw, as I easily could, assurance from almost every page of the Bible, that there is a place prepared for SOME, whence "the smoke of their torment ascendeth up *forever and ever*"—*Gambier Obs.*

From the Connecticut Observer.

INFIDEITY.

The following serious difficulties are stated, for the solution of the deniers of Divine Revelation. By an OLD MAN.

I. If the Bible be not true, what proof can be adduced of a future and endless state of existence? Can Deists with all their boasted reason and philosophy, give a more satisfactory account of this subject, than the ancient heathen sages have done? Doubtless, infidels in general, have been informed of the monstrously absurd notions which such as have been trained up in pagan darkness have advanced, respecting the future condition of men after death.—Have the disbelievers of Divine Revelation, been able to assign a more happy place of abode for the virtuous in the next state, than the *Elysian fields* of equal happiness, or *paradise*? Or a more fearful place for the vicious than *Tartarus* or *Pluto's* dark domains?

2. Upon the grounds of infidel philosophy, it may be asked, what shadow of proof can be given of the resurrection of the bodies of men? Set aside the Bible, and who will, on safe ground, deny the blasphemous assertion made, some years since, by the Atheistical Convention of France, that *'death is an eternal sleep!'* Infidels may be required to produce some other evidence than the sacred volume, that there will be a resurrection both of the *'just or unjust.'* And it may be demanded of them on their principles, to prove that men have any pre-eminence at their death above the beasts, whose spirits, Solomon informs us, *go downward* or become extinct when they die.

3. Set aside Divine Revelation, and what evidence can be brought from the light of nature, that there will be a day of final retribution? On this ground, the deeds of the most virtuous must pass unrewarded and those of the most profligate, will go unpunished. On this hypothesis, no tribunal will ever be found to render to every man according as his work shall be, whether it hath been *good* or *evil*.

4. How impossible does it appear upon the principles of infidel philosophy, to reconcile the wisdom, the goodness and faithfulness of God, in creating this world, and all creatures and things therein, and bringing about the vast revolutions of nature, for thousands of years successively. Upon the supposition that the Bible is false, no higher end can be answered, than for the great Creator to provide an ample theatre, on which for depraved and selfish creatures to riot for a short space, and then die like the beasts that perish! What a blasphemous reflection does it cast upon the only wise God, to suppose that he made the sun and moon, and the other luminaries which belong to this system, to afford light and vigor to impious men that they may be aided in the commission of their frauds, thefts, robberies, murders and sorceries, and every other species of abomination, to which they are naturally inclined, and yet in the end, permit them to come off with impunity!

5. If the Christian Religion fail, infidels may be requested to substitute a remedy to reclaim men from their evil courses, or to cure the vitiated disorders of their depraved minds, or to direct them to a way of pardon for their numerous offences. It is presumed, that those who belong to the above class, will acknowledge that many atrocious deeds are committed by a great proportion of people, and that the peace and happiness of society are oftimes greatly interrupted, by the pride, the avarice and conflicting passions and lusts of men.—It may therefore, be demanded of the deniers of Christianity, that they prescribe some other effectual remedy for these deadly evils.

Lastly.—It may be asked whether the infidel scheme does not leave men in total darkness, in regard to the following interesting points, viz.—Whether on their principles, the fearful evils & disorders which are the consequence of the apostacy of man can be so counteracted or overruled, even by Divine wisdom and benevolence, as to prevent the utter ruin of the universe!—And setting aside the work of Redemption by Jesus Christ, whether the works of the devil can ever be destroyed, and the reign of truth and righteousness become universally prevalent throughout the earth, and *a great multitude which no man can number*, out of every nation and kindred and tongue and people, be redeemed and saved?

On the whole, those who embrace the above fatal sentiments, must be viewed as having no hope of enjoying the least happiness beyond this life,—and are stumbling on in great darknes and perplexity of mind and thus continuing, they must take a *leap in the dark*, when life shall close, as infidels have often confessed was their fearful condition when they were about to fall into the arms of death!

MELANCHOLY PICTURE.

*E—— ——, Ohio, Sept.* 1, 1830.

P. is a small village, in which there is a small Presbyterian church, and no other organized religious body. They have no stated preaching of any sort, and no decent place to hold meetings in. This little village is furnished with two distilleries, and is without a Temperance Society. After stating these circumstances it is hardly necessary to say that they have no Sunday school, or next to none. A school has indeed been in operation for several years, and for some time has been running down. I attended it to day and found 12 scholars, where there ought to have been 80 or 100. In searching for the cause of the decline of the Sunday school, I found to my great discouragement, that but a solitary child belonging to the members of the church was sent to school. Others made this an excuse for not sending theirs. The only apology rendered by these church members for the course they choose to take, is, that it is too much trouble to fix their children and send them to the Sunday school. If professed followers and lovers of the Lord Jesus Christ can act so, what may not be expected of those who profess nothing?

PROGRESS TOWARDS THE MILLENNIUM.

It is the prevailing belief of Christians, founded on prophecy, that during the millennium, human life will be much longer than at present. If so, it is resonable, according to the general analogy of God's works, to expect that the change will be brought about, not by miracles, but by the gradual operation of second causes. The following statements, collected from the lectures of Dr. Hawkins of London, show that this improvement is already begun.—"The average term of human life throughout the civilized world has, for some centuries, been regularly increasing. At Geneva, the proportion of children born who did not reach the age of six years. Now they attain to twenty-eight years. At the close of the seventeenth century, the mean duration of human life, to the middle classes of Great Britain, was thirty-seven years. At the expiration of the eighteenth, it was fifty-two years. The average annual mortality in all countries was estimated about eighty years ago, to be one in thirty-two. Now it is in different countries as follows: In Wertemberg, Prussia, and Wales, one in thirty-three; France, one in forty; Russia, one in forty-one; Sweden and Holland, one in forty-eight; Pays de Vaud, one in forty-nine; Scotland, one in fifty-six; England, one in fifty-eight or sixty.

The particular causes which have operated to diminish the proportion of mortality, are the general adoption of a more rational treatment of disease, together with improvements in ventilation; and also the increase of agricultural and commercial industry, and whatever political or other changes tend to multiply the comforts or better the condition of the lower classes. Even unhealthy climates become heathly through the population which covers them."

Is not this a preparation for fulfilling the Scriptures? *There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old.*—Isaiah lxv. 20.

AMUSING EXPERIMENT AT THE INFANT SCHOOL.—Having heard that a fresh band of little barbarians were to be admitted into the ranks of the Infant School at the Vennel, we went there on Monday to have an opportunity of comparing the wild fowl with the tamed, and witnessing the magical influence by which Mr. Wilderspin brings order out of confusion.—We found the hall crowded with the little candidates and their parents. As sixty-four infants were admitted, our readers may imagine the scene that ensued when the *mammies* were requested to withdraw, as a necessary step to the commencement of their children's education. We were deafened by the sounds of inconsolable woe from every part of the gallery; and diverted with the composure of the large admixture of infant *civilization* with which it was stocked. No new comer thought of leaving the gallery, but the whole sixty-four sat and roared in their respective places refusing to be comforted! Mr. Wilderspin's voice was just heard when he called out, "Now for the experiment. I have never seen it fail yet!" By *visible* signal, for hearing was impossible, the whole of the *ancients* sprang upon their feet, and gave several well measured rounds of clapping of hands. A pause ensued, and the lachrymists were reduced to three, while the mouths and eyes of all the rest opened, and remained for what should next befal. A song was sung and time beat, and only one voice was heard weeping. The tears were evidently disappearing from all the other cheeks, for

"The tear on childhood's cheek that flows,
Is like the dew drop on the rose;
When next the summer breeze comes by,
And waves the bush the flower is dry."

Again, smith work was to be done, ropes pulled, wood sawed, hands up, behind, before, fingers twittered; and we marked many of the *moderns* attempting to join.—The whole could now rise up, and sit down by tinkle of bell, and their consciousness of power so delighted the new comers, that most of the faces had relaxed into a smile. Mr. Wilderspin then said, "Now, I shall have no more trouble with the new children; imitation and their trained playfellows will do the rest." On this assurance we came away, just as one unhappy wight softened again, and was by us "left crying." The total number now is 260. We are glad to hear that the subscriptions are prospering, and no wonder, considering the sensation. We have also heard that Leith and Portobello are each contemplating the establishment of an Infant School.—*Scotchman.*

BENEFIT OF CLERGY.

As the true meaning of the term may perhaps not be generally known, the following definition is given.

At the time the Catholic religion was the established one in this country, the clergy claimed an exemption from punishment for all secular offences, and the legislature was so far duped by them as to grant them that privilege. Therefore, whenever a priest was convicted of a crime for which another man would suffer death, he was discharged without punishment on proving himself to be an ecclesiastic. The clergy did not fail to avail themselves of this advantage.

In those dark superstitious times every one who could read was presumed in law to be a priest in orders; and until the reign of Anne, a man who was not possessed of this qualification was liable to be hanged for an offence.—*English paper.*

DOES CHARITY BEGIN AT HOME?

"The church of Sailies, (Basses Pyrenees,) had been without collections for the poor, or those which had been made were so small that no good could be done with their produce. A Bible Society was established. Since that time, Christians have paid more attention to their Christian duties; the poor's box has been richly replenished; system has been introduced into the distribution of alms; during the rigour of winter, four or five families, who had suffered by fire, were aided; wood was furnished to the poor, food to the aged, clothing to those in infancy, bread was distributed, &c., the poor's box is by no means empty, and a considerable sum is at the disposal of the elders. During the same year, the number of subscribers to the Bible Society at Salies was raised from FIFTY, TO TWO HUNDRED AND FIFTY.—*Archives du Christianisme.*

From the Christian Mirror.

THE TRINITY.

Locke says, 'Mysteries should expose a religion to suspicion, when they imply an *absurdity*'. He thus applies this test to the Trinity: 'If there be in the gospel a doctrine concerning which a good logician has apparent cause to exclaim it is this, a God who has but one Essence, and who nevertheless has three persons, ——If we should say that God is three in the same sense that he is one, it would be a contradiction. But this is not our thesis. We believe on the faith of a divine book, that God is one in the sense to which we give the confused name of *essence*. We believe that he is three in the sense to which we give the confused name of *person*. We determine neither what is this *essence*, nor what is this *personality*.—This surpasses reason, but does not revolt it. * * * * * * *

'We go even farther. We maintain not only that there is no contradiction in those doctrines, but that a contradiction is impossible. What is a contradiction in regard to us? It is an evident opposition between two known ideas. For instance, I have an idea of this pulpit and this wall. I see an essential difference between the two.—Consequently, I find a contradiction in the proposition, that this wall and this pulpit are the same thing.

Such being the nature of a contradiction, I say, it is impossible that any should be found in this proposition, that there is one divine Essence in three Persons: to find a contradiction, it is requisite to have distinct ideas of what I call *essence*, and of what I call *person*; and, as I profess to be perfectly ignorant of the one, and the other, it is impossible I should find an absurdity. When therefore I affirm, that there is a divine Essence in three Persons, I do not pretend to explain either the nature of the unity nor the nature of the Trinity. I pretend to advance only that there is something in God which surpasses me, and which is the basis of this proposition ; *viz:* there is a Father, a Son, and a Holy Spirit.'

REVIVAL NEAR HALIFAX C. H. VA.

A correspondent in this region informs us, that the most pleasing indications in reference to the revival of religion, now exist in this country. Though now an old man, he has never witnessed a similar excitement. He says—"At our meetings both day and night, we have large gatherings of young and old, rich and poor—who cry for mercy, and seem deeply affected. Many have experienced a hope in Christ, and many, very many more, are anxiously seeking mercy."—*Repository.*

CALLING ON THE MINISTER.

A writer in the Ohio Observer, wishes that ministers and elders would "give him a call" as they are going to Synod, &c. and relieve his minister from a burden which he cannot bear. He says:

"I would propose Mr. Editor that you or the reader, when you pass through our town, and wish to refresh yourself or horse, if you have no particular business with our minister, and know he has none with you, —'give *us* a call.' And I would have you understand, when at parting with you, our minister makes use of the plural form '*us*' he leaves you at liberty to call on *me*, if you please. Z ——A"

Probably many ministers, and more of their wives, would find themselves relieved if they would make less ado when ministers "just call." They make a considerable part of their own trouble, by being "cumbered about much serving." E. E.

ELOQUENCE OF FACTS.

The Temperance Society in the place to which the following paragraph relates, (in the state of New York,) is large and flourishing. Our correspondent says:

"This people have been strikingly admonished on the subject of late. The T. Society meets every month. During the meeting two months since, a drunkard, who had been drunk all Sunday and thro' the night, was in the agonies of death. At the next meeting, the President of the Society was called out to administer to the body, and a Deacon to administer to the soul, of another drunkard, who was in extreme agony from drinking a *quart* of poison, and who died soon after. At the meeting last evening the minister made some remarks on these striking providences, and referred particularly to the widow and children of the last named victim. What were the feelings of the assembly when they found that *that* widow was present and saw her come forward, at the close of the meeting, with her daughters, all clad in deep mourning, to put their names to the constitution of the Society! A more affecting incident I never witnessed."—*Jour. Hum.*

In a letter written by the Rev. Mr. Dwight from Constantinople, to a friend in Utica, N. Y. he states that our cotton goods are in good reputation in that place—so much so, that the English actually put American stamps on their goods, to sell them to better advantage.

It appears by a letter from the late Mrs. Heber, published in the American, that the Greek gentleman whom she has married has a public employment in the Ionian Islands, and that she was immediately to set off with her children for the Levant, to take up her residence there.

A rheumatic fever, pronounced by the physicians to be the celebrated Dengue of 1828, has made its appearance in Baton Rogue, in Louisiana. Several persons have been suddenly taken sick with it.

The Hon. James Barbour, late Minister to England, has lost his election to the Virginia Legislature from the County of Orange, in which he resides. The result was, for Barbour, 416—Davis, 424. Ex-President Madison attended the polls, and gave his vote for Mr. Barbour.

*In Chancery—Before the Chancellor.*

The President, Directors and Company of the Ontario Bank, vs. Elisha B. Strong and Dolly G. his wife, James R. Woodbridge & others, Defendants.

By virtue of a decretal order made in the above entitled cause the subscriber will sell at public vendue at the house of Samuel Thrasher, Inkeeper in the town of Brighton in the county of Monroe on the 21st day of December next at two o'clock P. M., the mortgaged premises described in the proceedings in this cause as follows: "All those certain tracts or parcels of land situated lying and being in the town of Brighton, County of Monroe and state of New York, in township number Fourteen, in the seventh range of townships in Phelps and Gorham's purchase, that is to say, lots number one, two, five and six, and so much from the eastern ends of lots number three and four, as is east of a line running southerly and parallel with the west line of said lot number five, from a gate-post standing about twelve feet westerly from the South west corner of the barn on lot Number two, as aforesaid, to the south line of lot number four, together with a barn and other buildings standing thereon, the said premises being included in and forming a part of section S. laid out and surveyed by Elisha Johnson Esq., in the village of Carthage, *alias* Clyde, in the town of Brighton aforesaid, also the following lots, parcels and tracts of land as laid out and surveyed by said Johnson in said village, to wit, lots number eight to forty one both inclusive in numerical succession, in the said section S,—the whole number of lots in section X,—the whole number of lots in section R, excepting and reserving therefrom lot number eighteen; the whole number of lots in section V,—the whole number of lots in section U,—lots number twelve and thirteen, and the western half of lots number ten and eleven respectively, in section M,—lots numbers one, two, three, four, five, seven, eight, eleven, twelve and fifteen, the eastern half of lot number nine, the eastern half of the north half of lot number ten, and three fourths of lot number fourteen, lying and being on the south part thereof, all the last described lots and parts of lots lying and being in section Q, so laid out and surveyed in said village as aforesaid;—Also a certain piece or parcel of ground on the Mill Flat so called, in said village, and is the ground whereon the north-eastern, or new Saw Mill, so called, nearest the flouring mill now stands, together with the said saw mill and the furniture thereof, with the privilege of conveying thereto at all times, (otherwise than through and under the old saw mill so called,) a sufficiency of water to use the same to the best advantage, and of using said water for said purpose with full and free liberty at all times of ingress and egress thereto and therefrom, with logs, boards and other lumber, and accustomed privileges,—also the one individual fourth part of forty four acres more or less of land in said village, lying between the top of the eastern bank, and the centre of Genesee river, and a like undivided fourth part of all the lands on and near the bank of said river in said village, which are designated in said Johnson's survey as aforesaid as reservations, comprising mill seats, water privileges, and ship yard, a ware house scite, a promenade and flats, always reserving and excepting from the said fourth part of the tracts of land herein last described as undivided so much thereof as is covered by, or by deed or contract appertains to, the ware houses, rail way and wharf, known by the name of Ward, Clark & Co's. ware house, the ware house rail way and wharf, built by Brainard and Chapman and Kimball, and a coopers shop near the descent of the road leading to the Mill Flat so called, also the flouring mill now owned by Messrs. Strong and Trowbridge, on the said mill flat and the scite thereof, the oil mill recently erected north of the flouring mill of Mr. Horace Hooker, and the scite thereof, the old saw mill so called, and the scite thereof, with the privileges appurtaining thereto, together with so much of the flat and bank as is included by a line beginning at the rack of the mill race or canal, thence running easterly to a stake and stones on the brow of the bank, standing on the west bank of a pine stump that bears easterly from a black oak staddle at the distance of about twenty one feet therefrom, thence southerly along the brow of the bank to the south line of town hip number fourteen aforesaid, thence westerly on said line to a point due south of the dry canal, thence north along the eastern shore of said canal to the place of beginning. In like manner reserving all the mill privileges on Norton's brook, so called, above the great falls thereof,"—or so much thereof as may be necessary to raise the amount due to the complainants and costs. The sale will be made by parcels.

Dated Oct. 27, 1830. WALTER HUBBELL, Master in Chancery.

*Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12. 42tf

E. PECK & CO. have for sale a very general assortment of Works in the various Departments of Literature—Also, an extensive variety of School Books and Stationary, all of which are offered at reduced prices. Oct. 12. 42-6w

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice.

JOSIAH BISSEL Jr.

Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the above-mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.

January 9, 1829. LEVI WARD Jr.

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.

Terms made known at the School room.

Rochester, Oct. 8, 1830. 41 tf

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises. HOSEA PRATT.

Brighton, April 16, 1830. tf-36

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

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

FURNITURE,

OF ALL KINDS, MADE AND SOLD AT THE

Cabinet Warehouse

Near the East end of the Bridge Main-st., Rochester. F. STARR.

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.

East Rochester North-st. one door north of Main-st.

Aug. 27, 1830. 3m 35.

CLINTON HOUSE,

EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House Utica has become the lessee of this splendid establishment (having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS; and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 26 6m t

H. B. PIERPONT & WILLIAM Mc COY, Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.

Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.

Nov. 1st 1830. H. B. PIERPONT & Co.

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's Office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date.... Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively, on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 17, 1830. NATHANIEL HALL, Assignee.

Whittlesey & Mumford, Att'ys.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331.75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four (244) reference being herein had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.

JOHN C. NASH, Att'y. STARR NICHOLS, 6m 33 Assignee.

SEPTEMBER, 1830.

ROCHESTER CASH STORE.

HILL & PEET,

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

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

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

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

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

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

Canal Transportation.

HUDSON & ERIE LINE.

ALLEN, TIBBITS & CO.

WISH to inform their friends and the public that the *Hudson and Erie Line*, one of the oldest established Lines on the Canal, will continue to run the ensuing season, having 24 first rate Boats, fitted and furnished in superiour style for carrying *Freight* and *Passengers*, being of the first class, and commanded by men of great care and experience, running

NIGHT AND DAY—SUNDAYS EXCEPTED in connection with Pattison & Hart's Line of Tow-Boats from Troy on the Hudson River. Their arrangements are such with the owners of Steamboats and vessels on Lakes Erie and Ontario, that they can confidently say to their patrons, that Merchandize entrusted to their care in the cities of New-York, Albany and Troy, destined for the Western States, or Upper Canada, shall be forwarded with great care and despatch, not excelled by any Line navigating the Canal. They will also contract for the Freighting of Produce or other property from any Ports on the Canal to Troy, Albany, or New-York, and make liberal advances on the same if required when delivered them to sell. They will also, as usual, run a Daily Line between Syracuse and Oswego. Insurance to a liberal amount, is effected on property sent by this Line, (Lakes Erie and Ontario excepted) and will be effected on the Lakes if ordered. The following persons will receive property shipped by this Line, unless specially consigned.

E. F. NORTON, *Buffalo,*
E. FOLSOME, *Lockport,*
ALLEN, TIBBITS, & Co. *Rochester.*
JAMES MOORE, JR. *Syracuse,*
JOHN T. TROWBRIDGE & Co. *Oswego.*
BUTLER, M'DONOUGH, & Co. *Utica.*
J. H. HOOKER, ALLEN, TIBBITS, & Co. } *Troy*
JOHN C. DAVIES, *Albany,*
THO'S. M. SOUTHWICK, P. HART, JR. } *Counties Slip, New-York.*

April 9th, 1830. 15tf

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

Rochester, 16 Mar ch, 1830

OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, or of

May 22, 1830. JOSIAH BISSELL jr

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now recieving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron Ware, and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description. All kinds of Job work done at the shortest notice.

Rochester, Sept. 6. 39tf

NEW and Improved Collection of *Church Music.*—Just published, by Mack & Andrus, Ithica, and for sale by E. PECK & Co. Rochester, MUSICAL MONITOR, or NEW YORK COLLECTION OF CHURCH MUSIC: Being a selection of Psalm and Hymn Tunes of the most approved character. Also, Set Pieces, Anthems and Chants, embracing a great variety of style, selected from the works of the most Eminent Composers.—Together with the *Elementary Class Book*, introductory to the Science of Music. By WILLIAM J. EDSON. Sixth edition, corrected, enlarged, and greatly improved.

In the revision and correction of this work, much care has been bestowed by the experienced and scientific editor; and the publishers, on their part, have spared no pains to render it worthy of the public patronage. Modern taste has been consulted; the *genuine* improvements of the day have been adopted, and the selections, whether *new* or *old*, are chaste in style and devotional in character. The Class Book, or elementary part of the work, is designed to teach by proper steps and gradations the elements of vocal science in a systematic manner, somewhat upon the Monitorial plan; and this, (as originally published in former editions,) was the *first* attempt to carry that system into our primary music schools. The publishers, therefore, invite for the entire work the strictest scrutiny, and solicit the patronage of the friends of vocal science, confident that it will be found, as an elementary work for the use of Singing Schools, and as a collection for the use of Musical Societies and Congregations, equal to any work of the class which is now published. 46-6w

Central Library of Rochester and Monroe County
Historic Newspapers Collection


# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. FRIDAY, NOVEMBER 26, 1830. VOLUME IV. NO. 48.

ROCHESTER MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber*, $2,50 *per ann. in advance.*

*Village subscribers*, $2,50 *in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing*, 2 *dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*


## MISSIONARY PAPER.

THE FUTURE DESTINIES OF AMERICA, AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION.

*Supposition that Wickedness is to prevail.*

We have proceeded thus far upon the principle, that the relative power of religion is to remain the same as at present. This, however, though a plausible supposition, is far from being probable. There is no example of the kind, in the history of the church. There have been, indeed, many alternations of success and defeat; but no instance of religion and irreligion advancing side by side, in regular proportions, for a period so long as one hundred and seventy years. If Christians in the United States have not strength enough to advance, they will not have strength enough to hold their own; and they must expect to be overwhelmed by floods of ungodliness. The church will then be driven into a corner, so that the world will suppose a final victory has been achieved.—There will probably be some forms of religion remaining, gradually losing even the miserable efficacy of forms, and falling down to the level of the lowest superstition. But the general aspect will be that of a community living without God in the world.

Pride, ambition, luxury, sensuality, profaneness, blasphemy, frightfully intermingled with poverty, crime, debasement guilt and shame, will lash with scorpions the enslaved and abject population. Even from this land of the pilgrims will arise the cry of millions, suffering under the torments, which their own guilty passions will have brought upon them.

It is obvious, that, if religious restraints be withdrawn, the number of inhabitants will not increase so fast, as according to the preceding calculation. Still, the history of the world has shown, that it requires long continued, as well as almost universal profligacy, to arrest the increase of population altogether. With the great advantages of soil and climate, which this country enjoys, it may be expected, judging from God's government of the world hitherto, that our population will advance with rapidity, even though it should be checked by licentiousness. We may estimate, that, in such circumstances, our numbers will be forty-five instead of fifty millions, at the end of fifty years; an hundred and fifty instead of two hundred millions, in fifty years more; and five hundred instead of one thousand millions, in one hundred and seventy years from the present time. The wickedness of the people, left almost without restraint from counteracting example, would increase at such a fearful rate, that, by the period last mentioned, it would greatly have retarded the progress of population; and much beyond that period, any increase of numbers would be slow and doubtful.

Here, then, we have 500,000,000 of human beings, all living, (with exceptions too small to be taken into the account,) according to the maxim, *Let us eat and drink; for to-morrow we die.*

What would be the number of theatres and other receptacles of vice to amuse and gratify such a population? What the number of jails and penitentiaries, of police officers and armed guards, to coerce and restrain so vast a multitude, who would have no restraining principle in their own bosoms? Atheists may talk about liberty; but we know, that there can never be a truly free government without an intelligent and conscientious subjection to law; and where there is no sense of accountability to God, there can be no respect for the order of society, or the rights of men.

Populous heathen nations, and nominally Christian nations, that have sunk nearly to the level of heathenism, are indeed without any restraining influence of true religion; and they are able, by means of racks, dungeons, and armies of spies, guards, and officers, to preserve some kind of public order. The people are prepared for this, having been transformed into beasts of burden by the long influence of superstition, and the domination of privileged orders. But, if the people of America speaking the English language, should lose nearly all the religious restraint, which now exerts so salutary an influence in our land, they will be a very different sort of men from the Chinese, or the inhabitants of Turkey, or Spain. All determined to gratify themselves, and none willing to submit to others;—all having arms in their hands, and refusing to surrender them; wickedness and violence will reign with tremendous and indomitable energy.

The Sabbath will have ceased to shed its benign and holy radiance upon the land; for when the number of religious persons shall have dwindled to a very small fraction of the community, it will be impossible to preserve the Sabbath, except as a day of thoughtless festivity, and noisy mirth.—and pre-eminently a day of sin. Then God will hide his face from an erring and self-destroyed people; and dense and angry clouds, the pre-cursors of his vengeance, will gather from every quarter of the horizon. One cry of violence and blasphemy will ascend, like the cry of Sodom, from all the dwellers between the two oceans, and between the gulf of Mexico and the northern sea. No extraordinary instruments of divine wrath need be furnished. The remorseless cravings of unsatisfied desire, the aggressions and resistance, the insults and revenge, the cruelty and perfidy, the fraud and malice, pervading all ranks and classes of men, will supply more than a sufficient number of public executioners.

Who, that has not a heart of adamant, can, without shuddering, regard such a day as probable? Who that really expects such a day, but must wish to leave no posterity of his own, to mingle in the horrid strife—to become either tyrants or slaves, oppressors or victims;—all victims, indeed, to their own follies and crimes.

Yet this is the very state of things, which multitudes among us are laboring to produce. They do not see the whole effect of what they would gladly accomplish; but they most heartily desire, that the time should arrive when the Sabbath shall be universally regarded as an exploded superstition, and when there shall be no concentrated public opinion to pass censure even upon the most odious vices.

Not only is such a state of things desired and aimed at by multitudes, but it is precisely such an issue, as the unresisted depravity of man will speedily terminate in. It is altogether a practical matter; and will be the sad history of this country, unless the good, and the public spirited, and the pious of the present and succeeding generations, acting under the great Captain of salvation, avert so awful a calamity.

*Supposition that Religion is to prevail.*

The remaining supposition is, that the relative power of religion will increase, till, before the expiration of the longest period here mentioned, opposition shall gradually have died away; and all the happy millions of this continent shall live together as brethren, adoring their Creator and Redeemer, and lending a cheerful influence to every good design. Then will be a day of glory, such as the world has never yet witnessed. As the sun rises, on a Sabbath morning, and travels westward from Newfoundland to the Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain will be adorned. The morning psalm and evening anthem will commence with the multitudes on the Atlantic coast, be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific. Throughout this wide expanse, not a dissonant voice will be heard. If, unhappily, there should be here and there an individual, whose heart is not in unison with this divine employment, he will choose to be silent. Then the tabernacle of God will be with men. Then will it be seen and known to the universe, what the religion of the Bible can do, even on this side the grave, for a penitent, restored, and rejoicing world. But while contemplating such a display of glory and happiness on earth we are not to forget, that this illustrious exhibition of divine power and love would derive nearly all its interest from the fact, that these countless millions were in a process of rapid transmission from earth to heaven.

*The bearing of Missions to the Heathen on this Subject.*

Is it asked, what has this subject to do with the meeting of a foreign missionary society? Much in various respects. It is perfectly clear to the mind of a contemplative Christian, that efforts made in this country to send the Gospel to distant heathens, are as sure to bring permanent and spiritual blessings to ourselves, as any evangelical efforts that can be made. And, if missions to the heathen were to receive no future support from America, what would this prove, but that Christian benevolence was at so low an ebb among us, that there was so little of primitive zeal or apostolic enterprise to be found;—that nothing great, and noble, and effectual, in the way of charitable effort, could ever hereafter be expected from this people? If our domestic missionary societies are to be sustained, they must be sustained by Christian benevolence; but, wherever this divine principle exists, it will seek access to the heathen; and where access is once gained, it will not be relinquished. In a thousand ways, the beneficial influence of sending the Gospel abroad, is felt in our religious prosperity at home. If, through the apathy of Christians, in regard to the condition of the heathen, it should be necessary first to curtail, and then to withdraw, our foreign operations, sad would be that hour, and of most disastrous influence upon all our domestic institutions.

Be it known, then, and felt by us all, that there is no way, in which we can so powerfully aid the cause of God in our own land, as by doubling and quadrupling our sacrifices for the salvation of distant pagans.

These considerations are not to be set aside as a theoretical discussion. We, and our associates and friends throughout the country, are to have an agency in fixing the destiny of the generations to come; and in fixing their destiny by what we shall do, or neglect to do, in this very matter of sending the Gospel to the heathen. Christians in the United States have a character to sustain, or to lose. They are to receive the approbation of posterity for perseverance in well-doing; or to be sentenced to public reprobation as betrayers of high trusts. They are to be rewarded as benefactors of their race, or to share the doom of the servant, who hid his Lord's money in a napkin. There is no avoiding this responsibility. They cannot hide themselves in dishonorable graves, in such a manner as to escape reproach, if they now raise the craven cry of surrender, instead of anticipating the shout of victory and triumph.

When John Carver and his associates landed at Plymouth, and afterwards John Winthrop and his associates arrived at Charlestown, they might have doubted, on some accounts, whether their names would be known to posterity. They labored, however, for the good of mankind, and laid foundations with a distinct and special and declared regard to the benefit of future times. Their posterity remember them with inexpressible gratitude; and their names will receive new tributes of admiration with every succeeding age.

*(Remainder next week.)*

## AMERICAN EDUCATION SOCIETY.

Rooms, 52, Washington Street, Boston.

*Meeting of the Board of Directors.*

The following table shows the number of beneficiaries assisted, new applicants received, and funds appropriated by the Parent Society and its Branches for the quarter ending Oct. 1830.

| | No. Benefic. | No. New Applic. | Total. | Sum Appro. | Institu. |
|---|---|---|---|---|---|
| Parent Society | 186 | 20 | 206 | $3,841,00 | 20 |
| Maine Branch | 22 | 6 | 28 | 466,00 | 6 |
| N H. Branch | 17 | 11 | 28 | 494,00 | 7 |
| Conn. Branch | 44 | 4 | 48 | 877,00 | 6 |
| Pres. Branch | 90 | 10 | 100 | 1,872,00 | 20 |
| West. Res. Br. | 6 | 1 | 7 | 234,00 | 1 |
| West. Agency | 14 | 6 | 20 | 672,00 | 8 |
| Total. | 379 | 58 | 437 | $8,456 00 | 68 |

*State of the Funds.*

IMPORTANT RESOLUTIONS.—The following document will, we doubt not, be read with pain by many. The Board of Directors would rejoice to be relieved from the necessity of exhibiting so large a deficiency in the funds. It is due to the public, as well as themselves, that the truth should be freely and fully stated.—The Society can live no longer than the Christian community furnish it with the requisite support. At the same time, it is due to Divine goodness to state that the cause of this deficiency is owing, chiefly, to the larger number of promising young men who are seeking the patronage of the Society than ever before. Are Christians afraid to have their prayers answered?—Will they refuse to increase their "works" in proportion as their "faith" enlarges its desires? Is *this* the time to yield the vantage ground which they have gained, to the organized legions of superstition and infidelity, who are marching with rapid steps to take possession of the Lord's inheritance? It is *perfectly easy* for the church to supply this deficiency and to increase the resources of the Society many fold, if all her members will consent to do but a little, and to do that little *immediately*. Shall this be done? Or shall the Society slacken its efforts, and say to its applicants, we cannot help you?

The Committee appointed to inquire into the present state of the funds of the Society, with a view to associate the probable ability of the Society to sustain its present engagements, and to meet the increasing demands which are made upon the treasury, respectfully report:

That although there has been a regular increase of the current funds of the Society for several years, *that increase* has not been so great as the increase of applications for the patronage of the Society. The difference between the expenditures and receipts the last year, was nearly ten thousand dollars. During the two quarters of the present year, there has also been a deficiency. To meet this deficiency, and balances due in preceding years, $6842,35 were withdrawn from the permanent fund, as stated in the last Report; and, in addition, a debt of about twelve thousand dollars has been incurred. The Committee are of opinion that it is wholly inexpedient to increase this debt by further loans.—From the permanent fund, it seems to them the money cannot be taken, after the responsibilities which the Board have already assumed, without a breach of trust to the original donors; and from other sources it should not be borrowed, if the Society is to be preserved from inextricable difficulty. The Board of Directors can go no farther than the resources, placed at their disposal by the community, will enable them to go. In the judgment of the Committee, they cannot increase their present advances without an unwarrantable presumption upon the aid of others. The Committee, therefore, recommend to the Board the following resolutions:

1. *Resolved*, That it is unwise to increase the present debts of the Society by farther loans.

2. *Resolved*, That in order to meet the increasing applications for patronage, it is indispensable that a greater amount of contributions be derived from the friends and benefactors of this sacred enterprize.

3. *Resolved*, That an address be prepared and sent forth, under the direction of the Executive Committee, to the Christian public, earnestly soliciting their *increased* support.

4. *Resolved*, That the Secretary be instructed to make known the pecuniary wants of the Society to all auxiliary and other Societies contributing to the funds, and to request them to take immediate and vigorous measures to relieve the Society from its embarrassments.

5. *Resolved*, That the Treaurer be requested to make known the present wants of the Society, to those beneficiaries who have finished their course of study, and whose obligations have not been cancelled, and earnestly to request them to remit to the Treasury the whole or any part of what they have engaged to refund, as their circumstances may permit.

6. *Resolved*, That the Secretary be directed to inform the several Branch Societies in New-England, (those out of New-England, defraying, at present their own expenses,) that this Board see no prospect of being able to supply the deficiencies in their respective treasuries at the next quarterly meeting, and request them to adopt measures to obtain a supply within their own limits.

7. *Resolved*, That the Secretary inform all young men under patronage in New-England, in the first and last stages of education, that it may be necessary for the Board to lessen the amount of their appropriations at the next quarterly meeting. All which is respectfully submitted.

JOHN TAPPAN,
SAM'L T. ARMSTRONG,
E. CORNELIUS, } *Com.*

From the Philadelphian of April 9th.

DIALOGUE BETWEEN
COLONEL JOHNSON OF KENTUCKY,
*And not a few of his fellow citizens.*

*Col. J.* "It has been regarded as the proper business of Government to protect all, and determine for none."

*All.* Hold fast there, dear sir, for none of us wish you to determine any thing for us about our religious duties.

*Petitioners.* We do not wish Government to *determine* for us, that we shall not be post-masters, and mail contractors, and stage drivers, if we will not swear to violate the 4th commandment, as often as the Post Master General, or any other citizen may require.

*Roman Catholics.* How then dare your committee *determine* for us, that the highest ecclesiastical judicatory in our Church is a body to be reproached in a national state paper?"

*Col. J.* "In vain shall we search the record of imperial tyranny for an engine of cruelty equal to the *Holy Inquisition.*

*Roman Catholics.* In so saying thou revilest 600,000 of us, who think the Holy Catholic Church could no more err in her *Inquisiton* than in her Pope, Cardinals, seven sacraments, and doctrine that heretics are to be put to death for their conversion.

*Col. J.* "As argument has failed, the Government has been called upon to interpose its authority to settle the controversy" about the observance of the first or seventh day, as holy time.

*Sabbatarians* We never asked you to settle this controversy for us!

*The Lord's Day Advocates.* Our argument has just been commenced. We never asked Congress to settle the controversy for us.

*Infidels.* We ask no legislation on any religious subject, and hearken, Colonel, you have sadly committed yourself, and your friends. Mind what you say. You'll never make a better report *for us* than your first on Sabbath Mails.

*Col. J.* "Congress acts under a constitution of delegated and limited powers."

*Universalists.* Pray what article of the constitution delegates to a committee of Congress the power of trying the character, and condemning the religious sentiments of our good friend Judas, who has gone to his own place, which we hold to be heaven?

*Col. J.* "It was with a kiss that Judas betrayed his divine Master and we should be admonished."

*Universalists.* No sneers Colonel, at any of our denomination of saved ones.

*Socinians.* Dear Col. J. we hope you do not intend Congressionally to determine against us, that Jesus was truly a *Divine* Master. We deny his deity.

*Col. J.* "Judas, a professed disciple, was a traitor to his Divine Master."

*Formalists.* None of your distinctions between *professed* and real members of the Church; for we hold that all *professors* of religion ought to be held to be possessors.

*Hypocrites.* No re-flections upon our fraternity; for we have not sent you to Congress to preach.

*Col. J.* "Congress acts under a constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test; and, another, which declares that Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof."

*Petitioners.* We have told you, Colonel, for a year past, with ten thousand tongues, but you will not hear, that we do not request Congress to *establish* a religious *test*, but to *repeal one*, which they have, contrary to the constitution, enacted; that none ask Congress to determine what part of time or whether any, has been set apart by the Almighty for religious exercises, and that we merely solicit that so much of the Post Office law as prohibits the free exercise of the christian religion in the Post Office department, may be repealed. Why will you continue to misrepresent and slander us?

*Col. J.* "The perseverance and zeal with which the memorialists pursue their object, seems to require a further elucidation of the subject."

*Editor.* Yes; they have a zeal and perseverance and intelligence, and it is very necessary that the subject should be elucidated, that Mr. Speaker Stephenson may not ensure a *third* outrage upon the petitioners; by the re-appointment of Colonel Johnson to be Chairman of the Post Office Committee.

*Col. J.* "The catastrophe of other nations, furnished the framers of the constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil."

*Patriots.* Indeed those true patriots regarded civil & religious liberty, and therefore excluded Sundays from the days in which the President should be required to labor.

*Col. J.* "The law, as it now exists, makes no distinction as to the days of the week."

*Petitioners.* It ought to make the distinction of *Sundays excepted*, as the Constitution does; and as an act of Congress has done relative to the Supreme Court.

*Col. J.* "The law is imperative that the Postmasters shall attend at all reasonable hours, in every day, to perform the duties of their offices; and the Postmaster General has given his instructions to all Postmasters, that, at post offices, where the mail arrives on Sunday, the office is to be kept open one hour or more, after the arriving and assorting the mail; but in case that would interfere with the hours of public worship, the office is to be kept open one hour after the usual time of dissolving the meeting."

*Petitioners.* The law and the instructions of the post master should NOT *be imperative* as to the opening of the Post Offices *on Sunday*, but leave the Post Masters to be guided by their consciences about secular employments on those days: and the Post Master General ought not to contract for the transportation of the mail on the Christian Sabbath except in time of war, and under circumstances of justifying necessity.

*Infidels.* It is an establishment of religious regard for Sunday, and of religious sects, to pay attention to Sunday, and the hours of public worship: for our accommodation every post office ought to be open at all hours on every sunday.

*Night Walkers.* And *we* complain that the post offices in cities are not open *at all hours of the night* for our accommodation.

*Col. J.* "In our individual character, we all entertain opinions, and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself."

*Petitioners.* Let us then be at liberty to be post masters without swearing to violate our sense of duty in relation to the Sabbath.

*Col J.* "But in our representative character, our individual character is lost. The individual acts for himself; the representative for his constituents. He is chosen; to represent their *political*, and not their *religious* views—to guard the rights of man; not to restrict the rights of conscience."

*Editor.* Would the Colonel thus account for the fact that many of our representatives in Congress have no "individual character" to lose; and that many of them grossly *mis-represent* the religious views of their constituents? The *religious views* of the community, expressed by the constitution and laws are, that Congress shall make no laws "prohibiting the free exercise" of religion; or requiring the Supreme Court or the President of the United States to attend to secular business on Sunday; and it is presumed that a representative in Congress ought to represent *these religious views* of his constituents.

*Petitioners.* It is one of "the rights of man" in the United States, to participate in the honor and emoluments of the Post Office Department, without binding himself to relinquish the rest of the sabbath; and this right, Colonel, you should regard instead of restricting, as the law has done, our "rights of conscience."

*Col. J.* "The principles of our Government do not recognize in the majority, any authority over the minority, except in matters which regard the conduct of man to his fellow man."

*Petitioners.* True: and the matter about which we have troubled you is this, whether every Post Master shall be obliged to deliver letters and papers to every man on Sunday, who may demand them; and whether the Post Master General shall, in behalf of the Government, hire men to carry the mail and transact the business of the Post Office on Sundays? These ARE "matters which regard the conduct of man to his fellow man."

*Col. J.* "Religious zeal enlists the strongest prejudices of the human mind; and when misdirected, excites the worst passions of our nature, under the delusive pretext of doing God service. Nothing so infuriates the heart to deeds of rapine and blood; nothing is so incessant in its toils; so persevering in its determinations; so appalling in its course, or so dangerous in its consequences."

*Atheists.* In a public state paper you have no right to acknowledge God, for that acknowledgement invades our atheistical liberties.

*Christians.* You forget, Colonel, the irreligious zeal of infidelity in France, which in a few years produced more deeds of blood than were ever produced by a misdirected zeal for Christianity.

*Col. J.* "It must be recollected, that, in the earliest settlement of this country, the spirit of persecution which drove the pilgrims from their native home, was brought with them to their new habitations; and that some Christians were scourged; and others put to death, for no other crime than dissenting from the dogmas of their rulers."

*Sons of the Pilgrims.* Prove that, Colonel; for while we admit that censurable severities were in some instances practised, we utterly deny, that our puritan forefathers put any to death, "for no other crime than dissenting from the dogmas of their rulers."

*Col. J.* "Did the primitive Christians ask that government should recognize and observe their religious institutions? All they asked was toleration; all they complained of was persecution. What did the Protestants of Germany, and the Huguenots of France, ask of their Catholic superiors? Toleration. What do the persecuted Catholics of Ireland ask of their oppressors? Toleration."

*Editor.* The primitive Christians taught, by the authority of their Divine Master, that every man whether a ruler or private citizen, should render unto God the things which are God's, no less than to Cæsar the things which are Cæsar's. Paul asked not for *toleration*; but demanded, and in some cases secured his rights as a *freeborn* citizen of the Roman empire. He warned the magistrate at one time, and escaped scourging, by showing his citizenship: at another he appealed to Cæsar and so had his cause transferred from Cæsarea to Rome. The early Christians complained, not only of persecution, positive; but of the withholding of rights from them, which was a sort of negative persecution.

*Protestants of Germany.* We asked for more than *toleration* of our Catholic superiors, we asserted our right of independence of them, and established it; so that our civil government and religious societies have ever since the Reformation, rejected the authority of the Roman Pontiff.

*Editor.* The modern Huguenots of France were not contented with *toleration* but have demanded and secured the rights of French subjects, which are enjoyed by the Catholics.

*Irish Catholics.* Our brethren in Ireland had *toleration* until they could rest no longer with it. They demanded that they should enjoy equal privileges with other subjects of Great Britian. A man may be *tolerated* in his religion who has none of the privileges of a citizen.

*Col. J.* "Do not all men in this country enjoy every religious right which martyrs and saints ever asked?"

*Petitioners.* No sir, Paul was both a saint and a martyr, and he demanded all the liberties and privileges which belonged to other Roman citizens. We ask all the privileges of American citizens, and for exemption from the religious test imposed on us, when we are required to believe, that it is no sin to set aside the fourth commandment, in order that we may enter the Post Office department.

*Col. J.* "Who is it, that, in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor?"

*Petitioners.* It is yourself and your friends, Col. Johnson, who would wrest from us, and that by a law of Congress, the enjoyment of such advantages of a civil nature as you enjoy. Those who care nothing about the conscientious observance of any sabbath say, 'give us all the honors and emoluments of the Post Office Department,' and let all who reverence the sabbath be excluded.

*Col. J.* "Do the petitioners allege that they cannot conscientiously participate in the profits of the mail contracts and post offices because the mail is carried on Sunday? If this be their motive, then it is worldly gain which stimulates to action, and not virtue or religion. Do they complain that men less conscientious in relation to the Sabbath, obtain advantage over them, by receiving their letters and attending to their contents? Still their motive is worldly and selfish."

*Petitioners.* Were you sent to Congress, Sir, to judge our motives; and preach the doctrine of uninterested patriotism and benevolence. May not religious people lawfully consult their worldly gain? Did "*virtue and religion*" induce you to seek a seat in Congress; and your constituents to give you an Irish *elevation, down* from the Senate to the House of Representatives?—Was the motive from the charge of being "worldly and selfish," which put you into the chair of your Committee, and produced your Report? He who preaches to others on these subjects should first gain some character for "virtue and religion," and freedom from "worldly and selfish" incentives to action.

*Col. J.* "Why have the petitioners confined their prayer to the mails? Why have they not requested that the government be required to suspend all its executive functions on that day? Why do they not require us to enact, that our ships shall not sail, that our armies shall not march—that officers of justice shall not sieze the suspected, or guard the convicted? They seem to forget that government is as necessary on Sunday as on any other day of the week. The spirit of evil does not rest on that day. It is the government, ever active in its functions, which enables us all, even the petitioners, to worship in our churches in peace."

*Petitioners.* We know of no law of Congress which violates our consciences, establishes a religious test, or inteferes with the free exercise of our religious and political rights together, except the Post Office law, and therefore we pray for the repeal of the injurious part. The Executive is permitted to suspend its executive functions, or execute them so far as it may judge necessary on Sunday: but should any law or constitution decide, that no man shall be President who will not swear, to see company, stay at home from Church, and transact worldly business on the Chrstian Sabbath, we would endeavor to procure the abolition of such a provision as soon as it could be constitutionally done. In most of the states, civil processes had on Sunday, except in case of high crimes and misdemeanors, are void; & should any law of Congress require our Captains to set sail on the first day of the week, without some sufficient cause we would remonstrate on that subject. Sometimes to set sail, or to march an army, or arrest a criminal, or to guard him when arrested on the Lord's day, may be a duty; but to require the officers of the army, the navy, and judicial and police departments to bind themselves that they will, in all cases, consider every day alike in the performance of their official duties, would be a most unconstitutional invasion of their religious principles, and rights of conscience. So far as it is *necessary* or *merciful* to exercise government, or fulfil the duties of any office on Sunday, let the work be done, by those whose consciences approve of the performance of it; and then none will suffer wrong by any interference of their religion.

*Col. J.* Our Government furnishes few blessings like our mails."

*Editor.* Is that any reason why they should be abused, or sent on the Lord's day? No books furnish such blessings as our Bibles; and shall we thence infer, that Bibles ought to be printed, and the paper for Bibles manufactured, on Sunday? The soil furnishes few blessings like our wheat; and shall we therefore plough and sow and reap our wheat on Sunday?

*Col. J.* "Their speed is often essential to the defence of the country."

*Petitioners.* When that case occurs, as it

Central Library of Rochester and Monroe County
Historic Newspapers Collection



may in time of war, let the Post Master General send the mail on Sunday.

*Col. J.* "while the mail bags might rest, the mail coaches would pursue their journey with the passengers.

*Petitioners.* What then? Because some choose to travel on the Sabbath, is that any reason why others should be bound by oath to violate the rest of the Sabbath, contrary to their consciences? If individuals err, their faults cannot justify the government in hiring and binding men to disregard the fourth commandment.

*Col. J.* "The mail is the chief means by which intellectual light irradiates to the extremes of the republic. Stop it one day in seven, and you retard one seventh the advancement of our country. So far from stopping the mail on Sunday; the Committee would recommend the use of all reasonable means to give it a greater expedition and a greater extension. What would be the elevation of our country, if every new conception could be made to strike every mind in the Union at the same time! It is not the distance of the province or state from the seat of government which endangers its separation, but it is the difficulty and unfrequency of intercourse between them. Our mails reach Missouri and Arkansas in less time than they reached Kentucky and Ohio in the infancy of their settlements; and now, when there are three millions of people extending a thousand miles west of the Allegany; we hear less of discontent, than when there were a few thousands scattered along their western base.

To stop the mails one day in seven would be to thrust the whole western country, and other distant parts of this republic, one day's journey from the seat of government."

*Petitioners.* Whether the mail should travel on Sunday or not, the same number of letters, magazines, newspapers, & tracts would be circulated and read, which now cause intellectual light to irradiate; and we cannot see that the advancement of our country would be retarded at all; much less one seventh part. For instance, we who received Mr. Johnson's Report on Monday possess not one seventh less of wisdom, pleasure, and profit, than we should have experienced, had we read the same report one day sooner. Reading would not be diminished by the diminution of mails, if they carried in *six* days all the means of intellectual gratification & improvement which are now conveyed in *seven*.

*Editor.* "New conceptions" are very few, and far between, in our day; but it would be just as easy for all the minds in the Union to act simultaneously on Monday as on Sunday; and each day might be filled up with these simultaneous new conceptions, without the arrival of any on Sunday.

*Petitioners.* The very rapidity of our mails, and the consequent nearness of Missouri and Arkansas to the seat of Government, render it less necessary to transport the mails on Sundays. If you stop Sunday mails and remove the Western Country one day's journey from Washington, you will produce a proportionate effect on all other places; so that relative distances would remain the same, and no disadvantage accrue.

Col. J. "But, were it expedient to put an end to the transmission of letters and newspapers on Sunday, because it violates the law of God, have not the petitioners begun wrong in their efforts? If the arm of government be necessary to compel man to respect and obey the laws of God, do not the state governments possess infinitely more power in this respect? Let the petitioners turn to them and see if they can induce the passage of laws to respect the observance of the Sabbath: for, if it be sinful for the mail to carry letters on Sunday, it must be equally sinful for individuals to write, carry, receive or read them. It would seem to require that these acts should be made penal, to complete the system. Travelling on business or recreation, except to and from church; all printing, carrying, receiving, and reading of newspapers; all conversation and social intercourse, except upon religious subjects, must necessarily be punished, to suppress the evil. Would it not also follow, as an inevitable consequence, that every man, woman and child, should be compelled to attend meeting: and, as only one sect, in the opinion of some, can be deemed orthodox, must it not be determined, by law, which that is; and compel all to hear those teachers, and contribute to their support."

*Petitioners.* You seem determined to misrepresent us from year to year. We have begun, we apprehend aright, by approaching Congress and requesting the repeal of a part of the Post-Office Law, enacted by Congress. No state has power to repeal a law of Congress. We have never asked Congress to compel men to respect and obey the laws of God; but simply not to employ and require, and compel men, in the service of the nation, to disrespect and disobey the laws of God. The State Governments have not attempted to enforce the observance of the Sabbath by any religious rights and services; but most of them have forbidden the violation of it by overt acts of secular labor. We have nothing to ask, therefore, of the State Governments: but if we had, that should not prevent us from praying Congress to repeal that which Congress itself has done contrary to the civil and religious liberties of all who regard Sunday as holy time.

*Casuists.* None ask Congress to meddle with cases of conscience; but you rightly teach, Mr. Johnson, that in God's sight the unnecessary writing, receiving, reading, and carrying of letters on secular affairs, on Sunday, is sinful. All works done on the Sabbath, contrary to the law of God, are not punishable, however, by human laws. If Congress should cease from compelling men to violate the Sabbath, must the same body by any necessary consequence *compel* men to attend meeting, to hear certain teachers, and to support an established clergy? You might as well say, if congress shall NOT compel a man to marry a *white* wife, IT MUST of necessity, compel him to have a *black* concubine.

*Col. J.* "This Government will not convert itself into an ecclesiastical tribunal.'

*Petitioners.* Then it will not adopt your report, whatever it may do with your resolution, "that the committee be discharged from the further consideration of the subject."

Col. J. "If the Almighty has set apart the first day of the week as time which man is bound to keep holy, and devote exclusively to his worship, would it not be more congenial to the precepts of christians to appeal exclusively to the great Lawgiver of the Universe to aid them in making men better; in correcting their practices by purifying their hearts? Government will protect them in their efforts. When they [illegible] the public mind, and awakened the consciences of individuals, as to make them believe that it is a violation of God's law to carry the mail, open post-offices, or receive letters on Sunday, the evil of which they complain will cease of itself, without any exertion of the strong arm of civil power."

*Petitioners.* The Almighty has set apart one seventh portion of time according to the weekly reckoning of men, which they are bound by solemn obligations to him to keep holy, and devote exclusively to religious services, except so much as may be taken up in works of necessity and mercy. Members of Congress and heads of departments public clerks and private citizens are alike subject to the fourth commandment; even while they discard their subjection, and refuse restraint.

*The pious.* Your exhortation to prayer, Colonel, is very good; and we particularly pray for the correcting of your practices, and the purifying of your heart. We anticipate the time, when the minds of the people will be generally instructed on the important subject now in controversy between us, when the consciences of the majority of individuals will be awakened, and when the community at large will believe, that it is a violation of God's law to carry the mail, open post offices, and attend to secular letters on Sunday, except in extraordinary cases, and then the evil of which we complain will be erased from the Acts of Congress.

Until that happy period arrives, it is highly probable that you will, if living, be in the way of hearing annually, of memorials against Sunday Mails; provided our liberty of petitioning shall not be taken away by such preachers, exhorters, lecture writers, and reformers, as Thomas Paine, R. D. Owen, Frances Wright, and Col. R. M. Johnson.

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*Meeting to promote the sanctification of the Christian Sabbath.*—Agreeably to notice previously given, a meeting of citizens was held at the school-room of Trinity Church, in this city, last Tuesday evening, for the purpose of adopting measures to promote the due observance of the Sabbath! Mr. Thomas Nelson was called to the chair, and Mr. George L. Sampson was appointed Secretary; and the meeting was opened with prayer by the Rev. Mr. Ball.

After the objects of the meeting were stated, it was,

*Resolved*, That in the view of this meeting it is expedient to form a society for promoting the sanctification of the Christian Sabbath.—This resolution was discussed at some length before the question was put. Philip Mayo, Esq. addressed the chair on some of the evils to be apprehended from the measure. In his remarks he appeared as the decided friend of the Sabbath, but was not convinced that the measure in question was best adapted to promote the holy keeping of it. The remarks made in reply to Mr. M. did not all appear appropriate to the question, on which brethren differ only in respect to the best *means* for promoting a desirable end.—After due consideration the question was at length decided without opposition. And

The Rev. Messrs. Kerr, S. Taylor; Smith, and Lee, were appointed a committee to draft a constitution and present to the meeting.—*South. Religious Telegraph.*

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*More friends of the Sabbath.*—The Portland Mirror states that the Warren Baptist Association have addressed a circular letter to the churches of their connexion, "on the obligations to observe the Christian Sabbath; and upon the manner in which this duty is to be performed." It is a most cheering fact in this day of opposition to the Sabbath of God, to see this extensive denomination of Christians taking so decided a stand in maintaining the reverence claimed in the Scriptures for this sacred day.—*Ib.*

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From the New York Evangelist.

ON PRAYING IN THE NAME OF CHRIST.

JOHN xiv, 14.—*If ye shall ask any thing in my name I will do it.*

These are the words of Jesus Christ; but there is much reason to fear that the doctrine contained in them, is but little understood, even by those who profess to believe and to pray in his name. But I shall confine my remarks to a single point—that of asking, or (which is the same thing) praying in the name of Christ: and one reason why I think the doctrine but little understood, is this—many are disposed to deny that God will give that very thing which is prayed for in the name of Jesus, altho' Jesus himself, who could not misunderstand the subject, has, again and again, declared he will do it—that he himself will do it, and that his Father will do it.

Many appear to believe that, when a few Christians are assembled, they are gathered in the name of Christ, whatever may be the state of their hearts and minds: so, also, if they use the name of Christ in prayer, and profess to ask in his name, they appear to think the work is done—that is, they have prayed in the name of Christ, whatever may be the state of their hearts; but this is a mistake, and one which, if not corrected in time, will prove fatal for eternity. Nay, we may well fear it has proved fatal to millions already, who have lived and died with the name of Christ upon their tongues, crying, "Lord, Lord."

To put this question to the test, look at that hypocrite: his external appearance is fair. He is quite moral in his deportment. He is punctillious in deal. He maintains the form of godliness. He prays (in his way) every day. He tells the great God that what he asks is in the name of Jesus. But after all, he is hollow-hearted. He hopes and thinks he is a Christian; but he is deceived—he was never born again—never washed in the blood of Christ—never [illegible] Holy Ghost. [illegible] die as he is now, he may cry, "Lord, Lord," forever; but he will never enter into the kingdom of God. Does he pray in the name of Jesus? No: if he did he would be a Christian—would be saved; for it is written, "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved." What is it, then to pray in the name of Christ? I answer—to pray in the name of Christ, is to pray with faith in him; for if we do not believe in Christ, we shall not ask in his name. No man will ask in the name of a person in whom he has no confidence—in whom he does not believe. But this faith must be something more than the bare assent of the understanding; it must be the faith of the heart—the feelings and confidence of the soul; for God requires the heart, and "with the heart man believeth unto righteousness." But do not professors, and even Christians, often pray, or call it praying, when they feel no such confidence in their souls, that Jesus is the Christ—that they love him—are one with him, and shall be heard and accepted in his name? And do they then pray in the name of Christ?

Again—in ancient times, names were significant of character. Thus the name Jesus signifies a Savior; and the name Christ signifies the anointed, or a king.—If, then, we would pray in the name of Christ, we must pray in the character of Christ—or, what amounts to the same thing, we must pray in the spirit of Christ; "For if any man have not the spirit of Christ, he is none of his;" consequently is not interested in him, and does not pray in his name. Do not the priests and the people often pray without the spirit of Christ? It is to see as he sees, feel as he feels, love as he loves, hate as he hates; it is to pursue the same object which he pursues, to act in view of the great end which actuates him, and to be led by the same spirit (the Holy Ghost) by which he was led in the days of his flesh. How often do christians pray with this spirit? How often do they pray in the name of Christ?

Again—To ask in the name of Christ, is to ask for his sake. This is the common acceptation or understanding of the phrase. If I ask any thing in the name of another, I ask it on his account, or for his sake; and so I am understood: and I may obtain what I ask, for his sake, when I could not get it for my own sake. It is just so with praying in the name of Jesus. I have sinned; I deserve to be punished; and God cannot righteously bestow favors on me for my own sake: this would be to approbate my sin. But God can bestow favors on me (though a sinner) for Christ's sake, and not approve my sin. Nay, in doing it in the name of another, and obliging me to receive only for the sake of a mediator, he recognizes and condemns my wickedness. If, then, I would ask in the name of Christ, I must ask for his sake. Unless I ask for my own sake. This would be asking in my own name. How often do christians ask, sincerely ask, & only for the sake of Christ?

The doctrine of asking in the name of Christ may be illustrated in the following manner. The husband and the wife are one. The interest of one is the interest of the other; but the husband is the head; and law requires that all business should be transacted in the husband's name.—Now let the wife apply in her husband's name, wherever he has credit, especially if she carry an obligation in her hand, which was given to her husband, she will obtain what she asks as readily as he would. It is even so with Christ and his church—She is the "bride, the Lamb's wife."—He has the promise of the Father, being the *heir of all things*. Now let his wife go in his name, or on his behalf, or for his sake, and plead the promise which the Father has made to her husband, and it will be fulfilled: and why? Because Jesus her husband, has authorized her to go in his name; and she is the adopted daughter of his Father.

There is a bank in heaven. Its funds are immense. They can never be exhausted; but I have no interest there. Now unless I can lawfully get at those funds they will never do me any good. I may starve and die for want of them. Nay, I am so poor that I must die, unless I can partake of them; but, having no interest there, I cannot draw upon them—or if I attempt to draw, my draft will be protested: and here I am starving—dying. But Jesus sees my condition, and compassionately says: I have an interest in that bank, of infinite amount; I will furnish you with a check upon that bank—here, take this, and present it. I do so—I receive a full supply for all my needs. How often do christians draw upon the bank of heaven in the name of Jesus?

But to pray in the name of Christ, we must pray by, with, or in the Holy Spirit. It is by the Spirit, that sinners ever become personally and experimentally acquainted with Christ. He is revealed in them by the Holy Ghost; and it is only by the Spirit, and the Holy Spirit in them, that they know Jesus Christ, either as the Son of God, or as mediator between God and man, or as the Savior of sinners. It is, therefore, written, "No man can say that Jesus is the Lord, but by the Holy Ghost." Again, Ye have an unction from the Holy One, and know all things." Now if it be only by an unction from the *Holy One* that christians know all things—if it be only by *the Holy Ghost* that they can say, *Jesus is the Lord*, then surely they do not, and cannot pray in the name of Jesus, but by the Holy Ghost, even though they should pronounce his name a thousand times per day. But how often do ministers and churches, and individuals pray by the Holy Ghost? and how often do they pray in the name of Jesus Christ? Do they not often quench the Spirit, if they ever had it? and how do they pray then?

If I ask what it is to pray in or by the Holy Ghost, I answer. The best account I have seen of this matter is found, Rom. vii, 26, 27, "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered; and he that searcheth the hearts, knoweth the mind of the Spirit, because he maketh intercession for the saints, according to the will of God." This kind of praying is illustrated by the prayers of Patriarchs, Prophets, and Apostles. Its effects are seen in the answers which they received to prayer. But no one can understand what it is to pray *by the Holy Ghost*, what it is to pray in the name of Jesus, but by experience—but by practice. A man must pray *by the Holy Ghost*, he must pray literally in the name of Jesus, or he will never know what these things mean. And if he do not practise this kind of prayer, and do not know what it means, it is highly probable that he will cavil as Nicodemus did, and with him dispute the Lord Jesus; and, after all, continue saying, "How can these things be?" for many shall seek to enter in at the strait gate, "and shall not be able." There is a day approaching when many will cry, "Lord, Lord," and Jesus will say, "I never knew you!" "Depart from me—I never knew you!"

K.

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FREE WILL.

The question about *free will* has long agitated *divines* and *philosophers:* with their contentions I have nothing to do:—but the *subject* of their controversies, as far as the *term* which they use is concerned, is absurd. *Will* necessarily implies *mental freedom*, or a *power in the soul* to *choose* or *refuse*:—the addition of the word *free* to it is absurd and ridiculous, because *freedom* is essential to the *being* of WILL; *bound will* or *will overruled* by *necessity*, is equally absurd; because *binding* and *necessitating* imply in themselves, when connected with *will* or the *power to choose* and *refuse*, essentially opposite ideas: WILL *bound* or *necessitated*, is WILL *annihilated*. When *free volition*, in reference to *choice* and *refusal* ends, then the thing itself *ceases to exist*, and *another principle* takes its place. The *forcing* of the *will*, implies such an essential contradiction, and impossibility that it is one of those things which cannot be done by Omnipotence itself; because it implies *absurdity* and *contradiction*. God may annihilate the will; but He cannot *force* it; for this would be to undo, by an absolute contradiction, the work of His own hands.

DR. A. CLARK.

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The Editor of the N. Y. Evangelist says of Mr. Parker's Lectures on Universalism:

We have been for some time intending to notice a small volume of Lectures on Universalism, recently published by Rev. Joel Parker, now pastor of the Free Presbyterian Church in Thames street, New-York. It is a small volume, about the size of Beecher's Sermons on Intemperance, and containing six discourses.

1. Direct arguments from scripture to prove eternal punishment.
2. Examination of Universalist arguments.
3. An argument from the providence of God towards the righteous and the wicked.
4. Moral influence of Universalism.
5. Consistency of eternal punishment with justice.
6. Review and application of the whole subject.

The whole subject is managed with singular skill, and the various points are brought forward in a manner admirably calculated to give them force, and to carry conviction to every mind that is open to evidence. The language is exceedingly chaste and perspicuous, and may be safely proposed as an excellent sample of what is much more rarely found than we could wish, "good plain English." There is no reaching after hard words, and no coining of new phraseology for expressing thoughts which the writer does not himself understand well enough to express in the dialect of the common people. This little book, on the contrary, is a matter of business, and evidently written to be understood.

If any of our readers wish to fortify themselves or their friends against the sophistries of Universalism, or want to understand the whole subject, we recommend this as the most argumentative publication on the subject that has appeared for many years. Indeed, there is nothing extant which presents so much of the argument in so small a compass.

We wish it were in every Sabbath School Library.

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TRACT MEETING IN NEW-YORK.

A Public Meeting in behalf of the Tract cause in New York city, was held at the Masonic Hall, Broadway, on Wednesday evening, Nov. 17. S. V.S. Wilder, Esq. in the chair. The Hall was filled at an early hour. Prayer was offered by Rev. Benjamin Rice, and Wm. A. Hallock appointed Secretary of the meeting, by whom a statement was read, presenting a brief view of Tract operations in the city and the country generally.

The following resolutions were then moved, and sustained by very able, evangelical, and spirit stirring addresses, from Rev. Octavius Winslow, of the Baptist church, recently from England; Rev. Erskine Mason, Rev. John Woodbridge, D. D. and Rev. Wm. Patton, viz:—

"*Resolved*, That this Meeting recognise the obligation devolving on the church of God to convey a knowledge of the Gospel to every creature.

"*Resolved*, That in reference to the objects of this meeting, it is the duty of every person present to feel his individual responsibility, and to act accordingly."

Cards were then circulated, and the sum of $1954,47, was subscribed and contributed, to aid the New-York City Tract Society; and an impulse was given to the Tract operations in the city, especially the systematic monthly distribution, which must long be felt by every individual of the numerous assembly convened.

Rev. James Milnor, D D. recently returned from Europe, gave a most cheering account of the present state of the religious Tract Society, and other benevolent institutions in England; the christian love and confidence in which they are conducted; their fraternal regard to the kindred institutions of this country; the kindness manifested toward himself personally; and expressed the assurance of his own mind that, notwithstanding the outbreakings of infidelity, and the insidious progress of error in various forms, both in this and the old world, the principles of the pure Gospel of Jesus Christ were prevailing, and would prevail, till they shall be embraced and obeyed by the whole family of man.

In the progress of his remarks on his visit to England, he gave the audience the rare treat of reading to them an extract of considerable length from his journal of his visit to the beautiful *Isle of Wight*, the former residence of Rev. Leigh Richmond, and where lived the Dairyman's Daughter, the Young Cottager, and the African Servant. The Dr. visited the cottage where the Dairyman's Daughter died; saw her brother, and her Bible; followed the path in which her funeral procession went to her grave, where a neat monument has been erected by christian friends, as a tribute to her memory; visited also the grave of the Young Cottager, and the place where Rev. Mr. Richmond met and prayed with the African Servant under the rocks; and with the three tracts of Rev. Mr. Richmond in his hand, visited most of the scenery therein described, and found it delineated at once with inimitable accuracy and beauty.

The Journal of this visit to the Isle of Wight, we hope, will, in some form, be early laid before the public, and it cannot fail to be read with the deepest interest by every friend of religious tracts.—*N. Y. Evangelist.*

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*The South Western Indians.*—The following paragraph is from a letter to the editor of the Cherokee Phœnix, who speaks of it as "from a gentleman of the highest respectability residing in the Choctaw nation." It furnishes additional evidence of the necessity of a reform in the manner of conducting our intercourse with the Indians, and of the strong objections to the ratification of the late Choctaw Treaty in particular.—*Jour. Hum.*

The common people are almost universally dissatisfied and distressed. A few of the principal men are quieted. Should the treaty with the Choctaws be ratified, and no further provision made for the poor, there will be great injustice and great suffering; and numbers will no doubt perish. I cannot but feel a confidence that a redeeming spirit will yet be found in the justice and humanity of our national legislature. They have it in their power to wipe off the foul stain that is about to be fixed upon the American character.

Intemperance is again sweeping through this part of the nation, and the Chickasaw nation, as with the besom of destruction; and there are none to arrest its progress. In the last named nation, it is said by people who have long resided there, such a scene of intoxication was never before witnessed as was exhibited during the distribution of the annuity, a week or two since. Many in despair, seem to have given themselves up as lost; and seek to drown their sorrows by intoxication. The chiefs are either afraid, or indisposed, to use any efforts to suppress it.

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*Liberia.*—We have been favored, thro' the politeness of a gentleman of this city, with Nos. 5, 6, 7, of the Liberia Herald.

We select the following items:

Forty-seven elephants, 8 sea-cows, and 4 buffaloes, have been killed between Millsburg and Marhoe, since the commencement of the rains. The wild cattle are bold enough to come into the fields and eat our cassada.

By a glance at our shipping list, our readers will percieve that our harbor for the rainy season has been visited by an unusual number of vessels during the past month. At one time we had no less than 4 brigs and 1 schooner at anchor.

A meeting of the citizens was held on the 9th of August, with a view to consider the practicability and expediency of exploring St. Paul's, by much the largest river in the settlement.

Mr. B. Dungee, stated to the meeting, that he had not only travelled 150 miles up the country to King Boatswain's and other towns in the interior, but was well acquainted as a trader among the natives.—He stated that the river at King Boatswains town divided into two branches.—King Boatswain informed him that he had carried his army on the East Branch 15 or 16 days' journey (a day's journey we believe is 20 miles,) and that in some places the river was a quarter of a mile wide. The country abounded in camwood, and he was firmly of opinion that the river was navigable for small boats.

A company was formed for exploring & navigating the river, and a committee appointed. It is intended to raise a capital of $20,000 in shares of $100 each. The committee consists of Messrs. Warren, Lewis, M'Gill, Shephard and Johnson.

*Elections.* The annual elections took place on the 1st of September, and appear to have been conducted with the greatest order and decorum. Mr. A. D. Williams was elected Vice Agent; his opponent was Major J. C. Barbour. Messrs. Frederick James & Allen Davis are elected councillors.

The death of Rev. G. M. Erskine is noticed by an obituary in which he is spoken of in terms of high commendation. Mr. Erskine had recovered from the fever incident to the colony, and while scarcely convalescent, imprudently took a journey from Caldwell to Millsburgh, and brought on a return of the fever.

The three numbers contain a list of arrivals—viz. 10 brigs and 13 schooners, which affords cheering evidence of the rising importance and prosperity of the Colony.—*Rich. Herald.*

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## Temperance.

For the Observer.

*New Name for Ardent Spirit.*—The names by which Ardent Spirit of different kinds is now known, do not appear to have been chosen with any reference to the different effects produced by each kind. Indeed they seem to have been chosen rather arbitrarily. Now I have to propose, that a new name be given to all kinds of distilled intoxicating liquors, generally,—a name which shall be significant of the effects produced. And as families, either directly or indirectly feel these effects, and suffer from them, I propose that the name be—FAMILY DISTURBANCE; and that hereafter every man, when he carries his jug to the store to be filled, or calls at the tavern for his glass, ask for a gallon, quart, or glass of *Family Disturbance*, just according to the quantity of that *wholesome* article he may want. T.

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For the Observer.

*A Good Example.*—In the town of [illegible] at the late annual meeting of the Temperance Society in that place, a patriot of the American Revolution, aged 80 years, came forward and requested to have his name enrolled, among those who were signing the pledge of entire abstinence. He had aided in defending the liberties of his country from tyranny; he was now willing to aid in rescuing her from slavery. "Go ye and do likewise." T.

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For the Observer.

*"Tell it not in Gath."*—In the town of [illegible] is a RUM SHOP, owned and kept by a PROFESSOR OF RELIGION; and a *few days* since, he and his *crew* went from a temperance meeting to the *shop*, where he dealt out the whiskey, & *they* heaped abuse upon *cold water societies*, and their advocates.

*Query.*—Which manifested the most of a *christian* spirit, the whiskey pedler, or his customers?

N. B. Most of them went home *pretty blue*. "Cursed is he who putteth the cup to his neighbor's lips." T.

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*Temperance in the Army.*—A correspondent of the N. Y. Evangelist gives the following account of Fort Columbus (Governor's Island.)—*Jour. Hum.*

Its average population is about three hundred souls, counting officers, soldiers, and their wives, children and servants.—It is said for some years previous to April 1829, there had not been public worship on the Island, but as is usual at the present day, in the army, ardent spirit was freely dealt out to the soldiers. The result I need not say was, the majority were in a state of degradation, and were going the broad road to ruin as fast as the wheels of time, and the ruinous consequences of irregular living could carry them; and about one fourth, on the average, unable to do duty, by reason of drunkenness, which caused sickness, punishment, and desertions not a few.

In consequence of the visits and efforts of benevolent individuals, clergymen and others, the following is now said to be the truth:

A general revolution, in a moral point of view, has taken place among the soldiers. So great has been this change that the officers cheerfully acknowledge the Lord hath done it.

The minds of men being enlightened on the subject of temperance, one hundred and sixty-nine, out of two hundred and ten soldiers signed a petition to have no ardent spirit brought on the Island. Their petition was granted them. They have with their grog money purchased a library of more than five hundred volumes, and in addition to this, the city Tract Society have generously presented them with twenty-one volumes of bound tracts; and now it is a disgrace for any man to drink or be drunken. The finger of scorn is pointed at the drunkard, and the occurrence is now very seldom witnessed. They have become a reading, thinking, and many of them a praying, church-going people.

The Sabbath is spent as it ought to be, in reading or hearing the word of God in the chapel; and in attending the S. school, which is taught by the officers and others, and conducted in an orderly manner.—They have also a library attached to the Sabbath School.

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*Dreadful!*—A few evenings ago, a boy about 6 years of age, was so badly burnt in consequence of his clothes taking fire, that he died in a very few hours after. He was the son of a poor family living on the corner of Buffalo and Sophia streets, and his parents were both so much intoxicated while the sufferer was burning to death, that neither were able to give him any assistance! The sufferings that this child went through while he lived, are past all description. The skin from his knees to his neck, was literally burnt off! and his cries, until he became hoarse and exhausted, were shrill and heart-rending beyond measure. An attempt was made to find out at what place the liquor was bought; that the *seller* of it might be invited to view his victim, but in vain. The house of these miserable, deluded people, is destitute of a chair or a bed; of any cooking utensils except a broken kettle, and of any thing to cook or eat!—and its

Central Library of Rochester and Monroe County
Historic Newspapers Collection



was while the little unfortunate was endeavoring to scald some sour milk to satisfy his hunger, that his rags took fire and consumed him! Let every man ask himself if there is not yet something to do in the cause of *Temperance*.—*Roch. Gem.*

**ROCHESTER:**

**Friday, November 26, 1830.**

The strange suggestion, we believe, has sometimes been made, that the great battle with the *Beast* would be fought on American ground.

Now we could never see any good reason for such a suggestion, as every thing in the moral and religious character of our inhabitants and the condition of our country appeared to mark it as preposterous in the extreme. The recent discomfiture of catholicism in France might at the first blush, seem to render such an event still more improbable, but may this not have a very different effect in relation to the catholic religion in America? The catholics in France having been brought on to a level as to civil privileges with the protestants of that country, feel themselves degraded; feel as if "Holy Mother church" was dishonored. Equality with heretics touches their pride, and should the present government be able to maintain itself against the intriguing ambitious spirit of Jesuitism, we should not be surprized if our catholic population, especially in the west, should receive great accessions to its numbers, and the wealth of disaffected French papists be brought even more freely than heretofore to aid in building up her Seminaries of learning and religious establishments, which have been commenced in various parts of our country. So that instead of having occasion of rejoicing and self gratulation as Americans, on account of the triumph of the principles of religious toleration in France, we may perhaps yet see that it is to be the cause of the transfer of the controversy between the Man of Sin and the friends of truth, from Europe, where catholicism has for centuries maintained its ascendancy, to this country, where we have supposed that the intelligence of our citizens and the freedom of our political institutions would have effectually prevented its taking root.

We do not pretend to be over wise in these matters, yet we cannot but anticipate as possible, the result we have thus hinted at.

It is true that the late king who was so liberal in affording pecuniary assistance to the catholics here, is now an exile, but the wealth of France is yet in the hands of those of the same religious faith and despairing of regaining their last ascendancy there, policy may lead them to send it here to advance the interests of their rising institutions, attempting to console themselves for their discomfiture in the one country by spreading their faith in the other.

### A HANDSOME COMPLIMENT.

Mr. O. A. Bronson, who has formerly figured as a universalist preacher, afterwards as an advocate of the Fanny Wright doctrines, and for twenty weeks past has edited a paper at Le Roy, in taking leave of his patrons, assigns as a reason for so doing—"I have labored under a disadvantage—my name is associated with an unpopular cause—a weight of prejudice rests upon me, and those who have read my writings with pleasure and profit, are AFRAID to patronise me, lest they be called FANNY WRIGHT MEN."

This is the highest compliment he could possibly have paid to the intelligence and good sense of those on whom he depended for patronage.

We this week publish the review of Col. Johnson's last Report on the Sabbath Mail question, which we promised in the Observer of the 23d April last, to give at some future day when the subject of the Sabbath measures should again be brought before the people. The Review is written by Rev. Dr. Ely, and was published in the Philadelphian of the 9th April. We have never seen the whole of the specious reasoning of that report so fully and palpably exposed, as in this review, more especially that objection which is so often in the mouths of infidels, that the repeal of the present law would be infringing the rights of Quakers, Seventh day Baptists, Jews, &c.

We hope this article will be attentively examined by our readers.

"Truth," is received, but on account of its personality is inadmissible. Indeed the scurrilous article to which Truth would reply, we should think altogether beneath his notice. The man who has for a long time filled the office of "Public Slanderer," can injure no one except by his *Praise*. We would advise Truth to keep cool and not suffer himself to be disturbed by the stale stuff to which he alludes. He has nothing to fear from that quarter, except eulogy.

### DAILY NEWSPAPERS AND THE SABBATH.

We are pleased to find that the journeymen printers of Boston have come to the conclusion that there is no especial benefit derived by them from the *liberty* they enjoy of being *compelled*, in order to secure employment in daily printing offices, to labor on the Sabbath. Twenty journeymen printers have addressed a circular letter to the proprietors of the daily papers in Boston, setting forth that they feel it a grievance to be compelled to labor on the Sabbath day, while almost every other class of citizens are enjoying a day of rest, &c. &c.—This circular is published by the editor of the Boston Courier with remarks in which he endeavors to throw the blame of a very great share of the labor they complain of on the very class of men that thus remonstrate. He says that he has repeatedly urged them to avoid the necessity of laboring on the Sabbath by putting the matter in type on Saturday for the Monday's paper. But he says that his efforts for this purpose have been unavailing. He then endeavors to show that some labor in a daily office is indispensable on the Sabbath.—The arrival of news &c. &c. And further he says that he has been called upon by those who have signed petitions for the suspension of Sunday mails, for the insertion of articles on the Sabbath which could not be inserted without laboring on that day. We cannot give the editor's remarks on this circular, as they would occupy too much space, but we give below, those of the editors of the Journal of Commerce, which is published daily, that our readers may see and judge whether this necessity for Sunday labor in a daily printing office, is such, as cannot be obviated. In short whether a paper may not be issued six days in the week without breaking the fourth commandment. If it cannot, it is a matter for the serious consideration of christians whether they can conscientiously patronize such papers.—The Sabbath they consider as indispensable to the existence of the Christian religion and the best interests of society.—In short as an institution of God which he has commanded them strictly to observe and which human views of expediency cannot set aside. Daily papers are doubtless highly useful, but if they cannot be issued on Monday without disobedience to an express command of God—without laboring on the Sabbath, we say away with them. But that this is not the fact the following from the Journal of Commerce, most abundantly shows.

"It cannot be denied that the total omission of labor on the Sabbath in the office of a daily paper, is attended with some inconveniences. Inconveniences, however, which are counterbalanced by many important advantages. After three years experience, it will be admitted that we ought to be pretty well acquainted with both.—To avoid Sunday work in such an office, it is necessary in the first place, to have the work thoroughly done up on Saturday night. To effect this, our workmen are employed on Saturdays precisely as on other days, except that they cease work at or before midnight; whereas on other days they continue an hour or two later. Again, on Monday morning they come to the office soon after 12 o'clock, and an editor along with them, who examines the mail papers which have arrived on Sunday, and gives out the ship news, together with any thing else of interest which they contain. This, with whatever advertisements may have been slipped through the door on Sunday, is usually set up in fair season to go to press. Then we cut from one of the morning papers the port ship news of Sunday, and having put it in type, with due credit given, are ready to commence striking off. The carriers, as our readers well know, are usually out rather later on Monday than on other mornings, but even this inconvenience we hope to remedy, as soon as we receive our Napier press, which will be in about a fortnight.

There is nothing in all this, very alarming either to editors or workmen; for neither are in the habit of making much ado about night work. At any rate, they have less night work on Saturdays than on the five preceding days, and probably as little on the night after the Sabbath, as those who pursue a different policy. The only difference is, that the latter take the former part of the night, and the former the latter part. Having got the paper to press, the next thing is to go home and complete their night's sleep. They have *no more* work to do than their neighbors; they only take a different time for doing it.

Should our practice be adopted by others, it would be necessary to keep the news boats out late on Saturday evening, and that on Monday morning the boatmen bestir themselves as early as the editors and printers; in which case we apprehend little would be lost either to the fullness or value of the Monday morning's papers.

The advantages derived from resting on the Sabbath, respect both our physical and and moral powers. By experiments formally made in France, and less formally in various other places, it is found that on the long run a man can actually accomplish more, by resting one day in seven, than by continuing his efforts without intermission from week to week and month to month. The advantage we gain in this respect is, that we have one *whole day* every week, in which we are not liable to interruption from business, and will not suffer our minds to be disturbed by its cares. We also have time to reflect that we are born for higher destinies than the toil and duties of this world,—we get our minds tranquil and refreshed by what we hear, think and see; and become prepared to enter with renewed energies and quickened spirits upon the duties of another week. In addition to this, we have the satisfaction of feeling that we have complied at least with the external force of the command "not to do any work" on the Sabbath day, and we do assure our readers, even at the hazard of being thought extravagant, that we would not exchange this satisfaction for any pecuniary consideration which might be offered us in return. It is not a burden to us, neither is it any particular inconvenience, to accomplish our work as we do, without interfering with sacred hours. And in short we never will be engaged in a business where we cannot enjoy our Sabbaths. The value of the institution as a day of *rest*, and still more as a respite from the whirl of excitement incident to the week, we never felt so forcibly, its beauty we never perceived so clearly, as since we became connected with a Daily Paper."

### WORKING MEN AND THE SABBATH.

We are pleased to see that a remonstrance against laboring on Sunday comes from the source it does, from men who are engaged in manual labor, *real* working men; for so far as relates merely to *the rest* of the Sabbath, that class is especially interested in maintaining that exemption which it affords them from servile labor. It is on this class that the Post Office law bears with peculiar hardship. If the Post Office must be opened on Sunday, it is usually the clerk who is confined the rest of the week, that must perform this service. The multitude of stage drivers, too, must labor on that day, in the transportation of the mails; and ostlers and bar keepers, must be at their posts on this, as well as the other six days of the week, while their employers pocket the profits of their sin. If the laboring class, who especially need that rest which God designed all should enjoy in the appointment of this day, would resolutely assert their rights, and refuse to surrender this seventh part of time to the will of their employers, they, too, might enjoy a Sabbath. They receive very often no more for their seven days' labor, than other laboring men do for six. They deprive themselves voluntarily of this portion of time which Infinite Wisdom has given them for the refreshment of their bodies, while they talk loudly of their freedom,—about liberty of conscience,—they surrender both to the will of others.

In this we do not take into the account the benefits of religious worship, or the awful guilt they incur by their disobedience to God. They might perhaps learn something to their advantage on this point, by contrasting the respectability and temporal prosperity of habitual Sabbath breakers, with that of those, who even pay an external regard to this institution. Let working men cease to talk about their rights, about liberty and independence, while they give up one of the choicest blessings that God has granted them. The rest of the Sabbath is theirs. Let them, like the journeymen printers of Boston, refuse to surrender it. Do this, and those who now riot upon your Sabbath day earnings, and hold your souls and bodies in bondage, and talk of the tyranny of priestcraft and of the danger of repealing a law which, according to their own confession, puts money into their pockets, and compels you to labor on Sunday, while they enjoy their ease, would find that this necessity was one of their own creation, and would devise some method by which their business would be done without depriving you of that liberty which they enjoy—the liberty of obeying God—the liberty of resting one day in seven. We say, assert your independence—open your eyes—and you will find that there is some other *craft* besides "priestcraft" that can trample on your rights of conscience.

For the Rochester Observer.

### DEDICATION AND INSTALLATION.

On Thursday forenoon, the 18th inst. the new Presbyterian church in York, (Liv. co. N. Y.) was dedicated to the worship of Almighty God.

The blessing of God was invoked, and a portion of the Holy Scriptures read, by Rev. Silas C. Brown, of West Bloomfield. Introductory prayer by Rev. Horace Galpin, of Lakeville. Sermon by Rev. John B. Whittlesey, pastor elect of the church and congregation. Dedicatory prayer by Rev. Norris Bull, of Geneseo. Concluding prayer by Rev. Elijah Wellage, of Avon.

In the afternoon of the same day, Rev. John B. Whittlesey was installed pastor of the first Presbyterian church and congregation in York, by the Ontario Presbytery. Introductory prayer by Rev. Reuben Parmele, of Victor. Sermon by Rev. Norris Bull, of Geneseo. Installing prayer by Rev Amos P. Brown, of Sparta. Charge to the pastor by Rev. Orange Lyman, of Richmond. Charge to the congregation, by Rev. S. C. Brown, of West Bloomfield. Concluding prayer by Rev. John Walker, of Moscow.

The audience was large, and very respectable; and by their fixed and serious attention during the whole day, manifested the deep interest they felt in and their approbation of the various exercises and solemnities.

The singing directed, and led by Doct. Tozier, was of a high order, honorable to him and to the choir; and very gratifying to the people of God, and to the whole congregation.

It was certainly a day of great interest to the religious community here; and the exertions which the church and congregation have made the year past, to erect a house for the worship of God, and settle a pastor, have been great, and there is reason to hope and believe, that their efforts have not been vain; but that they will prove to be the means of great good to this town, and the advancing of true religion and the church of our Lord Jesus Christ.

Already some tokens for good have been granted. Several individuals, among the different denominations of christians here, have as we trust experienced the renovating influences of the Holy Spirit. O that these few mercy drops may be but the commencement of a mighty shower of spiritual blessings—that the sovereign grace of God may here be displayed, in reviving his churches and in saving impenitent sinners from the wrath to come.

For the Rochester Observer.

Eleven years since, a town in Massachusetts, of which I was then a resident, was favored with a special outpouring of the Holy Spirit. Among those who felt its influence, were two young men, or rather lads, one being about sixteen and the other about fourteen years of age. Their convictions were deep, and those of the elder were of long continuance. For a number of weeks, he was seen at every meeting, weeping and trembling under a sense of his guilt and danger, and sometimes spent whole nights in sleepless anguish. Much solicitude was felt for them both; many prayers were offered for them, and often and earnestly were they urged to fly to the Saviour, to cast themselves on his mercy, and devote their lives to his service. But they were only *almost* persuaded. Both finally said to the Spirit of God, "Go thy way for this time." He went his way, and one of them at least, he will never visit more.

Four years ago, that place was again favored with a revival of religion. These young men, tho' belonging to families of the first respectability, had both become intemperate and profane. They were both abusers and revilers of the work of God, and one of them a few months after it ceased, fell from his horse in a fit of intoxication, and was plunged into eternity. The other professes to have imbibed more liberal sentiments on religion than he formerly had, is constantly becoming more dissolute in his habits, and a short time since was guilty of a crime, which, but for the influence of friends, would have immured him in a prison. Though yet a youth, he is in human view a hardened and hopeless character.

Awakened sinners frequently say, "If I do not become a christian, I am sure I shall always respect religion." I have heard this said within a few days. But let them indulge no such ideas. The word of God has declared, and all observation confirms the declaration, that the last state of a convicted sinner is worse than the first. Had either of these young men been told, while the Spirit of God was striving with them, what they would become, if they did not become christians, they would have answered with all the indignation of Hazael, "Am I a dog that I should do such things." But who can tell what he shall do, when God abandons him? Or who shall harden himself against God and prosper?

For the Observer.

*Canandaigua, 8th Nov.* 1830.

B. Hold—dont stir the subject of the Bible Society now, there is a Revival of Religion here.

A. That is the very reason why it is a favorable time.

B. You astonish me: can men attend to two things at once?

A. Men cannot serve God and mammon; but they can serve God in many ways at the same time; and if the cause of the Bible Society is the Lord's cause, then when his Spirit directs the people, is the special—the best time to do his work: and it would be strange indeed, if we must wait till we are all cold as Greenland before we could do the work of distributing the word of the living God.

MORE ANON.

*Packet Robert Fulton.*—This vessel which left N York on the 3d of Oct. last, when in lat. 45,10 lon. 44,30 saw an English vessel with signals of distress, and made towards her intending to offer assistance. When the vessels were near together the Fulton would not obey her helm as usual, and was struck three several times with full force by the other vessel before she could clear herself, and so severely injured as to render it almost impossible for the crew to keep her above water. The English vessel was then lost sight of, and nothing further is known of her fate. The Fulton was then 800 miles distant from Fayal the nearest land, for which the captain determined to shape his course with what little sail he could make, resolving however to go on board the first ship that could take the crew and passengers, and leave the Fulton and her cargo to the elements. The accident occurred on the 18th of Oct, and on the 23d she fell in with the Mary Catherine from Liverpool which took on board three of the passengers only, and carried them to Charleston, S. C. from whom this account is derived. Nothing has since been heard of the Fulton, and whether she arrived at Fayal, or has sunk beneath the ocean wave must long remain in doubt. When the Catharine left the Fulton she was 250 miles from Fayal with a head wind. The names of the passengers taken off are Robert Graves of Liverpool, Wm. Ballough of Manchester, and Alfred Hunter of New York. A more agonizing scene of distress can scarcely be imagined than that which prevailed on board the Fulton when the Catharine left her, there being 85 passengers besides the crew.—*Roch. Daily Ade.*

*Public Execution.*—The accounts which are given of public executions lead us irresistably to the conclusion that they are in the highest degree pernicious to the community. At a recent execution in Raleigh, N. C. the day was distinguished for the great number of thefts committed, counterfeit bills put in circulation, and the practice of almost every iniquity in the catalogue of human sins. During the evening the streets presented a scene of debauchery unparalleled in the history of that town.—Together with these evils, there is another prominent reason why executions should not be public. The principal effect intended to be produced by depriving a fellow being of life, is destroyed, and men return from viewing it with similar feeling that they would from witnessing the shows usual on a Fourth of July, or a military parade. It was secrecy which gave the great horror to the executions of the celebrated "Council of Ten" of Venice.—When the criminal was convicted the public saw him for the last time—from that hour his fate was wrapped in eternal silence, and only vague conjecture, a conjecture the more horrible from its uncertainty, prevailed on the subject.—*Ib.*

*Extraordinary speed.*—If the following account is true, and we have no reason to doubt it, the extraordinary, and apparently Utopian anticipations in regard to steam travelling are likely to be realized some centuries sooner than the time assigned them: Mr. Stephenson proprietor of a Steam Engine on the Liverpool and Manchester Railway, had a wager decided in his favor in Oct. last of a thousand guineas upon the speed of his Engine by traversing the distance between the two cities (thirty two miles) in thirty three minutes, or in other words, at more than 58 miles per hour.—*Ib.*

*Renunciation of Popery.*—The Archives of Christianity (published at Paris) state that the Princess Elizabeth, wife of the Prince Royal of Russia, formerly a Roman Catholic, renounced popery and embraced the religion of the Gospel, in May last. She made a profession of her faith in the Royal Chapel at Potsdam, and received the communion from the hands of the evangelical Mr. Eliert. The writer says, "The cautious manner in which she has taken this step shews it to be the result of mature reflection and sincere conviction." The Princess married the Prince Royal of Russia in 1820.—*S. Re. Telegraph.*

### MEETING AT TAMMANY HALL FOR THE *Celebration of the French Revolution.*

At a meeting of the Committee of Arrangements of the Mechanics and Workingmen in this city, and other citizens, held at Tammany Hall on Friday evening, Nov. 12th, to celebrate the Revolution in France, Col. JAMES MONROE, late President of the United States, was called to the Chair, and Albert Gallatin, Walter Browne, and Thomas Herttell, Esqs. were appointed Vice presidents. Daniel Jackson, of the first ward, and M. M. Noah, were appointed Secretaries. The President on taking the chair, made some very appropriate remarks on the importance of the event, and the early recollections of the revolutionary war, as connected with Lafayette. The following preamble and resolutions were then offered, and unanimously adopted:

Whereas, The late revolution in France, by the bravery, justice, and moderation which characterised it, is worthy of being celebrated by the freemen of this country, as a signal triumph of an enlightened people, who have merited the enjoyment of liberty by their gallant resistance of tyranny and oppression:—Therefore,

*Resolved*, That the 25th of November, being the anniversary of the evacuation of this city in 1783, be fixed upon to commemorate the glorious results of the French Revolution, and that a procession of the workingmen, artisans, mechanics, charitable and literary societies, and other citizens, be recommended on that day.

*More Trouble in the Cherokee Country, and from a new source.*—The Cherokee Phœnix of the 30th ult. contains the following article:

During the latter part of the first week of the Council, a gentleman by the name of Bogan, from Gwinnett county, Georgia, was at this place, engaged, as he said, in taking the census under an act of Congress. As this act, and the constitution of the United States expressly exclude *Indians not taxed*, we felt very little inclination to give in. He met but a poor success here. It appears on his return home, he was arrested by the U. States' troops, after being stabbed in the breast with a bayonet. This was done at Phillips', on the Alabama road, where, we are told, he spoke rather harshly on the conduct of the troops towards the intruders, declaring that he would not allow himself to be taken by them, for they were but a set of robbers; that if they did take him, he would take them in turn, by collecting the militia of Gwinnett co. and if one county would not do, he would muster six. A Lieutenant heard all this, and soon after had him arrested. So the report goes, which we presume is substantially correct. It appears Mr. Bogan has been up to his word in some respects, for a gentleman who left Laurenceville last Monday, says that a company was about to be formed in the county of Gwinnett, for the arrest of those men by whom he was taken. We shall soon know the result.

*Pitcairn's Island.*—The Asiatic Journal for October mentions the death of John Adams, Governor of Pitcairn's Island. He was the last of the mutineers of the English ship Bounty, and had resided on the Island 40 years. His character appears to have undergone a remarkable change during the early part of his residence there, since which time he is represented to have been a pattern of all the virtues which adorn society. Under his influence the colony long since assumed a character of order, morality, and even piety, which has astonished every one that has had an opportunity to behold it.

LETTERS RECEIVED SINCE OUR LAST.—*E. Williams; T. Howard, 2; Marshall & Foreman; A. Angell; H. Smith; A. Plumb; C. Hawley; E. Hole; A. P. Haskall; T. Field, jr. D. S. Root, Elisha Loomis.*

### MARRIED

On the 11th inst. by Rev. Dr. Comstock, Mr. G. S. Williams, to Miss M. L. Wetmore, both of Rochester.

In Rochester on the 16th day of Nov. 1830, by La Fayette Collins Esq., Sears Shepherd, to Mary Van Slyke both of Brighton.

In Lebanon, N. H. on the 12th inst., by Rev. Mr. Bull, Harry Slade, Esq. of this village, to Miss Eunice A Maxwell, of the former place.

At Ransom's Grove, on Sunday last, by Rev. Mr. Shelton, Mr. O. F. H. Barnard, to Miss Susan Ransom, daughter of Col. Asa Ransom, both of Clarence.

### DIED,

At his residence in Gates, on Saturday the 20th inst. capt. Horace Stevens, in the 30th year of his age. In this sudden and afflicting stroke of Providence, a numerous circle of friends and relatives are called to mourning; especially the aged parents feel that the principal pillar in their temporal support is torn away: a pillar, upon which they have long, and perhaps too fondly leaned; but they are enabled to say with resignation to the Divine will, "the Lord gave and the Lord hath taken away; blessed be the name of the Lord." The deceased was truly a dutiful son, an affectionate brother, and kind friend. Many of the poorer class who derived their principal support from his extensive business have lost a real Benefactor. Mr. Stevens, like too many business men, had, until a few days previous to his death, neglected the one thing needful; although a speculative believer in Divine Revelation, and frequently impressed, in some measure, with the importance of a change of heart; yet he had not until recently discovered the affecting truth, that "the carnal mind is enmity against God," that he must have an interest in the Saviour, or perish forever. He became sensibly alarmed by a sermon from Ezekiel 2d 9th 10th, preached by his brother. He felt that lamentations, and mourning, and woe, would be inscribed on his final sentence if he died in impenitence. The faithful and judicious instruction in the meeting of inquiry, tended to deepen his convictions, and led him to see, that immediate and entire submission to God was the only safe and happy course; this we have the best reasons to believe he did. The scales fell from his eyes, his tongue loosed, and his deaf ears were unstopped. He rejoiced with "joy unspeakable and full of glory." He continued in this frame of mind perfectly rational, cheering the hearts of christians, and acting in the performance of christian duties from Monday until Wednesday evening; then the first symptoms of his derangement were discovered. These increased until Thursday noon when he became totally bereft of his reason; which did not return until his spirit was about to take its flight to the unseen world. When he exclaimed "the Lord reigns let the earth rejoice," "not my will but thine be done." Previous to his derangement, he often read and sung the 33d Hymn, 2d B., "Raise thee my soul fly up and run," as expressive of his feelings.

There was doubtless a predisposition to disease in the head, which possibly might have been accelerated by his religious exercises, and which resulted in inflammation of the brain. The wicked and cruel reports that his derangement is to be attributed to Mr. Finney's method of preaching, show how miserable are the subterfuges of infidelity, and what empty shadows are grasped to support the kingdom of darkness. The deceased entertained, and his family and relatives have the strongest reason to entertain the warmest affection for this honored servant of Christ. While they give God the glory for the great change wrought, as they trust, in the heart of every member of the family who was not previously pious, they would not forget the instruments made use of in their conversion.

A few days since, Mr. Stevens was in possession of many of the enjoyments of this life, with flattering prospects for the future; but he is now numbered with the congregation of the dead. "Be ye also ready, for in such an hour as you think not the Son of man cometh."—*Communicated.*

In Bloomfield on the 29th of October 1830, Rev. Aaron C. Collins aged 68 years.

He preached the gospel more than 40 years, and in the hour of trial and death its hopes sustained him and gave him peace and joy. He directed that his family should not wear mourning apparel on account of his decease.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

At Montpelier, Vt., Kelson Gray, aged 62 years. He died in his chair under the operation of Lobelia a victim to the Thomsonian system of quackery. The wife of Dr. Manassah Litch, who, as well as her husband, is a practitioner upon this system, was present at the decease of Gray and applied steam up to the last gasp of life. The deceased walked out of doors the day previous to his death; and on that day, before the application of steam and lobelia, he walked about the room.

*To Exhonerate from Imprisonment.*

The creditors of John Sears, an insolvent debtor, and imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have, before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, according to the prayer of his petition. Dated this 25th day of November, 1830. 10w4S

**Book & Job Printing**
**Neatly executed at the Observer Office.**

**E. PECK & CO.**
*Booksellers, Carroll-Street,*
Keep constantly on hand a complete assortment of
SCHOOL BOOKS & STATIONARY,
*Among which are the following:*

INTRODUCTORY BOOKS.—The Child's Manual, Child's Instructer, Scholar's Manual, Primary Class Book, Worcester's Second Book, Easy Lessons, Sequel to Easy Lessons, Lamb's Primer, Symbolical Primer 1st and 2d part, Franklin Primer, Worcester's do.

*Spelling-Books.*—Webster's Elementary, Murray's, Mavor's, Sears's, Cobb's, Marshall's, and Hazen's Speller and Definer.

*Reading Books.*—National Reader, English Reader, Introduction to do, American Reader, American Preceptor, American First Class Book, Scott's Lessons, Columbian Orator, Classical Reader, Classical Speaker, Historical Reader, Yale's Outlines of General History, Hale's History of the United States, Goodrich's do, Questions on do, Historical and Descriptive Lessons, Popular Lessons.

*Arithmeticks.*—North American, Colburn's First Lessons, do. Sequel, Emerson's, Pike's, Filer's, Youth's, Daboll's, Smith's, Adams', Lovell's.

*Grammars.*—Murray's, do. abridged, do. Exercises, do. Key, Smith's, Greenleaf's, Ingersoll's, Fisk's.

*Geographies.*—Olney's new improved edition and Atlas, Woodbridge's, Morse's, Worcester's large, do. small, Parley's do, Cuming's, do. abridged.

*Dictionaries.*—Walker's, Webster's improved, Turner's, New-York Expositor.

*Copy-Plates.*—Bascom's Penmanship in 4 parts, a much improved system, Noyes', Huntington's, Skinner's, Foster's Carstairian do.

*Miscellaneous.*—Comstock's Natual Philosophy, Conversations on do, Blair's do, Conversations on Chemistry, Eaton's Botany, Lincoln's do, Wilbur's Astronomy, Wilkins' do, Blair's Rhetorick, Whelpley's Compend, Tytler's History, Barber's Elocutionist, do, Grammar of Elocution, Porter's Analysis, Paley's Philosophy, Stewart's do, Brown's do, Upham's do.

*Classical Books.*—Ainsworth's Latin Dictionary, Lempriere's Classical Dictionary, Gould's Latin Grammar, Adams' do, by Fisk, do, do. by Russell, Jacob's Latin Reader 1st and 2d part, Liber Primus, Historiæ Sacræ, Vira Roma, Latin Tutor, Cooper's Virgil, Gould's do, do. Horace, Cicero's Orations, Sallust Opera, Folsom's Livy, Titti's do, Pickering's Lexicon, Greve's do, Goodrich's Greek Grammar, Butman's do, Greek Testament, Græca Minora, Græca Majora, Jacob's Greek Reader, Wandestrocht French Grammar, Levizac's do French Phrases, Boyer's Dictionary, Nugent's do, Coulomb's Introduction to French, Telemaque, Gibson's Surveying, Flint's do, Davie's do, Day's Mathematicks complete, Day's Algebra, Colburn's do. Playfair's Euclid, Crabb's Synonymes, Enfield's Philosophy.

*Stationary.*—Blank Books and Writing Paper of all kinds. A complete assortment of fine Stationary.

Merchants, School Committees, Teachers, and others, are respectfully invited to call, where they will be furnished on the most reasonable terms, at the lowest prices.

All orders punctually attended to.
*Rochester, Nov.* 23, 1830.

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

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

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

FOR Ladies' Cloaks—*Cantoon*, a new article, this day received at the "cheap store" of W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

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

CHAMPAIGNE WINES—A few Cases of the most approved brands, for sale by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 42tf

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 38: and there being due on th said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830, DAVID GREGORY,
H. Humphrey, Att'y for Mortgagee. Mortgagee.

THE creditors of Hugh McLean, an insolvent debtor, and a resident of (imprisoned in) the town of Gates in the county of Monroe, are notified to show cause, if any they have, before the Hon. Addison Gardiner, Circuit Judge of the 6th Circuit of the State of New York, at his office in Gates, in said county, on the twenty-sixth day of January next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and he be exempted from imprisonment according to the prayer of his petition. Dated this 8th day of November, 1830. 46

Central Library of Rochester and Monroe County
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## REMINISCENCES

*Of a female friend, on hearing of the death of Mrs. Harriet B. Stewart, wife of Rev. C. S. Stewart, late Missionary to the Sandwich Islands.*

We knew her, when a laughing child
To her mother's bosom glad she clung,
And hours of sorrow were beguil'd,
By the sweet music of her tongue.

We knew her, when paternal pride,
Watch'd her developement of mind—
We saw her, when that father died,
Left in this frigid world behind.

We saw one heart, of kindness pure,
Spring to adopt her as its own,
On that kind breast, she leant secure—
No more in this *cold world alone.*

We knew her, when the bloom of youth,
A charming lustre round her threw,—
With love, and innocence and truth,
And joy all smiling on her brow.

We watch'd her, when her Saviour's call,
Bade her from *Home*, and *friends* depart,
For Him to sacrifice them all—
And bind *His promise*, to her heart.

We watch'd her in her pathless way,
Through scenes of trial, and of pain,
Till in the islands of the sea
She found a transient rest again.—

We griev'd, to see her fragile frame,
Wasting beneath the tropic sun,
Rejoic'd, to hear her soul exclaim,
"Let not my will, *but thine be done.*"

Cradled once more upon the sea,
The islands dim, in distance grew,
To leave the field was agony,
And bid the precious work adieu.

Her native soil awhile she treads,
Claiming no home beneath the skies,
A few more sorrowing tears she sheds—
A few more joyous ones—and dies.

A crown of glory, bright awaits,
The martyr in the realms of day;
Angels, unfold their pearly gates—
And bear the ransom'd soul away.

Why weep ye then? she is not dead,
But on her precious Saviour's breast,
Has gently laid, her weary head,
And sunk like infant innocence to rest.

P. H. B.

## THOUGHTS ON REVIVALS.

By Rev. W. C. Walton.

*Ministerial Labors.*—There is a certain amount of labor with which many ministers satisfy themselves. They preach once or twice on the Sabbath, and perhaps as often during the week, and perform a few professional duties. Custom has established this as a standard. When a young minister enters upon his profession, he finds his standard already fixed, and he hardly questions whether any thing more be required of him. If any one go beyond it, such remarks as these are likely to be made respecting him:—"He is weak" "he is eccentric;" or "he has zeal without knowledge, and that leads him to substitute the means of his own invention, in the place of those which God has ordained."—This seems to imply their belief, that the routine according to which they are proceeding, comprises the sum total of all the means which we are required to employ for the advancement of Christ's kingdom in the world. This is an assumption which they cannot prove; and, therefore, they ought, at least, to withhold their censures from those who, for conscience sake and for Christ's sake, and for the sake of perishing souls, deviate occasionally from the usual mode of ministerial operation, and try every lawful means in their power to awaken a slumbering church, and to pull sinners out of the fire of hell, into which they are continually descending.

*Duty of private Christians.*

Custom has also established a standard of duty for private Christians. This is perhaps, still farther below the scriptural standard, and is so evident as to require no proof. Until therefore, ministers, and professors generally, are awakened from this state of comparative indifference, and "girding up the loins of their minds," address themselves to the performance of their respective duties, under the full impression that they are "not their own;" that they are servants of Jesus Christ, and bound to seek his glory in all things; laying it down as a principle, that they must do as much good as they can; setting no bounds to their desires of usefulness; keeping their hearts fixed upon the things which pertain to the kingdom of God, with a degree of interest which will nerve and inspirit the soul to every holy enterprize;—the world will not be converted to God. The empire of Satan is too firmly rooted to be shaken by such tame and feeble efforts as thousands are making at the present day. There must be a more general and powerful movement in the camp of Israel, before we shall see the accomplishment of those prophecies which relate to the future prosperity and glory of the church. But such a movement is not to be expected while "the spirit of this world" has so extensive an influence over the minds of those who profess to be the children of light. So far as it prevails, it *desecrates* the Christian character, and divests it of the power of making that impression upon the world which otherwise it could not fail to make. This spirit has paralyzed the energies of many, who, perhaps, are on the whole, real Christians; and it reigns predominant in the hearts of others, who have nothing more than the "form of godliness." Many there are, who have all the sanctity that baptism and the Lord's supper can give them, who resemble those of whom the Apostle Paul speaks "weeping;—whose god is their belly, whose glory is their shame, who mind earthly things, and not the things which are Jesus Christ's." The existence of so many of this description in the church, should excite all who love her purity and prosperity, to pray and labor for a general revival. If a revival do not shake their false hopes, they are irreclaimable; and nothing can be expected to arouse them to a sense of their true character and condition, before they are enveloped in the flames of the bottomless pit. Since our revival commenced, there have been a number of old professors awakened, and hopefully converted. Such things are common in revivals; but they seldom occur at any other time.

*Usefulness of Discipline.*

Here I would suggest that some revivals have commenced by the faithful exercise of discipline, and perhaps, nothing is more necessary to the revival of true religion in the churches, generally, than a proper attention to this important duty.

The observance of days of fasting and prayer, in reference to this object, have also been found to be very useful. On such days, if the church would renew their covenant with God, confessing their sins, and resolving to be more faithful, it would be likely to have the happiest effect. If ministers have neglected their duty, let them acknowledge it, and give glory to God, while they take shame to themselves. Such acknowledgements, have, in some instances, made a powerful impression.

*Do not wait for others.*

In cases of this nature, we ought not to wait for a simultaneous movement of the whole church to accomplish the important object; no, not even for the countenance and support of "those who are in reputation," or of those who are in authority.—Each one should resolve—"Now I will, with the help of God, discharge my duty faithfully, though all the other members of the church should neglect theirs."

*Serious Questions to Professors of Religion.*

I have often asked my own soul such questions as the following; and I propose them to the serious consideration of all professors of religion, who may read these pages. If you are Christians, they will not hurt you; if you are not Christians, they may, through God's blessing, convince you of your mistake, while yet there is hope. —"Have I the very religion taught by Christ and his Apostles? Or have I been resting upon something essentially different from that? Have I ever been sensible of the enmity of my heart to God?—And am I now reconciled to all the parts of his character, not excepting his justice, his holiness, his sovereignty? Do I love and rejoice in Him supremely, not merely because I think he is my friend, and will save me; but because he is infinitely worthy of my love? Do I see that I deserve condemnation, and regard it as an infinite mercy, that I have not been condemned long ago? Do I feel that I am not my own, but entirely the Lord's? Am I living to Him, and not to myself? Subjecting my will to His will, and subordinating my interests to those of His kingdom? What have I done, and what am I now doing, to promote true religion within the sphere of my influence? Is it as much as the Lord requires of me? Continuing in the course I am now pursuing, am I likely to have a good account to render to my Judge, who even now standeth at the door?" Close self-examination, leading to deep self-abasement before God, is an important step towards a revival.

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*Extract from the narrative of the state of religion of the Synod of N. York.*

TEMPERANCE.

The cause of temperance, a cause which meets the approbation of every patriotic citizen as well as the friend of God, has gained a signal triumph during the past year. The enlightened farmer, the enterprising merchant, the distinguished physician, and able statesman have all combined their efforts with the church of God in urging forward this triumph. The Synod cannot contemplate this happy result, without devout gratitude to Almighty God, who has thus interposed to save our country from ruin. The efforts to preserve the Sabbath, the sacred character of our civil and religious liberty, and best guardian of domestic happiness, from desecration have been crowned with partial success.

While we review with much satisfaction these means, and the favor that God has shown to them, it is painful to trace the obstinacy and rebellion of the human heart. It is painful to witness the untiring efforts that rational man makes to rob himself of every well grounded hope of happiness here and hereafter. The spirit of the world so blighting to piety, so paralyzing to benevolent enterprises, is exercising an awful sway in some of our congregations. In closing this brief narration, the Synod feel constrained to say, let us not relax in our exertions, or grow weary in well doing, believing that the interests of Zion lie near the heart of the Son of God, and that in due season we shall reap if we faint not.

During the sessions of the Synod, the following resolutions were passed:

1. *Resolved*, That this Synod considers itself called upon to make a public acknowledgement of the goodness of God, for the unparalleled success with which he has crowned the efforts of those, who are actively concerned in the promotion of Temperance.

2. That the experience of the past year furnishes additional and most abundant evidence of the wisdom and importance of the plan, adopted by the American Temperance Society.

3. That this Synod feels bound to repeat a former recommendation to the ministers, elders, and members under its care, to discountenance the use of distilled liquors, not only by abstaining themselves from the use of such liquors, but by actively promoting every prudent measure devised for the purpose of furthering the cause of Temperance.

4. That this Synod earnestly recommend to all persons, for whose spiritual interests it is bound to consult, that they favor the formation of Temperance Societies, on the plan of entire abstinence.

5. That while this Synod would by no means encroach upon the rights of private judgement, it cannot but express its very deep regret that any members of the church of Christ, should at the present day, under existing circumstances, feel themselves at liberty to manufacture, vend, or use ardent spirits, and thus so far as their influence extends, counteract the efforts now making for the promotion of Temperance.

*Opinion and resolutions of the Synod, respecting lotteries*—as follows, viz.

1. That all lotteries should be discountenanced by every professed member of the Presbyterian Church, as immoral in their nature, and ruinous in their effects upon individual character and the public welfare.

2. That the purchase and sale of lottery tickets should be avoided by every member of our church, even when the professed object of the lottery may be praise-worthy; inasmuch as it is not allowable to do evil that good may come.

3. That all the sessions of churches under the care of the Synod, be, and they are hereby recommended to take order on the subject of lottery-gambling, to press the consideration of it, and its attendant evils upon Christians; and to adopt such plans of operation as may free the church from all participation in this sin, enlighten, arouse, and direct public opinion, and save our country from this and every species of gambling.

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The following editorial article is from the Western Pioneer conducted by Rev. J. M. Peck.

## ALLEGORICAL PREACHING.

We have thought it expedient, for the purpose of setting in a proper light the allegorical method of *Origen* in interpreting the scriptures, which has been followed by so many good men to relate the following anecdotes. We assure our readers they are authentic and form but a small portion, of that description of sermons which have come within our knowledge. We do not intend by any means to cast reproach upon our illiterate brethren for their blunders, for learned men have done nearly as bad. If they are not like Cowper's pastor, possessed of

> ——skulls,
> That cannot teach, and will not learn,

we hope they will see the folly and guilt of thus handling the word of God.

*The Oyster Catcher.*—Near the Chesapeake bay in Maryland, a few years since, a preacher of this description, who could not spell well, and whose sight was dim, addressed his audience one day from Luke xix: 21. "*For I feared thee, because thou art an austere man; thou takest up that thou laidst not down, and thou reapest that thou didst not sow.*"

These words were spoken by a wicked and slothful servant to his master as an excuse for his negligence.

The people who composed this man's congregation got their living chiefly by catching oysters. And as is usual in oyster beds, they sowed the shells that contained on their surfaces the embryo oyster, and in a few years with their tongs or rake, and boat, they would gather the proceeds. Each man, and company of men; have their bed, and no one without trespass, can gather up where he has not laid down the shells. Our preacher, mistaking the meaning of the word "*austere,*" read it *oyster* man, and upon this singular and whimsical mistake, built his whole discourse.

Jesus Christ was represented to be the *oyster* man. Sinners were the oysters.—These were in the mud of sin and guilt, but the Saviour had not put them there. The tongs or rake to catch oysters being formed of two pieces, represented the the law and the gospel, both of which united were necessary to haul them out of the mud. The boat into which they were tossed was a fit emblem of the gospel church, into which sinners are put when converted, and in which they are carried along to the heavenly harbour whither they are blown by the breezes of divine grace.

This man's discourse might have contained many valuable truths, but was it explaining the word of God? Had he let scripture alone, and taken an oyster man for his text he might have amused, and perhaps instructed his hearers with his allegories. But our objection to such preaching is the perversion of the *Holy Book.*—The next I shall denominate

*The Butter Eater.*—It was the lot of the editor to hear a man in the state of New York, who, from knowing nothing about the pauses, read his text wrong and made a comment equally ludicrous.

The text was Isaiah vii: 21, 22. "*And it shall come to pass in that day, that a man shall nourish a young cow and two sheep:*

*And it shall come to pass from the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.*"

The prophet here describes the prosperity that should attend the children of Israel in the land of Caanan after their return from their dispersed condition. But the preacher must spiritualize it. Not knowing the use of the colon in the last verse after the first word butter he read it twice over, "*He shall eat butter for butter, &c.,* and it formed a separate and important head in his discourse, to show how this man would eat "butter for butter."

He commenced by informing his hearers that the Lord had bestowed a variety of gifts upon the churches; and that as for himself he had long been convinced that his gift was "*the interpretation of tongues.*" Poor man! He could not even *read*, much less *interpret* his own language. He then commenced the "*interpretation*" of the text. "That day" meant the gospel day —the "man" was Christ,—the "young cow" meant the gospel church,—the "two sheep" the Jewish and Gentile churches united—the "abundance of milk," meant the christian virtues, or graces of the Spirit—"eating butter for butter" was illustrated by the phrase "grace for grace," John, i. 16th., and meant that this 'man' fed his cow and sheep with 'butter,' and they gave him butter back again—the "honey" that every one eat, he did not define so clearly, but told the people some things about John Baptist eating locusts and wild honey, which he supposed must be the pods of the honey locust.

The same preacher, who was notorious for reading his texts wrong, preached several times from Isaiah xxxvii: 1. "*Behold a king shall reign in righteousness and princes shall rule in judgement.*" Not knowing that "princes" is the plural of the *male* kind he would read and interpret it "*princess,*" as if it was the feminine singular, and from it preach a long sermon on church discipline, by showing how the church rules in judgement.

To say nothing about one who described the state of the church as a "log" in a garden of cucumbers, which would keep the vines from spreading, having mistaken the word "lodge," a temporary residence for the gardener, and another, who, while setting forth the hard bondage of the Levitical law, from which christians had been delivered, as was evident from the fact that they killed and skinned "*beggars*" to cover the tabernacle, whereas they were now provided for by the poor laws, which he mistook for "badger skins." We shall only notice two more cases.

*Hen's Feet.*—A man in New Jersey, having taken the last verse of the prophecy of Habakkuk, for "Hind's feet," read hen's feet," and entered largely into a comparison of the children of God to hen's feet by showing how they would fly upon the branches of faith, cling to the twigs, and pick the fruit of salvation, or plunge into the dirt to scratch for worms and seeds.

*Gammel Hill.*—A preacher in the western country, who, attempting to show that God chose illiterate men to propagate the gospel, gave Paul as an example, saying that when young he was brought up at the foot of "*Gammel Hill,*" (Gamaliel.) This he represented to be a poor rough, broken tract of country, destitute of schools, and seminaries, and *ergo*, Paul must have known nothing only as the Lord had taught him, as his parents were poor people and could give him no education.

But enough! If we can save one brother from running into these wild regions of fancy, and make him feel that when he is handling the word of God, he has hold of a sharp two edged sword with which, by unskilful management, he may do incalculable mischief, our end will be gained.

Many portions of scripture ought not to be attempted for texts by those who have not had an opportunity and means of a careful and vigilant investigation. Such are the songs of Solomon—most of the book of Revelation—many of the prophetic writings, and all the passages that allude to ancient eastern customs. In both the old and new testament there are continual allusions to these customs, and without knowledge of them, many passages cannot be understood.

There is enough in the scriptures that is plain and easy, for all who have not had the opportunity of drinking deep in these wells of salvation. These preachers may exhort their fellow men to repent and belive the gospel, they may urge upon their brethren the duties of practical religion, they may describe the influence of the word and spirit of God upon the heart; but to expound scripture, or illustrate and defend the abstruse doctrines of christianity they cannot, and ought to let these things alone till they acquire more scriptural knowledge.

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*New Jersey.*—Extract from a Report of the Synod of New Jersey.

During the last winter a little refreshing was experienced by the church of Patterson, in the Presbytery of Newark, of which a few conversions were the result. In the month of October last, the Lord commenced to pour out his Spirit upon the church at Wantage, in the same Presbytery. The work was characterized by a deep conviction of sin, and a great searching of heart. About 150 were added to the church, as the fruit of this revival.—The churches of Amwell and Flemington, of the Newton presbytery were also visited from on high. To the churches of Flemington and Amwell First, between 60 and 70 were added. To the United First Church of Amwell about 17. In the academy and congregation at Bloomfield an interesting revival is now in progress.

It is pleasing also to learn the steady progress of education within our bounds.—The Seminary at Princeton, dear to all our churches, was never in a more flourishing situation. During the last year there has been a great increase of a missionary spirit among the students. The highest number attached to that institution during the year was one hundred twenty-five. The College at the same place is more flourishing than it has been for a few years past.—About one third of the students are hopefully pious. The course of instruction has been enlarged and improved during the year, and the faculty much increased. It is believed that but few institutions in the country afford better advantages for procuring a thorough education. Founded as it was by the fathers of our church, and useful as it has been to the cause of God and man, it must be long dear to all those to whom the glory of God and the good of our land are objects of interest.

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JEWISH COLONIES IN CHINA.

Among the evidences for the canon of the Old Testament, there is a very remarkable one arising from the Jewish colonies settled in China and India, about the Christian era, or even some centuries earlier.—They all declare that they originally brought with them, and had preserved in manuscripts, which they regarded of great value, the very same sacred books which they, in latter times, found in the possession of their brethren in Europe, and nothing appears from any other quarter, in the least to invalidate their testimony. In the last century, the remains of a Jewish colony were discovered in China, which had been established in that empire about the year seventy-three after Christ, perhaps even 300 years earlier. 700 families of the tribes of Judah, Benjamin, and Levi, who had escaped from the destruction of Jerusalem by Titus, made their way over land to China, and there either founded or reinforced the colony in question. Seventeen centuries of persecution, massacre, or apostacy, have reduced them to a very small number. They are now found only at Kai-zougfu, 150 miles from Pekin, and amount to 500 persons. They had taken with them their Scriptures, and had preserved them for 800 years; but, at the end of that period, a fire destroyed the synagogue and their manuscripts. To repair their loss, they obtained a copy of the Pentateuch, which had belonged to a Jew who had died at Canton. Not only the synagogue, but private persons, possessed transcripts of this manuscript. But, what is extremely remarkable, and highly important to us, is, that besides the Pentateuch, they preserve different portions of the remaining parts of the Old Testament, which they say they saved from a fire of the 12th century, and an innundation of the river Hoango, A. D. 1446. With these fragments they have formed a supplement to the law, divided into two parts. The 1st contains small portions of Joshua and Judges, the four books of Samuel and Kings complete, and the Psalms. The 2d contains some portions of Chronicles; Nehemiah and Esther, almost complete; of Isaiah and Jeremiah, the whole within a little; and of Daniel, and seven out of the 12 minor prophets, some fragments.—*Ch. Obs.*

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*In Chancery—Before the Chancellor.*

The President, Directors and Company of the Ontario Bank, vs. Elisha B Strong and Dolly G. his wife, James R. Woodbridge &others, Defendants

By virtue of a decretal order made in the above entitled cause the subscriber will sell at public vendue at the house of Samuel Thrasher, Innkeeper in the town of Brighton in the county of Monroe on the 21st day of December next at two o'clock P. M., the mortgaged premises described in the proceedings in this cause as follows: "All those certain tracts or parcels of land situated lying and being in the town of Brighton, County of Monroe and state of New York, in township number Fourte n, in the seventh range of townships in Phelps and Gorham's purchase, that is to say, lot number one, two, five and six, and so much from the eastern ends of lots number three and four, as is east of a line running south five and parallel with the west line of said lot number five, from a gate post standing about twelve feet westerly from the South west corner of the barn on lot Number two as aforesaid, to the south line of lot number four, together with a barn and other buildings standing thereon, the said premises being included in and forming a part of section S. laid out and surveyed by Elisha Johnson Esq. in the village of Carthage, alias Clyde, in the town of Brighton aforesaid, also the following lots, parcels and tracts of land as laid out and surveyed by said Johnson in said village, to wit, lots number eight to forty one both inclusive in numerical succession, in the said section S.—the whole number of lots in section X,—the whole number of lots in section B, excepting and reserving therefrom lot number eighteen; the whole number of lots in section V,—the whole number of lots in section U,—lots number twelve and thirteen and the western half of lots number ten and eleven respectively, in section M.—lots numbers one, two, three, four, five, seven eight, eleven, twelve and fifteen, the eastern half of lot number nine, the eastern half of the north half of lot number ten, and three fourths of lot number fourteen, lying and being on the south part thereof, all the last described lots and parts of lots lying and being in section Q. so laid out and surveyed in said village as aforesaid,—Also a certain piece or parcel of ground on the Mill Flat so called, in said village, and is the ground whereon the north-eastern, or new Saw Mill, so called, nearest the flouring mill now stands, together with the said saw mill and the furniture thereof, with the privilegs of conveying thereto at all times, (otherwise than through and under the old saw mill so called,) a sufficiency of water to use the same to the best advantage, and of using said water for said purpose with full and free liberty at all times of ingress and egress thereto and therefrom, with logs, boards and other lumber, and accustomed privileges,—also the one individual fourth part of forty four acres more or less of land in said village, lying between the top of the eastern bank, and the centre of Genesee river, and a like undivided fourth part of all the lands on and near the bank of said river in said village, which are designated in said Johnson's survey as aforesaid as reservations, comprising mill seats, water privileges, and ship yard, a ware house scite, a promenade and flats, always reserving and excepting from the said fourth part of the tracts of land herein last described as undivided so much thereof as is covered by, or by deed or contract appertains to, the ware houses, rail way and wharf, known by the name of Ward, Clark & Co's. ware house; the ware house rail way and wharf, built by Brainard and Chapman and Kimball, and a coopers shop near the descent of the road leading to the Mill Flat so called, also the flouring mill now owned by Messrs. Strong and Trowbridge, on the said mill flat and the scite thereof, the oil mill recently erected north of the flouring mill of Mr. Horace Hooker, and the scite thereof, the old saw mill so called, and the scite thereof, with the privileges appurtaining thereto, together with so much of the flat and bank as is included by a line beginning at the rack of the mill race or canal thence running easterly to a stake and stones on the brow of the bank, standing on the west bank of a pine stump that bears easterly from a black oak staddle at the distance of about twenty one feet therefrom, thence southerly along the brow of the bank to the south line of town hip number fourteen aforesaid, thence westerly on said line to a point due south of the dry canal, thence north along the eastern shore of said canal to the place of beginning. In like manner reserving all the mill privileges on Norton's brook, so called, above the great falls thereof,"—or so much thereof as may be necessary to raise the amount due to the complainants and costs. The sale will be made by parcels.

Dated Oct. 27, 1830. WALTER HUBBELL, Master in Chancery.

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*Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12. 42tf

E. PECK & CO. have for sale a very general assortment of Works in the various Departments of Literature—Also, an extensive variety of School Books and Stationary, all of which are offered at reduced prices. Oct. 12. 42-6w

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice

JOSIAH BISSEL Jr.

Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the abovementioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.

January 9, 1829. LEVI WARD Jr.

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pilkin*, Rochester, or of the subscriber on the premises HOSEA PRATT.

Brighton, April 16, 1830. 16-36

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

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

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's Office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty nine cents being due thereon at this date... Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight (8), in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL

Whittlesey & Mumford, Att'ys. Assignee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $330.75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (240) reference being herein had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o'clock in the forenoon of that day... Dated August 9, 1830.

JOHN C. NASH, Att'y. STARR NICHOLS, Assignee.

6m 53

SEPTEMBER, 1830.

*ROCHESTER CASH STORE.*

**HILL & PEET,**

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

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

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

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

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

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

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

JOSIAH BISSELL Jr.

Rochester, 16 March, 1830

OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, on of

May 22 1830. JOSIAH BISSELL jr

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.

Rochester, Sept. 6. 39tf

NEW and Improved Collection of *Church Music.*—Just published, by Mack & Andrus, Ithica, and for sale by E. PECK & Co. Rochester, MUSICAL MONITOR, or NEW YORK COLLECTION OF CHURCH MUSIC: Being a selection of Psalm and Hymn Tunes of the most approved character. Also, Set Pieces, Anthems and Chants, embracing a great variety of style, selected from the works of the most Eminent Composers.—Together with the *Elementary Class Book*, introductory to the Science of Music. By WILLIAM J. EDSON. Sixth edition, corrected, enlarged, and greatly improved.

In the revision and correction of this work, much care has been bestowed by the experienced and scientific editor: and the publishers, on their part, have spared no pains to render it worthy of the public patronage. Modern taste has been consulted; the *genuine* improvements of the day have been adopted, and the selections whether *new* or *old*, are chaste in style and devotional in character. The Class Book, or elementary part of the work, is designed to teach by proper steps and gradations the elements of vocal science in a systematic manner, somewhat upon the Monitorial plan; and this, (as originally published in former editions,) was the *first* attempt to carry that system into our primary music schools. The publishers, therefore, invite for the entire work the strictest scrutiny, and solicit the patronage of the friends of vocal science; confident that it will be found, as an elementary work for the use of Singing Schools, and as a collection for the use of Musical Societies and Congregations, equal to any work of the class which is now published. 46 6w

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.

Terms made known at the School room.

Rochester, Oct. 8, 1830. 41 tf

**FURNITURE,**

OF ALL KINDS, MADE AND SOLD AT THE

**Cabinet Warehouse**

Near the East end of the Bridge Main-st. Rochester. F. STARR.

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.

East Rochester North-st. one door north of Main st.

Aug. 27, 1830. 3m 35.

**CLINTON HOUSE,**

EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House Utica has become the lessee of this splendid establishment having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited June, 1830. 26 6m

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

Rochester Nov 19 1830 3m47

Central Library of Rochester and Monroe County
Historic Newspapers Collection


# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, DECEMBER 3, 1830. | VOLUME IV. NO. 49.

ROCHESTER, MONROE CO., N. Y.
S. CHIPMAN & CO. PROPRIETORS
PRINTED WEEKLY, BY
ALBERT G. HALL
*Office in the Globe Building, Main-street.*

TERMS.

*A single subscriber, $2,50 per ann. in advance.*

*Village subscribers, $2,50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, 2 dollars.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*


*Geneva, November 24, 1830.*

THE WESTERN AGENCY FOR HOME MISSIONS, TO THE CONGREGATIONS WITHIN THEIR BOUNDS:

DEAR BRETHREN AND FRIENDS—

The season has now come for us to ask, and you to make your annual effort for the HOME-MISSIONARY cause. We have waited thus late that the necessities of the object for the year might be more fully ascertained, and that the returns of harvest might prompt the measure of your bounty in its behalf.

In the mean time our work has gone on—our responsibilities have accumulated—our Missionaries and pledges of help have been multiplied, and an amount of good been done, over which saints on earth and angels in heaven have rejoiced.

The results of the year, ending in May last, were highly auspicious, and showed how eminently the blessing of God was in the doings of this society. *Three hundred and ninety two* Missionaries "preached Jesus and the resurrection," in five hundred otherwise destitute congregations and missionary districts, scattered over *twenty-two states and territories* of our land; not less than *twenty-four thousand* youth and children enjoyed the benefits of Sabbath school or Bible class instruction, and near *two thousand* souls were added to the communion of believers: besides this, the intellectual and moral results, more remotely connected with the preaching of "Christ crucified" in so many of the waste places of the American Zion, were such as cannot be fully learned till the developements of the coming world shall reveal them.

But cheering as was the success of the last year, it closed upon an empty treasury; and the receipts of the present year, thus far, have come much short of necessary appropriations. From the "*Home Missionary*," &c of last month, we learn that the treasury is now largely overdrawn, and the executive committee personally responsible for several thousand dollars. "This fact we state (say they) not by way of complaint, but simply to apprise the friends of the society of its necessities. It must be sustained (they add) with a more liberal hand, or its operations cannot be extended in any due proportion to the wants of the destitute, or the expectations of the christian community. Nor would the committee be understood to intimate that they feel in the least discouraged by the present pressure of their pecuniary affairs. Their confidence is unshaken, that, while they are yet speaking in this statement of facts, the friends of missions are even now ready to bestow what is needed. We might almost as soon be persuaded that God would 'cast away his people whom he foreknew,' as that his people will suffer the Home Missionary cause to languish for want of means to sustain it. Yet it must languish, unless its friends give it a more prominent place in their contributions than they have done hitherto."

So in the No. for the present month—"Owing principally to the general depression of the manufacturing and mercantile interests of the country, which prevailed several months since, the income of the society, during the last year, has not increased in proportion to the increase of its operations. The result is, that the treasury is now overdrawn several thousand dollars, and applications for aid are becoming more numerous as the year advances. This state of things grows out of the nature of the work assigned to us. Having no funds, but depending solely on the annual contributions of the benevolent, we must either do nothing and publish to the needy throughout the land that nothing can be done to supply them with the bread of life, or else we must presume on the willingness of the christian public to sustain this effort, and pledge their contributions even before they are actually received. The latter, in the fear of God, we have ventured to do, and the friends of the cause, up to this time, have never suffered us to plead in vain for the means requisite to redeem the pledges which had been given. We rely, therefore, on the continued readiness of the churches, to meet the demands of an object so dear to the hearts of all who desire to extend the Redeemer's kingdom. Yet it is obviously proper, and even necessary, that we make known the real wants of the object. Our friends, therefore, will suffer us to be *solicitous* and to urge upon them the importance of their immediate attention to the claims of the Home Missionary enterprise."

To the churches and congregations within the *Western Agency*, the above appeal of the parent institution is peculiarly appropriate, and its arguments doubly obligatory. We have shared the earliest and latest attentions of this society. More than *one hundred* of our feeble churches have been and are now building up through its instrumentality. Even last year in our necessity, rising of $500 were drawn from the treasury of the parent society in our behalf, over and above what was raised among ourselves. *Let it not be so now.* The present is with us a season of plenty. Providence has smiled on all our worldly interests. We are getting further away from the embarrassments of "the year of scarcity." The aggregate result of "crops and prices" has put into our hands the means of help, beyond what we heretofore have known. Shall not then this appeal be successful throughout our congregations, and will we not cheerfully provide for this cause in its necessity now, according to the goodness of God to us?

Brethren and friends: we reiterate this appeal of the society in your ears—we spread it out in the view of your christian sympathies and responsibilities, and confidently look to you for the fruits of an enlarged benevolence in its behalf.

You know the nature and worth of this endeared charity; you know how eminently this is the cause of our country and the cause of God, how it associates itself with every interest of man, both here and hereafter—with domestic happiness—with social and public virtue, and with the remedies which Divine Providence is using for the cure of a world lying in wickedness;" how it is identified with the command of the ascending Saviour—"Go ye into all the world and preach the Gospel unto every creature," and with the final blessedness of all them that love him. Will not then *every member* of the Church of Christ among you provide as liberally for it as his circumstances admit, and will not all give it cheerfully their countenance and efficient support?

On our organized Auxiliaries, both Male and Female, we confidently rely for prompt and important aid. Will they not, *collectors*, and *members*, duly come up to our help this year also? We ask a public collection on the State Thanksgiving day, or on some Sabbath soon thereafter. Will you not then, while recounting the goodness of God, remember those who, in respect to Gospel instructions and privileges, are the "poor and the needy" of the land?

We present our claim to the more wealthy among you, and request their individual benefactions on the scale of that enlarged benevolence which our necessities imperatively demand

With the blessing of God on the labors of this Society, we see no limit to the good which it shall do, but that which arises from a deficiency of funds. "The harvest is great, and it is ready to the reaper's hand. Come then, Brethren and Friends, promptly and cheerfully to the aid of this cause, and provide for it the things that are needful; and while so doing, cease not to remember it in fervent supplication to God, until all the waste places of our land are supplied with Gospel instruction, and "until the Spirit be poured upon them from on high, and the wilderness become a fruitful field."

By order and in behalf of the Board,
M. P. SQUIER, *Corresp. Secretary.*
*Western Agency for Amer. Home Miss. Society.*

P. S. Collections and all monies for Home Missions, may be left as follows, and it is desirable that benefactions should be thus forwarded as soon as may be convenient after they are made by the original donors, viz:

Messrs. Hill & Peet, *Rochester*; H. Pratt Esq., *Buffalo*; Rev. G. Crawford, *Le Roy*; T. Hastings Esq., *Geneseo*; Thos. Beals Esq., *Canandaigua*; Rev. J. D. Higgins, *Bath*; Rev. A. Putnam, *Oswego*; Doct. Haight, *Ithaca*; J. S. Seymour Esq., *Auburn*; or Rev. H. Dwight, Treas., *Geneva*.

## MISSIONARY PAPER.

### THE FUTURE DESTINIES OF AMERICA, AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION.

*(Concluded.)*

*The Sentence of Posterity.*

The moral enterprises of the present day are novel, if not in their character and principle, yet in their combination and effect. They will be thoroughly examined hereafter, and the hundreds of millions of Americans will, in the next century, declare the result. We may now imagine these millions convened, as in some vast amphitheatre, and directing their anxious and concentrated gaze upon us. Happy will it be for our country and the world, if they can then exclaim; "These were the men of the nineteenth century, who came to the help of the Lord against the mighty;—these friends and patrons of missionary and Bible institutions;—these supporters of a press truly free, which, by its salutary issues, emancipated the nations from the thraldom of sin;—these defenders of the Sabbath and all its holy influences,—these are the men, who counted the cost of denying themselves, and cheerfully made the sacrifice of throwing all their powers and resources into an effort for the world's deliverance. God smiled upon their persevering and united labors, acknowledged them as his friends and servants, and we now hail them as benefactors of our happy millions, and of thousands of millions yet unborn."

In words like these may we imagine that our humble instrumentality will be commemorated, if we are faithful to our engagements. But should we become weary of our work and relinquish it; should its difficulty dishearten us, and the confused shouts of the enemy terrify us; should we say, that these Anakims are too tall for us to encounter, and their fortifications are too strong for us to assail; and we must leave to better men and after times the glory of such high achievements;—should we fold our hands and say, that another age of darkness must intervene before the dawn of the millennial day shall rise;—that we have been beguiled by a meteor, which we took to be the morning star ascending on high; and that we must remit our efforts, and make up our minds that our children and our children's children, for centuries to come, are to grind in the vast prison-house, which is preparing for their reception; if these are to be our conclusions, and these the depths to which our high hopes have fallen, let no man write our epitaph. The sooner we are forgotten the better. If it were possible, let every recorded trace of the religious exertions of the present day be blotted out, so that the knowledge of our disastrous failure may not discourage the enterprise of some future age. But it will not be possible; for the enemy will preserve our sanguine predictions and the memory of our gigantic plans, to grace his triumph, and as a standing exhibition of a design, which joined all that was splendid and glorious in anticipation to all that was feeble and abortive in execution. In such a melancholy termination of our efforts, some indignant prophet of the Lord, in that retirement to which the prevailing wickedness shall have consigned him, will utter his complaint against us. "These are the men," he will say, "to whose energy and fidelity God committed the condition of their posterity. The charge fell from their feeble hands. They began to build; but were not able to finish, because they were not willing to labor.—They put their hands to the plough, but looked back, and were not fit for the kingdom of heaven."

*Dependence on Christ.*

If we would avoid this catastrophe, more deplorable than words can describe, we must feel deeply and constantly, that without Christ we can do nothing; that from him must proceed,

"Our high endeavor, and our glad success,
Our strength to suffer and our will to serve."

To him must we look habitually, as the Hope of Israel, as the Redeemer of his chosen people, as King of kings and Lord of lords.

Knowing his power and willingness to save, we must distrust ourselves only; and, in such a temper, we must apply to him to call forth more zeal and devotedness, and to place more consecrated talent in requisition.

The professed friends of Christ,—those who are charitably regarded as his real friends, must as a body, show more zeal and self-denial in his cause, or it cannot advance: that is, it cannot advance according to any known method of the divine administration.

This is a very solemn concern. It is a painful truth, but thousands of facts prove it to be a truth unquestionable, that the mass of those who are regarded as the real friends of Christ, are in no degree awake to the responsibility of their situation.—They have but a very indistinct apprehension of what they are able to do—of what they ought to do—of what the world is losing by their neglect; and the very imperfect decisions of their minds are but slowly and partially executed by the performances of their hands.

This is the more to be lamented, as we are now at the very harvest time of the world. The individual, who annually gives his few dollars or his few cents, puts tracts and Bibles into the hands of distant heathens immediately; or places heathen children in a missionary school; or aids in training up native preachers to itinerate and proclaim the Gospel among their countrymen.

*Consecrated Talent.*

As to consecrated talent, never was there such a call to bring it into exercise; never such a reward, as it now has to offer to a benevolent heart. The man, whose labors contribute, in any material degree, to raise up, and purify, and ennoble the future millions of America, will do more for himself, as aiming to exert a salutary influence, (even if his name should never be known to his grateful fellow men,) than has ever yet been done for the most successful aspirant by all that the world calls fame.

The preacher, who sends abroad a sermon, full of great and striking thoughts, that command the attention of the religious world, and make their way through a thousand channels to successive ages;—the sacred bard, who composes a hymn that shall be stereotyped a century hence, on the other side of the rocky mountains, and printed on the same page with Cowper's "O for a closer walk with God," or the "*Martyr's Glorified*" of Watts;—the writer, who shall print a warm and stirring treatise on practical religion, which shall stand by the side of the Saint's Rest, in the library of every family, when our country shall have become thoroughly and consistently Christian;—the editor of a periodical, or the agent of any of our religious charities, who shall indite a paragraph, able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action: the man who shall do any one of these things, or any thing of a similar character, will exert an efficient influence over more minds, than have ever yet heard the name of Homer or Cicero; and will cheer more hearts, during a single generation, than have ever yet responded to the calls of the mightiest genius. To aid, even in a feeble and indirect manner, the work of bringing thousands of millions to glory and virtue, to heaven and to God, is to reach an exalted rank among those, whom their Saviour will honor as the instruments of his divine beneficence.

From the New York Evangelist.

### EDWARDS ON REVIVALS.

*Strange ideas concerning Revivals.*

Edwards no where shows a deeper feeling or a more discriminating mind, than where he points out the strangeness of the sentiments and remarks that he formed on the subject of the revivals.

1. Strange that it should be questioned whether the revival is the work of God.

"Is it not strange that in a Christian, orthodox country, and such a land of light as this is, there should be many at a loss whose work this is, whether the work of God or the work of the devil. Is it not a shame to New-England that such a work should be much doubted of here? Need we look over the histories of all past times, to see if there be not some circumstances and external appearances that attend this work, that have been formerly found among enthusiasts? Whether the Montanists had not great transports of joy, and whether the French Prophets had not agitations of body? Blessed be God! He does not put us to the toil of such inquiries. We need not say, Who shall ascend into heaven, to bring down something whereby to judge of this work? Nor does God send us beyond the seas, nor into the past ages, to obtain a rule that shall determine and satisfy us.—But we have a rule near at hand, a sacred book that God himself has put into our hands, with clear and infallible marks, sufficient to resolve us in things of this nature; which book I think we must reject, not only in some particular passages, but in the substance of it, if we reject such a work as has now been described, as not being the work of God. The whole tenor of the Gospel proves it; all the notion of religion that the Scripture gives us confirms it."

Strange as it is, however, we find many even in our own day, whose minds are full of questions about revivals which take place around them. I heard a distinguished minister in the last general assembly, express his doubts whether the revivals which take place under the preaching of what may be called strict Hopkinsians were a work of the Holy Ghost or not. It is not an unusual thing for people who profess to be friendly to revivals, to question the soundness of those which take place under a different sort of preaching. Presbyterians speak so about revivals among Methodists or Baptists, and Baptists and Methodists concerning revivals among Presbyterians. Or if the *measures* are in any respect different from those to which they have been accustomed, whatever the result may be, they do not stop to inquire, but immediately fall to questioning "whether it is the work of God, or the work of the devil." One or the other it must be.

Many of those who have been peculiarly fertile in expedients, and peculiarly successful in shaping their measures to peculiar exigencies, and peculiarly happy in devising new modes of awakening people's minds, and of exhibiting and enforcing divine truth, have been as sensitive as any towards preachers who have adopted courses still different, and have at once "been at a loss whose work the revival was." It would seem as though men were tired of having the streams of salvation flow in the ever varying channels which God has appointed, and that every one thought himself authorized to dig an artificial canal, through which alone the healing waters should come to men. And when they see the fulness of mercy overflowing their narrow banks, they are so disappointed that they are reluctant to give God the honor of the work. What a mercy it is that the limited views of a frail man shall never be allowed to "limit the Holy One of Israel." "The wind bloweth where it listeth," and God will continue to bless his own word in the production of revivals, however much we may be at a loss about their character.

2. Strange that people should be so little gratified by revivals.

"I suppose there is scarcely a minister in this land, but from Sabbath to Sabbath used to pray that God would pour out his Spirit, and work a reformation and revival of religion in the country, and turn us from our intemperance, profaneness, uncleanness, worldliness, and other sins; and we have kept from year to year, days of public fasting and prayer to God, to acknowledge our backslidings, and humble ourselves for our sins, and to seek of God forgiveness and reformation: and now when so great and extensive a reformation is so suddenly and wonderfully accomplished, in those very things that we have sought to God for, shall we not acknowledge it?—Or when we do, do it with great coldness, caution and reserve, and scarcely take any notice of it in our public prayers and praises, or mention it but slightly and cursorily, and in such a manner as carries an appearance as though we would contrive to say as little of it as ever we could, and were glad to pass from it? And that because (although indeed there be such a work attended with all these glorious effects, yet) the work is attended with a mixture of error, imprudencies, darkness and sin; because some persons are carried away with impressions, and are indiscreet, and too censorious with their zeal; and because there are high transports of religious affection: and because of some effects on persons' bodies that we do not understand the reason of?"

How true a specimen this is of the feelings of many, who yet would be very unwilling to think they could be displeased with a work of God's grace. How few are there always prepared to welcome the intelligence of revivals, and to rejoice in them in any proportion to the glory and excellency of God's work in them. It is not an unusual thing now, when we have above forty religious newspapers, for professing Christians to remain ignorant of revivals. And when revivals are going on very near them, there are comparatively few who "turn aside to see this *great sight*," or seek by a personal visit that gladness of soul, and that participation of divine influences, which the scences of a revival are so well fitted to confer.

3. Strange that any one who believes and loves the Bible should object against powerful excitements, and high-wrought religious feelings.

Edwards gives a long and minute account of the exercises of a person he was acquainted with. These exercises are described as so powerful, as often to occasion "great agitations of body and an unavoidable leaping for joy, and sometimes swooning." He then describes the effect upon the habitual feelings and state of the soul, in producing self-abasement, a sense of the preciousness of Christ, patience under afflictions, great tenderness of conscience in moral duties, longing for the salvation of others, a sensible rejoicing in God's power, and the like.

"Now if such things are enthusiasm, and the fruits of a distempered brain, let my brain be evermore possessed of that happy distemper! If this be distraction, I pray God that the world of mankind may all be seized with this benign, meek, beneficent, beatifical, glorious distraction! If agitations of body were found in the French prophets, and ten thousand prophets more, it is little to their purpose who bring it as an objection against such a work as this, unless their purpose be to disprove the whole of the Christian religion. The great affections and high transports that others have lately been under, are in general of the same kind with those in the instance that has been given, though not to so high a degree, and many of them, not so pure and unmixed, and so well regulated. I have had an opportunity to observe many instances here and elsewhere; and though there are some instances of great affections in which there has been a great mixture of nature with grace, and in some, a sad degenerating of religious affection; yet there is that uniformity observeable, that it is easy to be seen that in general it is the same spirit from whence the work in all parts of the land has originated. And what notions have they of religion, that reject what has been described as not true religion? What shall we find to answer those expressions in Scripture, 'the peace of God that passes all understanding; rejoicing with joy unspeakable and full of glory, in believing in and loving an unseen Savior; all joy and peace in believing; God's shining into our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ; with open face beholding as in a glass the glory of the Lord, and being changed into the same image, from glory to glory, even as by the Spirit of the Lord: having the love of God shed abroad in our hearts by the Holy Ghost given to us: having the Spirit of God, and of glory rest upon us; a being called out of darkness into marvellous light: and having the day star arise in our hearts:' I say, if those things that have been mentioned, do not answer these expressions, what else can we find out that does answer them? Those that do not think such things as these to be the fruit of the true Spirit, would do well to consider what kind of spirit they are waiting and praying for, and what kind of fruits they expect should be produced when he comes. I suppose it will generally be allowed that there is such a thing as a glorious outpouring of the Spirit of God to be expected, to introduce very joyous times upon religious accounts; times wherein holy love and joy will be raised to a great height in true Christians. But if those things that have been mentioned be rejected, what is left that we can find wherewith to patch up a notion, or form an idea, of the high, blessed, joyful religion of these times?"

4. Strange that people should wait so long in order to determine the fruits of the work.

The fruits of a revival are the change in the moral and religious conduct of its subjects. Edwards forcibly discards the idea, that a lapse of time is of any advantage in determining of what quality these fruits are. It is true that by the lapse of time some false experiences may be detected.—But the greater part of such, if in a person of sober moral habits, are not at all the more manifest to the world by the lapse of weeks or even months. While at the same time, by a delay in recognizing the Christian character of the converts, many true converts are injured and their growth in grace impeded. When a revival takes place with considerable power, under a faithful and discriminating exhibition of the *whole truth*, and where at the same time the church is in a tolerable state of purity and union, there will be few cases of spurious hope. There will ordinarily be too much knowledge of the nature of religious experience, to admit of much self-deception, and too much separation from the world involved in a decent profession of religion, to make imposture an object.—As to the strangeness of those who insist on waiting some definite time before they recognise a convert, if any thing were needful besides the *uniform* example of the Apostles, we have it here in Edwards.

"Those that are waiting for the fruits in order to determine whether this be the work of God or no, would do well to consider two things: 1, What they are waiting for: Whether it be not this; to have this wonderful religious influence that is on the minds of the people over and past, and then to see how they will behave themselves? That is to have grace subside, and the actings of it in a great measure to cease, and to have persons grow cold and dead, and then to see whether after that, they will behave themselves with that exactness and brightness of conversation, that is to be expected of lively Christians, or those that are in the vigorous exercise of grace. There are many that will not be satisfied with any exactness or laboriousness in religion now, while persons have their minds much moved, and their affections high; for they lay it to their flash of affection, and heat of zeal, as they call it; they are waiting to see whether they will carry themselves as well when these affections are over: That is, they are waiting to have persons sicken and lose their strength, that they may see whether they will then behave themselves like healthy strong men. I would desire that they would also consider whether they be not waiting for more than is reasonably to be expected, supposing this to be really a great work of God, and much more than has been found in former great outpourings of the Spirit of God, that have been universally acknowledged in the Christian church? Do not they expect fewer instances of apostacy, and evidences of hypocrisy in professors, and those that for the present seem to be under the influences of the Spirit, than were after that great outpouring of the Spirit in the apostles' days, or that which was in the time of the reformation? And do not they stand prepared to make a mighty argument of it against this work, if there should be *half* so many?—And 2. They would do well to consider how *long* they will wait to see the good fruit of this work, before they will determine in favor of it. Is not their waiting unlimited? The visible fruit that is to be expected of a pouring out of the Spirit of God on a country, is a visible reformation in that country: What reformation has lately been brought to pass in New-England, by this work, has been before observed: And has it not continued long enough already, to give reasonable satisfaction?"

From the N. Y. Spectator.

*The Cherokees.*—In pursuance of the iniquitous act of usurpation, and of the recommendation of his Excellency Governor Gilmer, Mr. Floyd, from the committee in the Senate of Georgia, to whom that part of the Governor's Message was referred, made a report on the 2d inst. recommending the passage of a bill of which the provisions are substantially as follows.

The 1st section of the bill forbids any person or persons, warriors or chiefs of the Cherokee tribe of Indians, to cause the meeting of any Council or other legislative body of said Indians. The penalty for the offence is confinement in the Penitentiary for four years.

The 2d section forbids any person or persons to meet in council, assembly, convention, &c. for the purpose of making laws, orders, or regulations for said tribe. The penalty for the offence is confinement in the Penitentiary for four years.

The 3d section forbids any person or persons to hold courts for the purpose of hearing and determining causes, issue process, &c. Penalty, four years confinement in the Penitentiary.

The 4th section forbids any ministerial officer to execute any precept from any court in the Cherokee tribe, &c. Penalty, fine and imprisonment in the jail, or in the Penitentiary, not longer than four years.

The 5th section makes it a penalty of four years confinement in the Penitentiary for any person to confiscate, or attempt to confiscate, the property of any Indian in consequence of his enrolling for emigration or offering to enroll for emigration, &c.

The 6th section allows the head men, or Chiefs of the Cherokees, to meet any Agent or Commissioner of the State, or of the United States, for any purpose whatever.

Thus, before the Indians can have time to bring their case before the only tribunal competent to adjudicate upon their rights, the greedy authorities of Georgia, backed by the General Government, are proceeding to consummate their iniquitous work, and to place the Cherokees in such a situation that the tardy relief of Justice will probably come too late. The impossibility of their immediately becoming citizens of Georgia, and enjoying the privileges of her freemen, is admirably exhibited in the Message, on some points of which we have already commented. Even after the disqualifying them as witnesses; but he remarks, and the well understood condition of this devoted people makes the remark a cruel sneer, that Courts can always judge of their competency, and Juries of their credibility. The Courts and Juries of *Georgia* would have little hesitation as to either point, when it was an *Indian* they had to deal with.

From the Quarterly Register.

### SELF-MADE MEN.

In a former number of our work (vol. ii. p. 105.) we gave some striking examples of self-taught men, rising from obscurity to the highest stations in society. We shall from time to time resume the enumeration, as we are able to gather materials. We now furnish some conspicuous instances from general history, additional to those formerly described. We are indebted for them to a very entertaining book lately republished in this country entitled, "The Pursuit of Knowledge under difficulties, illustrated by Anecdotes."

The late Professor Heyne of Goettingen was one of the greatest classical scholars of his own, or of any age. He succeeded the great John Mathias Gesner as Professor of Eloquence at Goettingen, an office, which he held for fifty years, and in which, by his publications, and the attractions of his lectures, he placed himself nearly at the head of the classical scholars of his age. Yet the first thirty-two or thirty-three years of his life, he spent in almost incessant struggle with the most depressing poverty. His father was a poor weaver with a large family. Heyne says "that he has often seen his mother return home, on a Saturday evening, from an unsuccessful effort to sell the goods, which his father had manufactured, weeping and wringing her hands." He entered the University of Leipsic with but four shillings in his pocket, and nothing to depend upon, except the small assistance, which he might receive from his godfather, a parsimonious old gentleman, who scarcely ever wrote to him, except to inveigh against his indolence,—often actually addressing his letters on the outside "*To M. Heyne, Idler, at Leipsic.*" During all this while he allowed himself only two nights' sleep in a week.

Epictetus, the celebrated Stoic Philosopher, was born a slave, and spent many years of his life in servitude. This was the fact also with Æsop, Publius Syrus, and Terence.

The Abbe Hauy, who died in Paris, a few years since, celebrated for his writings and discoveries in *Chrystallography*, attained his distinguished elevation in spite of every disadvantage of birth.

Winckelman, one of the most distinguished writers on classic antiquities and the fine arts, that modern times have produced, was the son of a shoemaker. He contrived to keep himself at College, chiefly by teaching some of his younger fellow students, while at the same time he, in part, supported his poor father at a hospital.

Arnigio, an Italian Poet, of the sixteenth century, of considerable genius and learning, followed his father's trade, of a blacksmith, till he was eighteen years old.

Benedict Baudouin, one of the learned men of the sixteenth century, worked for many years at his father's trade, that of a shoemaker; and in the course of his life published a very elaborate work, "on the Shoemaking of the Ancients."

The celebrated Italian writer Gelli, when holding the high dignity of Consul of the Florentine Academy, still continued to work at his original profession of a sailor.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



Metastasio was the son of a common mechanic, and used when a little boy to sing his extemporaneous verses about the streets.

The father of Haydn, the great musical composer, was a wheelwright, and filled also the humble occupation of a sexton, while his mother was at the same time a servant in the establishment of a neighboring nobleman.

The father of John Opie, the great English portrait painter, was a working carpenter in Cornwall. Opie was raised from the bottom of a saw-pit, where he was employed in cutting wood, to the Professorship of Painting, in the Royal Academy.

The parents of Castalio, the elegant Latin translator of the Bible, were poor peasants, who lived among the mountains of Dauphiny.

Dr. John Prideaux, bishop of Worcester, obtained his education by walking on foot to Oxford, and getting employment, in the first instance, as assistant in the kitchen of Exeter College.

The father of Inigo Jones, the great architect, was a cloth-worker; and he himself also, was designed originally for a mechanical employment.

Sir Edmund Saunders, chief justice of the court of King's Bench, in the reign of Charles II., was originally an errand boy at the Inns of court.

Linnæus, the illustrious founder of the science of Botany, was, for some time, apprenticed to a shoemaker.

The famous Ben Johnson worked for some time as brick-layer or mason, "and let not them blush," says the historian Fuller, "that have, but those that have not, a lawful calling. He helped in the building of the new structure of Lincoln's Inn, when having a trowel in his hand, he had a book in his pocket."

Dr. Isaac Maddox, who, in the reign of George II. became bishop, first of St. Asaph, and afterwards of Worcester, and who wrote an able defence of the doctrine and discipline of the Church of England, lost both his parents at an early age, and was placed, in the first instance, by his friends, with a pastry cook.

Dr. Isaac Milner, Dean of Carlisle, who filled the chair which Sir Isaac Newton had occupied at Cambridge, that of Lucasian Professor of Mathematics, was originally a weaver;—as was also his brother Joseph, the well known author of the Church History.

Of the same trade, in his younger days, was Dr. Joseph White, Professor of Arabic at Oxford.

Thomas Simpson, a very able English Mathematician, Professor of Mathematics at Woolwich Academy, and fellow of the Royal Society, was the son of a weaver. After having acquired a very slight acquaintance with reading, he was placed in the shop with his father. Instead of giving any encouragement to his son's fondness for reading, the father, after many reprimands, forbade him even to open a book, and insisted upon his confining himself to his loom for the whole day. He was finally banished from his father's house, and compelled to seek his fortunes abroad.—He contrived to maintain himself for a while, in a neighboring town, with a poor widow, by working at his trade, devoting his spare moments to his favorite employment of reading, whenever he could borrow a book. In his twenty-fifth or twenty-sixth year, he went to London, without a letter of introduction, and with scarcely any thing in his pocket, except a *manuscript treatise of his own on Fluxions*, more valuable than any preceding treatise on the subject in the language.

The great Sir William Jones was a most astonishing example of appliction to study, in spite of all difficulties. His maxim was, never to neglect any opportunity of improvement which presented itself. It was a fixed principle with him never to neglect prosecuting to a successful termination what he had once deliberately undertaken.

William Hutton, author of the History of Birmingham, Fellow of the Antiquarian Society, &c. was the son of a working woolcomber at Derby. "My poor mother," says Hutton, "more than once, one infant on her knee, and a few more hanging about her, have all fasted a whole day; and when food arrived, she has suffered them, with a tear, to take her share."—From his seventh to his fourteenth year he worked in a silk mill—and was then bound as an apprentice to a stocking weaver in Nottingham.

James Ferguson, the celebrated writer on astronomy, is one of the most remarkable instances of self-education, which the literary world has seen. His father was in the humble condition of a day-laborer.

At the age of seven or eight, young Ferguson actually discovered two of the most important elementary truths in mechanics—the lever, and the wheel and axle. He afterwards hit upon others, without teacher or book, and with no tool but a simple turning lathe, and a little knife. While he was feeding his flock, in the employment of a neighboring farmer, he used to busy himself in making models of mills, spinning wheels, &c. during the day, and in studying the stars at night.

Before his death, he was elected a Fellow of the Royal Society; the usual fees being remitted, as had been done in the cases of Newton, and Thomas Simpson. George III., who, when a boy, was occasionally among the auditors of his public lectures, soon after his accession to the throne gave him a pension of fifty pounds per annum from the privy purse.

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*Moravians.*—The whole number of Moravians in civilized lands, is estimated at 16,000. That is, as is presumed, their whole population. Yet, they support 127 missionaries in foreign lands; i. e. one for 126 souls at home. If no more than one in twelve of the Moravian population is a Christian, then *every ten Christians support a missionary.* Are the United Brethren any better Christians than the Bible requires all men to be? They rejoice over 33,000 heathen converted to Christ thro' their instrumentality. That is twice the number of their own population. And to support their missions, they raise and expend about $40,000 yearly. Almost three dollars apiece to every man, woman and child.

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From the Auburn Free Press.

ARMENIA.

The following letter, from Rev. H. G.O. Dwight, American missionary to Armenia, to Mr. Oliphant, Sen. of this village, will be read with interest by all who have perused the life and writings of Henry Martyn:—

*Tocat, June* 1, 1830.

*Very Dear Sir*—I do not forget my promise to write to your family; nor the intimation I gave in my last letter, that if I ever visited this spot, I would, if possible, write from here. By the good providence of God, I have been preserved through perils by sea and land, and have been brought to this place. To day I have seen the little space that contains all that remains of Martyn. But, he is not there. The grave could not hold him. His body is left here to moulder, while his spirit was borne by angels up to the bosom of his God. O, that his mantle might rest on us that remain, and that we might be endowed with a double portion of his spirit! We found very little difficulty in ascertaining the spot where his body was placed, as we had, before coming here, heard that he was buried in an Armenian cemetery. His grave is in a large burying ground, attached to one of the Armenian churches in this place, and is marked by a small marble stone, on which is rudely carved a Latin inscription, done at the expense of an Englishman from Bagdad, whose name we could not learn, who passed through this place about a year after his death. We have found several persons who recollect the fact of an Englishman's dying here, but none can give us minute information on the subject. A Turk told us that he was sick only a few days, and that some Armenians came and administered medicine to him. At that time the plague was raging here, so that three or four hundred died daily; and it seems most probable that he had very little attention, and that his external circumstances were of such a nature as to aggravate any disease. The Lord, however, had need of him in a higher sphere than that in which he moved when on earth, and therefore he took him to himself. It is our intention to visit a part of Persia in our tour, and we may there learn something more about his influence among the Mahomedans of that country.

Every thing around me reminds me that I am in a very different country from that which I have left. Where are the Sabbaths and the sanctuaries, and the public proclamations of the gospel, and the glorious revivals of religion, to which I have been accustomed from my youth up? Alas! they are not to be found in these regions of the earth. Five times in a day it is regularly and publicly proclaimed in every town in this wide empire, that Mahomet is the true prophet, and as often do these deluded people bow themselves to the ground in acknowledgement of their assent to this declaration; and should any one presume to question the truth of this proclamation, he would, by common consent, be put to death. The moral influence of the doctrines of the Koran is in the highest degree corrupting. Like the Pharisees of old, the Turks, literally (for I have seen it,) make their prayers in the corners of the streets, to be seen of men; but inwardly, they are full of uncleanness. And as to those who profess to be Christians here, I have never, in a single instance, seen any thing that looks like the spirit of the gospel among them. They have their feast days, and their fast days, and their daily prayers; but it is all an empty show; as is evident from the fact that, with them the grossest immoralities are consistent with the most conscientious regard to religious forms. A man may lie, and cheat, and commit adultery, and even murder, without compunction; when at the same time he would not, for all the world is worth, omit to cross himself and pray to the Virgin and the saints, a certain number of times each day. The time is doubtless coming, when the primitive purity and simplicity of the gospel will be restored to this part of the earth, and all the dark and polluting forms of error will be abolished. But before that happy day shall dawn, the church of Christ must multiply her efforts an hundred fold. It is high presumption to look for miracles now, and it appears to me that this is one of the crying sins of the people of God at the present day; they are waiting for God to move his omnipotent arm, and accomplish the work without the use of second causes at all, when he has given them certain work to do, which *must be done* ere they can have the least reason to expect his blessing. It were well if each individual Christian would feel that he is singled out and addressed by the dying command of our Saviour, "Go into all the world, and preach the gospel to every creature."

We arrived here on horseback—in ten days from Constantinople, which is about five hundred miles, making an average of fifty miles per day. We are in good health, and feel that we have reason for the most humble thankfulness to God for his constant goodness towards us, who are so evil and unthankful.

Your affectionate christian brother,
H. G. OTIS DWIGHT.

*Prosperity of the Sandwich Islands.*—Since the American missionaries first visited these Islands, their trade has increased 500 per cent.; 140 ships are annually supplied with refreshment. The Gospel has done wonders in civilizing the natives of these Islands.

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From the New York Evangelist.

THE SECRET OF BRITISH MUNIFICENCE.

Under this title, a writer in the American Baptist Magazine, assumes that the Christians of England, though burthened with enormous taxes, contribute far more for the extension of Christ's kingdom, than the Christians of America. The writer supposes, that this comes, not from any difference in the nature of their religious principles; but partly from a higher value of their currency, and partly from the *system* which is maintained in their operations. By the former, they give pounds or guineas, where we give dollars. On the other subject, the following statements will be interesting and instructive:—

"The principal part of the funds of these societies issues from 'penny-a-week contributions.' A person can become a member of a branch society by paying a penny a week to its funds. This sum, however, is regularly collected, and not allowed to run in arrear, and be paid once a year, or even once a quarter. Were this to be done a woful falling off in funds would soon be felt; for the people are poor; and though they can pay a penny a week, and scarcely feel it, there is, perhaps, no week in the whole year when they could spare the whole year's, or even one quarter's subscription. The collector calls regularly once a week, (generally on Monday) and receives their contributions. But an American will say, Who supports the collector? for the labor of collecting such sums as are contributed in pennies, must be immense, and must be remunerated. Not so; like the ants, the collectors are numerous, and the labor for each, though considerable, is not burdensome. Young men and women are employed, and labor gratuitously in this work. Apprentices, who can only command fragments of time, employ those fragments in collecting for Bible and Missionary Societies; and thus, as was before remarked, the co-operating agency of those who can do but little is secured, but the aggregate of their labor fills the world with their fame.

"A young lady in London had allotted to her a district to canvass, and in which to collect for the Bible Society. The poverty of the district may be conceived when it is stated, that every room in nearly every house, from the *cellar to the garret*, was occupied by a separate family. She commenced her work of visiting every family, and soliciting subscriptions, (for British Christians do not wait for persons to offer their names as members of societies) and soon had one hundred subscribers at a penny a week. Now let us pause and look at this. Here are $96,31 a year brought in by one collector, (and she dependant on her own exertions for support, and consequently, able to give but little time to the business of collecting,) from one, of perhaps forty districts in a parish, and that one pinched with a poverty to which the inhabitants of this happy land are utter strangers."

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ORIGINAL PARAGRAPHS.

*Vain Excuse.*

How often do professing Christians, like men of the world, pervert scripture, and the apothegms of uninspired men, in excusing neglect of duty, or in justifying habits of sloth, or iniquity. "God helps them that help themselves," uttered a professor who excused himself from distributing tracts, because his own affairs required all his time. But God will never help those who will not help him. A Christian cannot expect prosperity by robbing God: if he devotes all of what he improperly calls "his" time to private gains or purposes, God is defrauded by such slothful servants. He commands, that whether we eat, or drink, or whatever we do, to do all to his glory.

*Strange Inconsistency.*

The Scriptures tell us that a man may preach to others, and yet be a cast away. Is it not possible, then, for one who is very active in promoting benevolent enterprises; in writing religious essays; in editing religious periodicals; in trying by words and writings to advance the glorious cause of the Redeemer, to live every day wholly at variance with his profession? And may not such an one think all the time, he is going direct to heaven? If such a professor cheats in his business, is often angry without a cause, is continually petulant, refuses to fulfil his engagements, is quarrelsome with those in his employment, should he not be alarmed, lest he be found devoid of the Spirit of Christ? Our Lord has told us, those are his disciples who *do* the things he hath said.

*One third to watch two thirds.*

A minister of the gospel, in excusing himself and his church, for not exerting themselves to instruct and gather in the multitude around them said, it is impossible for so large a church as ours to do much out of our body. "It takes," said he, "one third of us to watch the two other thirds." What a confession is this!—Only one in three possessing the true spirit of Christianity; and he is prevented from being an efficient soldier of the cross, by the lukewarmness and sins of his brethren.

*Nothing but a Prayer-Meeting.*

A professor of religion, who left his own church in the expectation of hearing a stranger preach at another place, came home disappointed, and said, "after all, *it was nothing but a prayer-meeting.*" Nothing but a prayer-meeting! What notions must such a one have of prayer? And yet is it not a prevailing sentiment that *prayer* is subordinate to *preaching?* Whom did you hear *preach?* is a common inquiry; but how seldom is it asked, who offered the prayers? and with what spirit did they pray? It evinces a low state of religion in an individual, or church, where prayer meetings are neglected, or less valued than lectures or sermons, however excellent the latter may be. Let ministers and people ponder upon this fact.—*N. Y. Evangelist.*

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REVIVAL AT COLD SPRING.

We learn from a correspondent that a revival has, for some weeks past, been progressing in this place, under the labors of Rev. J. Helfestein. Among other subjects of the work, in this congregation, may be included, with a single exception, all the Sabbath School Teachers. The work has been principally confined to the youth.—Several young persons from other towns, who providentially visited this village during the excitement, have hopefully found it their spiritual birth place, and have since returned to their friends, rejoicing in the triumphs of sovereign grace. We cannot forbear to add, in conclusion, that we have here furnished another fact, in relation to visiting revivals, which farther illustrates the propriety of some of our remarks, in the first editorial article of this paper.

We will thank such of our readers as may be conversant with revivals of religion, if they will give us the results of their observation on this subject.

P. S.—Since writing the above, we have received a more particular account of this work, which we give as follows:

Mr. Editor—Believing that the publication of revivals is calculated to animate the hearts of Christians, and promote the advancement of the Redeemer's kingdom, I send for insertion in your paper, a brief account of the triumphs of the cross in this place. This work of grace commenced about the middle of September last. At that time it was apparent that a more than ordinary solemnity prevailed among the people, and the awakening of several, who were foremost in the ranks of wickedness, afforded decided evidence of a movement in the enemy's camp. From the commencement of the work, it seemed that God designed to select those, as monuments of his grace, of whose conversion there seemed the least probability. Shortly after the excitement, it was requested, after the usual exercises of Sabbath evening, that if any were determined to submit to God, or felt anxious for the prayers of Christians, they should manifest it by rising. Several immediately arose, and among the number was a man who had been notorious for his infidelity, and the pernicious influence he had exerted upon the minds of many around him. His wife also arose; and what is remarkable, they were unconscious of each other's presence at the meeting, nor did they become acquainted with the fact, until their return home. That night the husband was hopefully brought to lay down his weapons of rebellion, and look to Christ for salvation. In a few days after, his companion also expressed a hope of reconciliation to God, and of pardoned sin.

Many of the subjects of this revival are males, and heads of families. The Sabbath School has shared extensively in its influence. Nine of the teachers and several of the scholars are numbered among the converts, and only one teacher, as we believe, yet remains a stranger to the grace of God. It is remarkable also, that scarcely an individual has been awakened, who has not also been hopefully converted.—Convictions have generally been deep, and brought to a speedy termination. Moral obligation has been earnestly enforced, and the sinner has not been encouraged to cherish the least hope of growing better, or of doing any thing to promote his salvation until he has yielded the controversy with God, and consented to be saved on the conditions of the gospel.

Five or six individuals who were here on a visit from other places, have in the judgment of charity, been born again, and have gone to publish to their friends the glorious change. As the population of the place is small, the revival has produced a most astonishing alteration in the aspect of society; but much still remains to be done, and so long as *one* sinner is going down to eternal death, let not Christians cease their exertions, and their cries to heaven in behalf of that soul.

I cannot omit mentioning the deep interest which is taken in the cause of temperance in this place. Total abstinence from ardent spirit is required as an essential condition of church membership, and nearly all the respectable part of the community have their names enrolled as members of the Temperance Society.

AN EYE WITNESS.

*Cold Spring, Nov.* 23, 1830.

*N. Y. Evangelist.*

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*Revival in Shepherdstown, Va.*—A letter communicates the joyful intelligence of the accession of one hundred, to the different churches in this village. As many as forty of the hopeful subjects of this work have not yet united with any church.—The temperance cause is advancing. "One of our tavern keepers," says the writer, "cut down his sign last week, declaring, *his house should not be called the drunkard's home.*"—*N. Y. Evangelist.*

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In several of the churches of this vicinity, the tokens of God's gracious presence are seen to continue and increase. In Whitesborough, the work has become powerful; and for the little time it has prevailed, the subjects are thought to be numerous. How often has the precious blessing descended upon that favored portion of Zion! In Utica, also, there are some special tokens of solemnity in several of the churches, accompanied by instances of conversion. For these things it becomes us to be grateful, and to acknowledge our utter unworthiness in the sight of a heart-searching God. "Not for your sakes, be it known unto you, saith the the Lord," but for mine "own sake," &c. It is the glory of such a work, that men are but worthless instruments, while the hand of God moves onward with power, fulfilling all his gracious purposes according to his own good pleasure. Instruments are necessary, because he chooses to make them so; that through their entire impotence, his power may be the more distinctly seen, and heartily acknowledged.—*West. Rec.*

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*Religion in Maine.*—By an interview with a ministering brother, who has recently travelled much in the state of Maine, we hear that several revivals of religion have recently commenced; and it is his opinion that the state of religious feeling in the Congregational denomination never was more favorable, nor ever promised happier and more glorious issues. This account, to some extent, is confirmed to us by lay brethren from the interior.—*Christ. Mir.*

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*The Ruling Passion.*—It has been said that all men have some ruling passion, which they will exhibit, in whatever circumstances they may be placed. The assertion, too, has all the authority of a long established maxim. Even in the agonies of death, the ruling passion of the man is often seen; much more in the midst of health and prosperous activity.

Now, christian reader, what if you were to try yourself by this maxim? No doubt you exhibit plainly to the world, a ruling passion of some kind or other. What is it? Is it riches, honor, personal ease, sensual or intellectual enjoyment? Or is it, in truth the love of God, which passeth knowledge, and which is seen to lift you up above the frowns and flatteries and entanglements of this world?

A man will make great sacrifices; will spend and be spent; will "rise up early, sit up late, and eat the bread of carefulness," in compliance with the dictates of his ruling passion. Reader, are you thus industrious, persevering, self denying? What object, then, are you thus pursuing? No excuses. No *ifs* or *ands* about the matter. The principle is a perfectly plain one.—What definite object is thus seen to engross your energies, and engage your supreme affections?

If we would be honest and faithful as to this matter, and bring our consciences home to the scripture test, there would be little room to doubt respecting our own state in reference to spiritual things. The truth would soon appear. We are too apt to derive our ideas of the religion of the Bible from a wrong interpretation of the imperfect lives of professing Christians. The Bible warns us against this error, and with the greatest reason. The Saviour once said in reference to certain professors, "And five of them were wise, and five were foolish."—*West. Rec.*

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## ROCHESTER:

## Friday, December 3, 1830.

*To our Subscribers.*—We do not like to call very often upon our subscribers for pay. Indeed a majority of them pay promptly, but there is a large number of delinquents on whom we must call for arrearages. Our expenses are great and must be paid in cash. And we cannot meet the constant demands upon us, unless those for whom we labor feel that they are under a moral obligation to pay for their papers. Some of our distant subscribers are extremely dilatory in making remittances.—There can be no good excuse for this. We have told them that we will run the risk of the transmission of money by mail where the postage is paid. We hope we shall hear from them soon.

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*France.*—It will be seen by extracts which we give from foreign papers that the prominent difficulty which the new government of France has to encounter, is the thirst which the lower orders manifest for the blood of the Ex-Ministers. The King and La Fayette, it is known, wish to save them, and the king having been placed upon the throne by the popular voice it is extremely difficult for him to disregard, or act counter to, the will of the people, and still secure their confidence. We have been sometime looking with considerable anxiety for this popular fury to subside, and we cannot express our indignation at the fact that at this critical and important juncture, the famous Wm. Cobbett should have published an inflammatory address to the "Working people of Paris," in which he endeavors to excite their passions against the Ministers, and stigmatizes as "*base*," the attempt on the part of the government to save them. Nor does he stop here. He endeavors to make them dissatisfied with, and to excite suspicions against, those in power. He has had his address translated into the French language, and has taken measures to have it extensively circulated in the French capital. This conduct of Cobbett is in good keeping with the general tenor of his political life. He is always ready to throw obstacles in the way of those in power—to make the people dissatisfied with their condition, but we never heard of his pointing out any course, or making any suggestion, by which their condition was improved. It is not to be concealed that the state of things in France is very critical.

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HOME MISSIONS AND THANKSGIVING.

We invite the attention of our readers to the first article in this paper—the call of the Secretary of the Western agency of the Home Missionary Society, upon the churches in this section of the state, for the usual contributions to supply the pressing calls for funds to prosecute its labors of love.

We acknowledge that as an editor we feel a kind of reluctance to present a call for money. But a moment's reflection convinces us that such a feeling is entirely wrong. We are apt to view these calls as the demands of men upon our charities. That when we give, we are conferring a favor upon the *agents* who present these claims. Let us at once rid ourselves of such limited, such contracted views. If we ought to respond to those calls, it is because *God* requires it of us. If we are satisfied that a demand for our money to prosecute any of the benevolent, christian enterprises of the day, will advance the cause of the Redeemer, we are bound to give—we ought to esteem it a privilege to give—according as God has prospered us—that each individual who feels for the advancement of the cause of Christ is laid under as great obligation, and is as much accommodated as the agents themselves through whom these streams of charity are conveyed to their respective objects. We trust that at this late day it is unnecessary to appeal upon an intelligent christian community the high claims of the Home Miss. Society.

Each individual ought to examine the statements that are made from time to time, and make up his mind whether, as a steward of God it is his duty to give or to withhold his money. If Home Missions ought to be abandoned, let him refuse to put his money into its treasury. If they are to be sustained let him remember that he is personally *responsible*, so far as his prayers, his influence and his charities may go, to aid in sustaining them. It is absolutely ridiculous to suppose that we can throw this responsibility upon others, and not sustain a share of it ourselves.

On the day of our annual Thanksgiving, it appears to us that it is a peculiarly suitable time to remember the situation of those who are in destitute of the preaching of the blessed Gospel, and that we cannot better evince the sincerity of our *Thanksgiving*, than by contributing of that earthly substance with which Providence has blessed us, to aid in sending a preached gospel, and the bread of salvation to those who, in our new settlements, have no one to break to them the bread of life.

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ANNOYING CONGRESS.

A meeting was held in Rochester last week, for the purpose of annoying Congress, a second time, with petitions for stopping the mail on Sunday. If these zealots, who are in favor of having the mail stopped on the Sabbath, wish to form a religious party in politics, we say let them persevere, and urge their claims in favor of the object. They are in the minority, and we think always will be; and we do wish that they would tend to their spiritual affairs and let congress alone, as they are only raising the great body of community against them, and we fear working their own destruction. We want the people to rule, and if they say that the law ought to be repealed, so be it; but let no particular society, or sect undertake to pass a law contrary to the wishes of the people as in this case, and they will be opposed by every lover of liberty.

The above is an editorial article in the last Le Roy Gazette. However much opposed the editor of that paper may be to removing the disabilities under which those labor who wish to observe the Sabbath, however averse he may be to the repeal of the existing law which requires its violation at the Post Office department, we are somewhat surprised that he should object to petitioning congress on the ground that its members may be swayed. We are too republican in our sentiments to look upon that body as above the people. We rather view them as their servants, sent there to do the people's business. We cannot yet approach them on the subject of Sabbath mails, or any other subject with that awe and trembling with which the subjects of a despot approach him; and when they seek for mere justice, ask for it as a special boon. The editor of the Gazette is certainly mistaken in the character of the men who have petitioned Congress for the repeal of this law. They are men who understand their rights and will not tamely surrender them. Even should congress feel themselves *annoyed* by this assertion of a constitutional right, and demand for justice, the petitioners will not probably carry their veneration so far as to submit in silence. Paul, was not a lamb-like in his disposition, nor did he carry his respect and veneration for civil magistrates so far as to prevent his asserting his citizenship—demanding his rights. Although he was much of a "religious zealot" as to do this, even in that day we do not learn that it subjected him to the charge of desiring to form a "religious party in politics." Suppose that congress should require all the Printing offices in the land to be kept open "every day in the week," we very much doubt whether even the editor of the Le Roy Gazette would be so much afraid of "annoying congress" by petitioning as to remain silent. And should he continue from year to year to remonstrate, and he should be told that by so doing he gave evidence of a design to form a "religious party in politics," we cannot but suppose that he would consider it rather strong language.

The chuckling which the editor expresses at the fact that the petitioners are in the minority may not, after all, be matter of reproach to them. It was the *minority* which was once drowned with the cry of the majority, "crucify him! crucify him!"—and yet even in this day of free enquiry we have not seen it produced as a plea of justification of the conduct of the majority on that occasion. Indeed the same *party* which is now stigmatized as the minority, have always been from the time of Pontius Pilate, the *little flock*, so that there is nothing new or alarming in the consideration that they are *outnumbered*.

We greatly marvel that the editor of a political paper should have tumbled together such an incongruous sentiment as is contained in the last sentence of the above article. He says he wants the people to rule, and if they will it, he is quite willing that the obnoxious law should be repealed. Now we have supposed that the very reason why the right of petitioning was secured to the people by the constitution was, that the people might take this method to make their will known to those whom they had elected to make their laws, and how can Mr. Starr know that the people may not, this year, will the repeal of the law in question. He must certainly possess the gift of second sight to be able to decide this question before the petitions shall be laid on the table of Congress. The idea too is suggested that the petitioners wish a law passed contrary to the will of the people.—Now here is in our apprehension, a mistake. The petitioners are endeavoring to get a majority of the people to call for the repeal of a law which excludes in its operation, an immense majority of the professing christians of our land from any concern or employment in the transportation of the mails or in the post office department. But whether they succeed or not, their continuing to petition will have this good effect. It will bring the claims of the Sabbath before the public, and it will show our rulers that we know our rights.—That we are not to be silenced by ridicule, or frowned into acquiescence, and a surrender of our liberties by those in power.

There is another thing in this article which greatly surprises us. It is that the editor of so respectable a paper as the Le Roy Gazette should thus take part with the enemies of the Sabbath. Had such sentiments been expressed by the editor of

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another paper in that village, we should not have noticed it. It was his business to revile christians and christian institutions, but whether his labors were calculated to improve the morals of the community we leave for the editor of the Gazette to judge.

THE CATHOLIC CLERGY AND THE EX-KING OF FRANCE.

A French paper says that Charles X. and his suite are occupied in prayers at Lulworth Castle in consequence of a vision of a man in Paris, who announces that the young Duke of Bordeaux will be proclaimed on the 15th of the present month: that there will be rebellions, famines and sedition &c., and it is said there is no doubt that he is put up to it by the Catholic clergy—that an understanding between them and the ex-king exists, to bring this prophecy to pass. The clergy in some parts of France refuse to chant the prayers for the new monarch, and openly preach resistance to government. It is from the Clergy who cannot bear to be placed on a political equality with protestants, that Philip is to look for opposition.

*The Weather.*—The first snow that we have seen this fall was on Tuesday last. The snow fell most of the day, and is still to be seen in the woods and on high ground. The first ice that has been formed was on Wednesday night—about the thickness of window glass.

*The Ohio* River is rising and is in a fine state for boating.

It will be seen by our price current that wheat is now only eighty one cents in our market.—Yesterday our millers appeared reluctant to purchase. The anticipated closing of the canal for the winter, is doubtless the cause.

For the Observer.

THE SECRET OF ALL IS TO GIVE THE MIND TO IT.

You ask an individual (even in these glorious days) to take charge of a Sabbath School, or to teach a class, and he will tell you at once he is not qualified: no, and never will be so long as he entertains this opinion—founded on what? Surely it cannot be experience, but must be ignorance and indifference. You ask this man or woman "can you make me a coat or dress?" and will they tell you Oh no, we are not qualified! By no means, for by spending a portion of their time they have become masters of their profession. Now what I want to ask is, Can any person be qualified for any business without giving his mind to it? and are there not hundreds of individuals in this village and vicinity, who if they would learn the great secret to give their minds to it, would as it regards Schools, be the means of completely revolutionizing the county of Monroe. OGDEN.

At a meeting of the first congregational church of Clarkson held Nov. 11, 1830, the following resolution was unanimously adopted:

*Resolved*, That a promise of entire abstinence from distilled or ardent spirits, except as a medicine, be required of persons making application for admission to this church either by letter or examination.

At a meeting of the same church, together with the Society, held Nov. 22, 1830, it was unanimously voted that the Rev. Charles E. Furman be invited to take the pastoral care of said church and society, and that a call be made out accordingly.

It was also resolved and unanimously voted, that the congregation sit or kneel in time of prayer, and stand during the time of singing

It may not be improper to observe, that a short season of refreshing has been enjoyed in one neighborhood of the society in which twenty or more have been hopefully converted to God. T.

*Forward!* "Speak to the children of Israel that they go *forward*," was the oft repeated command to Moses. Had the army tarried forever on the shores of the Red Sea, it would have done little good to have crossed it. The wilderness was not indeed Egypt. Neither yet was it Canaan. Why is it, that in the march of moral reform, so many seem content with having set out. Why so many remonstrances against going *forward*? In the temperance reformation, the pledge of total abstinence, is but the *first* step; the crossing of the Red Sea. The wilderness is yet to be traversed, the difficulties encountered, the privations to be suffered the giants slain, the Jordan crossed, and the land possessed. Who will go up? Many would like the fruits? But who will perform the labor? And then the giants—alas! the giants! It will be well if sloth and murmuring do not prolong the warfare forty years, which might and should have been despatched in as many months.—*Gen. of Tem. and Investigator.*

*Temperance in Germany.*—We learn verbally, that Dr. Hewitt, late agent of the Temperance Society, has recently received letters from Germany, giving the most animating accounts of the introduction of Temperance principles there. We have not learned particulars, but understand that a considerable number of societies have already been formed, and publications issued, on the total abstinence plan, and that there is a prospect of great good being done. How happy it is, when moral revolutions *precede* political. We hope soon to hear that the good work has begun in Sweden and the northern countries of Europe.—*Ib.*

*Washington Monument, Baltimore.*—The following description of this monument is from a Georgia paper. We have often heard it spoken of in high terms by travellers: but never had a minute description of it until now. The Bust of the hero is from the chisel of the celebrated Italian Sculptor Causici, on which he was engaged two years. It cost $10,000, and required 40 horses for two months to move it 14 miles when in its rough state:

*Base.* Fifty feet & eight inches square. Thirty-five feet to column.

*Column.*—161 feet to Bust.

*Bust.*—16 4-12 feet—weight 16 tons—in 3 pieces—248 steps to top or column from base.

It was commenced July 4th, 1815, and cost $200,000.

*Ordination.*—On Wednesday evening last, 10th inst. the Rev. Daniel C. Axtell was ordained and installed over the second Presbyterian Church and congregation in Auburn. The sermon was delivered by Rev. Mr. Phelps, of Geneva; the charge to the pastor, by the Rev. Jas. Richards, D. D., and the charge to the congregation, by the Rev. Mr. Stow, of Elbridge. The new church, lately opened and dedicated, was full to overflowing, and the services were impressive and interesting.—*Free Pr's.*

*"Going the whole."*—Messrs. Gilbert, Van Tuyle & Co. of Troy, N. Y. run three vessels on the Hudson river and utterly refuse to carry a single particle of distilled spirits on freight or otherwise. They keep a large assortment of grocery and other goods in their store, and prosecute an extensive trade with the country farmers and traders, without keeping or selling the poison. If an order is sent them for a large invoice of goods, including even a small portion of distilled spirits, it must be returned unanswered. If a whole freight of western produce offers for New-York, including a barrel of whiskey, it is promptly refused. In taking freight at New-York for Troy, if a barrel of rum is detected among the chests of tea and boxes of sugar, it cannot go on board. If the shipper remonstrates and threatens to withdraw his other freight, it makes no difference.—*Genius of Tem.*

*Trials of Knapp and Crowninshield.* On Tuesday of last week, Joseph Jenkins Knapp, jun. indicted as an accessory in the murder of Joseph White, was tried before the supreme judicial court of Massachusetts, at Salem. The trial occupied four days. Messrs. Gardner and Dexter were the counsel for the prisoner, and Mr. Webster assisted the attorney general. Mr. Webster it is said, spoke for about three hours, in a strain of eloquence which was one of his happiest efforts. The court room was completely filled. The gallery was crowded with ladies. The charge to the grand jury, by Judge Putnam, was full, clear and impartial. The jury went out about 2 o'clock Friday afternoon, and on Saturday morning at the opening of the court they returned a verdict of guilty, against the prisoner.

The trial of George Crowninshield charged as an accomplice in the same crime, commenced on Friday afternoon. Mr. Saltonstall of Salem assisted the attorney general in the prosecution. Counsel for the prisoner, Mr. Hoar of Concord, and Mr. Shillaber of Salem. The jury returned a verdict of acquittal.

IMPORTANT EUROPEAN INTELLIGENCE.

The ship Minerva, Capt. Hussey, arrived last night from Liverpool, whence she sailed on the 24th ultimo, in company with the packet ship York. The latter ship has the packages of papers for the N. York editors; and as Capt. H. brought none, we are all indebted to the politeness of some of the passengers, who have furnished a London Morning Herald, of Saturday, Oct. 23d, and Cobbett's Weekly Register of the same date—the latter being furnished to the Journal of Commerce.—The intelligence contained in those papers, wears an important and ominous aspect—particularly from France. The Spanish Refugees have made their first demonstration, and have been signally defeated. Disturbances have broken out in Kent. But we will treat these matters separately and in detail. And first of

FRANCE.—The tone of the various letters and other advices from Paris, is not exactly the same; but there is a general agreement as to the prominent facts, which renders it very evident that the present government treads a volcano. The latest Paris date is Oct. 22; but there is in fact no later news than down to the evening of the 21st. Cobbett's Register of the 23d, contains in a postscript, the following extract from a letter written by his son, in Paris, on the 21st:—

"Lafayette has lost his popularity and influence with the National Guard, who have the charge of the prisoners. These guards are demanding *their elections* of their officers, and, preparatory to the great office, they will make sure of the *right men*. Last night, at the Palais Royal, after the king came from Versailles, the people sang the Marseillaise Hymn, and called for the king, when he came to the balcony, they cried, '*A mort les ministres.*' After that they went to another place, where there are chairs, and some of the best singers got upon them. They sang the Marseillaise, *with their hats off*, about fifty times, and after every time, cried, '*Mort aux ministres*'—'*La tete de Polignac et de Peyronnet, aussi,*' and kept up the concert till a late hour. That is, "Death to the ministers!" "The head of Polignac and Peyronnet, also!"

Upon this letter Cobbett himself remarks: "I have no doubt at all, that if the new government *do not change its course quickly*, it will be tumbled down. It is clear, that the lives of these vagabonds [the exministers,] *is not all.* The people are discontented with *the whole thing.* They find that they have accomplished *no real change.* The cry for the heads of the tyrants is, in fact, *a cry for a republic.* This is plain truth; and the sooner we are convinced of it the better."

On the 21st, English sovereigns were at 22 sols premium—upon which fact Cobbett remarks:—"The French funds will become nothing in less than a year."

The chamber of deputies, which adjourned to the 10th of November, is convoked for the 3d, by letters addressed to each of the members at his own house. The number and urgency of the affairs with which the chamber will be occupied, render it desirable that the recess should be as short as possible. Of the 140 elections, 120 will take place on the 21st and 28th of October. They will thus be terminated by the 3d of November, and the greater part of the new members will have arrived by this time.

From the Moniteur of October 21st.

Last Sunday, at the time of the great review of Versailles, the number of flags being found insufficient, at the moment that the turn came to the National Guard of Mendon, this guard obtained permission to come and procure its flag itself, at the Palais Royal. It came this morning at noon, preceded by its band, and drew up under the windows of the king. His majesty descended, accompanied by his two elder sons, and by Gen. Lafayette, he himself presented the flag, and the battalion defiled before him. The king pronounced on this occasion some of those words which impress themselves so deeply on the hearts of those who hear them; and the troops and spectators replied with the most lively acclamations.

After the disturbances of Monday night 150 individuals were arrested and conducted to the Prefecture of the Police. Forty seven have already been before the Procuror of the King. The interrogatories are being completed.

*From a Correspondent of the London Morn. Herald.*

PARIS, Thursday, Oct. 21.

Tranquility has been restored, and confidence is returning; but the crisis is but postponed. After effecting the revolution of July last, the people retired from the scene, leaving the subsequent arrangements to those whom they deemed more competent to the task. Led to believe that manœuvre and trick were about to be used to screen from justice the Ministers who had signed the ordonances which had provoked the revolution, the same men re-appeared on Monday night last, and proved unequivocally that they were as capable of a new effort as on the evening of the 27th July. Persuaded that there was no intention to cheat justice of its victims, they once more retired.

Having been an eye witness of the whole of the transactions, I can aver that the persons held in check by the immense military force arrayed at the Palace Royal during the lass two nights were not the men of whom I have above spoken, and who effected the revolution.

The French Government must take care to keep good faith with the people. No cause for doubting their sincerity must be afforded by Ministers. I am sure they are frank and single minded, but they must not only be pure, but unsuspected. If their purity and impartiality shall remain unquestioned—if the confidence of the people be once more reposed in them, I shall still rely on the justice, perhaps magnanimity of the men of the 27th, 28th and 29th of July: but if the slightest appearance of shuffling be perceived or imagined about them, I shall apprehend much worse than the immolation of four victims.

While I state that the men of the Faubourgs have not appeared at the Palais Royal since Monday night last, I cannot suppress the facts that assemblages of the people took place in the Faubourg St. Antoine last night; that instead of dispersing when called upon to do so by a patrol of the National Guard, they surrounded the latter, and would have disarmed them but for the opportune arrival of another body of National Guards. You may expect, from time to time, to hear that emmissaries of the disaffected succeed in producing temporary or local excitement; but you may rely upon the mass of the people are disposed to wait the issue of the trial. What the issue they contemplate is, you may conceive.

From this very unpleasant topic I turn to one not less painful—the slaughter of the Spaniards and Parisians who entered Spain last week, and which was announced yesterday evening by the Messager des Chambres. The accounts of this disaster, rest, it is said, on a despatch received by M. Aguedo. Hopes are entertained that it is incorrect; at least that the extent of the misfortune is exaggerated. On general principles the Parisians would lament this discomfiture and destruction of men seeking to free their country; but they would have also peculiar and private reasons for sorrow, should this melancholy intelligence be confirmed. A considerable number of Parisian students, who had fought so gloriously and successfully in the cause of liberty in Paris, having at their own expense, proceeded to the confines of Spain, to join the brave Spanish Refugees, entered with them, and have, it is reported, been cut off to a man.

The news from Belgium is of a cheering description. The King's speech, on opening Parliament, will, it is expected, be still more satisfactory to France. There are in progress very large speculations, for a rise is expected to take place in the French Funds on receipt of that document, and which we shall have this day week. It is quite evident that one obstacle in the way of a good understanding between the two governments, is about to be removed, by the withdrawal of the principal part of the French army from Algiers. The unequivocal declaration of France, that she seeks not to retain her African conquests, will, it is believed here, form a striking paragraph in the forth coming Speech of William IV; but other circumstances may arise to defeat those hopes.

*Exchange, Oct. 21, Three o'clock.*—The Funds have opened, and up to this time remain at prices below those of yesterday, owing, as it is said on Change, to the large sales made by English proprietors, who having taken alarm at the proceedings of the people in the early part of the week, are about to return home.

Every thing remains perfectly tranquil and will so for yet many days. The military force employed at the Palais Royal will not be diminished. Last night I tho't it was more considerable than on any preceding one, although without any apparent reason. Vast crowds were present; but nothing like disturbance occurred. The 31st regiment reinforced the National Guards, and remained during the greater part of the night.

*Four o'clock.*—The depression above noticed continued up to the termination of business, owing to various circumstances, one of which is the fall on your Exchange, which had been, no doubt, partially produced by the events in Paris. The news from Luxembourg, too, is looked upon as alarming.

The transfer of the Ex Ministers from the Castle of Vincennes to the Petit Palais du Luxemburg (announced to take place this day) has had its influence too.

*Complexion of affairs in France.*—It was clearly a short-sighted step on the part of the French Government to cause the arrest of the late Ministers. Their offences were merely political, and the treason with which they were charged, is simply constructive; and many very formidable and perplexing difficulties would have been avoided, by allowing them to escape. That the Paris mob now thirsts for their blood, and will be satisfied with nothing but their immediate conviction and execution, is perfectly obvious. The exercise of the pardoning power, even if the King had the energy to exert it, would be of doubtful propriety in this extraordinary case; and we are inclined to believe the anecdote related of Peyronnet, who is said to have commissioned the nephew of Polignac to advise that Prince to make up his mind to decapitation.—The Executive is, however, plainly swayed by the populace, and does not dare to assume any independent stand. When the guillotine is once set in operation, it may be well doubted whether the blood of those men will be the sole propitiatory sacrifice that will be offered to Liberty, partially understood as it is as yet in France. A letter before us from Paris, dated on the 13th ult. contains the following remarks:—*N. Y. Spectator.*

"In Paris, and the departments in the environs, very great uneasiness exists relative to the proposed law for repealing the penalty of death for political offences.—That proposal, instead of being supported by the people, is warmly opposed by them; and many of the most reputable journals do not hesitate to declare that there will be civil commotion if the lives of the ex-ministers be not taken from them. It is quite undeniable that upon this question, as well as upon the subject of the approaching election of 130 deputies, much agitation exists. The Chamber of Deputies is by no means popular with the great mass of the inhabitants. The members of the Centre Droit and Centre Gauche are too temperate and just to suit the revolutionists. The alterations even already made in the election law are such as to allow of a great extension of the elective franchise; and, instead of having men of sober habits and reflection returned for deputies, it is believed by all parties that a great many young men of ardent minds and heated imaginations will be elected at the approaching elections. In that case a moderate and peace ministry might find it impossible to maintain its ground, and we should then have a ministry of Extreme Gauche principles, which would very soon involve France in war. The present ministry has been weak enough to set itself up against the press, by refusing that just relief from burdens and taxation to which it was entitled, and if it do not retrace its steps the ministry of the Duke of Broglie will be as unpopular as that of Prince Polignac."

The views of this writer—the doubts and fears which he expressed—are confirmed from a variety of sources.

A late number of the (London) *John Bull*, holds the following language:—

Does any body suppose that old Talleyrand would come here, at this time of life, to be craned out of a steam packet, carried up stairs at the slip at Dover, packed up for London and hurried about town after his Majesty's Ministers, if he fancied things would go on smoothly in France? Not he; he is too cunning by half to sacrifice all his comfort, and surrender the place and popularity he possesses in Paris, to enter upon a foggy winter in London, where he is either not known, or if known, hated and despised, if he were not sure that the thing will tumble to pieces, and anxious to be clear of the ruins when it falls, and ready in England to take his *fifteenth* oath of allegiance to some new power, that will spring up in the course of the next half year. It remains to be seen what effects the Belgian insurrection will produce upon the affairs of France—but of one thing we are certain, that if the Government should, in the event of the condemnation of the Ministers, think it right to proceed to execution, the moment in which the axe falls on the neck of the first victim, will be the last of the present patch-work monarchy.

## Summary.

*Western Sunday School Enterprise.*—It will be gratifying to those, who are taking an interest in this great work, to learn, that the A. S. S. Union, have already sent fifty Sunday School Missionaries and Agents, into the western valley. They have also forwarded a large quantity of Books, for S. S. Libraries, sufficient, as it is supposed, to meet all demands until the next summer season. The receipts and subscriptions of money, since the resolution of the last anniversary, have thus far entirely exceeded the highest expectations of its most sanguine friends. We receive this cheering intelligence from an official source.—*N. Y. Evangelist.*

The case of Joseph Badger vs. Dr. Chas. Ball of Brooklyn for trespass by force and arms upon the plaintiff's daughter, a young lady aged about 19, was tried in the United States circuit court last Tuesday. Elisha Williams, Esq. of Hudson and Geo. Griffin, Esq. of this city were counsel for the defendant. Messrs. O. Hoffman and S. P. Staples for the plaintiff. Judge Thompson charged the jury strongly in the defendant's favor, but the jury brought in a verdict for the plaintiff of two thousand dollars damages.

Elijah W. Kimbrough, who had been convicted in North Carolina, of the murder of his step-father, was executed at Raleigh on the 5th inst.

Mrs. Eliza Clasby, who keeps a boarding house in New-York, brought a suit in the superior court, against William Brown, for slandering her character, and has recovered a verdict of eight hundred dollars.

Christian Weirich, the postmaster who stole money from the mail, near Pittsburgh, Pa. several months since, soon after his appointment to office, has been sentenced to 21 years' imprisonment. He was wealthy, comfortably situated as to worldly matters, and esteemed an honest man until he committed this crime. He is advanced in years, and probably will not outlive his sentence and degradation.

The celebrated Indian, Captain John Brant, son of the chief, has been returned to the provincial parliament of Upper Canada for the county of Haldimand.

*Appropriate.*—We were amused, says the Tolland Advocate a few days since, to hear a man who is confined in this place for abusing his wife, singing, through the iron grates, the plaintive melody of "*Home, sweet Home.*"

A writer in the *Cincinnati Tiller* predicts that 30 years will close the scenes of silk importations into the United States, and in 50 years, no one article will be sent from our ports to so great an amount as silk.

*Editorial Change*—Rev. James R. Boyd is to take charge of the editorial department of the Christian Register, Albany. The name of this paper hereafter is to be the "Albany Telegraph and Christian Register"

*Amherst College.*—The whole number of students at Amherst college is 188—Seniors 61, Juniors 40, Sophomores 50, and Freshmen 37. The number who entered this fall is smaller than usual.

*A presentment by the Grand Jury of Burke Co. Ga.*—We present William Hines, an owner of slaves, for cruelly beating and whipping in this county, his slaves on the 13th of July, 1830.

*A donation of Bibles from Scotland.*—From the St. John (N. B.) "Courier" we learn, that the Glasgow and Colonial Societies, have sent a large supply of Bibles and Catechisms, to the care of Dr. Burns of that place, to be sold or gratuitously distributed, as the circumstances may require, and the proceeds to be applied to the religious interests of Scottish settlers in British North America.

*Western Quarterly Review.*—Owing to the want of adequate patronage, Mr. Flint has been compelled to decline the publication of the Western Quarterly Review. This was a *Unitarian* publication.

*Serious Affair.*—On Wednesday morning last, a man by the name of Reed, of Sodus, was shot through the body with a rifle ball, by a Mr. Van Allen. We understand there is a probability of his recovering from the wound. Van Allen is now in custody, and as the matter will probably undergo a legal investigation, we forbear further remarks.—*Western Argus.*

*New Bank.*—Notice is given of an intention to apply for a bank at Waterloo, to be called the Seneca County Bank—capital $150,000, with the liberty of increasing it.

A petition will be presented to the next Legislature, to have a tax imposed on all Pedlers, or Hawkers of Domestic Goods in this State.

*Union of Missionary Efforts.*—Early in the summer past, a proposition was made by the Presbytery of Cincinnati, to the Assembly's Board at Philadelphia, for uniting at the west, the operations of the Board with those of the A. H. Missionary Society. The Board have recently given an answer, declining the union as wholly *inexpedient*, and assigning their reasons.—The late secretary and agent of the Central Agency at this place, Rev. R. Cushman, has recently removed, with his family, to act in the same capacity, for the western agency of the A. H. M. Society at Cincinnati.—*Chr. Journal.*

NOTICE.

The undersigned have been requested by sundry citizens of the County of Monroe, to invite a meeting of teachers and friends of education, to take into consideration the existing defects in the present system of common school instruction, to devise plans for reform and to excite a more general interest in this important subject, also to appoint delegates to attend a general convention on the subject of education, appointed to be held in Utica in the month of January next, and to consult upon the best means for the promotion of the cause of education. Notice is therefore given that a public meeting for the above objects, will be held at the Court House in Rochester, on Saturday the 18th of December inst. at 10 o'clock A. M. Teachers and the friends of education generally in this county, are respectfully invited to attend.

JOSEPH PENNEY,
F. M. BENEDICT,
ENOS POMEROY,
ASHLEY SAMSON,
J. A. BRAYTON.

Rochester Dec. 3d, 1830.

DIED,

In Pittsford, on the 12th ult. Mr. Glover Perrin, one of the first settlers of the town, in the 69th year of his age. Mr. P's acquaintance was quite extensive, and those who knew him as a Christian, will long hold in grateful remembrance his liberality in supporting the gospel, his kindness to the poor, and the universal interest he manifested in the cause of benevolence. His dying request was, (O Christian remember it) "tell the church to pray for the conversion of sinners." When told by his companion that he was dying, "Oh yes," he replied, "I know it, yes I shall soon plough the everlasting hills of Paradise." I witnessed the departure of this dying saint, 'twas an awfully interesting moment, while gazing upon the emaciated clay yielding up its immortal inhabitant and struggling in the Jordan of death. I did indeed feel the force of the blessed truth, "which hope we have, like an anchor to the soul, both sure and stead fast."—*Communicated.*

In England, Rev. Benjamin Scott, vicar of Bide for, and youngest son of the late Rev. Thomas Scott, of Aston Sanford, aged 42.

ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat | 81 | Beef, mess, bbl | $12 |
| Flour | 4.75 a 5 | Potatoes | 5 |
| Oats | 25 | Pork, mess, do | 12 a 13 |
| Corn | 44 | Lard, do | 6 |
| Beef, fresh | 4.00 | Straw, cwt. | 37 |
| Pork, do | 4.00 | Cider, bbl. | 1.00 |
| Salt | 1.42 a 1.50 | | |

Rochester price of Potashes $100 per ton; Pearls 115

H. B. PIERPONT & WILLIAM Mc COY, Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.

Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.

Nov. 1st 1830. H. B. PIERPONT & Co.

*Religious Books.*

GILL'S Commentary, 6 vols. Buck's Theological Dictionary, Chalmer's works, Campbell's Four Gospels, 4 vols. Gaston's Scripture account of the Faith and Practice of Christians, Mosheim's Ecclesiastical History, 4 vols. Townsend's abridgement of Milner's Church History, Adams' Dictionary of all Religions, Brown's Bible Dictionary, Parish's Bible Gazetteer, or Sacred Geography, Scott's Theological works, 5 vols. Hunter's Sacred Biography, 3 vols. Holland's Memoirs of the Rev. John Summerfield, Faber's Dissertation on the Prophecies, 2 vols. Bower's Life of Martin Luther, Butler's Analogy of Religion, Greisback's Version of the New Testament, Grimshaw's Memoir of Legh Richmond, Winchell's arrangement of Watts' Psalms, Jay's Christian Contemplated, Paley's Natural Theolgy, Bradford's Evangelical History, Chauncy's Salvation of all Men Examined by Dr. Edwards, Dick's Philosophy of a Future State, Scott's Letters and Papers never before published, Leonard's Beauties of Primitive Christianity, Doddridge on Regeneration, Henry's Communicant's Companion, Babington's Christian Education, Berrian's Family Prayers, James' Family Monitor, Bonnett's Views of Christianity, Jay's Prayers for Family, Life of Heber, Bishop of Calcutta, Do. by his widow 2 vols. Presbyterian Confession of Faith, Porteus' Evidences of Christian Revelation, Bogartzky's Golden Treasury, Looking Glass for the Mind, Hervey's Meditations, Henry on Prayer, Dr. Nott's Sermons for children, Earle's Sacramental Exercises, Enfield's Natural Theology, Elavel's Treatise on the Heart, Guide to true Peace Guide to Heaven, Decision, or Religion all or Nothing, Scott's Force of Truth, Watts on the Mind, Wilbur's Reference Testaments, The Great Concern of Salvation, in three parts; Life of Mrs. Ann H. Judson late Missionary to Burmah, Large and small Bibles, *at reduced prices.*—Also, a great variety of Medical, Miscellaneous, and School Books

*Paper Hangings*, from 25 cents to 1,25, and almost every variety of Stationary, for sale by

MARSHALL, DEAN, & CO

Sign of Bible, 12, Exchange-Street.

Rochester, 11th mo. 12, 1830. 3w47

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

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotta his wife, of the town of Perinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 3 of mortgages at page 53, and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee

H. Humphrey, Att'y for Mortgagee.

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

*To Exhonerate from Imprisonment.*

The creditors of John Sears, an insolvent debtor, and imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have, before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, according to the prayer of his petition. Dated this 25th day of November, 1830. 10w48

SACRED MUSIC.—E. Peck & Co. have for sale a general assortment of Music Books, among which are the following:

THE BOSTON HANDEL & HAYDN SOCIETY Collection:

MUSICAL MONITOR, BY W. J. EDSON: 6th edition improved:

MUSICA SACRA, BY HASTINGS & WARriner:

VILLAGE HARMONY, (patent notes) BY Smith & Little:

MUSICAL READER, BY THOMAS HASTINGS:

E. P. & co. have also for sale a general assortment of Theological, Miscellaneous, and School Books, at reduced prices. 47

NEW FALL GOODS,

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

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

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Cambets, with fine Baize and Pelisse Cloth for lining.—Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. 12th Oct. 42tf

FOR Ladies' Cloaks—*Cantoon*, a new article, this day received at the "cheap store" of W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red, Green and Yellow Flannels, just received by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

CHAMPAIGNE WINES—A few Cases of the most approved brands, for sale by W. BARRON WILLIAMS.

One door south of the Mansion House, Carrol street. Oct. 12. 42tf

Central Library of Rochester and Monroe County
Historic Newspapers Collection



From the New York Evangelist.

SOME ACCOUNT OF CHARLES C—, OF ALBANY, WHO DIED DECEMBER, 1829, BEFORE HE WAS 6 YEARS OLD.

From a very small child Charles exhibited marks of uncommon intelligence.—As soon as he began to talk, he showed, by his serious and profound remarks, that his mind was employed on deep and interesting subjects. His father kept a livery stable and hired a man by the name of John, to take care of his horses. One day while returning with his father from the barn, C. said to him, "Pa, what becomes of folks that swear as John does at the barn?" The father walked on without making any reply. But C. soon repeated the inquiry, "Pa, what becomes of folks that swear?" The father then looking at him with astonishment said, "God sends them down to hell." C. was silent for a moment, and then remarked, "I should think he would." His father then inquired of him, if he never swore, or thought of swearing. He replied, "Yes, Sir, I think of it when I hear any body swear, but I never want to swear myself." He then said, "Pa, God knows my heart; yes, God knows my heart." This last expression, "God knows my heart," made a deep impression on the mind of the father, who was not a pious man.

Shortly after this, the father and mother took C. with them on a visit to some pious friends, where family prayer was attended. On their return C. said to his father, "Pa, why don't you pray like uncle——? say Pa. I should like to hear you pray."—He was quite urgent for his father to attend family worship. Every morning he would ask, with great earnestness, that his father would kneel down and pray. At this time there was a revival in A., and many souls were converted to God: among the rest were both the parents of little Charles. And now without further urging, the father erected the family altar, and offered up morning and evening prayers, as grateful incense to God. This afforded very great satisfaction to Charles. He sometimes seemed almost impatient for the hour of devotion to arrive.

After this, Charles was taken sick with a fever, and the physician soon gave him over. His parents and friends conversed with him about dying. He said that he was willing to die, and wanted to die.—One day he lay very still, and apparently very stupid for a considerable time. The mother went to him with some medicine, and attempted to awake him. He opened his eyes, looked upon her, and said, "Ma, what made you speak to me? I was praying." "Was you my dear?" said the mother. "Well, take this medicine, and then you can pray again." He took the medicine, and then closed his eyes as before, and his little lips continued to move, as if he was praying, for some length of time. When he opened his eyes he saw his father standing by the bed weeping, and said to him, "Pa, don't cry for me; I have been praying a great while." Mr. C. asked him what he had been praying for. Almost exhausted, he replied, "for my soul." During the night, those who sat up with him, observed his lips moving in prayer several times. The next day was the Sabbath. In the morning he appeared a little revived. He said to his father, "Pa, to-day is God's day, and you and Ma, and all our folks must go to meeting." "O no, my son," said the father, "you can't stay alone." Yes, Pa, I can," said the sick child, "I will stay home and pray, while you are gone to church." He would often tell his friends not to weep for him. He lived till Wednesday, when his happy spirit, released from pain and sin, winged its way to the bosom of his Father.

NOTE.—This narrative was given by the father of the child. THEOPHILUS.

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HARD WORKING STUDENTS.

*Industry, enterprise, and self-denial of young men in the West.*

It is a most interesting fact, and one which speaks volumes, respecting the prospective usefulness of this class of men, that most of those whom I have encouraged to commence a course of study, have hitherto helped themselves forward, without any assistance from us, by the fruits of their own industry and economy: and it is their purpose still to do the same; some of them for six months, others for a year, and others for a longer period, and if practicable, through their whole course of study. We have several young men who, by working three or four hours in a day, or one day in a week, at their respective trades, or employments, are making good progress in study, and supporting themselves without assistance. I could mention a number of interesting cases of those in our colleges, who are boarding themselves at from 50 to 75 cents a week, denying themselves the use of tea, coffee, and sugar, and many other things indulged in by most Christians. These self-denials, you know, are not practised with the prospect of future opulence in their professional career, but with the full expectation of having a practical use, for all such habits, in the wilderness, in the log cabin, and among the ignorant and destitute.

I will mention one case in particular, among many which might be enumerated, which have come under my own eye. In paying a visit to —— college, a few weeks since, I was introduced to a young man of peculiarly modest and interesting deportment. I had before learned from the President, that he had travelled a hundred miles on foot to get to college; that he had come there with but seven dollars in his pocket, to defray the expense of a four or five months' term; and that he was one of the first men in the institution as a scholar, and a Christian. I was prepared, in my interview with him, to witness further developements of his Christian self-denial, not unlike those of the more sainted missionary of Palestine, when he trained himself on his daily quart of bread and milk, for the honors of treading in the footsteps of his divine Master on Mount Zion, and of ascending with Him from the holy city to the New Jerusalem above. Inquiring of him, whether he was associated with some young gentlemen who were boarding themselves at fifty cents a week, he replied that he could not afford to pay his proportion of the expense, and therefore boarded alone. I wished to know if he could board himself for less than fifty cents a week. Here my young brother seemed to hesitate, and was struggling with emotions too delicate and tender to utter. I told him I wished not to scrutinize his circumstances from motives of curiosity, but for his benefit. He could not withhold his heart from his friend. "I will *tell you*," said he, (in accents that melted my soul,) "how I live." I purchase a bushel of corn meal for twenty cents. I get a loaf baked each week for six cents. I live upon my corn bread and water, and it costs me but twelve and a half cents a week! With this fare I am well contented, if I can prepare myself for usefulness in the vineyard of the Lord; and at the close of the session, I doubt not but I shall be as healthy as any of my companions." While speaking of his health, I was forcibly reminded in view of his healthful countenance, of Daniel and his associates, who, from motives of Christian self-denial, lived upon pulse, instead of the king's meat. His seven dollars would have carried him very independently thro' his term, (his tuition being given him for his services as writing master,) had he not been taxed, with now and then, a letter with twenty-five cents postage; each costing him as much as two weeks' board!—Although this youthful veteran is determined in future to maintain his habits of self-denial, and to endure hardness as a good soldier of Jesus Christ, yet he will hereafter apply to our Society for a small annual appropriation, if he should need it. My conviction however is, that he will have too many private benefactors to require our public aid. On one occasion, after having mentioned his case to a public assembly, and a liberal subscription had been made on the plan of scholarships, two individuals put into my hands each five dollars to send to the man who lives on corn bread and water! I had supposed before I met with this fact, that I had known something of difficulty and self-denial in struggling into the ministry; but I now felt ashamed to think, in view of this case, that I had not learned the first lesson of self-denial in the school of Christ.

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ESCAPE FROM A LION.

*Tambookie, Dec. 2, 1829.*

About 11 o'clock I preached from Heb. xii. 10.—When Divine service was over, I visited a poor sick Hottentot, who recently experienced one of the most remarkable and providential deliverances that I ever heard or read of. I found him in great pain from the shocking wounds he had received on the occasion; and in the course of conversation he furnished me with the following particulars of his escape from the jaws of a lion, which he ascribes wholly to the gracious interposition of the Father of Mercies, and which are, therefore, worthy of being recorded to his glory.

About three weeks or a month ago, he went out on a hunting excursion, accompanied by several other natives. Arriving on an extensive plain, where there was abundance of game, they discovered a number of lions also, which appeared to be disturbed by their approach. A prodigiously large male immediately separated himself from the troop, and began slowly to advance towards the party, the majority of whom were young and unaccustomed to rencontres of so formidable a nature.—When droves of timid antelopes, or spring bucks only came in their way, they made a great boast of their courage, but the very appearance of the forest's king made them tremble. While the animal was yet at a distance, they all dismounted, to prepare for firing, and according to the custom on such occasions, began tying their horses together, by means of their bridles, with the view of keeping the latter between them and the lion, as an object to attract his attention until they were able to take deliberate aim. His movements however were too swift for them.—Before the horses were properly fastened to each other the monster made a tremendous bound or two, and suddenly pounced upon the hind parts of one of them, which, in its fright, plunged forward and knocked down the poor man in question, who was holding the reins in his hand. His comrades instantly took to flight, and ran off with all speed; and he of course rose as quickly as possible, in order to follow them. But no sooner had he regained his feet, than the majestic beast with a seeming consciousness of his might, stretched forth his paw, and striking him just behind the neck, immediately, brought him to the ground again. He then rolled on his back, when the lion set his foot upon his breast, and laid down upon him. The poor man now became almost breathless, partly from fear, but principally from the intolerable pressure of his terrific load.—He endeavored to move a little to one side in order to breathe; but feeling this, the creature seized his left arm, close to the elbow; and after once laying hold with his teeth, he continued to amuse himself with the limb for some time, biting it in sundry different places down to the hand, the thick part of which seemed to have been pierced entirely through. All this time the lion did not appear to be angry, but he merely caught at his prey, like a cat sporting with a mouse that is not quite dead; so that there was not a single bone fractured, as would in all probability have been the case had the creature been hungry or irritated. Whilst writhing in agony, gasping for breath, and expecting every moment to be torn limb from limb, the sufferer cried to his companions for assistance, but cried in vain. On raising his head a little, the beast opened his dreadful jaws to receive it, but providentially the hat, which I saw in its rent state, slipped off, so that the points of the teeth only just grazed the surface of the skull.

The lion now set his feet upon the arm, from which the blood was freely flowing; his fearful paw was soon covered therewith, and he again & again licked it clean! The idea verily makes me shudder while I write. But this was not the worst: for the animal then steadily fixed his flaming eyes upon those of the man, smelt on one side and then on the other of his face; and having tasted of the blood, he appeard to be inclined to devour his helpless victim. "At this critical moment," said the poor man, "I recollected having heard that there is a GOD in the heavens, who is able to deliver at the very last extremity; and I began to pray that he would save me, and not allow the lion to eat my flesh and drink my blood." Whilst thus engaged in calling upon God, the beast turned himself completely round. On perceiving this, the Hottentot made an effort to get from under him; but no sooner did the creature observe his movement than he laid terrible hold on his right thigh. The wound was dreadfully deep, and evidently occasioned the sufferer most excruciating pain. He again sent up his cry to God for help; nor were his prayers in vain. The huge animal soon afterwards quietly relinquished his prey, though he had not been in the least interrupted. Having deliberately risen from his seat, he walked majestically off, to the distance of thirty or forty paces, and then laid down in the grass, as if for the purpose of watching the man. The latter being happily relieved of his load, ventured to sit up, which circumstance immediately attracted the lion's attention; nevertheless it did not induce another attack, as the poor fellow naturally expected, but as if bereft of power, and unable to do any thing more, he again arose, took his departure and was seen no more. The man, seeing this, took up his gun, and hastened away to his terrified companions, who had given him up for dead. Being in a state of extreme exhaustion, from loss of blood, he was immediately set upon his horse, and brought as soon as practicable, to the place where I found him. Dr. Gaulter, son of the Rev. John Gaulter, being stationed at a military post in the neighborhood, and hearing of the case, hastened to his relief, and has very humanely rendered him all necessary assistance ever since. Mr. Gaulter informs me that on his arrival, the appearance of the wounds was truly alarming, and amputation of the arm seemed absolutely necessary. To this, however, the patient was not willing to consent having a number of young children, whose subsistence depends on his labor. "As the Almighty had delivered me," said he, "from that horrid death, I thought surely he is able to save my arm also." And astonishing to relate, several of the wounds are already healed, and there is now hope of his complete recovery. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—*Missionary notices for Oct.* 1830.

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SUNDAY TRAVELLING.

We learn that there have been warm discussions at the Railway Board, on the question whether the Liverpool and Manchester Railway Company should run their locomotive machines on the Lord's Day.—We are not in possession of the reasons *pro* and *con* in the course of the debates; but we believe, those debates were long and animated. Whilst one Director maintained that every kind of secular employment, on this sacred day is sinful, and that, as no truly religious man would do any work on Sunday, so could he not conscientiously derive any emolument from the labors of other men on that day: several directors avowed that they could not see any thing sinful in Sunday travelling, and could not, therefore, perceive the slightest reason to lay up the Company's machines on that day; adding, that if they did not run their locomotive engines, other people might place new ones on the road, and thus deprive the rail-road proprietors of large sums of money. Another set of Directors, who live according to the straitest sect of our religion, whilst they admitted the force of the objection against Sunday travelling, as urged by the first Director, on the ground that it was in defiance of the direct command of God, yet thought that persons who were *forced* to journey on that holy day, ought not to be deprived of the means of travelling; they voted, therefore, that the locomotive engines might lawfully convey passengers whom *necessity* compelled to travel on the Sabbath.

How the Directors were to discover the reason of a man taking a journey on Sunday, whether it were on business, for pleasure, or from necessity, (a word of large signification) we know not, but the *necessitarians* soon found that the attempt to reconcile their consciences and their pockets was vain. They agreed, therefore, to form a truce with the advocates of unlimited travelling, and to split the difference between them, by permitted the locomotive engines to travel between Liverpool and Manchester, and *vice versa*, out of church hours!—The Director who boldly maintained the sinfulness of Sunday travelling, and the iniquity of professors of religion making money by the crimes of their servants, as soon as the majority decided against him, resigned his situation at the Board, sold his shares at a premium of £95 per share, and washed his hands of the whole concern.—We understand that at least one proprietor has followed his example, taking the same view of the sinfulness of Sunday travelling, which his friend the Ex-Director takes. It is said that a number of Ministers resident in Liverpool and Manchester are about to draw up a remonstrance to the Directors on the subject, when the whole question will, of course, come before the public.—*Liverpool Albion.*

*Female Fortitude.*—The last number of the Western Journal of the Medical and Physical Sciences, contains a report of a case of surgery which exemplifies in a striking manner, the fortitude and firmness of the female sex, in endurance of physical suffering. The operation took place at the Cincinnati Eye Infirmary, and is thus noticed in the Weekly Chronicle of that city:

Miss E. H. an interesting girl, seventeen years of age, was brought from one of the interior towns of our state, in May last, and placed under the care of Dr. Drake, the surgeon of the Infirmary. Her malady was a case, in the language of the profession, of *Exolthalmos*, or protruded eye-ball, which commenced in April, 1829. The whole eye was so far protruded as to occasion an unpleasant deformity, and at times, the spasmodic action of the parts, projected the globe so far out of the socket upon the cheek, that the lids contracted behind it. This protrusion of the eye arose from a tumor which occupied a part of the entire concave or the upper portion of the socket. The operation consisted in the removal of this tumor, and that if possible, without causing the destruction of the eye.

"With a pair of curved scissors," says the surgeon, "I separated its adhesions with the socket, to a considerable depth, when hooking it with a tenaculum, I endeavored to bring it forward; but it was found to adhere firmly at or towards the bottom of the socket, and the pulling gave pain. On applying greater force to the hook, it tore out, and there escaped with the blood, a conaiderable quantity of gelatinous fluid, part of which was transparent and the rest semi-opake, and more indurated. By this discharge, the tumor was sensibly diminished towards the outer canthus, but retained its figure towards the inner, where I then inserted the tenaculum, and again resorted to the scissors, carrying them as deep into the socket as could be done without injuring the optic nerve, at its entrance through the foramen. On again applying force to the hook, it tore out, and a fresh discharge of the contents occurred. A finger could now be introduced into the cyst, and carried nearly to the bottom of the orbit. Employing it as a director, I seized different parts of the sack, and tore them off, but its posterior attachments remained, and pulling it gave pain as before. With a finger, and the handle of a scalpel, I removed an additional quantity of the semi-fluid contents. The cord of nerves and muscles could now be distinctly felt, and the globe of the eye, which retained all its movements, could be pressed into the socket, but no return of the sight was the consequence. In this state of things, the question arose, whether I should finish the operation by the extirpation of the eye, and the entire contents of the orbit or leave the remnants of the sack to slough away, or shrink up and remain subject to absorption in the adipose substance of the socket. As the patient was a young female, it seemed desirable, if possible, to retain the sclerotic ball, that she might be supplied with an artificial eye, having movements in harmony with the other, and I determined on finishing the operation as it then was."

We have quoted thus much of the case that the reader may better judge of the fortitude of this young female. She was fully informed of the nature of the operation—that it would be highly painful, and most probably result in the entire loss of her eye. She had no mother or other female friends present to sustain her, but calmly took her seat in the Infirmary, amidst the array of instruments necessary in the performance of the operation, and surrounded by some half dozen physicians, entire strangers to her, who had been invited to be present on the occasion. She manifested the utmost composure, spoke cheerfully just as the surgeon was commencing his labors, and without being confined to her chair, sat with suprising fortitude and silence until the operation was fully completed.

It gives us pleasure to state, that although the sight is not restored, the eye is saved, and the great deformity avoided, that would have been consequent upon its removal.—The parts are restored to a healing state, and the young patient has returned to her friends.

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The Rev. Dr. Beecher, of Boston, has been appointed President and Professor of Polemic & Didactic Theology in the Lane Thelogical Seminary, situated in Ohio.—We have seen an intimation in some of the papers, that the Rev. Doctor will probably accept the call. The selection is a fortunate one, in all respects. In regard to the large donaiton which we mentioned a few days since as having been made to the Lane institution by a gentleman of this city, we have since learned that it is a conditional one.—*N. Y. Spec.*

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*Latest from England.*—Capt. Aken, of the Mary Howland, which arrived last evening, from Cork has brought papers of that city to the 21st of October inclusive, containing London dates of the 18th.

A private letter from London, received at Cork, says—"A report is current in the city, and seems to have some foundation, that some houses in Birmingham have entered into a contract for the supply of three hundred thousand muskets to the French Government. It is supposed also that the quantity ultimately required will be much greater. The order is said to be a very pressing one, and that a delivery is urged at a rate of 50,000 monthly if possible.—This circumstance is not at present viewed with any alarm in the market, as the motive assigned for the order, and the despatch of it, is the miserable state of inefficiency as to equipment, in which the whole of the regular army of France was left by Charles X. and his Ministers."

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The law abolishing imprisonment for debt is said in a Vermont paper to have finally passed the legislature of that state.

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*Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12. 42tf

E. PECK & CO. have for sale a very general assortment of Works in the various Departments of Literature—Also, an extensive variety of School Books and Stationary, all of which are offered at reduced prices. Oct. 12 42-6w

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice

JOSIAH BISSEL Jr.

Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the above-mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.

January 9, 1829. LEVI WARD Jr.

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises HOSEA PRATT.

Brighton, April 16, 1830. tf-36

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

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

SEPTEMBER, 1830.

*ROCHESTER CASH STORE.*

**HILL & PEET,**

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

46 pieces Cloths, from coarse to extra-superfine,

350 do Calicoes, Chintzes, Prints and Ging. hams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.

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

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

Among our Heavy Goods, we offer very low—650 boxes assorted sizes and qualities Window Glass;

200 kegs White Lead, ground in oil;

150 quintals Codfish, superior quality,

30 hhds. retailing Molasses;

50 boxes hard Soap;

150 do dipped Candles;

1300 do. Cigars;

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

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

JOSIAH BISSELL Jr.

Rochester, 16 Mar ch, 1830

OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, or of

May 22, 1830. JOSIAH BISSELL jr.

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now recieving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.

Rochester, Sept. 6. 38tf

NEW and Improved Collection of *Church Music.*—Just published, by Mack & Andrus, Ithica, and for sale by E. PECK & Co. Rochester, MUSICAL MONITOR, or NEW YORK COLLECTION OF CHURCH MUSIC: Being a selection of Psalm and Hymn Tunes of the most approved character. Also, Set Pieces, Anthems and Chants, embracing a great variety of style, selected from the works of the most Eminent Composers.—Together with the *Elementary Class Book*, introductory to the Science of Music. By WILLIAM J. EDSON. Sixth edition, corrected, enlarged, and greatly improved.

In the revision and correction of this work, much care has been bestowed by the experienced and scientific editor: and the publishers, on their part, have spared no pains to render it worthy of the public patronage. Modern taste has been consulted; the *genuine* improvements of the day have been adopted, and the selections, whether *new* or *old*, are chaste in style and devotional in character. The Class Book, or elementary part of the work, is designed to teach by proper steps and gradations tho elements of vocal science in a systematic manner, somewhat upon the Monitorial plan; and this, (as originally published in former editions,) was the *first* attempt to carry that system into our primary music schools. The publishers, therefore, invite for the entire work the strictest scrutiny, and solicit the patronage of the friends of vocal science; confident that it will be found, as an elementary work for the use of Singing Schools, and as a collection for the use of Musical Societies and Congregations, equal to any work of the class which is now published. 46-5w

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.

Terms made known at the School room.

Rochester, Oct. 8, 1830. 41 tf

**FURNITURE,**

OF ALL KINDS, MADE AND SOLD AT THE

**Cabinet Warehouse**

Near the East end of the Bridge Main-st., Rochester. F. STARR.

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.

East Rochester North-st. one door north of Main-st.

Aug. 27, 1830 3m 35

**CLINTON HOUSE,**

EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House City has become the lessee of this splendid establishment. Having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.

The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.

The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.

The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited June, 1830. 26 6m

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

Rochester, Nov. 19, 1830. 3w47

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head, breast and back, proceeding from a disordered stomach, obstructions of the bowels, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the village. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New York prices. J. S. WARE.

Rochester, N. Y. Oct. 27, 1830. 44

CHRISTIAN ALMANAC for 1831 for sale at this Office.

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

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll-st.

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber, the sum of four hundred and eighty-one dollars and twenty nine cents being due thereon at this date.—Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and at far distant therefrom as to include two acres of land will be sold at public auction at the Courthouse in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL.

Whittlesey & Mumford, Att'ys. Assignee.

The above sale is postponed until the 27th day of December next at eleven o'clock A. M., at the place above mentioned. Nov. 27th 1830

Whittlesey & Mumford, NATHANIEL HALL.

Attorneys. Assignee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hobbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 31, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331.75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (244) reference being had in said to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.

JOHN C. NASH, Att'y. STARR NICHOLS, Assignee.

6m 33

*In Chancery—Before the Chancellor.*

The President, Directors and Company of the Ontario Bank,

vs.

Elisha B Strong and Dolly G. his wife, James R. Woodbridge & others, Defendants

By virtue of a decretal order made in the above entitled cause the subscriber will sell at public vendue at the house of Samuel Thrasher, Innkeeper in the town of Brighton in the county of Monroe on the 21st day of December next at two o'clock P. M., the mortgaged premises described in the proceedings in this cause as follows: "All those certain tracts or parcels of land situated lying and being in the town of Brighton, County of Monroe and state of New York, in township number Fourteen, in the seventh range of townships in Phelps and Gorham's purchase, that is to say, lot number one, two, five and six, and so much from the eastern ends of lots number three and four, as is east of a line running southerly and parallel with the west line of said lot number five, from a gate post standing about twelve feet westerly from the South west corner of the barn on lot Number two as aforesaid, to the south line of lot number four, together with a barn and other buildings standing thereon, the said premises being included in and forming a part of section S. laid out and surveyed by Elisha Johnson Esq. in the village of Carthage, alias Clyde, in the town of Brighton aforesaid, also the following lots, parcels and tracts of land as laid out and surveyed by said Johnson in said village, to wit, lots number eight to forty one both inclusive in numerical succession, in the said section S—the whole number of lots in section S, excepting and reserving therefrom lot number eighteen; the whole number of lots in section V.—the whole number of lots in section U.—lots number twelve and thirteen, and the western half of lots number ten and eleven respectively, in section M.—lots numbers one, two, three, four, five, seven, eight, eleven, twelve and fifteen, the eastern half of lot number nine, the eastern half of the north half of lot number ten, and three fourths of lot number fourteen, lying and being on the south part thereof, all the last described lots and parts of lots lying and being in section Q, so laid out and surveyed in said village as aforesaid;—Also a certain piece or parcel of ground on the Mill Flat so called, in said village, and is the ground whereon the north-eastern, or new Saw Mill, so called, nearest the flouring mill now stands, together with the said saw mill and the furniture thereof, with the privilege of conveying thereto at all times, (otherwise than through and under the old saw mill so called,) a sufficiency of water to use the same to the best advantage, and of using said water for said purpose with full and free liberty at all times of ingress and egress thereto and therefrom, with logs, boards and other lumber, and accustomed privileges,—also the one individual fourth part of forty four acres more or less of land in said village, lying between the top of the eastern bank, and the centre of Genesee river, and a like undivided fourth part of all the lands on and near the bank of said river in said village, which are designated in said Johnson's survey as aforesaid as reservations, comprising mill seats, water privileges, and ship yard, a ware house scite, a promenade and flats, always reserving and excepting from the said fourth part of the tracts of land herein last described as undivided so much thereof as is covered by, or by deed or contract appertains to, the ware houses, rail way and wharf, known by the name of Ward, Clark & Co's. ware house, the ware house rail way and wharf, built by Brainard and Chapman and Kimball, and a coopers shop near the descent of the road leading to the Mill Flat so called, also the flouring mill now owned by Messrs. Strong and Frowbridge, on the said mill flat and the scite thereof, the oil mill recently erected north of the flouring mill of Mr. Horace Hooker, and the scite thereof, the old saw mill so called, and the scite thereof, with the privileges appurtaining thereto, together with so much of the flat and bank as is included by a line beginning at the rack of the mill race or canal, thence running easterly to a stake and stones on the brow of the bank, standing on the west bank of a pine stump that bears easterly from a black oak stadale at the distance of about twenty one feet therefrom, thence somberly along the brow of the bank to the south line of town lot number fourteen aforesaid, thence westerly on said line to a point due south of the dry canal, thence north along the eastern shore of said canal to the place of beginning. To like manner reserving all the mill privileges on Norton's brook, so called, above the great falls thereof,"—or so much thereof as may be necessary to raise the amount due to the complainants and costs. The sale will be made by parcels.

Dated Oct. 27, 1830. WALTER HUBBELL, Master in Chancery

Central Library of Rochester and Monroe County
Historic Newspapers Collection

# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | FRIDAY, DECEMBER 10, 1830. | VOLUME IV. NO. 50.

*Rochester, Monroe Co. N. Y.*
S. CHIPMAN & Co. PROPRIETORS.
PUBLISHED WEEKLY.
*A. G. HALL, Printer.*
*Office in the Globe Building, No. 14, Main-Street.*

TERMS.—*A single Subscriber, $2 50 per ann. in advance.*
*Village Subscribers, $2 50 in advance.*
*Companies of five or more, who pay in advance, or within one month from the time of subscribing $2.*
*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*

For the Observer.

### AMERICAN TRACT SOCIETY.

*Intelligence communicated at the last meeting of the Committee.*

Of sixty letters, received within two weeks, chiefly from Auxiliaries, *twenty-seven* speak of the Systematic Monthly Tract Distribution, as either in successful operation, or now about to be commenced. One letter speaks of its prosecution in sixteen out of *nineteen* towns in a destitute county in New-York; and another of an effort now making to raise $300, to supply an entire county in Ohio for a year, of which sum $120 is already raised.

*How to make Pastoral Visits.*

One of the letters read was from the Pastor of a church in P——, Steuben County, New-York, who says, "We have now in successful operation the system of Monthly Distribution. The town is nine miles long by six wide, and embraces about four hundred families. In selecting our Distributors, of whom we have about twenty, we have endeavored to call to this work some of the best materials in the churches. Among them are one Deacon of the Baptist Church, and two of the Presbyterian. A share of this work I also take myself; and by occasionally changing districts with the other Distributors, I find it becomes *a very pleasant and profitable way of visiting my people.*

*Conversions by the Monthly Distribution.*

The Tract for the second month, says the communication just referred to, entitled *the Worth of the Soul*, produced the most heart-cheering effects. A woman to whom it was presented, and who had been brought up by pious parents, in relating her religious exercises to the church, said, 'On Sabbath evening, after this Tract was left with me, I took it from the shelf in as thoughtless a state of mind as ever I was in, and began to read it. I had not proceeded far when my feelings became much excited, and before I had finished it, I was constrained to stop and beg for mercy. My seriousness and convictions continued, until, I trust, I cordially submitted myself to the Saviour.'—Another woman, in the Baptist Church, ascribes her conversion to the instrumentality of the same Tract:—A man likewise, in middle life, states that his convictions received a new impulse by its perusal. He hopefully gave his heart to Christ, and has since united with the church.—Another man, who had for years been intemperate, but who has now laid aside his cups, and prays in his family, attributes his reformation, under God, to the Tracts we have distributed.—The revival of religion which we have enjoyed, in which about 40 have obtained a hope, has been otherwise, we have reason to believe, much promoted by the circulation of Tracts."

A letter from an Auxiliary in Warren County, N. Y., says, "We have to record one instance of hopeful conversion in which the first serious impressions were awakened by the Monthly Tract."

A letter from a Professor in a College in Ohio, says, "The monthly distribution among us has resulted in the conversion to God of at least one soul."

*Other Instances of Conversion communicated at the same Meeting.*

A letter from the Auxiliary in R——, N. J., says, "we have one instance among us of a person who considers a Tract the means of his conversion, and who has now become a worthy member of the church."

A letter from an Auxiliary in Virginia, says, "The Tract *Quench not the Spirit*, was read at a Sabbath morning prayer meeting, and an individual thereby brought to the solemn purpose of submitting to Christ; she has since made a public profession of her faith in Him. This individual is a member of my own family."

A letter from a gentleman in Erie County, N. Y., says, "A Methodist Clergyman, after making some very pertinent remarks on the Tract Cause, at a public meeting, added that he was probably a greater friend to Tracts than any of his hearers could be, for it was the reading of a Tract, that, under the blessing of God, opened his eyes to see that he was a sinner, and lead him to Jesus for salvation. A young man also who was alarmed in view of his condition as a sinner, was enlightened and directed to the Saviour by the reading of Tracts."

*Voice of Providence in the above facts.*

Such facts as these, communicated at a single meeting of the Committee of the American Tract Society, speak a language more forcible than man can utter, urging the Committee and all engaged in this work, to press forward with renewed fidelity and confidence in God. They may well furnish the members of the Committee, whose obligations are now given to the amount of $7,411 75 due within *forty days* of the present time, an assurance that the cause God has thus owned and blessed, He will, in his Providence, sustain; and they call on all the friends of the Society to co-operate with these manifest designs of Providence, by contributing according to their ability, to relieve the Society from its present wants, and support it in its arduous and increasing labors for the time to come.

### AMERICAN EDUCATION SOCIETY.

Rooms, 32 Washington Street, Boston.

*Approaching Crisis.*

The following facts have been published.

1. The expenditures of the Society have exceeded the receipts, *twelve thousand dollars.*

2. The Directors have decided that this sum cannot, without peril, *be increased*, by further advances.

3. Appropriations must be reduced, and in some cases entirely withheld, and young men must be discouraged from applying for aid, unless larger contributions are obtained from the benevolent before *January next.*

4. This deficiency in the funds is owing *chiefly* to the fact that a larger number of young men are now applying for aid than ever before. More is given than formerly, but not enough to keep up with the increase of applications.

These *facts* are rendered more impressive by the following considerations.

1. At least four thousand ministers are wanted, at this moment, to furnish a full supply for six denominations in the U. States, besides multitudes more for other portions of the destitute population, and especially, for the destitute of other lands.

2. The advocates of infidelity, of superstition, and of every form of error, are combining and taking advantage of the wants of the country to propagate their pernicious principles, to the present and everlasting detriment of thousands.

3. The American Education Society, in view of these circumstances, solemnly pledged, several years ago, in reliance upon the liberality of the community, to aid upon the economical principles of the Society, every young man, of suitable character in the United States, not otherwise provided for, who should apply for patronage.

4. This *Pledge*, must in January next, fail for the first time of being redeemed, UNLESS TIMELY donations be sent to the Treasury.

### DR. MILNOR'S VISIT TO THE ISLE OF WIGHT.

We are indebted to Rev. Dr. Milnor for permission to copy from his journal, the following account of his recent visit to those scenes in the Isle of Wight which are so beautifully described by Legh Richmond in the "Dairyman's Daughter," the "Young Cottager" and "the African Servant."—Such parts of the extracts as were appropriate to the occasion, were read by the Doctor before the Tract meeting at Masonic Hall last week, and were listened to with deep interest.—*N. Y. Obs.*

*Monday July*, 12.—The Rev. Mr. S. and Rev. Mr. H. kindly proposed to accompany us to-day in a part of our ride through the island. They went in a one horse carriage, and we with a fine pair of horses & an excellent coach immediately after breakfasting with Mr. S. And now at the close of our journey, I find myself utterly incompetent to describe the scenes of natural grandeur and beauty through which we have this day passed. I had often read and heard of them, but the actual view surpassed every expectation I had formed.

The town of Ryde, where we spent the last two nights, and enjoyed so sweet a Sabbath, is opposite Portsmouth. It is situated on the side of a hill of considerable height, and affords a fine view of Portsmouth and its celebrated harbor, and also of several other important naval stations in the neighborhood. Some of its houses are elegant, and all present a neat appearance, with great attention on the part of the occupants to the cultivation in front and around them, of trees and shrubbery; so easy a species of ornament, and affording such a great addition to the beauty of a dwelling, that one is surprised it should be any where neglected. Yet in all the villages we saw in France, the odour of filth and mud seemed more agreeable to their inhabitants than that of flowers, and a glaring sunshine, when it could be had, preferable to the relief which the English think is afforded by overshadowing foliage.

The pier on which the steam-boat lands her passengers, extends about the third of a mile out into the bay, and supplies what the town does not, a level and very pleasant promenade. In the vicinity of Ryde are several noblemen's and gentlemen's country seats, in which great attention has been paid to choice of situation, and simple elegance in their construction and decoration. At the commencement of our ride, the weather looked a little inauspicious, but it soon cleared off and became very pleasant. Our road was very broad, but smooth and winding, bordered on each side by luxuriant hedges, and often by lofty trees. The circuitous course of the road over hill and dale sometimes conducted us close to the water side, and presented a full view of the noble harbor of Portsmouth in the first part of our ride, and subsequently of the great Atlantic, and then receding a little and suffering the temporary interruption of our prospect by intervening hills, only increased our delight at emerging again upon a more extensive prospect. Every one knows how a change of position will alter the appearance of a landscape and disclose at every varied view new beauties. Here we enjoyed this pleasure in a high degree; and besides seeing every object in a variety of views, new scenery which the pen of Richmond could describe but mine cannot, was continually breaking upon us. We noticed a beautiful building in the castle form, of recent erection, the seat of Lord Vernon; and another on a lofty hill belonging to Sir Richard Simeon; and within three miles from Ryde, six or eight other country seats of many forms of architecture, but all seeming delightfully to harmonize with the enchanting scene around.

Soon after passing Helen's Green, a small village of neat cottages, we saw the tower of its old church on which the sea encroached until it was abandoned to ruin and another built in a safer situation. We then came to Brading Haven, which at high water forms a lake of several miles in extent, but at low water is an uncovered marsh. The tide flows in at a narrow inlet, over which we crossed in a boat, our carriage being taken over in a larger.

We were now approaching Brading, where the Rev. Legh Richmond commenced his ministry, were passing through the rich and delightful scenery which he so tastefully describes, and about to behold, and in some instances to press with our foot steps those almost hallowed spots, on which occurred events, the remembrance of which he has perpetuated in those memorable tracts, the Young Cottager, the African Servant, and the Dairyman's Daughter. We had with us these invaluable tracts, and employed ourselves in reading such parts of them especially as were calculated to direct our attention to the several places which he does not name, but describes with such fidelity to nature, that the observant traveller needs no other guide to point them out. I am glad that we can bear our testimony to the accuracy of descriptions, because many have supposed them to be principally fanciful, and on this account much that adds greatly to the interest of his narrative, and is highly instructive in showing the Christian the religious feeling, with which the works of the great Creator should be viewed, and the profitable use to which their contemplation may be applied, has been in many editions of them omitted. Though not so intended by the curtailers of these tracts, the retrenchment in my opinion, is an injustice to their lamented author, and an injury to the narratives themselves.

On arriving at Brading, we drove immediately to the church yard, where are interred the remains of little Jane. There were several children playing near the gate. I asked a fine looking little girl, if she could show us the grave of Jane, the Young Cottager. Oh yes, she said, and advanced before us as our guide. After showing us the grave of Jane, and standing over it, as long as we desired in silent but affecting meditation, she told us she would show us the verses on Mr. and Mrs. Berry's tomb-stones, that Jane had got by heart, and repeated to Mr. Richmond. Well, my dear, said I, the reading of the verses helped Jane to become a good girl, and to die happy, did it not? She answered, yes sir, as she did my next inquiry, whether she would not to be as good a girl and die as happy as little Jane. The epitaphs which little Jane committed to memory and especially the one on Mr. B's tomb-stone, which was probably the means, under God, of her first serious impressions, are both pious and affecting; and their influence on the mind of this youthful candidate for heaven, may show the simple means the Holy Spirit often employs, to accomplish the conversion of the soul to God.

We went from the grave yard into the church, a very ancient structure, not less, the sexton assured us, than eleven hundred years old. It has been enlarged since its first erection, and is remarkable for nothing, in its interior, but two singular tombs with wooden effigies of the deceased, several plainer but apparently very old monuments of stone, and a most helter skelter, inconvenient arrangement of the pews. Its location, however, is at once sequestered and convenient to the village; above which it is considerably elevated. The parsonage, is a comfortable looking abode, immediately adjacent to the church yard. From the church, the view of Brading Haven, the bay beyond, the elevated hill on the right, and the sloping bank upon the left, and the other scenery described by Mr. Richmond in the Young Cottager, as seen from this spot, are all just as there represented. On our way from Brading to Sandown bay, the prospects were variegated and pleasing, and as we passed the fort, we emerged upon one of the grandest views of the ocean through the bay, we had yet seen. Here was pointed to us the high down which Mr. Richmond describes in the African Servant, the perpendicular cliff in which it terminates, and the jutting rock under which he discovered and conversed so interestingly with his sable friend. Nothing could be more true to nature, than the surrounding scenery as he describes it in that tract.

We saw the cottage of the celebrated John Wilkes, in the garden of which are flourishing several rose bushes, said to have been planted by his own hands. It is very near the water, but on an eminence so raised above it as to present an extensive sea view. We then proceeded on to the village of Shanklin, consisting of a few neat cottages, and stopped at a residence bearing nothing of a tavern aspect, but affording us the refreshment which we needed. After our lunch we walked down to what is called Shanklin Chine, a large romantic fissure or chasm in the cliff that fronts upon the sea. The descent to the beach is by an ordinary road, and then you return again through the chasm to Shanklin. No description extant of this singular spot is either so minutely accurate or so beautiful as that given by Mr. Richmond, in the "Young Cottager," as one of his places of solitary religious meditation.—We occupied the same "little hollow recess in the cliff," from which we surveyed and delineated the scenery around. We there read deliberately his graphic description of the various interesting objects that lay before him, and could discern no difference between it and the noble scene in actual view, except that a mist hid from us the 'towering spire' of Chichester cathedral, that in these peaceful times we beheld no "frigate standing into the bay," and but few vessels of any description happened at that time to enliven the prospect. We lingered long upon and near the beach, and then proceeded up the chine; along the side of which the fishermen have formed a convenient foot-path, with a resting place or two on the way, where an interesting point of observation happened to offer.—Several neat cottages with small gardens have been erected within the fissure, each of which, while sheltered from the weather by its lofty sides, enjoys an extensive prospect of the sea.

Returning to the village, we resumed our carriage, and passing by Shanklin church, a neat old edifice, we came to Bonchurch village, which is quietly seated in what is called the undercliff, a deep recess between a very lofty eminence or down on the inland side, and a high bank toward the sea. We got out of the carriage and proceeded along the bank, for the sake of the view which it presented of some excellent scenery not before disclosed. Below the village we threaded the way down a footpath to the road, and got into our carriage, our course now lying up a valley between gently sloping but lofty hills on either side. Landscapes of peculiar beauty and variety, exhibiting numberless fields of grain nearly ripe for the harvest, herds of cattle and flocks of sheep, with here and there a company of haymakers busily employed, presented themselves in ever changing aspects, as we ascended or descended the successive slopes of this delightful valley. We had long in sight and at length passed at some distance the splendid seat and extensive park and grounds of Lord Yarborough, called Appuldurcomb. Travellers have given rapturous descriptions of the interior, and its rich collections of paintings and sculpture. Of these we shall probably never have a sight; but it was commended to our notice by circumstances of a very different kind. It was there that the sister of the Dairyman's daughter died whose funeral Mr. Richmond attended at the request of the latter; and where, on a visit about a week after, he had his first conversation with her, whose religious experience, as narrated by that faithful minister, has had a more extensive influence in the world than ever attended any similar publication.* H gives in the Dairyman's Daughter, a correct account of the situation and appearance of Appuldurcomb, and of the adjacent scenery. We saw "the summit of the hill adjoining" the venerable mansion, to which he ascended after the visit referred to; the triangular pyramid of stone near which he sat down to meditate, and the magnificent surrounding prospect. In full view of this elevated spot we read his extended description, and turned southward, and southeastward, and northward, and westward, and admired, as he had done, the unequalled beauty of the scene. Certainly neither of us had ever read the descriptive part of the Dairyman's Daughter, with the like interest and emotion. My feelings obliged me to resign the book to my companions, and under the various emotions the narrative and the scene excited, it was difficult for any of us to prosecute our reading: but with an intensity of interest we gazed upon the lovely prospect until it could be no longer seen.

We now approached Arreton, the village in the church-yard of which lie interred the mortal remains of Elizabeth Wallbridge, the sainted daughter of the Dairyman. About a mile from it we stopped before the cottage from which her soul ascended to its rest, and were kindly received by her surviving brother, a man now advanced in years, and still a resident in the mansion of his birth. He showed us Elizabeth's Bible, in which was simply written, "Elizabeth Wallbridge, daughter of Joseph and Elizabeth Wallbridge; born 1771; died 1801;" and took us up stairs into the room in which she expired. We added our names to a long list in a book kept by her brother for the purpose, and then took our leave; Mr. W. in a very repectful manner thanking us for our visit.

Our simplicity in finding satisfaction in such a visit, would be a fruitful subject of derision to men of the world; but if they will indulge our simplicity, and we can enjoy feelings such as these scenes excited, let them laugh, and we will delight in every thing calculated to cherish the memory of the pious dead. On leaving the cottage, our path was the same as that over which moved the funeral procession of the Dairyman's daughter, in the manner so affectingly described by Mr. Richmond. It lay through a narrow but excellent road, winding between high green hedges, and sometimes under an arch formed by the trees on either side: a lofty cultivated hill on the right, and a charming view of the luxuriant valley now and then breaking upon us to the left. As we read the account of the solemn passage of the mourning, yet rejoicing relatives and friends of the deceased, were ready almost to realize its actual vision, and hear the pious strains of melody as they then filled the air and ascended the skies. Thus prepared, we reached Arreton church, and leaving our carriage to ascend the hill without us, we went to the grave of Elizabeth, read the beautiful lines which love of her character and the recollection of her triumphant death have caused to be inscribed on her simple monument, meditated for awhile on her present glorious state, dropped a tear of sympathy, but not of sorrow, and silently retired.

From this to Newport, our destined resting place, we could only talk on things connected with the scenes and incidents, and reflections of the day; uniting in the sentiment that Paris, with all its palaces and gardens and paintings, and statues, had afforded no such gratification to our eyes as the glorious works of God on which they had dwelt in this enchanting island; and none of its multiplied attractions such an inward feast as the mental associations of this day's travel had supplied.

We were fatigued in body, but refreshed in spirit. At the close of a day so occupied with contemplation of the works of God, and of the wonders of his grace, it was not a little gratifying to find ourselves in a quiet inn, where, after thankfully partaking of an excellent cup of tea, we commended ourselves to the care of our Heavenly Father and retired to our rest.

*Mr. Richmond received during his life time letters giving accounts of the hopeful conversion of about 300 individuals through the instrumentality of this tract.—Eds. Obs.

### DIALOGUES ON THE ATONEMENT.

DIALOGUE I.

*Paulinus.* I understand that you think it improper to say that Christ died for all men; is it so?

*Aspasio.* I do think it improper. I think he died for the elect only.

*P.* Will you be so kind as to state the arguments on which you rely to prove that Christ died only for the elect?

*A.* I will. My first argument is this: "The motive which induced the Father to send the Son, and which induced the Son to undertake to die, was *special love to the elect.* Those therefore, who were not elected were not properly the objects of the death of Christ." How can you evade the force of this argument?

*P.* I shall say, it takes for granted that which ought to be proved; namely, that it was *special love to the elect* which induced Christ to lay down his life. I avoid your conclusion by denying your premises.

*A.* If you say it was not special love to the elect, which induced Christ to lay down his life, "you will contradict the whole word of God, which represents the death of Christ as the effect of the greatest love ever exhibited."

*P.* I grant that the Scriptures represent the death of Christ as the expression of the greatest love ever exhibited. But what then? Love for whom? That is the question.

*A.* Love for the elect, undoubtedly.

*P.* Love for the elect, *you* say; but what saith the *Scripture?* "God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *John* iii. 16. I know that some who advocate your opinion, put in the word *elect* before *world*, in this text, and make it read, "God so loved the *elect world*," &c., and then bring it forward to confirm your opinion; but I think you will not venture to make such an interpolation.

*A.* But what kind of love could God feel for the non-elect?

*P.* What kind of love could God feel for the elect, before their regeneration, while they were yet enemies? I know of but two kinds of love which God can feel towards his creatures. One is a love of esteem or complacency, which he feels for those who are already holy, and cannot look with complacency upon those who are totally unlike himself; he cannot esteem those who are totally destitute of any moral goodness; he cannot delight in those who do nothing but sin; he hates all the workers of iniquity. Before regeneration, the elect are the same, in their moral character, as the non-elect. They are, by nature, children of wrath even as others.

*A.* I grant that God cannot feel this kind of love for the elect, before regeneration, any more than for the non-elect.—But what is the kind of love of which you speak?

*P.* It is the love of benevolence or good will. This has for its object all creatures capable of enjoyment or suffering; and regards the happiness of each one according to its real worth. Now the happiness of an individual is not, in itself, any more valuable, if he is elected, than if he is not elected. But God regards things according to their real worth. His regard for the happiness of the non-elect, therefore, is the same as for that of the elect. When this kind of love is exercised towards the guilty, it is called compassion. It is this which is expressed in the invitations of mercy which are addressed to sinners, in the commands to choose life, in the warnings, expostulations, and entreaties with which God calls upon the wicked to forsake their wickedness and turn to him.—It is this compassion for sinners which is expressed in the oath of God, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." It was this compassion for sinners which led the Savior to weep over Jerusalem, and to say, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Finally, it is this compassion for sinners, which is expressed by the Father, in giving his Son to die, and by the Son in laying down his life. And this is the plain import of the text before mentioned, "God so loved the *world* that he gave his only begotten Son."

*A.* But why should the non-elect be considered as the objects of his love? Had they not forfeited all regard from their Creator?

*P.* And had not the elect also forfeited all regard from their Creator? What was there in the elect, before regeneration, to entitle them to regard from him, any more than the non elect? I see no force in your question, unless the reason why some are elected rather than others, is, that they are not so guilty; a notion very acceptable to the human heart, because well adapted to flatter its selfishness and pride.

*A.* But if God really felt such love for all men as to give his Son to die for them, why does he not save them all?

*P.* Because they reject offered mercy, and refuse to accept the Savior that is provided; our Lord says, "Ye will not come to me, that ye might have life."

*A.* But if he loved them, enough to give his Son to die for them, did he not also love them enough to change their hearts, and make them willing to accept the offered mercy?

*P.* If their happiness were the only thing he regarded, he would doubtless change their hearts, and make them all happy. Can you tell me why God chooses to save a part rather than the whole of mankind?

*A.* I suppose he loved a part more than he did the rest, and so gave his Son to die for them and not for the rest.

*P.* But why should he love the elect, before regeneration, more than the non-elect? No reason appears. They are no better by nature, nor is their happiness in itself any more valuable. That he does love them any more, is a mere assumption of your own, and has no countenance from the word of God.

*A.* What reason then can *you* give, why he saves a part rather than the whole of mankind?

*P.* If their happiness were the only thing to be regarded he would save them all. Why does not the humane and compassionate judge acquit the murderer, and set him at liberty, instead of pronouncing upon him the sentence of the law? Is it because he has no compassion for him?

*A.* No; that cannot be the reason.—He cannot be humane and compassionate, if he does not feel strongly for the miserable culprit. I have never heard a good judge pronounce sentence of death upon a criminal, without seeing him, at the same time, deeply moved and affected, even to tears. But while he feels strongly for the culprit, and is moved with the tenderest compassion for him, his regard for the *public good* predominates over his regard for the happiness of the criminal, and he gives him up to suffer the punishment he deserves.

*P.* You have given the true reason why God saves a part, rather than the whole of mankind. He feels as strong and lively a compassion for the non-elect, as for the elect. But while he is moved with the tenderest compassion for them, his regard for the public good predominates over his regard for their happiness, and he gives them up to suffer the punishment they deserve.

It is evident, therefore, that God felt no special love for the elect, no love of a different degree, from that which he felt for the non-elect. He loved one as much as he did the other; and in the exercise of that love for all, he gave his Son to die for all.

### POPERY IN THE UNITED STATES.

For the following *abridgment* of this article, which appears in the last Quarterly Register of the American Education Society, we are indebted to the Editor of the Vermont Chronicle. It embraces in a small compass much important information in relation to the Catholics of this country, and those who wish to be informed on this subject will do well to read it attentively.

The Quarterly Register of the American Education Society for November has an article on this subject, almost the whole of which is founded on, or rather consists of, authentic documents, translated from the "Annals of the Society for the propagating of the faith," at Paris. Two or three references are made to other works of undoubted authority. As the article is too long to transfer entire to our columns, we shall present some of the most striking passages under appropriate heads.

1. *Whence does the Papal church in the U. S. derive its support?*

The Bishop of Cincinnati says in a letter to a friend in Europe, "I am consoled, and filled with gratitude toward the noble and benevolent monarch of France. I beg you, on every occasion that may offer, to be the interpreter of my sentiments and sincere thanks to the patrons of the mission; answer them that I daily pray for them, and that while I live, I shall not cease to pray the Lord to reward their zeal and charity." "We have eleven churches or chapels built or building, and two more are in prospect. At Zanesville, Canton, and near New Lisbon, we have well built brick churches, but they are covered only, for want of pecuniary means. They have neither floors nor windows. Every body applies to me for assistance, as if I had transported Peru from Europe. My resources, at present, are only the funds which the charity of my benefactors has procured for me in Europe." "For a legacy to my successor I have no goods but this establishment only—and it is hardly half finished. As soon as the funds on which we subsist at present shall be exhausted, I shall be obliged, if more be not furnished, to quit the country, or undergo the lot of insolvent debtors. I do not receive enough from my chapel and from the whole of my diocese to pay simply the expense of my horse or of my letters. I could never have imagined that the expense of letters would have amounted to three, four and sometimes five dollars a week. You see what

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Historic Newspapers Collection



my distress is; do the best you can for us." In another letter, to the Prince de Croy, Grand Almoner of France, he says, "I have acknowledged the receipt of twelve thousand five hundred and forty francs, sent me by M. D—, in the month of September, 1825, after the benevolent distribution, made by the superior council, in the month of June of that year, in favor of my poor diocese, which truly stood in need of it, having no other resources but the charity of the faithful in Europe. I flatter myself still, my lord, that I shall soon be permitted to acknowledge another sum for the year 1826, from similar munificence in the superior council, under the direction of your noble and benificent highness. I venture to flatter myself also that the charity and magnanimity of your highness, and the generous zeal of the superior council will not be restricted, in regard to my poor diocese, to 1826, nor to 1827, since there remains so much good to be done."

Two other sources of income are mentioned;—the pew rents and the salaries of the priests and nuns, as instructors in schools and colleges.

2. *What are the means employed?*

Besides preaching, visitations, festivals, &c. there are several upon which they rely. One is, the splendor of their buildings, their music, &c. Our readers will recollect something of the account given some time ago, of the presents of paintings, chandeliers, &c. from the king of Naples and others. We have now before us, among other things, the following, from a communication of the Archbishop, dated June 27, 1829. It relates to the "Metroplitan church" in Baltimore. "This beautiful church, built on the highest ground in Baltimore, overlooks the whole city and its vicinity, including the bay, which is ordinarily covered with ships. The Protestants themselves consider the cathedral as the ornament and honor of their city, *and frequent it with an interest almost equal to that of the Catholics.*" Again, of the same "church;" "It has an organ equal to that of Notre Dame at Paris, and a choir, that executes the most difficult pieces as well, as can be effected in cathedrals best furnished in this respect, whether in France or Italy. *This ability of our musicians contributes to produce a happy effect on the Protestants, whose worship is so naked and dry.* The principal altar, the paintings, the ornaments—all befit *the metropolitan church in the United States.*"

The Papal council held in Baltimore, some two years since, as they inform us officially, "were above all occupied respecting *the circulation of books proper to make the Catholic faith known*, and to answer the objections of its enemies; and whether it would not be expedient to establish a printing-office, consecrated particularly to this object, whence should issue both books of piety and school books." Again; "We have now four Catholic journals, in which the principles and doctrines of the Church are defended; these are *The Metropolitan*, at Baltimore; *The Jesuit*, at Boston; *The Catholic*, at Hartford; and *The Miscellany*, at Charleston.

But they place their main dependence on getting into their hands the education of youth. The following extract, from the letter last quoted, may suffice. "There is also a society of men who do for boys what is done by the ladies for girls.—These schools are frequented, not only by the Catholic, but also by Protestant children, many of whom embrace the Catholic religion, or at least receive impressions in its favor, *which they carry into the bosoms of their families.*

*3. Who are the agents employed?*

We again quote the same document. "The reverend fathers, *the Jesuits*, have their principal house at Georgetown, with a magnificent college, having the right of conferring academic degrees. They form priests, who attach themselves to the Society, and are afterwards sent by their superior, under the authority of Mgr. of Baltimore, into the different congregations with which they are entrusted."

Father Dzieronzinski, *Superior* of the Jesuits, attended the Council at Baltimore. At this council it was remarked, "that the Bishops and the theologians were of different countries. Two of the Bishops were born in the United States, one in Ireland, one in England, and one in Italy. Among the theologians, also, were individuals from France, Poland, Ireland, Germany, &c. Sometimes it has been supposed that there was a rivalry between the Irish and the French. M. Flaget, however, who is a Frenchman, had chosen an Irishman for his theologian; and M. England, who is an Irishman had reciprocally made choice of a Frenchman.—Then there are the nuns—of the Visitation, the Carmelites, and the Sisters of Charity. These last are the most numerous. Their centre is at Emmetsburgh, Md. "From that place they have sent colonies to Baltimore, Washington, Frederic, Montague, Philadelphia, New York, Albany, Harrisburgh, and St. Louis. There are some schools, containing from five to six hundred. At Baltimore, besides the asylum and free school, they have the care of the lying-in hospital, belonging to the medical school. Those of St. Louis have also the care of the hospital in that city. *All these different branches are connected with a central government*, in the parent-house at Emmetsburgh. They form together but one body."

4. *How are these priests, &c. regarded in Europe?*

We have seen already, how the late king of France, and other kings and nobles, who are members of the "Society for propagating the faith," regard them. One fact more shall suffice. It relates to a bishop at Baltimore. "M. Marechal was born at Ingre, near Orleans, in 1762; and was a member of the congregation of St. Sulpitius. He departed for America in 1792, returned to France in 1803, and was professor of theology at St. Flour, Aix, and Lyons successively. In 1811, Bonaparte having compelled the Sulpitians to leave the direction of the seminaries, M. Marechal returned to the United States. During his administration, which continued ten years and a half, he promoted the good which his predecessors had begun. M. Carroll had laid the foundation of a cathedral; M. Marechal has finished this edifice, and had the satisfaction to consecrate it, May 31, 1821. M. Marechal had sailed to Rome in 1822, for the interest of his diocese, and received of Pope Pius VII., several testimonials of esteem and affection; *he had even been appointed an attendant on the Pontifical throne.*"

5. *What authority does the Pope exercise in this country?*

Pope Pius VI. by his bull of October 6, 1789, created a bishopric at Baltimore, and appointed to it John Carroll, an ancient Jesuit,—"In 1791, a synod had been held at Baltimore; in this it was resolved to request of the Sovereign Pontiff a divison of the diocese, or the appointment of a coadjutor. The second request Pius VI. some years after granted, and appointed M. Leonard Neele, an ancient Jesuit, coadjutor of Mgr. Carroll, and bishop of Gortyna, *in partibus*. M. Neele was consecrated the 7th of Dec. 1800. At length, the division of the diocese being judged more and more necessary, Pius VI. by a brief of the 8th of April, 1808, erected Baltimore into a metropolis, and created four new bishopries, those of Philadelphia, New York, Boston, and Bardstown in Ky. Those of Charlestown, in South Carolina, Richmond in Virginia, and Cincinnati in Ohio, were established, the first two on July 11, 1820, and the third, June 19, 1811." "M. Neele succeeded Mgr. Carroll in the see of Baltimore, but survived him only a short time; he died in 1817. Foreseeing his approaching end, on account of his age and infirmity, he had requested of the Pope a coadjutor. Pius VII. had granted his desire, and by a brief of July 24th, 1817, had appointed M. Ambrose Marechal coadjutor of the Archbishop of Baltimore, with the title of Archbishop of Stauropolis."—"The Bishop of Richmond in Virginia having been transferred to Waterford in Ireland, the court of Rome did not think proper to give him a successor, and M. Marechal was appointed administrator of the diocese of Richmond. The health of this prelate was now growing feeble; In 1827 he was affected with dropsy in the chest, under which he sunk, Jan. 29, 1828. By a brief of the 8th of the same month, Leo XII. had given him a coadjutor, M. James Whitfield, with the title of Bishop of Apollonia; but the brief not arriving in America before the death of M. Marechal, M. Whitfield has at once been consecrated archbishop of Baltimore." A "colony" of priests was sent to Baltimore in 1791. "These gentlemen immediately founded there a seminary, to which they added a college, and in 1805 it received from the government the right to confer degrees. Pius VII., of happy memory, *granted* it, by a bull dated May 1, 1822, *the privilege of a university, with power to confer the degree of doctor in theology.*"

6. *How do they regard other denominations?*

The grand council at Baltimore close their "pastoral letter," "by exhorting the faithful to observe exactly the practices of religion, and to keep themselves from that spirit of indifference, which under the varnish of liberalism tends to confound truth with error, by representing all religions as equally good." The archbishop says,—"Already has a great schism occurred among the Methodists; they are divided into Orthodox and Radicals; the first retain the Bishops; the second have entirely shaken off the yoke of *these pretended Prelates.*" M. Reze, a pupil of the Propaganda at Rome, and confidant of the Bishop of Cincinnati, says, "We shall see the truth triumph; the temples of idols will be overthrown, and the seat of falsehood will be brought to silence."

7. *How great has been their success?*

In addition to what has been stated under other heads, and much for which we have not room, we find the following. It is a part of a letter from the archbishop, dated Jan. 28, 1830. "Among the subjects, on which the meeting of the North American Bishops has furnished the greatest light, is the Catholic population of these vast countries. From the calculations that have been made, it results, that the number of Catholics in the United States is more than 500,000, and daily increasing, either by emigrations or conversions. Great, however, as is this number, in itself considered, it is small as regards the whole population, which is almost ten millions, and divided into an infinity of sects. We have this firm hope in the Lord, that conversions on the true faith, which are already frequent, will become more and more numerous."

8. *How extensive are their desires?*

M. Reze, above quoted, says, "What a happiness, if, by our feeble labours and our vows, we shall so merit as to see the savages of this diocese civilized *and all the United States embraced in the same unity of that Catholic church, in which dwells truth, and temporal happiness!*"

We think that every reader of these extracts will inquire with some interest,

9. *What are the doctrines of the Papal church?*

The following extract from a work of undoubted authority will throw some light on that subject.

"Certain portions of real estate, which had belonged to ecclesiasties, had passed into the hands of Protestant princes. Pius VII., in 1805, complained of it to his nuncio residing at Vienna; and reminded him that, according to the laws of the Church, not only could not heretics possess ecclesiastical property, but they also could not possess *any property whatever, since the crime of heresy ought to be punished by the confiscation of goods.* He added that the subjects of a prince who is a heretic should be released from every duty to him, freed from all obligation and all homage. 'In truth,' said he, we have fallen upon times so calamitous, and so humiliating to the Spouse of Jesus Christ, that it is not possible for her to practise, nor *expedient to recall* so holy maxims; and she is forced to *interrupt the course of her just severities against the enemies of the faith.* But if she cannot exercise *her right* to depose the partisans of heresy from their principalities, and declare that they have forfeited all their goods; can she permit that, to enrich themselves, they should despoil her of her own proper dominions? What a subject of derision would she not present to these very heretics and unbelievers, who, while they insulted her grief, would say they had discovered the method of rendering her *tolerant?*'

"The same Pontiff, in his instructions to his agents in Poland, given in 1808, professes this doctrine, that *the laws of the Church do not recognize any civil privileges as belonging to persons not Catholic; that their marriages are not valid; that they can live only in concubinage; that their children, being bastards, are incapaciated to inherit;* that the Catholics themselves are not validly married, except they are united according to the rules prescribed by the Court of Rome; and that, when they are married according to these rules, their marriage is valid, *had they, in other respects, infringed all the laws of their country.*"

We hope it will be observed, that we have not been dealing in *guess-work*. We have only been copying from authentic documents,—from the letters of priests bishops, and archbishops, and the bulls of the Popes. Incredible as these things may seem, there they are, and there is no disputing them. Popery is among us.—The monarchs and monarchists of Europe supply its advocates with funds. They are anxious for its success. The Pope, who is a foreign, temporal prince, has his agents and his subjects among us, who have sworn allegiance to his government. He "says to one man, go, and he goeth, and to another come, and he cometh." He parcels out the land among them as he pleases. He grants to our colleges, if they please him, "the privileges of universities, with power to confer degrees." He determines for us, what marriages shall be counted valid, and what shall not; he allows none to be valid, but such as are solemnized under his authority.—What will he claim next?

Let it be remembered, that these men,—the Jesuits and other Popish priests and their followers,—are the determined enemies of our Missionary, Bible, and Tract Societies; the constant opposers of Sabbath schools;* the clamorous advocates of "Sabbath Mails;" and are first and loudest, unless the infidels may be considered their equals, in raising the cry about "church and state."

*The Romish priest at Kaskaskias, in Illinois, pretended a willingness to have children instructed in the bible, but justified his opposition to the school, by finding fault with the books which were circulated among the scholars.

From the Philadelphian.

LETTERS FROM REV. JONAS KING.

*To the Editor and a Member of his family.*

TENOS, 28th Aug. 1830.

Rev. and Dear Sir,—I send you enclosed two letters; one for Mrs, E. and the other for your daughter and son, and their young friends who assisted in making a collection for a school in Greece.

With regard to the state of this country, I can only say, that the people are wearied with remaining so long in suspense and doubt, with regard to their political affairs, and that there is much discontent, and murmurs are heard from different quarters. The spirits of many are depressed, and that ardent desire for books and schools, which was manifested a year ago, seems to be in some measure abated, and that from the political circumstances in which they are placed, and perhaps some other causes.

A new Manual for the schools of mutual instruction is now publishing, (a translation from French,) the first part of which has been sent out by the Government, I believe to all the teachers in Greece, and (as I am told) with an injunction to follow that in the strictest manner. This requires that in every school should be placed in front of the scholars, "the picture of our Saviour, of the transfiguration, or *of the Almighty.*" How shocking to us to speak of placing in the schools, or any where else, *a picture of the Almighty!******* The school which I have here is NOT one of Mutual Instruction, and so I have nothing to do with this subject at present. ***** A change of Government may produce a change with regard to schools. Affairs may be better, and they may be worse: and here I leave the subject. The Lord reigns and I believe he will in some way, cause a reform in this nation. Many things appear favorable; and some quite the reverse.—Every thing is liable to change, and especially in this country. One day the heavens are clear and beautiful; the next, overhung with clouds and darkness.

According to the new Manual of Mutual Instruction, the teacher is to have the old and new Testaments in his school library: and religious instruction is to be given to his scholars every Tuesday, Thursday, and Saturday, one hour each day. The schools are to be opened with prayer, both in the morning and in the afternoon. Scripture history and the gospel are to be taught, and some kind of catechism. In this I rejoice.

Hoping to receive a letter from you, and with the best regards, JONAS KING.

*From the Same.*

*Dear Madam*

The summer has dragged on rather heavily with me, and I have felt so much disinclination to make any effort, especially at writing, that I have scarcely written any letters, except such as seemed absolutely necessary. I have been twice attacked by a fever, and have felt it necessary to be a little cautious as to making exertions: so your letter which gave me so much joy, has remained till the present time unanswered. Your noble exertions procured a sum much larger than I could have expected, and will, I trust, enable me at least to lay the foundation of such a school as you desire. You have most fully redeemed the pledge which you gave me, when in Philadelphia, and given full proof of your sympathy for Greece, and of your interest in the cause in which I am engaged.

I had hoped that by this time I should have been at Athens, and have commenced the school anticipated. But the affairs of Greece are in such a state, that I shall be obliged to wait several months more.—I cannot express to you how much my patience is tried by this constant uncertainty, which hangs over this region where I dwell. One day my hopes are bright and fair, the next all is doubt and difficulty. The Turks remain still at Athens, and have lately barbarously burned down a large proportion of the beautiful grove of olives with which it was adorned. But I have no doubt that those things which this people suffer, and the suspense in which they are held, are ordered by infinite wisdom and goodness, in order to check their vanity, and humble their pride, and teach them many useful lessons, which it would be difficult for them to learn in full prosperity. I have little hope, however, that those who are advanced in life, will ever learn that which is necessary. They have lived so long in darkness, that the light is painful to their eyes, and they close them. It is principally from the rising generation, that I have hope, and only by the establishing of schools and the distribution of the Sacred Scriptures. It is only in the rising generation, that I have hope to find good faith, a love of truth, integrity and uprightness.

The school to which you have so liberally contributed if it can ever be established, will, I doubt not, produce a very extensive and salutary, and renovating influence on this people. May you live to see its happy effects, and rejoice in what your hands have done. Considerable time must of course elapse, before the school can be brought into operation, the minds of the pupils formed, and the happy effects of their influence in Society realized. I wish it to be a school of a superior order, and one, which shall do honor to its founders, and to the country, where it is to be established.

You would do me a great favor, if you would send me the plan of a building, such as you may think suitable for the accommodation of one hundred pupils, for the purpose of study and recitation.

These would necessarily be divided into 4 or 5 different classes, and I have thought, that it would be well for each class to have a separate apartment for the purpose of receiving instruction, so as not to interfere with each other, and to have one room sufficiently large to contain them all, so that they might assemble morning and evening to read the scriptures and unite in prayer. If the building were two stories high, the small rooms might be on the upper floor, and the large room on the lower. I should be glad if you would also send me the plan of a building for the accommodation of 200 pupils.

The school, which I have here, is kept in a private house, hired for the purpose, and consists of about sixty scholars. They are taught reading, writing, spelling, grammar, arithmetic, a catechism and the New Testament. In the morning and at evening a short prayer is said by one of the scholars, at the close of which all say amen, according to the Greek custom. I have met with some obstacles, not more however, than I had reason to expect, and none which, I trust, I shall not be able to surmount. I beg you will present my best regards to your honored mother, and Mrs. Lamb, and to all your family, and believe me to be with the most unfeigned gratitude, your very sincere friend, and obedient servant, JONAS KING.

A HARD CASE.—We have recently been informed of a *professing Christian*, of a fair character, and of considerable influence, who is also an officer in the church, and a vender of ardent spirits, whose religious paper has become exceedingly offensive to him on account of the *facts* it states, and the *arguments* it contains in favor of *temperance measures.* Another instance, of which we have just heard, is that of a *professor*, who is a vender of lottery tickets, whose religious paper annoys him severely by publishing the opinions which are beginning to prevail with the public, especially with the higher judicatories of the church, against the demoralizing influence of *lottery gambling.*

There seems to us to be no help, no way of relief for these brethren, as all our *orthodox papers* are out against intemperance and lotteries, unless it be to deprive themselves and families of these *troublesome* orthodox prints, by discontinuing them, and substituting in their stead a *universalist* publication, or something of the kind, which never meddles with these forbidden topics.—*Utica Christian Journal.*

The following from the Cherokee Phœnix contains much important matter in a very small compass. Let it be attentively perused by every one that feels an interest in the affairs of our Indians—and who does not? The character of our country and the existence of these remnants of the former owners of the country are at stake.

THE CHOCTAW TREATY.

In an other part of our paper we copy from the Port Gibson Correspondent, an article on the Choctaw treaty, which more than corroborates the information conveyed to us by two gentlemen residing in that nation, extracts of whose letters have already been published. When we first heard that a treaty was effected we had our suspicions—now we have not a particle of doubt left that this treaty has been brought about by means which honesty justice and humanity cannot sanction.—We sincerely believe the whole affair is a piece of corruption not even surpassed by the famous case of McIntosh. The Hon. Secretary of War seems to have carried into practical use his celebrated instruction to his agents, *to move upon the chiefs in the line of their prejudices* and *to offer them extensive reservations and other rewards.* We are astonished, utterly astonished, that a high officer of the general Government should descend from his elevated station, and effect in person a treaty with a few chiefs of a defenceless tribe of Indians *contrary to the expressed wishes of their people* and by *compulsory* means. Oh how has the honor, the magnanimity of the United States degenerated!

It will be recollected that Mr. Eaton has frequently expressed his opinion that it was the influence and power of the chiefs of the Southern Indians which deterred the common Indians from emigrating or treating and that it was owing to the same causes that these common Indians were so degraded and poverty stricken. But we see this same *republican* Secretary, who abhors every thing *aristocratical*—in the Indians, disregarding the voice of the people, and courting and buying, with extensive reservations the assent of the chiefs of the Choctaw Nation. Here is a demonstration of the kind *regard and benevolence* entertained towards the poor Indians. If he has heretofore been so solicitous that these *degraded* people should have their rights, and be relieved from the despotism of their chiefs, indeed so very regardful of their interest, that each Cherokee must in future receive this ratable share *of forty one cents* of the annuity, why did he not, when he had it in his power, make ample provision for the comfort of the poor Choctaws instead of giving to each of the great Chiefs FORTY RESERVATIONS, and an annuity of $250 per annum *for twenty years*; and this contrary to the will of the nation! Let the candid reader turn to the provisions of the treaty, and remember these were made when *four fifths* of the five thousand Choctaws on the treaty ground had rejected the propositions of the Commissioners, and most of them had returned home—let him then, if he can, lay his hand on his heart and say, *the Choctaw treaty is honorable, effected by honorable means, well becoming the moral rectitude of the United States.*

A question of solemn import here arises will the Senate of the United States ratify the treaty? We think not if the aggrieved Choctaws will protest against it, and make it evident to the Senators that it has been brought about by unjustifiable means. We cannot believe that *two thirds* of that august body will sanction any thing which will fix a stain upon the American character.

Mr. Eaton, in his letter to the editor of the Natchez Gazettee, says of the Choctaws, "They are solicitous to depart—many of them immediately." Now this must have been intended for effect merely, for why should a large majority of them refuse to remove? and when an arrangement was finally made with some of the chiefs and warriors, why were provisions made for so many reservations? It is too evident that the Choctaws do not desire to remove, and that if some of them have consented to remove, it has been by means of the *strong talk* he gave them, with extensive reservations and other rewards to their chiefs.—*Ib.*

We understand quite an unhappy circumstance occurred at Hightower the other day. Two Cherokees were arrested by a party of whitemen from one of the adjoining counties and taken towards Georgia, with some of their property. They were pursued by a party of Cherokees when either they were rescued or a compromise was made. The two prisoners returned to their homes. On the evening of the same day, before bed time, four white men, whether they were a part of the first company is not known, came into the premises of one of these Cherokees, and stole a horse out of a lot. The owner discovered them just as they rode off and pursued them with a gun. He overtook them and shot the foremost one of the two who were riding his horse.—The man died instantly.

We sincerely regret this circumstance has occurred, but it is only an individual case, and can have no effect on the nation. We would, however, here advise our countrymen to forbear every rash measure in defending their property from thieves and robbers, who are constantly annoying them. Let our horses and other property go, but let not human blood be shed. The perpetrator of the above deed would be amenable, according to the treaties, to the federal courts of the United States. But there are new lights now, and we presume Georgia claims exclusive jurisdiction over him.—*Ib.*

*Novel Incident.*—At the Park Street Church, Boston, on Sunday evening, when Rev. Dr. Beecher rose to commence his sermon on Political Atheism, he was interrupted by a person named Gooch, who is, as we understand, an Inspector of the Customs, rising from his seat and addressing the preacher: "Before your honor proceeds, I should like to ask one question." (A short pause ensued, during which there was agitation occasioned.) "I should like to know whether the discourse is to be extemporaneous or whether you intend to publish it. If it is to be extemporaneous, I am prepared to take notes of it; if it is to be published, I shall not give myself any trouble about it." The Rev. clergyman very properly declined replying, and having requested his audience to be seated, commenced his discourse, which he was permitted to conclude without farther interruption.—*Transcript.*

From the N. Y. Spectator.

The Georgia Journal contains the following brief notice of a late attempt of some whites of that state, to swindle the Indians under their care, which excludes the testimony of Indians in all cases where white men are parties:—

"There was a combination among certain unprincipled white men, lately to defraud a wealthy Indian. They forged his signature to a number of notes, and instituted an action on one of them, under the belief that our law on the subject of Indian Evidence would enable them to recover. They failed altogether. The jury would not sustain them."

The jury did their duty, and as Tom Thumb says, they did no more. Yet it is made a matter of mighty merit in them, by those hostile to the Indian cause, that they did not forswear themselves; and their conduct has been exalted as magnanimous.

*Remarkable.* While Dr. Silas Long and his family, of Shelburn, were returning from public worship on the 17th ultimo, the door of the carriage suddenly opened, and a boy about 3 years old fell between the wheels. The hind wheel passed over his body. He was taken up with his mouth and nose full of blood, and appeared to be expiring. Upon examining the body no bruise or mark could be discovered, and no bones broken. The child is now in a fair way to recover. The carriage is said to be very heavy, weighing about 8 or 900, and in which there were eight persons at the time of the accident.—*Berkshire American.*

*Lane Theological Seminary, Ohio.*—The Boston Transcript says—We understand that $60,000 have been offered to this Institution by three gentlemen, in sums of $20,000 each; $40,000 of which is given conditionally, the gift depending upon the acceptance of the offered Professorship by Rev. Dr. Beecher. The remaining $20,000 is an unconditional donation.

ROCHESTER:
Friday, December 10, 1830.

*An Erroneous Impression Corrected.*—Dr. Ely in the Philadelphian republishes our last article in relation to the revival in this place, and remarks, "We regard this revival as some approbation of the spirited exertions which have been made in that town against infidelity and the violation of the Sabbath. Rochester has been the head quarters of the Pioneer Stage establishment, and in that place as much bitter opposition against the doctrines and duties of Christianity has been evinced for two years past, as in any other place of our acquaintance." The Doctor then pays the Rochester Observer a handsome compliment for its exertions in keeping up a "warfare of truth against error," and speaks of the "Devil's servants" in this state, as having levelled all their impotent rage at the exertions made by the friends of the Sabbath measures in this village. He appears to suppose that this place has been the head quarters of opposition—And it is in this point that we wish to correct the editor of the Philadelphian. It is true that the citizens of this village have been divided in sentiment with regard to these measures. It is true that when the subject was first agitated here—when the first Sabbath resolutions were passed, and subsequently when the Pioneer line commenced its operations, a strong opposition was manifested. And as this village took the lead in adopting the measures for the better observance of the Sabbath, it was very natural that those in this place who were opposed should take the first steps in organizing an opposition. There was for a time much of low and vulgar abuse levelled against the promioent individuals who had embarked in the Pioneer, but for a year past its enemies have been comparatively silent, and their measures have been marked with much less of indecent personality. Indeed much less of rancorous hostility has had its origin here than in other places of much less note. And while we cannot but regret and condemn the hostility which has from time to time been evinced among us, we must say that we have reason rather to congratulate ourselves upon the obvious abatement in the rancour and low billingsgate which we at first had to encounter, and which is still kept up by a number of the little batteries of the adversary in the region about us.

As an evidence of the controlling influence of the friends of religion and good order, the fact that the opposition have not been able for any length of time to sustain their little publications which were got up by the enemies of religion as sewers, through which to disgorge their spleen and filth, is conclusive as to the amount and character of the opposition in Rochester. Indeed these little publications have been of such a character—have been so scurrilous and contemptible that no responsible editor or publisher of them has ever appeared. They have been so far beneath the notice of any respectable portion of the community, that even many who have for a short time patronized them, have done it privately, and no publication has so far degraded itself as to notice their slanderers, or repel their impotent malice.

From these facts Dr. Ely will be satisfied that he has fallen into a mistake in supposing that Rochester was the principal depot of the Devil's artillery. Whether he is not also mistaken in giving so much credit to this paper for its influence in combatting the adversary, and influencing public opinion, is not for us to decide, but if we have been successful in our efforts to keep "a continual warfare of truth against error," if we have been successful in our attempts to break a single wave of infidel calumny and detraction which was rolling in upon us—in vindicating the cause of the holy Sabbath, and exciting the people of God to gird on the christian armor, we would ascribe the praise and give the honor to Him, to whom alone it is due.

FAIR DEALING.

The Poughkeepsie Observer and Telegraph cautions the public to beware of those who are circulating petitions for the repeal of that section of the Post Office law requiring the opening of mails on the Sabbath, but what is very uncommon in an editor before whose imagination that monster "church and state" is made to flit whenever he sees an article favoring the views of the petitioners, instead of misrepresenting our views and garbling our arguments, the editor cites the Rochester Observer as one of the papers that ought to be looked to and gives two editorial articles from this paper on which he issues his caveat. One of these was headed "Faith and Works," and the other "Sabbath Mail Petition," published in the Observer of the 18th ult. Now when those who differ from us in opinion in regard to this important question will give our own language as the grounds for their assertions we are perfectly willing they should make their own comments and draw their own inferences—Their readers will form their opinions also and we are willing to abide the decision of intelligent men. We would observe too, that the editor has not descended to the scurrilious language which generally characterizes the remarks of those who advocate the running of the mails on the Sabbath. He closes with a pledge which we hope he will faithfully redeem. He says, "On our part we shall not fail of spreading all the intelligence on the subject within our reach."—We think if he does so that he will find a great share of his most intelligent subscribers will become converts to our sentiments on that subject, and we would suggest to him as one of the first steps towards "spreading information" to publish extracts from Dr. Beecher's Review of Johnson's first Report, and the Review of the second which we published in the Observer of the 26th ult. In return should the editor of the Telegraph be able to give any new arguments in favor of Sunday Mails, we will lay them before our readers, reserving to ourselves the right of examining them and making such comments as we may think proper—We return our thanks to the editor for his fairness and frankness, and would again express our earnest wish that he may "spread *all* the intelligence within his reach," on this subject, and should he succeed in showing that expediency or public convenience can set aside the fourth commandment perhaps he may be able to show that the abrog-

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Historic Newspapers Collection



...of the *sixth* or *seventh* may also be expedient in ...age of free inquiry. As they are all derived ...m the same authority and all have the same ...ction, we do not yet see why the advocating a ...ct observance of one should afford better evi... ...ence of a design of uniting church and state than ...dvocating the observance of the other.

GOING FOR THE WHOLE.

Messrs. P. Smith & Co. after hearing the Ad ...dress of Mr. Yale on the subject of Temperance, ...delivered at the Court House in this village on ...hursday last, becoming fully satisfied that there ...was no longer any plea which they could offer to ...satisfy their own consciences for continuing ...to vend ardent spirits, and having a few barrels of ...whiskey, gin, and other spirits on hand, emptied ...the whole into the street; thus, as far as was in ...their power, atoning for the injury they have here... ...before done by the sale of these articles. Every ...friend of temperance will approve of the decided ...stand they have taken, and will rejoice that one ...more is added to the large number of grocers in ...this village, who have from principle, abandoned ...the sale of spirituous liquors.

We would however, remark, that while we ap... ...prove of their determination effectually to prevent ...their liquor being used for the ordinary purposes ...to which it is applied, we cannot but believe that ...they might have as fully effected this object by con... ...verting it into VINEGAR, and that too with little ...sacrifice of property. But we are not disposed to ...contend about it, and cannot but view their de... ...cision and the promptness with which they have ...made the sacrifice as a severe reproof to those who, ...having become satisfied of the iniquitous tendency ...of the traffic, have quieted their consciences by ...selling off their stock on hand to those who had no ...scruples of conscience on the subject, thus keeping ...it in market. The only difference in the result is, ...that it has changed hands once more than it other... ...wise would have done, in consequence of his qualms ...of conscience, before it finally goes down the throat ...of the drunkard. The Mess. Smiths have not thus ...attempted to deceive themselves, or throw dust in ...the eyes of the public. Their liquor will make no ...more drunkards—The earth has swallowed it up!

In the Observer of week before last, we published a communication signed "More anon," and dated at *Canandaigua*, in which the writer speaks of "a revival of religion *here*," conveying the idea that a revival existed in Canandaigua. We are desired to correct this statement. The cause of the mistake we suspect to be, that the writer is an inhabitant of Rochester, & wrote the article at Canand'a, and when speaking of the revival imagined himself *here*.

ACCOUNTS OF REVIVALS.

There seems to be such a diversity of opinion with respect to the propriety and expediency of noticing in a public paper, the fact of the existence of a revival while it still continues, or at an early stage of its existence, that we have concluded to say to clergymen and others who are engaged in promoting revivals, that we shall not for the future give any notice on the subject, whatever our own private knowledge of the circumstances may be until we are requested to do so by some responsible person who is a resident of the place where the revival is enjoyed.

We take this course, as much regret has been expressed at a notice of the kind which we gave three or four weeks since, and from another village where we know that there is a very interesting state of religious feeling, and where some twenty or thirty conversions have taken place, we have been requested particularly *not* to mention it. We hope that our course will be approved—that our not noticing the existence of revivals will not be attributed to our negligence—and further we hope that at a proper time, such accounts will be furnished us by those who enjoy the blessings of an out pouring of the Spirit of God. Some public acknowledgement in such a case appears manifestly proper. They afford encouragement to the people of God and are calculated to excite them to a more faithful discharge of duty.

*Mourning Apparel.*—The editor of the Southern Religious Telegraph, is one of the few who advocate the continuance of the old *fashion* of wearing mourning apparel, that is, of wearing black at the loss of friends. He assigns a number of reasons in favor of it, and attempts to answer some of the objections usually brought against the practice, and among others he answers the objection to the expense in the following paragraph, in which he also pleads for it on account of the antiquity of the custom.

"Reason 6.—It is a custom sanctioned by the sacred Scriptures."

"The Hebrews, on the death of relatives, used all possible external demonstrations of grief. During the time of mourning, they rent their clothes. Christ did not complain of them for wasting their property by this expression of their sorrow. It was Judas Iscariot who complained of the extravagance of the pious Mary when she poured the ointment upon our Saviour."

On this the editor of the Evangelist remarks:

For this last sentence, we suppose this editor ought to have given credit to some of the fraternity in our more immediate vicinity. However, it has just about as forcible an application in this, as in a former case. Mary, as we had supposed until of late, anointed Christ with a costly ointment, not because fashion required it, but out of pure and strong attachment to Christ himself. We can with a considerable degree of convenience submit to any custom, however expensive, which is practied out of pure regard to Christ. A usage which is founded on a special regard for religion, assumes quite a different aspect from that which grows out of its "agreeableness to our nature," and which cherishes the natural pride of the heart.

We rejoice to be able to say from personal observation, that the deep-rooted attachments to this custom are rapidly giving way. Many are refusing to comply with its mandates. People begin to learn that they can pay about as much respect for the dead, and testify as sincere sorrow by wearing one color as another—that if the antiquity the custom is a plea in its favor, that of having *hired mourners*, and of rending the clothes and tearing the hair, is still more ancient, and therefore has higher claims to respect. They are inclined to exercise their own reason and to test the propriety of the practice by its own merits. This perhaps is the best way when we cannot find a "Thus saith the Lord"

For the Rochester Observer.

Mr. Editor: I am a school teacher, and a professed friend of Temperance. Knowing that several of the patrons of your valuable paper are also school teachers, and friends of the same cause, I beg leave through your columns to inform them of some new discoveries I have lately made in my profession which in my mind have a direct bearing on the cause of Temperance.

And 1st, I have discovered that *School Teachers* may in their profession do a great deal of good in this cause, by disseminating information among their pupils, by means of popular Tracts, Magazines, and Essays. About a week ago I introduced into my school for a Reading Book, Dr. Beecher's Sermons on Intemperance.—My own library furnished three of these books, which together with one more brot by a little girl, accommodates a class of 8 scholars: and I do assure you they are highly delighted with the eloquent strains of the Doctor, and appear also to understand the force of his arguments. And, again, I have discovered, that *Almanacs*, if of the right kind, may very profitably occupy a place among the reading books of a school. A few days since, for eighteen pence I purchased half a dozen E. Peck & Co.'s Almanacs, which contain much valuable instruction on the subject of temperance; and these will accommodate a class of 12. And, again, I have discovered that the Rochester Observer, as it furnishes us weekly with new and interesting matter on *this* and *other* subjects, may with profit be read in a school. I mention this paper because in the district where I teach a sufficient number is taken to accommodate quite a class. And, lastly, I have discovered that all this good can be done without occupying any more time than is usually occupied in reading—while at the same time scholars are more interested—and consequently make faster improvement in reading than they otherwise would do.

C.

We thank C. for the above. We think that his discoveries are valuable, and we sincerely believe that School Teachers might do a great deal of good in promoting temperance, by following the course mentioned by our correspondent.

For the Rochester Observer.

*From the African Settlement, Wilberforce, U. C. Nov.* 21, 1830.

This day we assemble ourselves together, in the name of the living God, in order to pray for the prosperity of our settlement; and also to tender our sincere thanks to the philanthropists and clergy of the State of New York, and elsewhere, for the aid rendered us by their contributions on the 4th of July last. Many Christians contributed to Mr. Lewis, our agent, with the injunction that we should have regard to Temperance, and remember the Sabbath Day to keep it holy. And we believing you to be moved in our behalf from a spirit of true philanthropy, assure you that we intend to comply with your wishes. We also give you our thanks from our hearts, for your Christian liberality.

We are with respect,

LYMAN WHYAT, Ch'n,
F. W. SMITH, Sec'y.

It was the desire of many philanthropists that we should observe order: we therefore commenced by forming a Board of Directors, for regulating the business of the Settlement, consisting of the following persons, viz: Lyman Whyat, F. W. Smith, Abraham Dangerfield, Henry Shaw, Lewis Armstrong, Peter Johnson.

Israel Lewis was re-appointed General Agent. F. W. SMITH, Sec'y.

For the Rochester Observer.

THE TEMPLE IN THE VALLEY.

The storm had ceased; the last peal of thunder had died away; the setting sun just appeared for a moment, as if to bid the world adieu, and all nature in her loveliness, was smiling through her tears, as I ascended a hill which overlooks the valley of ———, in the county of ———, N. Y. This is one of the most beautiful vales in all our country. A gentle stream, meanders through the whole length of the valley, on either side of which, are many highly cultivated fields, extending from the banks of the stream, to the high hills which bound the prospect on the east and west. These hills, crowned with woods to their very summits, appear as if solitude and silence had selected them for their favorite retreats. At the time of which I am speaking, a dense mist was resting upon the valley, entirely shutting out from my view, the rich and beautiful country, which might otherwise have been seen toward the north; so that I seemed to be excluded from the world, and cut off from intercourse with my fellow-creatures. But I *knew* there was a lovely scene beyond the mist. I *knew*, that there were the abodes of men, cultivated fields, the hum of voices and the treading of busy feet. And I *knew* that *there* was a house of God, and a place where his people meet to keep holy day. And such, I reflected, is this world, and the next. We stand on an eminence, and look upon the vale of years; we trace all the meanderings of the stream of life, till it enters a deep mist, and is lost to our view. But FAITH *knows* what is beyond. She *knows*, that beyond the mist, are the fields, and the trees of paradise,—the river of life,—the dwellings of the righteous, and a house not made with hands. She *hears* the songs of the just made perfect, and participates in the triumphs of those who have conquered and more than conquered through Him who hath loved them. She *hopes*, that

"Soon the mediate clouds shall be dispell'd,
"The Sun be face to face beheld;"

and that a full fruition of joy, an eternal weight of glory, shall be given.

But while I was indulging in these agreeable reflections, my reverie was broken by the sound of voices, which seemed to issue from some place immediately beneath me. Soon the wind dissipated the mist a little, and I discovered an ancient edifice, which, from certain indications, I concluded must be a temple, dedicated to the Deity, who presided over the valley. On the side of the building next to me, were huge folding doors, into which was pressing a crowd of people, some aged, some in middle life, and some in youth. Curious to know what might be within, which excited them to press forward so eagerly, I mingled in the crowd and was permitted to enter. As soon as I entered the door, I was met by an elderly man, of a pleasant countenance, who conducted me into what I afterward found was the banqueting room. In one corner of this room was a recess, "fenced off and walled;" within which, stood a man, who seemed to be fully employed in presenting to one and another, decanters filled with a sparkling fluid, and receiving small pieces of silver in return. I noticed that most of those who approached this recess trembled very much, but after having bowed themselves at the grate, & received a portion of the fluid, their trembling ceased, their tongues were loosed, and they immediately commenced eloquent and *spirited* harangues. Their whole force of argument seemed to be directed against certain associations, which appeared to be common in the land, and called Bible, Missionary, Tract and Education Societies. These, they averred, were dangerous and useless combinations, and insufferable in a republican country. But there was one society, which, above all others they could not bear; nay, it was absolutely intolerable. This was called a Temperance Society. The very *mention* of this, filled the whole house with uproar, every heart with madness, and every mouth with cursing. At length, growing *weary*, they all rose, and bowing again at the grate, received another potation, and departed, *swearing* that they did not belong to a *cold water society*. I then, much wondering at what I had seen, approached a person of a grave and severe countenance, who like myself had been a silent spectator. What deity, said I, is worshipped in this temple? "This, replied he, is the temple of Bacchus; those just departed are his votaries, and he presides over the vale. At either end of the valley he has a shrine, and both are placed side by side of the 'temple built for God.' Morning, noon, and night, his votaries come here to worship, and often spend whole days in his service. This temple was erected many years ago, by one who professed to be the disciple of JESUS CHRIST, and till his death, he officiated as Priest of Bacchus. And his works do follow him. Several of his children are now the worshippers of the god, and daily attend at this place. Long has there been a contest between the God of Heaven and this Moloch, and a Priest of the former has just fled from the valley in despair. Vice, poverty and guilt reign among the inhabitants of the vale; and this, which might be called, "The happy valley," is now the *valley of drunkenness*, and of the shadow of death." I now departed, and casting my eyes once more at the temple, I saw what I had not before noticed, an inscription over the door—"THE GATE OF DEATH, AND THE WAY TO HELL." T.

29th Nov. 1830.

*Mutiny and Murder.*—The brig Vinyard of Boston sailed from New Orleans on the 9th Nov. for Philadelphia, having on board $50,000 in specie for Stephen Girard. On the 23d November, a part of the crew rose upon and murdered the Captain; and having perpetrated this act compelled two of the crew not engaged in the atrocious deed by threats and menaces to receive part of the spoil and swear to secrecy. This done they sailed the brig towards Long Island till within sight of the Floating light when they took to the boats after scuttling and setting fire to the brig, and those in the long boat landed near Flatbush, having only $5000 on board, the rest which was put in that boat having been flung out to prevent it from sinking. The jolly boat it is supposed capsized before she reached shore. Some of the mutineers have been arrested and lodged in Flatbush jail, three of whom will probably yet be executed.

*Roch. Daily Adv.*

*Duel.*—Extract of a letter dated New-Orleans, Nov. 3. "B. Marigny's eldest son Gustavus was killed in a duel 10 days ago by young Lanusse. They fought ten minutes with the small sword, then resorted to pistols, exchanged shots without effect, and again renewed the small sword. After a few thrusts they were both wounded. Lanusse dangerously and Marigny mortally. He died a few moments after receiving the wound."

And this the world calls honor. "Shame where is thy blush!" We talk of the days of Gothic barbarism and ignorance, as something long gone by; and eulogise the civilization, the improvement, the refinement of the nineteenth century, and dwell proudly upon the praise of our Missionary Societies, our Bible Societies, and boast of the "march of mind," and yet we *fight duels*; fall upon each other and with all the ferocity of the half famished and starving tigers of the desert, contend until life pays the forfeit of the feud, and the sacrifice of blood satiates, and appeases the offended Moloch, *Honor*! Vain man! Go and sum up the probable number of days allotted thee on earth, examine the catalogue of duties which thou art bound to fulfil to God and man, and then see whether thou hast *time* to squander in idle brawls or *life* to waste in barbarous duels.

*Ib.*

TEMPERANCE. At a meeting of the inhabitants of the village of Rochester, at the Court House, on the 2d day of December inst. John D. Henry was called to the chair, and Wm. S. Bishop appointed Secretary:

Vincent Mathews, Esq. then opened the meeting by stating the objects for which it had been called; after which Mr. Charles Yale, the general agent of the County Temperance Society, addressed the meeting in a manner, style, and substance, worthy of the cause and occasion; proving himself well qualified for the discharge of the responsibilities which he has assumed. Mr. Goodell, editor of the Genius of Temperance, N. Y. was present, and favoured the meeting with some very appropriate and able remarks on the subject of intemperance, and the means of suppressing the evil.

There having formerly been a temperance society formed in this village; but which through the negligence of its members had been suffered to fall into decay, it was on motion of Ashley Samson, Esq.

*Resolved*, That the "Rochester Temperance Society" be *revived*, and be continued as Auxiliary to the Monroe County Society. It was also

*Resolved*, That Mr. Yale be requested to furnish a copy of his address for publication.

The meeting then proceeded to make choice of officers for the ensuing year, when the following persons were duly elected—viz.

Samuel Works, President.
Jonathan Child, Vice-President.
Hestor Stevens, Secretary.

DIRECTORS.

| | |
|---|---|
| Jacob Graves, | Willis Kempshall, |
| Ashbell W. Riley, | William Rathbon, |
| E. S. Lee, | Worthington Wright, |
| Daniel Loomis, | Oren Sage. |

COMMITTEES.

1st Ward—D. P. Parker, E. R. Everest.
2d Ward—Raphael Beach, E. S. Marsh.
3d Ward—Wm. S. Bishop, Martin Willson.
4th Ward—M. F. Johnson, J. B. Bloss.
5th Ward—J. D. Commins, D. Bush.

The meeting then adjourned until Monday the 20th inst. at 3 o'clock, P. M. at the Court House.

*Lieutenant Sands.*—Some of the journalists inform us, in vindication of the murderous conduct of this gentleman, in killing the Surgeon of the sloop of war Vandalia, that he was *pushed* into the duel by *public sentiment*. This same *pushing* machine we know is strangely out of order, but how it should be able to push a man of common sense into another's *blood*, is what we cannot comprehend. We hope some Hudibras or Cervantes will come along and tinker this *pushing* machine into a more correct motion. The Surgeon is the second man that Mr. Sands has killed in a duel: how many more public opinion may *push* him to kill, we dont know; perhaps it will push him to kill *himself*, and we apprehend that neither honor, courage, or morality, would suffer much in such an event.—*Amer. Spec.*

HYPOCRISY UNMASKED.

The Rev. John Leland, recently preacher of the Baptist denomination, the same who wrote a celebrated letter to Col. Johnson, in favor of running mails on the Sabbath, has renounced the Christian faith, and the sacrament of the Lord's Supper, and been excommunicated from the church.—*Middletown (Conn.) Gaz.*

It will be recollected by our readers that the infidel newspapers, last year, published the letters of the aforesaid Leland with unqualified approbation and loud triumphs. Here, said they, is a clergyman, a valuable clergyman who has come out against the petitions. Thus many in the "church and state" were imposed upon. Some indeed knew at the time the worthlessness of this person's character, and foresaw what has since taken place. And now all may see that he—be he minister or layman—who despises the Christian Sabbath, vilifies its friends and praises its enemies, is on the road to infidelity and ruin. Such a man is equally destitute of love to Christ, and love to his country. In view of the above apostacy, let those in the church (if any there still are) who take sides with the enemies of the Sabbath in their desecration of that holy day by government or individuals, pause and reflect on the grounds of their opposition, on the road they are travelling, and the company they keep. Not one of them will grow in grace, or increase in usefulness, but many will lose their character, their Christian hope, and be led to be in theory as well as in practice the enemies of Christ.—*N. Y. Evan.*

*Steam Boat Accident.*—The elegant steam boat Charles Carroll, which runs between Frenchtown and Baltimore, took fire on Thursday last while on her trip to Baltimore. The accident is thus described in the American.

"The Carroll had just cleared the western passage of Pool's Island at 5 o'clock on the afternoon of Thursday, on her way to this city, when an alarm was given that she was on fire. When first discovered the flames were seen issuing from the space between the top of one of the boilers and the roof immediately over it. The dismay and consternation which this circumstance created among the passengers are said to have been truly appalling, and at their urgent solicitations, (the wind at the time blowing a gale) the boat was run ashore at the nearest point, on the western or Harford side of the bay. In the mean time the efforts of the crew were directed to the extinguishment of the flames, and being heartily seconded by the passengers, the fire was soon subdued.

The Chronicle adds:

The engineer and two other persons left the Carroll in a boat before the fire was extinguished, and refused to take two ladies, who earnestly desired to be set on shore. About 11 o'clock the passengers were taken off by the steam boat Constitution, the captain of which treated them with the greatest politeness and attention.

We learn that Captain Chayton was not on board, being confined by sickness to his house.

*Conflagration Prevented.*—About 2 o'clock Friday morning two watchmen discovered a fire in the tower of the new meeting house, recently erected (but yet unfinished) by Dr. Beecher's Society in Bowdoin st. It was occasioned by the slacking of several casks of lime, which had been left exposed to the rain, and were half covered with water. The light of the fire was seen at some distance. It was extinguished by the watchmen, without making any alarm.—*Boston Paper.*

*Singular Fact.*—There are now residing on Crane Island, in the St. Lawrence, two families in the same house; of which the father of one is brother to the mother of the other. Each family has 5 children—in one all are sons, and *deaf and dumb*; in the other all are daughters, and *all deaf and dumb*; making ten persons in one house, all deaf and dumb; all cousins and all the persons who are thus related.

INTEMPERANCE AND MURDER.—The Norfolk Herald of the 24th ult. gives the particulars of a murder recently committed in the neighborhood of Mayock, Curituck county, N. C., without communicating the names of the parties. The murderer, who is said to be from N. Jersey, of a respectable family, but grossly addicted to intemperance, rode home with a neighbor of his whose servant, a free but indented negro boy, came out to take the horses as they reached the house, and taking that of his master first, the other individual flew into a great rage, insisting that the boy should have taken his horse first: and, finally, seized a paling and attacked the boy with it, who picked up a shovel and warded off the blows, until ordered by his master to get out of the way of his infuriated assailant, and he then ran off. Thus disappointed in wreaking his wanton vengeance on the inoffensive negro, he ran into the house to get a gun, swearing he would shoot him; but the owner of the house had prudently hid it. Determined, however, not to be baffled in his fiendlike intention, he mounted his horse, *rode three miles* to the house of an acquaintance, from whom he borrowed a gun, and returning in the evening, deliberately went into the kitchen where the boy was, and shot him dead on the spot! He then remounted his horse and absconded.

## Summary.

A fever of a highly malignant type has prevailed in Hawkins County, (Ten.) and swept away in its fatal progress a large number of useful citizens. The sickness was confined to the space of a mile on each side of the river, in which 400 persons have been sick.

The Pittsburg Statesman mentions that Mr. Wright, who was in the habit of entering the cage of the lion and lioness, was lately killed by the latter, during an exhibition at Cincinnati.

It appears by a statement in Silliman's Journal, that one thousand and five hundred persons have been destroyed in this country, by explosions from steamboat boilers.

It is stated in the Boston Gazette, that as the Rev. Dr. Griffin, President of Williams College, was returning from Troy, N. Y. with his family on Wednesday evening, the 3d ult. the carriage in which they were seated was unfortunately overturned, and the collar bone of Mrs. G. broken. The accident happened in Pownal, Vt.

Dr. Louis Marshall, (a brother of the Chief Justice,) has accepted the Presidency of Washington College, at Lexington, Va. and will enter immediately on the duties of his office.

*Salem Murder.*—The last of these trials took place on Friday last, when George Crowninshield was a second time brought to the bar, the charge against him being *misprison of felony*. The verdict of *not guilty* was rendered in his favor.

*Census of Ontario County.*—The complete returns from this county have been published. In 1825, the total was 37,422. The gain in five years has been 2,748, which is something less than seven per cent.

Rev. Ansel R. Clark, has been appointed a permanent agent by the American Education Society, to be employed within the bounds of the Western Reserve, and Michigan.—*Hudson (Ohio) Obs. & Tel.*

Harmon Kingsbury, Esq. of Cleaveland, has been appointed general agent of the Sabbath Union, and will soon go east to enter upon the duties of that important agency.—*Idem.*

*Letters received since our last.*—H. R. Bender; A Blanchard; E. Convis, W. Hubbell; S. T. Fairbank; D. P. Lake; J. Smedley; J. B. Van Duncan P. M.; S. Haight P. M.; L. G. Merrill P. M.; Wm. Cooper; I. Earll P. M.; A. Pierce; S. Hayden P. M.; E. F. Nye P. M.; D. A. Miller P. M.; A. Balcom.

DIED,

On the fifth inst. of a lingering consumption, Mrs. Chloe Peck, wife of Mr. Everard Peck, book seller of this village, and daughter of Mr. Samuel Porter of Berlin Conn., aged thirty six years. In this brief notice our object is not to eulogize the dead, but to benefit the living, by recording an instance of divine grace, in forming the character of an individual. The deceased was a disciple of Jesus Christ. We do but echo the unanimous sentiment of those who knew her, when we say that seldom does the death of a female, occasion a more perceptible chasm in the circle of her acquaintances. In the various relations of neighbor, wife, and mother, she was kind, affectionate, devoted, and exemplary. She was a sincere, humble, active, and prayerful christian. Her kindness and generosity to the poor will long be remembered by very many. Modest and unostentatious in her manners, those who knew her best loved her most. It was in her last sickness, that the triumphs of faith appeared most conspicuous. For several months before her death being sensible that she could not recover, she was enabled to resign her temporal interests, her friends, her husband and children, into the hands of her merciful Father, and implicitly to confide in his promises. Her chief desire and prayer were, that she might be entirely submissive to his will, and glorify him in her death. This it pleased him to grant. In the immediate view of death, she was peaceful and happy. In her last moments she was attended by her pastor, Rev. Mr. Penney. When he entered the room, she said to him "I think I am dying, but I am not dismayed." She pointed him to the state of her pulse as evidence that she was not mistaken. On being asked if she had peace, she replied with emphasis, "Great peace," and calmly fell asleep. Her christian friends present considered it a profitable scene. The predominant feeling since expressed was that of gratitude that her conflict was over, and her sufferings ended, and that the circumstances of her sickness and death, had been marked with so much mercy.

"The chamber, where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

Ye who scoff at the religion of the Bible, as a delusion, do not even you sometimes feel constrained to covet a Christian's death, and say, "Let me die the death of the righteous, and let my last end be like his"?—*Communicated.*

In Penfield on the 3d inst. George Hosmer, only son of Dr. H. Graham, aged 6 months.

In Brockport, on the 17th ult. Mr. Ira Brockway aged 22, son of Hiel Brockway Esq.

MARRIED,

At West Mendon, on the 2d inst. by Rev. Mr. Sill, Mr. Milbury Van Valkenburg of Portage, Allegany county, to Miss Mary D. Brookens, of the former place. On the 2d inst. by the Rev. Dr. Comstock, Mr. Wm. Brewer, to Miss Ann Allen, all of Rochester. In Brockport, 23d ult. by Rev. J. Myers, Mr. Aaron B. Hull, merchant of Shelby, to Miss Electa Love, of Brockport.

FANCY WEAVING.

MORRIS F. WHITNEY, (lately from Orange County, N. Y., has taken a Shop in Mr. Curtiss' Factory, at the east end of the Bridge, Main Street, where he will weave Carpet Coverlets, Floor Carpeting, Float Coverlets, Table Linen, &c. &c., all of the newest fashions and of the first rate workmanship, and as cheap as any man will do work of the same style. Call and see.

Rochester, Dec. 7th, 1830. 50 tf

Cabinet Ware-House.

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

FREDERICK STARR.

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

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

By virtue of a decretal order made in this cause on the 22d day of November last, before the Vice Chancellor of the 8th Circuit, I shall sell at public auction at the Court House in the village of Rochester on the 22d day of January next, at 10 o'clock in the forenoon, all that certain piece or parcel of land lying in the town of Brighton and county of Monroe and State of New-York, known as a part of lot Number eleven, in Section I. bounded on the north by lots Number one, and ten in the said section, east by the Methodist meeting house lot, south by the south line of the said Methodist meeting house lot, running so far west on said line as to include two feet of ground beyond the west end of the dwelling house standing in the rear of the said Methodist meeting house, thence north to the lots number one and ten, in the said section I. including the two story wooden dwelling house standing thereon, reference had to Johnson and Seymour's map of the same lots on file in the office of the Clerk of the county of Monroe aforesaid, together with a right of way over the land between the back-house on the said lot, and William F. Cayler's land, and owning the same width from Canal street to the above described land.

Dated December 4th, 1830. ASHLEY SAMSON, Master in Chancery.

6w 50

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*Among which are the following:*

INTRODUCTORY BOOKS.—The Child's Manual, Child's Instructer, Scholar's Manual, Primary Class Book, Worcester's Second Book, Easy Lessons, Sequel to Easy Lessons, Lamb's Primer, Symbolical Primer 1st and 2d part, Franklin Primer, Worcester's do.

*Spelling-Books.*—Webster's Elementary, Murray's, Mavor's, Sears's, Cobb's, Marshall's, and Hazen's Speller and Definer.

*Reading Books.*—National Reader, English Reader, Introduction to do, American Reader, American Preceptor, American First Class Book, Scott's Lessons, Sequel to Easy Lessons, Lamb's Primer, Symbolical Primer 1st and 2d part, Franklin Primer, Worcester's do.

*Arithmeticks.*—North American, Colburn's First Lessons, do. Sequel, Emerson's, Pike's, Filer's, Youth's, Daboll's, Smith's, Adams', Lovell's.

*Grammars.*—Murray's, do. abridged, do. Exercises, do. Key, Smith's, Greenleaf's, Ingersoll's, Fisk's.

*Geographies.*—Olney's new improved edition and Atlas, Woodbridge's, Morse's, Worcester's large, do. small, Parley's do, Cuming's, do. abridged.

*Dictionaries.*—Walker's, Webster's improved, Turner's, New-York Expositor.

*Copy-Plates.*—Bascom's Penmanship in 4 parts, a much improved system, Noyes', Huntington's, Skinner's, Foster's Carstairian do.

*Miscellaneous.*—Comstock's Natual Philosophy, Conversations on do, Blair's do, Conversations on Chemistry, Eaton's Botany, Lincoln's do, Wilbur's Astronomy, Wilkins' do, Blair's Rhetorick, Whelpley's Compend, Tytler's History, Barber's Elocutionist, do, Grammar of Elocution, Porter's Analysis, Paley's Philosophy, Stewart's do, Brown's do, Upham's do.

*Classical Books.*—Ainsworth's Latin Dictionary, Lempriere's Classical Dictionary, Gould's Latin Grammar, Adams' do, by Fisk, do. do. by Russell, Jacob's Latin Reader 1st and 2d part, Liber Primus, Historiæ Sacræ, Vira Roma, Latin Tutor, Cooper's Virgil, Gould's do, do. Horace, Cicero's Orations, Sallust Opera, Folsom's Livy, Titti's do, Pickering's Lexicon, Grove's do, Goodrich's Greek Grammar, Butman's do, Greek Testament, Græca Minora, Græca Majora, Jacob's Greek Reader, Wanostrocht French Grammar, Levizac's do, French Phrases, Boyer's Dictionary, Nugent's do, Coulomb's Introduction to French Telemaque, Gibson's Surveying, Flint's do, Davie's do, Day's Mathematicks complete, Day's Algebra, Colburn's do. Playfair's Euclid, Crabb's Synonymes, Enfield's Philosophy.

*Stationary.*—Blank Books and Writing Paper of all kinds. A complete assortment of fine Stationary.

Merchants, School Committees, Teachers, and others, are respectfully invited to call, where they will be furnished on the most reasonable terms, at the lowest prices.

All orders punctually attended to.

*Rochester, Nov. 23, 1830.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection



JESUS IN THE SHIP.

Mr. Editor.—On Tuesday, August 30th, I was privileged to attend a Bethel meeting on board a ship lying at the wharf at Burling slip, foot of John street, East River, and with your permission, will communicate, through the Magazine, some of the particulars attending said meeting, calculated to encourage the laborers in this vineyard of the Lord, and to cheer the hearts of pious sailors and their friends generally.

Beneath an awning made of the sails covering the quarter deck there were some hundreds of the seamen and their friends assembled and the meeting being opened with singing and prayer by a member of the Bethel Union, a portion of God's holy word was read, when an invitation was given for our seafaring brethren, to engage in prayer, exhortation, or the relation of their Christian experience. A number of them improved the opportunity, among whom was a sailor, who modestly and feelingly made something like the following narration.

Some time since he was awakened to the importance and necessity of religion under the preaching of the gospel at the mariner's church in this city, and being about to ship a few months since for another voyage, he made diligent inquiry for a pious captain; having experienced religion himself, he was anxious to go to sea under circumstances favorable to his growth in grace. He was directed to Capt. Brewer, of the brig Louisa, about to sail for Amsterdam. He immediately shipped on board this brig, and soon after sailed from this port, the crew being twelve in number, all told.

He found Captain Brewer and one of the crew beside himself were Christian professors, and the first Sabbath after leaving the port, the crew were assembled in the cabin for prayers. The captain informed the men that no profane language, drinking spiritous liquors, or other immorality, would be permitted on the voyage; and after a suitable exhortation, reading the scriptures and prayer, these three Christian friends covenanted to employ every evening, when wind and weather would permit, in similar exercises; and pray the Lord for a revival of religion on board the vessel. This agreement was rigidly adhered to on the outward bound passage, while in Amsterdam, and on the return passage, and the effects of their zeal and love were very soon seen and felt by the rest of the crew. They at first began to feel interested in the religious exercises one after another, and in a short time a number were convinced of sin, and of their need of Divine mercy, and sought the prayers and instructions of these their only spiritual advisers. Soon one of them obtained comfort by believing on Christ to the saving of his soul, and he became another laborer in the work of prayer and exhortation. The gracious refreshing from the presence of the Lord continued thro'out the whole voyage, and before they returned to port, nine out of the twelve on board were rejoicing in the knowledge of the forgiveness of sins. This testimony was then confirmed by two of the subjects of the revival who were present at the meeting.

On the following Thursday evening, at the prayer meeting in the mariner's church, Captain Brewer and his crew attended.—After the Captain had related his experience, and especially the "heavenly voyage" which he had just made, one after another of the men bore testimony to the consolations of religion. One of them is a German, who can scarcely speak our language, and another a colored man, the cook, both of whom are happy in the enjoyment of the peace of God.

On Friday evening, at a similar meeting several of them spoke and prayed, and at the Bethel meeting on Tuesday last, September 7th, the Captain and his mate both related additional particulars of this extraordinary revival, in which they found "Jesus in the ship."

Some of the statements made are worthy of being related. Their meetings were not only continued on the Sabbath, but every night they were away from home, and generally lasted two or three hours, all the crew being in the cabin save the man at the helm, at which duty they relieved each other by turns. Every hand on board engaged in prayer night and morning, and often in the night watch the Captain would hear the men forward, pouring out their souls to God in behalf of their seafaring brethren, and praying for the success of the gospel. By day and night, below and aloft, each was engaged in singing the songs of Zion, and one of the men, who had been seeking rest and finding none for many days, found the Lord present and precious to the saving of his soul, while praying on the main top gallant yard, and soon came down upon deck to unite with his shipmates in singing their favorite hymn,

O, how happy are they
Who their Savior obey
And have laid up their treasures above."

Said the Captain, "I never sailed such a voyage; not an oath was heard during the whole outward bound or homeward passage; no kind of indecent language, no drinking or quarrelling, but all was peace, harmony, and contentment. The men all did their duty without murmuring: we loved one another, prayed with and for one another, and it was a heaven on the water; I assure you a floating heaven." Said the mate, "Three months ago I was a careless and hardened sinner, when I went on board the Louisa. God was not in all my tho'ts, but I praise God I had a praying captain, and two other pious men on board; and when I saw their sincerity and heard them praying for me, it broke my heart, and I began to cry to the Lord for mercy; and I bless the Lord he heard my prayer, and I never knew what it was to be happy before. During the late gale we suffered severely, and expected every moment to be dismasted, but we prayed still and sung praises to our God. I never was happier in my life. When we arrived, we cleaned the vessel and cleared the decks, and had every thing in order, so that the owners of the brig were struck with the appearance of the vessel and crew. We had all our clothes on, and walked up from the wharf lovingly together. How different this from what other sailors do on their arrival, and from what we used to do! And if all masters of vessels were to do as our captain did, their sailors might be as decent and respectable as the merchants in your city. Only let masters and officers of vessels be pious men, and pray in faith for a revival of religion on board throughout the voyage, and sailors would be converted to God.

I wish I could accurately relate all they said; that I could communicate the humble loving spirit in which they all spoke and prayed. I visited them on board their vessel, and I saw five of the crew together at the house of Rev. Mr. Chase, to whom they were relating the wonderful works of God, and while they sung one of the sweet songs of Zion, and we joined together in prayer, it seemed as though the heavens were opened, and Jesus who was in the ship, communed with our hearts while on shore. My soul, praise the Lord, and all that is within magnify his holy name.—*Seamen's Magazine.*

ORIGIN OF NEW LIGHTS.

The following account of the schisms of Presbyterians, which resulted from the labors of Whitfield and his cotemporaries, is from the pen of Dr. Ely.

In 1741, the Synod of Philadelphia was divided by unhappy controversy, which originated in the ministry of Rev. George Whitfield, into two independent and rival Synods. The new body was called the Synod of New-York, and its members were styled in derision *New Lights*, and the *New Side*—while those who remained in the Synod of Philadelphia, were, with no better spirit, stigmatized as the *Old Side* and *Old Lights*

The root of bitterness undoubtedly subsisted in the Synod before Mr. Whitfield's arrival in this country; but the fruits of discord did not appear, until the Old Lights contended that it was disorderly to admit that eloquent man into the pulpits of Presbyterian churches. They regarded him as a zealous but imprudent man; as a disturber of the peace of ministers and congregations; whose revival measures were of questionable propriety.

The New Lights thought the Presbyterian churches in great need of revivals, and that the preaching of Mr. Whitfield was well calculated to produce them, by alarming formalists, stirring up the people of God, and convincing the impenitent.

Although the doctrine and manner of Mr. Whitfield was the principal subject of controversy, yet some other collateral lines of demarkation were drawn.

If a candidate for license was in the full communion of the church, in good standing, the Old Side was unwilling that he should be closely examined on the subject of his own personal piety; and they insisted that none should be admitted to the ministry of the Presbyterian church, who were not well bred scholars, able to undergo a thorough examination in Hebrew, Greek, Latin, and the Arts and Sciences. The New Side regarded it as of the first importance in the introduction of preachers into the church, that they should be faithfully catechised on experimental religion, and their views in seeking the sacred office. They desired and required respectable literary attainments: but considering the exigencies of our new country, they thought it a duty to license men who gave evidence of ardent piety, good talents, aptness to teach, and a thorough knowledge of the sacred scriptures, even if they possessed but little knowledge of the dead languages. If they were satisfied that God in his providence, by his word and Spirit had called a man to be a preacher of the gospel, and he was a Presbyterian in his views of government, willing to answer affirmatively the constitutional questions, they were disposed to receive him.

The result was, that new Presbyteries were formed by secessions and schism; and that an unhappy ecclesiastical warfare continued until 1757.

The Old Side had the most learning—the New Side the most piety; but acting under the same standards, and being more or less under the influence of the Spirit of Christ, the two Synods gradually assimilated, and tired of disputation, in the year just named, appointed several Commissioners to form, if practicable, a re-union.

From the New-York Observer.

HOW TO BREAK AN UNRULY BOY.

[Translated from the Berlin Evangelical Journal.]

A gentleman once brought his son to Mr. Flattich, an aged clergyman in Wurtemburgh, who was famous as a skilful instructor of youth, with the request that he would take him under his discipline and instruction. "I must give you to understand," said the gentleman, when he was alone with his minister, "that my son is a desperate lad, upon whom hitherto all instructions, all correction have been lost. I have admonished him, I have whipped him, I have shamed him before company, but he still remains a desperate boy; praise and blame are equally unavailing." The minister asked the gentlgman, whether he had in this case sought for no other remedies. "Yes," said the father, "I confined the boy to bread and water for two days together." The minister still asked him, whether he had tried nothing else. "Yes," he replied, "I have exposed him to the cold." Upon being further questioned, he mentioned other measures which he had resorted to without any good effect. He had in vain sought mild methods to bring him to reason; he had, for example, let him go into the company of well behaved children, but the boy would escape as soon as possible into the society of the boys in the street, or else would exhibit rude behaviour before the orderly children. Upon this the old clergyman said, that all these were not the right remedy; he knew for his part a better cure for such desperate cases, and that was prayer. He asked him, whether he had diligently and earnestly prayed with his son and for him? The gentleman said, he must confess he had not done it. "Then," observed the clergyman, "it need not seem strange that all your pains applied have been in vain." Flattich now tried his remedy upon the boy, and it succeded so well, that, as the writer of this communication knows, from a desperate youth he has become an excellent, efficient man.

From the Pennsylvania Inquirer.

THE JOURNAL OF HEALTH.

We know of no medical periodical, either in Europe or in this country, that can be compared, in practical utility with this. Its directions for the preservation of health, are founded on principles not only conformable to sound theory, but sanctioned and confirmed by authentic experience, and are enforced in a style at once pleasing and convincing. Its conductors are evidently masters of the subjects which they have undertaken to handle. They display a great extent of knowledge and erudition, digested and regulated by the less erratic and more popular qualities of sound sense and acute discernment. The task they have undertaken is one which could not be well accomplished by either of these qualities alone—their union is requisite. A knowledge of the human frame and of the management necessary for the maintenance of its healthy condition, can be acquired only by a long course of deep study in the different branches of medical education. To impart that knowledge, however, to the public in such a manner as to render it popular and useful, something more than professional learning is necessary. A vigorous understanding that can break from the shackles of technicalities, and the thraldom of systems—or rather a disposition and capacity to subject every system to the touchstone of common sense, is indispensable for this purpose. But even this is not all. Dexterity and good taste in literary composition, are also wanted. The bare communication of ideas, be they ever so important and valuable, will not answer the purpose of the writer who wishes to become popular and extensively useful—they must be communicated in a manner clear, intelligible and attractive. It is this last quality, this literary charm of perspicuity and freedom from mysticism, which renders the pages of this Journal at once so instructive and delightful, and accounts for the immense popularity which, although but little more than a year in existence, it has already attained. Its circulation, we are informed approaches to many thousand copies, which carry the invaluable information it contains, to the remotest parts of our Union.

We must not forget to state that the publisher has collected the first twenty-four numbers into a handsome volume, containing nearly four hundred pages. In this volume some improvements have been made npon the numbers as they were originally issued, the advertisements, lists of agents, &c. having been displaced to make room for matter of more permanent importance. An appropriate fron'spiece is also prefixed to the volume. We have perused the work as it is thus published, and we consider it one of the most useful, and agreeably written family books, with which we are acquainted.

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*Mixed Wines*—Rev. Mr. Palfrey, of Boston, who is so well known to the public as an early and powerful advocate of the Temperance reformation, has lately published again, on the snbject. We have not seen the work; but an extract from it, in the Spirit of the Pilgrims met our eye, which we deem of great importance. After condemning distilled spirits as absolutely and literally poisonous, Mr. Palfrey proceeds to state that very little of the wines—so called—and used as such—are imported at all. He knows this by incontrovertible facts. The *quantity* of wine sold as *Vin de Gave*, for instance, is known to exceed by ten fold, in this country, the entire aggregate of the real wine of that name ever made in the place it purports to come from. And so of other wines. The plain wines are mere alcoholic and chemical fabrications. Where or by whom they are made matters little, so long as the pretended importation of wine is a cheat, and so long as chemical analysis decides the ingredients to be sugar of lead and other poisonous articles. When such men as Mr. Palfrey bear testimony to such facts, they will be believed. And the friends of temperance will agree that it is high time to encourage the importation of pure wines.—*Gen. of Tem. and Investigator.*

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From the Western Pioneer.

SABBATH BREAKING, OR DRUNKARD'S WARNING.—On Sabbath evening August 15th, L. M., brother of P. M. that was hung in Jackson, Mo. called at Mr. B.'s tavern for some whiskey. It was given to him, and in less than three hours he had swallowed more than a quart of the poison. And not yet being satiated he desired more, but was refused, upon which, after falling out with Mr. B. he started home, but did not go far before he fell to the ground on his face, in which situation he was found soon after, almost smothered in his vomit. He was taken up, washed, and carried back to Mr. B.'s, where he expired in a few minutes, uttering the most dreadful oaths and blasphemies that ever rolled from the lips of man. J.

*Johnson Co. Ill., Oct. 22, 1830.*

The Editor of the Genius of Temperance, in speaking of the Temperance Almanack of E. Peck & Co. of this village, makes the following very just remarks.

"E. Peck & Co. Rochester, N. Y. have published an almanack, containing besides the usual astronomical calculations, a variety of extracts, judiciously selected from the most popular, interesting and useful temperance publications. Perhaps a tract calculated to promote temperance, could not have so extensive a circulation, or be so thoroughly and profitably read, as one embracing the requisites of an almanack. We are not a little tenacious of the true principles of the Temperance reformation, and therefore hail with pleasure any new means by which they may be promoted. We would recommend to all those who wish just and correct views of the great subject of Temperance to be promoted in their families, to possess themselves of this almanack. It may fortify thousands of youthful minds against the errors and temptations, which lead to intemperance and ruin, and through this medium save a REPUBLIC.

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At a meeting of the Bristol Reformation Society, on Thursday, September 9, Capt. Gordon of the British royal navy, stated that the Catholics in England were making the most strenuous efforts to propagate their doctrines. Conversion to the Catholic religion in Lancashire, was common to an extent truly alarming. By a census of that county, taken in 1821, it appears that it then contained 3,000 Catholics—in 1829 their numbers were increased to 11,000, and the principal part at the expense of the Protestants. In one parish, where there had been but 40, there were then 900, and without any importation. And at the very time that a Reformation Society was holding its meeting in Manchester, 52 Protestants in the immediate vicinity were about to be baptized by Roman Catholic priests. In some instances nearly whole parishes had passed over from one religion to the other.

Such facts show the deplorable state of education among the lower classes in the manufacturing districts of England. Man is there reduced to a mere machine, and unless greater efforts are made to establish common schools, and diffuse the elementary principles of knowledge, it would not be surprising if thousands became victims of error in a form even more frightful than that of Popery. We fear that there are some parts of our own country, and particularly of our new settlements, where the great mass of the population could be easily persuaded to rally under the banners of either Jesuits or infidels; but we trust that the efforts which are now in progress for the diffusion of the Bible, and the establishment of Sunday schools and common schools, will soon relieve us from the danger, and that the vagrant foreigners who are swarming to our shores for the purpose of assailing and destroying our best institutions, will ere long find them every where guarded by enlightened patriots and Christians.—*N. Y. Observer.*


***Religious Books.***

GILL'S Commentary, 6 vols. Buck's Theological Dictionary, Chalmer's works, Campbell's Four Gospels, 4 vols. Gaston's Scripture account of the Faith and Practice of Christians, Mosheim's Ecclesiastical History, 4 vols. Townsend's abridgement of Milner's Church History, Adams' Dictionary of all Religions, Brown's Bible Dictionary, Parish's Bible Gazetteer, or Sacred Geography, Scott's Theological works, 5 vols. Hunter's Sacred Biography, 3 vols. Holland's Memoirs of the Rev. John Summerfield, Faber's Dissertation on the Prophecies, 2 vols. Bower's Life of Martin Luther, Butler's Analogy of Religion, Greisback's Version of the New Testament, Grimshaw's Memoir of Legh Richmond, Winchell's arrangement of Watts' Psalms, Jay's Christian Contemplated, Paley's Natural Theolgy, Bradford's Evangelical History, Chauncy's Salvation of all Men Examined by Dr. Edwards, Dick's Philosophy of a Future State, Scott's Letters and Papers never before published, Leonard's Beauties of Primitive Christianity, Doddridge on Regeneration, Henry's Communicant's Companion, Babington's Christian Education, Berrian's Family Prayers, James' Family Monitor, Bonnett's Views of Christianity, Jay's Prayers for Family, Life of Heber, Bishop of Calcutta, Do. by his widow 2 vols. Presbyterian Confession of Faith, Porteus' Evidences of Christian Revelation, Bogartzky's Golden Treasury, Looking Glass for the Mind, Hervey's Meditations, Henry on Prayer, Dr. Nott's Sermons for children, Eearle's Sacramental Exercises, Enfield's Natural Theology, Elavel's Treatise on the Heart, Guide to true Peace Guide to Heaven, Decision, or Religion all or Nothing, Scott's Force of Truth, Watts on the Mind, Wilbur's Reference Testaments, The Great Concern of Salvation, in three parts, Life of Mrs. Ann H. Judson late Missionary to Burmah, Large and small Bibles, *at reduced prices.*—Also, a great variety of Medical, Miscellaneous, and School Books

*Paper Hangings*, from 25 cents to 1,25, and almost every variety of Stationary, for sale by

MARSHALL, DEAN, & CO.
Sign of Bible, 12, Exchange-Street.
Rochester, 11th mo. 12, 1830. 3w47

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

**NEW FALL GOODS,**

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

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

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

*Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12. 42tf

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

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

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO., And Ætna Fire Insurance Company, Hartford. he subscriber as Agent for the above-mentioned Companies will issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street
January 9, 1829. LEVI WARD Jr.

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises. HOSEA PRATT.
Brighton, April 16, 1830. tf-36

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

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

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

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

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

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

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

OHIO LAND—150 Acres for sale. Inquire of A. & C. Carpenter, or of
May 22, 1830. JOSIAH BISSELL jr.

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now recieving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.
They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description—All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 36tf

NEW and Improved Collection of *Church Music.*—Just published, by Mack & Andrus, Ithica, and for sale by E. PECK & Co. Rochester, MUSICAL MONITOR, or NEW YORK COLLECTION OF CHURCH MUSIC: Being a selection of Psalm and Hymn Tunes of the most approved character. Also, Set Pieces, Anthems and Chants, embracing a great variety of style, selected from the works of the most Eminent Composers.—Together with the *Elementary Class Book*, introductory to the Science of Music. By WILLIAM J. EDSON. Sixth edition, corrected, enlarged, and greatly improved.
In the revision and correction of this work, much care has been bestowed by the experienced and scientific editor; and the publishers, on their part, have spared no pains to render it worthy of the public patronage. Modern taste has been consulted; the *genuine* improvements of the day have been adopted, and the selections, whether *new* or *old*, are chaste in style and devotional in character. The Class Book, or elementary part of the work, is designed to teach by proper steps and gradations tho elements of vocal science in a systematic manner, somewhat upon the Monitorial plan; and this, (as originally published in former editions,) was the *first* attempt to carry that system into our primary music schools. The publishers, therefore, invite for the entire work the strictest scrutiny, and solicit the patronage of the friends of vocal science; confident that it will be found, as an elementary work for the use of Singing Schools, and as a collection for the use of Musical Societies and Congregations, equal to any work of the class which is now published. 46 5w

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.
Terms made known at the School room.
Rochester, Oct. 8, 1830. 41tf

**FURNITURE,**
OF ALL KINDS, MADE AND SOLD AT THE
**Cabinet Warehouse**
Near the East end of the Bridge Main-st., Rochester. F. STARR.

PATENT CAST IRON SKEINS.—The subscriber keeps constantly on hand for sale, Yeckley's Cast Iron Skeins for Wagon and Carriage Axletrees. A new invention, and acknowledged to be superior to any thing of the kind that has heretofore been presented to the public. Those in need of the article are respectfully invited to call and examine for themselves. JOHN BEAM.
East Rochester North-st. one door north of Main-st.
Aug. 27, 1830. 3m 35.

FOR Ladies' Cloaks—*Cantoon*, a new article, this day received at the "cheap store" of
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

CHAMPAIGNE WINES—A few Cases of the most approved brands, for sale by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carrol street Oct 12 42tf

**CLINTON HOUSE,**
EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House Utica has become the lessee of this splendid establishment having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.
The arrangement of parlors, drawing rooms, lodging rooms &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.
The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices, makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.
The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 26 tf

BOARDING.—The subscriber has accommodations for six or eight boarders, at the 3d house north of the 3d Presbyterian Church, Clinton-street. F. COWDERY
Rochester, Nov. 19, 1830. 3w7

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

CHRISTIAN ALMANAC for 1831 for sale at this Office.

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

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


DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber, the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date.... Notice is hereby given that by virtue of a power of sale contained in the said Mortgage the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight, in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty-seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL.
Whittlesey & Mumford, Att'ys. Assignee.
The above sale is postponed until the 27th day of December next at eleven o'clock A. M. at the place above mentioned. Nov. 27th 1830.
Whittlesey & Mumford, NATHANIEL HALL.
Attorneys. Assignee.2

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbel Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 123, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $830.75. NOTICE is therefore hereby given that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four (244) reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS,
Cm 33 Assignee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew Livens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid in Liber 8 of mortgages at page 55: and there being due to the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of the number forty-five in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division eight chains and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained—Dated this 12th day of November, 1830. DAVID GREGORY.
H. Humphrey, Att'y for Mortgagee. Mortgagee.

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

*To Exhonerate from Imprisonment.*

The creditors of John Sears, an insolvent debtor, and imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have, before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, according to the prayer of his petition. Dated this 25th day of November, 1830 49w10


SACRED MUSIC.—E. Peck & Co. have for sale a general assortment of Music Books among which are the following:
THE BOSTON HANDEL & HAYDN SOCIETY Collection:
MUSICAL MONITOR, BY W. J. EDSON 6th edition improved:
MUSICA SACRA, BY HASTINGS & WARriner:
VILLAGE HARMONY, (patent notes) BY Smith & Little:
MUSICAL READER, BY THOMAS HASTINGS:
E. P. & co. have also for sale a general assortment of Theological, Miscellaneous, and School Books at reduced prices. 47

Central Library of Rochester and Monroe County
Historic Newspapers Collection


# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. FRIDAY, DECEMBER 17, 1830. VOLUME IV. NO. 51.

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

PUBLISHED WEEKLY.

*J. G. HALL, Printer.*

*Office in the Globe Building, No. 11, Main-Street.*

TERMS.—*A single Subscriber, $2 50 per ann. in advance.*

*Village Subscribers, $2 50 in advance.*

*Companies of five or more, who pay in advance, or within one month from the time of subscribing, $2.*

*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*


From the Philadelphian.

YOUTHFUL BENEVOLENCE ENCOURAGED

*By a letter from Rev. Jonas King,*

To Miss Margaret C. Ely, her brother, and their friends who assisted in collecting money for the establishment of a school for females in Greece.

*My dear young Friends:* You have probably read in the Acts of the Apostles, and remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." See Acts 20, 35. Now fancy to yourselves, that you were born in a land far distant from happy America; in a land of superstition, ignorance, error and darkness, where you had scarcely any means of instruction. In that situation would you not consider it a great blessing, if some one should send to you schools and teachers, and books, such as you now possess? Great as you may consider this blessing, yours is still greater, and that because you have the privilege of sending schools and books to others, instead of receiving them. The Lord Jesus said, "It is more blessed to give than to receive." The grey-headed miser doubts what the Lord Jesus has said, and writes upon his iron coffers and upon his stony heart, "It is more blessed to receive than to give:" so he heeds not the wants of others, but hoards up his silver and his gold till death seizes upon him, lays him prostrate in the grave and scatters his wealth among his heirs, or perhaps to the four winds of heaven. Poor man! he is not to be envied but pitied! He was probably not taught in his childhood, that simple and beautiful lesson of the Lord Jesus which I trust you are now learning, that "it is more blessed to give than to receive." He was probably taught by his parents, that the first and great object should be to take care of himself, amass wealth, and give himself but little trouble about others. This rule he followed, till his wealth, increasing with his years, became his idol, before which all the affections of his heart prostrated themselves, night and day, and then the thoughts of benevolence became painful, and efforts to enlighten men in distant parts of the world, he could not regard as of any importance. His stores are now increased, he has purchased lands, and builded goodly houses, and his cares are so multiplied, that he can scarcely find time to read the word of God, much less to inquire into the wretched state of his fellow beings, who, unless the gospel be sent to them, must perish forever. He has seen the Book of God, and perhaps has it in his dwelling, but it does not interest him.—He has heard the gospel, and perhaps put his *body* in the church every Lord's day—but the gospel has no charms, and no one can reasonably expect, that he should feel an interest in sending it to others. And all this is perhaps owing to his having learned in his childhood, the reverse of what the Lord Jesus teaches us, that "it is more blessed to give than to receive." Follow the poor man with all his riches; no, not with his riches, for he can take nothing with him—naked as he came into the world, so naked must he return—follow him beyond the precincts of the grave; see him opening his astonished eyes upon the scenes of the invisible world—in company with him, at whose gate sat the despised Lazarus, with the dogs licking his sores—wait a little in your imagination, let a few ages roll away, and then see him called before the Lord Jesus to be judged; then, when earth is dissolving—the gold and silver and all the elements melting with fervent heat—the sun and moon darkened—the stars falling—the heavens rolling together like a scroll—the voice of the archangel and the trump of God assembling all the multitudes of the dead to receive their final sentence—then, if not before, will he learn with unspeakable grief, that he was awfully deceived in his views with regard to this perishing world, and that the words of the Lord Jesus were indeed true.

They too, who, from love to Christ, are now contributing to rescue their fellow men from ignorance and sin, will then feel, that the blessedness which they now have in giving, compared with that which they will then have, is no more than a single particle of light, compared with the full effulgence of the mid-day sun. What you, my young friends have done, will not in that day be forgotten. I do not know your hearts. But if you have given from love to Christ, and a desire that our benighted fellow beings may be enlightened and saved, your reward will be great. Follow on to do good; you will find even in this life, a blessedness in so doing, of which, they who live only for themselves can have no conception. I do not say this in order to excite you to contribute to the object which I have in view. No, give for this, or to send the Gospel to India, or Palestine, or Africa, or to the Islands of the sea; it is the same thing—for the whole must be enlightened and evangelized, and a soul in India is as precious as one in Greece, or in the "Holy City" of Jerusalem.

Follow on to do good, and may the Lord Jesus cause you to feel in your own souls, that blessedness which he and he alone can give. That it may be thus, is the desire of your affectionate friend,

JONAS KING.

From the Columbian Star and Christian Index.

THE NATION.

Those who utter their apprehensions of the ultimate subversion of our institutions, generally connect such a catastrophe with the decline of intelligence and virtue in the mass of society. No doubt can be entertained that a great defection in public morality will be the forerunner of ruin—if indeed ruin awaits us. But it should be remembered, that they who connect our possible overthrow with the prostration of morals among the people, do not place us at the very source and origin of evil. One of the most pregnant causes of corrupt morality, is *False Religion*. It is true that this is usually coupled with ignorance, and that its influence cannot reach the better informed classes of society so as to exert a very baneful control. Since, however, the better informed portions of any nation are commonly susceptible of ambitious views and passions, they are seldom found unwilling to avail themselves of the prejudices and corruptions of the great mass. And hence, those who care nothing for religion, in any shape, will be ready to bring into their service the restless, and destructive elements of a false creed. Under a wrong belief men may be induced to perpetrate enormities, from which they would shrink under any other circumstances.—The sad corruptions with which Christianity has been vexed and loaded supply facts enough for the confirmation of this doctrine. The history of those corruptions contains a series of excesses in all sorts of crime at which we are horror-struck. If, in looking over them, we ask what it was that embroiled the finest portions of Europe with bitter contentions—what it was that unsheathed the sword of power against the best blood of our common species—what it was that awakened the merciless rage of the secular arm against the Waldenses; that set up the dæmon-hearted Inquisition, armed with all the machinery of torture and blood—that drove the Huegonots of France, amid the conflagrations of their homes and the carnage of their friends, to distant climes—that kindled in England those unrelenting flames which drank the blood of the saints;—we have but one reply. It was *False Religion;* or, in other words, Popery.

The opinion is now prevalent among all classes of Protestants in our country, that Popery is now gaining a rapid ascendancy in this Republic. The zeal with which it is propagated, the insidious arts by which it entraps the young and the unwary, the specious promises and professions by which it imposes upon the unsuspecting, are so many circumstances calculated to advance its interests. And though we are not of that class that would sound an alarm at every phantom, and conjure up hideous forms of evil, to show our address and courage in putting them down yet we apprehend that there is some reason for the present alarm. Popery is a *False Religion*, and no doubt can exist that it would tread down all our beautiful monuments of Freedom, in order to establish itself.

France, at this time, is partly papal and partly infidel. We therefore infer that her public morals are loose and vacillating.—She cannot be a free and happy nation, until she be emancipated from the dominion of two such despots: she must have another revolution, not to be consummated by the sword and the guillotine, but by the rejection of infidelity and papal influence from the mass of her citizens. Until such a consummation be effected, liberty will be to her no more than an ephemeral visitant, to be abused by the lawless genius of random revolution.

The worldly-wise among our own politicians ascribe the success of our experiment in self-government to the admirable contrivance of our legislative projectors.—They commend the wisdom of the plan, the well balanced proportions, and the stable frame of our Federal and State institutions. They are correct so far as they go in assigning the cause of our conservation; but they omit one thing, and that is the character of those social elements upon which our Republic commenced its operations, and has thus far proceeded. It so occurred, no doubt by the direction of God, that when our great Republic began its march, there was comparatively but little of Infidelity and corrupt religion. Popery was but little known; the deleterious skepticism of Paine had not circulated to any great extent, and the licentious tenets of Universalists and Free Thinkers, had made scarcely any progress. Theatres, lotteries, games of hazard, and cities redundant with crime were not then in being. All these evils, however, are now on the increase; and though the tree has taken deep root, the impetuous blast of popular corruption may, ere long, strain its inmost fibres.

From the Boston Christian Watchman.

THE THEATRE.

The internal management of the Tremont Theatre in this city having excited much apprehension as to its influence on the morals of the community, a Memorial was presented to the Mayor and Alderman in August last, calling their attention to the intemperance and immoralities of which this establishment has been the occasion, and requesting that no license may be granted for the sale of liquors within the walls of the Theatre. These disorders were made the subject of free remark in the pulpit, by Rev. Mr. Palfrey; and so great was the excitement on these abuses, that the Proprietors of the Theatre held a meeting, and appointed a Committee of nine gentlemen to make examination of its former internal economy, and to report.—The result is, from the facts acknowledged by the Committee, that the state of the Theatre has long been bad, and in our opinion a school of most odious vice. "The third row," the Report says, is "known to be the resort of the most abandoned part of our population, male and female." Mr. Justice Simmons, who has had opportunity to know, from cases coming before him in the Police Court, the enormities practised, addressed a letter to the chairman of this Committee, Wm. H. Gardiner Esq. in which he freely states, that it has appeared from examinations before him, that all the *females* who resorted to the third row are *prostitutes*, and that no woman of chastity ever goes there but from ignorance of the company; that the males, who buy tickets for that part of Theatre, are those who are willing to be known and seen as the associates of prostitutes, and addicted to intemperance; that this group is made up of sailors, apprentices, journeymen, and convicts who have suffered imprisonment; and "in fact, an assembly of males and females as dangerous for the young to associate with, as any that could be collected in the community." The Report admits that "there were frequently in and about the third row, *as might be expected from the company who resort to it*, instances of riotous and disorderly conduct." The *cost* of ardent spirits consumed in the *third row* in one theatrical year, is admitted to amount to about $550. Now if we add to the first cost of this poison, one hundred per cent, which is probably less than the profit usually made by these retailers, there would be expended by these wretches, $1100, as the wages of their ruin. We should not be surprised to learn, that the profits on this liquor were 2 or 300 per cent. A fact disclosed by this Report, as a sort of palliative, is, that the Federal Street Theatre has been as bad as the Tremont, in almost every enormity. The "third row" is reserved for the polluted, and it is said must be, lest they should take seats among the respectable, if the patrons of iniquity may be so called. "Young men under age, who are seen in the third row, are *in a measure* compelled to leave it, by the interference of the police officers, whenever they are known to them, who threaten to inform their parents or guardians." Five police officers, at least, have been permanently employed in the house; sometimes a greater number!" What a state of society does the exposure of a Theatre's management give us!—And who shall wonder that our good people in the country tremble in every joint, and are agitated in every nerve, when they send a son, or a lovely daughter, to a city of such pollution! And all that we have said is but a part. The *secret* wretchedness exceeds the ken of human investigation. It behooves our merchants and shopkeepers, whose young men and lads have the temptation before them of purloining goods and money, to look well to their cash account and their stock in trade!

POLITICAL ATHEISM.

The recent movements of a party in Boston, who style themselves "Free Inquirers," has induced Rev. Dr. Beecher to commence a course of lectures in that city on "Political Atheism." The first lecture in the course was delivered on Sunday evening of last week, and it is said "was attended by an unusually large assemblage of persons of different sects, who listened with silent and apparently pleased attention." The editor of the Boston Courier gives the following account of the discourse.—*N. Y. Obs.*

The lecturer commenced with stating what he considered the objects of political atheism, and went on to draw a high charged and very satirical account of the atheistical manner of accounting for the formation of the world, and the human frame, out of the uncouth and rude materials of chaos, which *happened* to be formed, as the atheists say, without divine intervention. He then drew a picture of the folly of such a course of reasoning, its inconsistency while it is acknowledged that such and such things are, and its impossibility and utter improbability. He dwelt for some time on the absurdity of the doctrine of chances, and after impressing upon his hearers the evil in a political point of view, of the prevalence of such a doctrine, he spoke of the attempt which is now making by a certain party to break up our present social relations, to destroy the ties of husband and wife, father and son, mother and daughter, and brother and sister, to make a general division of every thing, even of intellect, by forming such arrangements for educating youth, that one person shall know no more, as well as possess no more property than another; that the result of all labor, the benefits of all knowledge shall accrue, only to the public at large; and that all family ties shall be done away, so that there shall be no more of what the Atheists call "monopoly" by intermarriages, but a general and promiscuous intercourse of both sexes and all parties.

After stating the benefits proposed to be gained by "political atheism," he stated what might be called the evils and the wickedness of such doctrines and of the state of anarchy and confusion into which our country and its institutions would be thrown if the party should not be met at the polls, when they propose to vote away our present social ties, "to vote out God," to use the preacher's expression, and to destroy man. He alluded to the former French Revolution, when atheism reduced the benefits which might have arisen from a revolution like the present one, to a positive evil, and converted it into a scene of blood. When all the good which Lafayette was able to do was counterbalanced by the horrors which resulted from atheism. Besides the political evils which were to be apprehended from the labors of this party, he spoke feelingly and ably of the moral and religious evils which must result from such a state of society as 'political atheism" proposed to bring about, and he conjured his hearers to think well of the matter at an early day. He acknowledged that the party against which he warned them was small, but he knew and endeavored to impress upon them a sense of the great power which even a small party possessed, when properly organized, and when working zealously, laboriously and constantly in any course. He warned his hearers against listening to the foolish cry of "church and state," as it was raised for an insidious purpose by designing men, who wished to destroy social feeling, and the institution of the Sabbath. He then spoke of the necessity, the duty, as well as the political benefits of maintaining the Sabbath, and alluded to the possibility of a disregard of it by government, ending in anarchy among the people; man, said the reverend gentleman, who is capable of "all that is pure, all that is lovely, all that is of good report," when properly attuned, is also capable of the worst passions, and of becoming a very tiger in disposition. Atheism is insidious in its movements, but its food is blood, and if allowed to gain headway in our country will inevitably produce an overthrow of republicanism, and beget idleness, poverty and crime. We do not pretend to give the lecturer's words or to describe his manner which was impressive, but only to give a faint sketch of the outline of a discourse which is stamped upon our memory, and must have had a beneficial effect upon all his hearers.

From the N. Y. Evangelist.

ORIGINAL PARAGRAPHS.

*Censorious Christians.*

Some well meaning people affect to think that censure is unbecoming the christian character; and they imagine that it proceeds from a malevolent disposition. They even compare it to the conduct of Judas Iscariot who in his hypocrisy and covetousness reproved the conduct of her who lavished costly perfumes upon the person of our Saviour. But such wholly mistake the spirit of christianity. Who reproved more than the divine founder of our religion, and the chiefest of his apostles?—"Am I therefore become your enemy," said Paul, "because I tell you the truth?" Let censure be done with kindness, for the purpose of doing good, and though "the galled jade may wince," the cause of righteousness will be promoted.

*Go about doing good.*

In York Minster, or Cathedral, in England, are twelve nitches near the ceiling of one of the apartments, in which formerly were placed the statues of the apostles, in silver. It is said that when Oliver Cromwell visited this ancient edifice, he looked up and enquired, Who are those fellows yonder? And on being informed, he exclaimed, "Take them down, and let them go about doing good." Accordingly they were melted down, and put into his treasury. Is not this a good example for Christians? Let them go through their houses, survey their plate, curtains, costly pictures, ornamental furniture; consider the destitution of their fellow men of gospel privileges; and resolve that these useless articles shall be converted into money for the Lord's treasury, and thus go about doing good after the example of Christ.

*It is wrong, but it can't be helped.*

A merchant, who is a professor of religion, excused himself for not attending the usual meetings of his church, by stating that his business was such, that he was obliged to be at his store every evening in the week, except that of the Sabbath.—"I know it is wrong," said he, "but it can't be helped." Another who arrived home in a steam boat on Sunday, said, "it is very wrong, but my business was urgent."—Mark the sequel. The first was soon laid up with sickness, and the other was frustrated in the object of his journey. Will Christians never learn, and act upon it, that there is an overruling Providence, who takes cognizance of their actions, and often baffles their enterprises when they neglect duty or commit sin? God is never put off, though men may be, with the absurd remark, "I know it is wrong, but it can't be helped."

*Exaggeration.*

How carefully should Christians avoid telling more or less than the simple truth. "Lie not one to another," is an apostolical injunction. But it is feared too many, who would not tell a deliberate falsehood, inconsiderately tell lies of exaggeration.—They so embellish, color, and caricature facts, that all the effects of a lie are produced. Now a falsehood does not consist in the *words* uttered, but in the *false impression* intentionally left upon the minds of hearers. Let Christians then see to it that they always tell the truth, the whole truth, and nothing but the truth.

From the National Intelligencer.

PRESENT STATE OF THE INDIAN QUESTION.

*Gentlemen*—Your readers need not be informed that the Indian Question as it is familiarly called, has been deeply interesting to the American public for more than a year; and that it was particularly so during the whole of the last session of congress. This subject does not directly affect the private concerns of our citizens, nor does it bear immediately on the foreign relations of the country; nor ought it to be entangled with the wishes and designs, the hopes and fears of political intriguers, or partisan editors. No other subject, so far removed as this is from the ordinary causes of excited feeling, has taken so firm a hold of the public mind, and the public conscience, since the United States became a nation. This general interest can be accounted for in no other way than by supposing that a large portion of our inhabitants, including many of the most intelligent, virtuous, and public spirited men in the community, are seriously apprehensive, that justice is to be trampled on, humanity outraged, and the national character deeply stained, by the treatment which the defenceless tribes upon our borders, are to receive at our hands.

The Indians are now, if compared with ourselves, a feeble race of men. They are far removed from the populous parts of our country. They have but scanty means of access to the minds and hearts of our people. Ignorance of their condition casts an obscurity over their rights and claims.—They have no patronage to bestow, no votes to give or withhold, no resources adequate to even a moderate and stinted defence of their righteous cause. Their opponents can wield a great patronage, have many votes to give, and hold great political power at their disposal; and all the influence thence resulting is exerted to stifle inquiry, to misrepresent the character and claims of the Indians, and to make their cause appear despicable and hopeless.

Yet, though their cause labors under all these disadvantages, the people of the U. States generally, so far as correctly informed in regard to facts, are on the side of the Indians. The cry of the Indians has been heard; their claims are thoroughly understood by many; and all fair minded, honorable men, by whom these claims are thus understood, are extremely desirous that the Indians should receive that protection, which our nation has solemnly, and many times, covenanted to afford.

Another session of congress is approaching; and it seems proper to inquire, *what is the present state of the Indian Question? and what are the people of the United States bound to do, in regard to it?*

I propose, Messrs. Editors, to answer these two inquiries in two essays; and as but a single number will be devoted to each, I respectfully solicit the attention of yourselves and your readers, to a discussion of so moderate a length, on a subject, which however it may be disguised for the moment, will at last be universally acknowledged to be one of momentous import.

To ascertain *what is the state of the Indian Question?* it will be necessary to bear in mind the following particulars.

The present chief magistrate of the United States, soon after entering upon the duties of his office, gave the Cherokees and the other southwestern tribes to understand that they must submit to the laws of the states in their neighborhood. While he professed a willingness to extend his protection to these tribes, in some undefined manner, and to some uncertain extent, he explicitly and repeatedly declared, that he could do nothing which should interfere with state laws, or should imply that the separate states have not the absolute and uncontrolled power of legislating over Indian tribes, residing on their original territory, if that territory happens to fall within the chartered limits of any state. Of course the president must have assumed the power of suspending the law of congress, *regulating intercourse with the Indian tribes;* a law, the principal provisions of which have been in force since the year 1790, and which now stands on the national statute book unrepealed. If the right of the states to legislate for the Indians be admitted, it is absurd for the general government to talk of protecting them: in any respect whatever.

The president has not only supposed himself invested with the power of suspending or repealing laws, but has, in the case of the Cherokees, suspended the intercourse law, which had been made perpetual for their benefit, by an express treaty stipulation. He has also assumed the power of vacating treaties, on the ground that all his predecessors in office, and every senate of the United States, had transcended their constitutional authority.

The fact that the president has theoretically and practically assumed the power of suspending or repealing a law of congress, which had been enforced by every one of his predecessors, and the power of vacating treaties, which had been uniformly held sacred by them, is one of the most remarkable things which have taken place since the origin of our government. How very remarkable it is, may be seen by any one who reflects, that the constitution has given the president no power to pronounce an existing law unconstitutional, much less to repeal or suspend a law. He does not embody in himself all the legislative and judicial functions of the government.

The interpretation of laws, and the power of deciding as to their constitutionality, belong to the judiciary, by which branch of the government these powers have exclusively been exercised. Even in hereditary monarchies, wherever there is any thing like a limited government, the king cannot abrogate, alter, or suspend a law. The king of England, for instance, has no power of this sort. The representatives of the French people inserted in the recent charter a declaration, that the king should *never suspend the operation of a law;* and this was one of the first, and one of the most important additions which they made to the old charter.

Such being the known opinions and conduct of the president, the Indian bill passed at the close of the last session of congress. The act would be perfectly harmless, were the execution of it confided to a chief magistrate, who entertained the views of General Washington and Mr. Jefferson, in relation to this whole subject. It recognizes the national character of the Indian tribes, and expressly guards against the violation of treaties. Yet both its friends and its opposers knew very well, that the Indian tribes were denationalized by those state laws, with which the president had said he could not interfere, and that, under the operation of these state laws, every treaty, though made for the very purpose of protecting the Indians, would become a dead letter. I speak of the friends of the bill generally. There may have been a few who voted for it, in the belief that it would be impossible for the president to disregard the plainest stipulations of treaties, under the auspices of an act of congress, which expressly guarded their sanctity.

The effects of this act of congress have been precisely such as its opposers predicted they would be. The Indians have all been told, that the opinions of the president, as they had been previously stated and explained, are approved by congress, and that now there is certainly no alternative for these tribes, but a removal beyond the Mississippi, or subjection to the laws of the states.

Attempts to negociate with the southwestern tribes have been renewed under the auspices of the Indian bill. The Cherokees and Creeks have refused to treat. The Chickasaws have agreed to remove, *provided* a tract of country can be found, which shall be satisfactory to them, a condition which they do not believe it possible for the United States to comply with. The Choctaws have recently signed a treaty, under the very urgent influence of the secretary of war, with the law of congress, as explained by him, and the laws of the state of Mississippi, and all the unknown power of state legislation, suspended over them; the whole forming a system of duress which the Choctaws could not withstand, and which is equally unjust to them and dishonorable to the country.

When the Indian bill had passed, the Cherokee deputies, then at Washington, employed legal counsel. Now, for the first time since this controversy arose, they availed themselves of professional aid. Mr. Wirt, long and advantageously known to the American public as an eminent jurist and a powerful advocate, was engaged by them to defend their cause, and to take proper measures for bringing it before the supreme court of the United States.

The announcement of this advance in the controversy was received with tokens of high gratificaation. The sad countenances of the Cherokees were universally lighted up, and of all friends of the Indians, and all who love to see justice administered with an equal hand to the weak and the strong. To the supreme court the constitution has assigned the duty of deciding questions, which arise in regard to the meaning and effect of treaties, and in regard to the constitutionality, as well as the meaning and effect of the laws enacted by congress and the legislatures of the several states. If the Indian question can be fairly brought before this tribunal, and deliberately argued and adjudicated there, the public will undoubtedly be satisfied with the decision. If, however, there should be unavoidable delay, in obtaining the judgment of the court, so that the Cherokees cannot soon avail themselves of that legal protection, to which they believe themselves entitled, and which has been solemnly guarantied to them by the sovereign authority of the nation, it will be matter of deep sorrow and regret to them, and may prove fatal to their cause.

Soon after Mr. Wirt was employed as counsel for the Cherokees he prepared for their use and guidance a written opinion, embracing all the material points of difference between them and the state of Georgia. In this opinion, which was drawn up with great ability and candor, and sustained by unanswerable arguments, the following positions are established, viz:

1. That the Cherokees are a sovereign nation.

2. That the territory of the Cherokees is not within the jurisdiction of the state of Georgia, but within the sole and exclusive jurisdiction of the Cherokee nation.

3. That, consequently, the state of Georgia has no right to extend her laws over that territory.

4. That the law of Georgia, which subjects the Cherokees to the jurisdiction of that state, is unconstitutional and void.

5. That improvements, for individuals among the Cherokees have received a compensation from the United States, in consideration of their emigrating to the country on the Arkansas, do not pass to the United States: much less does the soil, on which these improvements are found, pass to the United States for the use of Georgia; but these improvements and the soil belong to the Cherokee nation. And,

6. That the president of the U. States has no constitutional power to fix the boundary between the Cherokee nation and the state of Georgia.

In these positions, many of the most distinguished lawyers in the United States have fully and deliberately concurred. Indeed, it may be doubted, whether a lawyer of any reputation can be found, who will seriously undertake to controvert them. I do not learn that any answer has been attempted.

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Historic Newspapers Collection



If any confidence can be given to the opinion of Mr. Wirt, thus expressed and published in the view of the whole civilized world; an opinion, which, as Mr. Wirt very well knew, must inevitably either elevate or depress his own character, as a professional adviser, and a man of intelligence and integrity; an opinion formed under circumstances of peculiar responsibility to his clients, whose dearest interests are involved in the issue; if any confidence is due to the opinions of many other eminent jurists in our land—men of experience and sagacity, neither seeking nor holding public office, not entangled with political parties, but looking at the subject only as connected with the permanent interests of the country; if any credit can be yielded to the solemn asseverations of some of the ablest and most respected members of both houses of congress; or to reasonings, which have been pronounced unanswerable by men of great intelligence in Europe and America; or to the declarations of dispassionate and patriotic citizens, many of whom regard the matter in the single light of common sense and common honesty; if these things, or any of them are worthy of consideration, the people of the United States are soon to decide a most extraordinary question. It is—*Shall our nation violate its faith*? The question is no less than this. It cannot be made less. No sophistry can disguise it. No art can conceal it. No party clamors can drown the voice of reason and conscience, which incessantly cries, *Beware of national perjury.*

The question, then, for our young and boasting Republic to settle, is, Shall we calmly, and coolly, and after many months for consideration and reflection, proclaim to the world, in the face of Heaven, that we deem very lightly of our faith; and that we can break treaties by scores and by hundreds, without a pang, and without a blush? Shall *we*, the people of the United States, who formed all our constitutions of Government; who do not forget that we govern ourselves; and who expect our will, and not the will of a few privileged men, to be obeyed; shall we perpetrate an act, which combines all the baseness and guilt of the meanest fraud, the most barefaced falsehood, and the most deliberate perjury? Shall we perpetrate such an act, while, in all our intercourse with foreign nations, we are talking of justice, and honor, and integrity? and are demanding in a high tone of morality, as if conscious of rectitude, that all our rights should be admitted, and all our claims should be regarded as unquestionable? Shall we perpetrate such an act, by encroaching upon the rights of the weak and defenceless, merely because *they* are weak, and *we* are strong? Shall we do this with reference to the descendants of men, who listened to the persuasions and intreaties of our fathers? who consented to a peace at the earnest solicitation of Washington and other worthies and heroes of the Revolution? who received from Washington, as Chief Magistrate of the newly formed Union the very first pledges of the pure and uncontaminated faith of the rising Republic? and who accepted our solemn guaranty, as the great equivalent for large and rich domains, which they relinquished to our expanding population? After expressing, for forty years, our determination to abide by these very engagements; after repeating and reaffirming these engagements by the mouths, and under the seals of all the venerable and honored men whom we had selected as most worthy to hold the highest offices in the state; shall we suddenly have the hardihood, the audacity, the impudence, to absolve ourselves from all the obligations, which rest with such accumulated weight upon us?—Was the man of probity and honor ever transformed, all at once, into a knave, a swindler, a case-hardened villain, taking no pains to hide his villany? Was it ever heard of, that a chaste matron became, all at once, regardless of common decency?—The Romans had a maxim, *Nemo repente fit turpissimus.* And shall we, in this early age of our growing nation, after exhibiting to the world most illustrious examples of public virtue, suddenly cast away, as a worn-out Government, all regard to our national character, all respect for the opinions of mankind, all respect for ourselves, all consideration of our permanent interests, and all the fear of God, the avenger of the oppressed?

Is it possible that the people of the United States should hesitate on this question? No; they would not, if they saw that this was the question distinctly proposed to them, that they must answer it; and must be held responsible to the world for the answer. The danger is not that a majority of the people will decide wrong, with a full understanding of the case; but that apathy will prevail; and the question will be decided the wrong way by interested voices, and by those who are beguiled by interested voices; and thus the character of the country will be lost, before the country is aware of it.

The alarm should be sounded by all who can write, and all who can speak; an alarm more earnest and thrilling than would be required to guard against the approach of an invading army, the breaking forth of a pestilence, the conflagration of fifty cities, or the loss of half the property in the nation. If property only were destroyed, after the elapse of a few years the loss would not be known, and posterity would neither see nor feel it. But the loss of character is irreparable. Who would not rather have a son or a brother deprived of the last farthing, with his reputation uninjured, than see him placed in the pillory for manifest fraud and wilful perjury, though he might console himself, in his infamy, with the wealth of both the Indies? The ordinary calamities of life are soon past and forgotten; but the deep wound of a ruined character—the ruined character of a nation—after ages are gone, is just beginning to show how disgusting and intolerable the gangrene is.

If this nation, the people of the United States shall commit, or, which is the same thing, allow their public agents to commit an act of flagitious and enormous wickedness, a perfectly plain case, and without any excuse or palliation, the disregard of public morals and public decency will be more shameless, the injury done to weak supplicating tribes more wanton, the disgrace brought upon the cause of free government more deep and more extensively pernicious, and the guilt incurred more frightful and appalling, than it is in the power of language adequately to describe. History furnishes no parallel case of palpable injustice and cruelty, committed, or allowed, by the mass of the inhabitants of a great country, after ample time for deliberation.

A thousand voices ask, what can be done to avert the evil? Is the case without remedy? Can we find no place for repentance, though we seek it carefully with tears?

These questions have been already answered in effect, by the public doings of various assemblies of our fellow citizens, in different parts of the country, but it may be a matter of convenience to have the answers embodied in a single paper. This I shall attempt in my remaining number.

WM. PENN.

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### THE PRESIDENT'S MESSAGE.

**This document is received, but as it would occupy near two pages of our paper, and as every political paper will publish it, we have thought it would meet the views of a large proportion of our readers to publish in the Observer only that part of it which relates to our Indian affairs, and which we hope will be read in *connexion* with Wm. Penn on our first page.**

It gives me pleasure to announce to congress that the benevolent policy of the government steadily pursued for nearly 30 years, in relation to the removal of the Indians beyond the white settlements, is approaching to a happy consummation. Two important tribes have accepted the provision made for their removal at the last session of congress; and it is believed that their example will induce the remaining tribes, also, to seek the same obvious advantages.

The consequences of a speedy removal will be important to the United States, to individual states, and to the Indians themselves. The pecuniary advantages which it promises to the Government are at the least of its recommendations. It puts an end to all possible danger of collision between the authorities of the General and State Governments; on account of the Indians. It will place a dense and civilized population in large tracts of country now occupied by a few savage hunters. By opening the whole territory between Tennessee on the north, and Louisiana on the south, to the settlement of the whites, it will incalculably strengthen the south-western frontiers, & render the adjacent states strong enough to repel future invasion without remote aid. It will relieve the whole state of Mississippi, and the western part of Alabama, of Indian occupancy, and enable those states to advance rapidly by population wealth and power. It will seperate the Indians from immediate contact with settlements of whites; free them from the power of the states; enable them to pursue happiness in their own way and under their own rude institutions; will retard the progress of decay, which is lessening their numbers; and perhaps cause them gradually, under the protection of the government, and thro' the influence of good counsels to cast off their savage habits, and become an interesting, civilized, & christian community. These consequences, some of them so certain and the rest so probable, make the complete execution of the plan sanctioned by congress at their last session, an object of much solicitude.

Toward the aborigines of the country no one can indulge a more friendly feeling than myself; or would go further in attempting to reclaim them from their wandering habits, and make them happy and prosperous people. I have endeavored to impress upon them my own solemn convictions of the duties and powers of the general government in relation to the state authorities. For the justice of the laws passed by the states within the scope of their reserved powers, they are not responsible to this government. As individuals, we may entertain and express our opinions of their acts, but, as a government we have as little right to control them as we have to prescribe laws to foreign nations.

With a full understanding of the subject, the Choctaw and Chickasaw tribes have, with great unanimity, determined to avail themselves of the liberal offers presented by the act of congress, and have agreed to remove beyond the Mississippi river. Treaties have been made with them, which, in due season, will be submitted for consideration. In negotiating with these treaties, they were made to understand their true condition; and they have preferred maintaining their independence in the western forests to submitting to the laws of the state in which they now reside. These treaties being probably the last which will ever be made with them, are characterized by great liberality on the part of the government. They give the Indians a liberal sum in consideration of their removal and comfortable subsistence on their arrival at their new homes. If it be their real interest to maintain a seperate existence, they will there be at liberty to do so without the inconveniences and vexations to which they would unavoidably have been subject in Alabama and Mississippi.

Humanity has often wept over the fate of the aborigines of this country, and philanthrophy has been long busily employed in devising means to avert it. But its progress has never to this moment been arrested; and one by one have many powerful tribes disappeared from the earth. To follow to the tomb the last of his race, and to tread on the graves of extinct nations, excites melancholy reflections. But true philanthrophy reconciles the mind to these vicissitudes, as it does to the extinction of one generation to make room for another. In the monuments and fortresses of an unknown people, spread over the extensive regions of the West, we behold the memorials of a once powerful race, which was exterminated, or has disappeared, to make room for the existing savage tribes. Nor is there any thing in this, which upon a comprehensive view of the general interests of the human race, is to be regretted. Philanthropy could not wish to see this continent restored to the condition in which it was found by our forefathers. What good man would prefer a country covered with forests and ranged by a few thousand savages to our extensive Republic, studded with cities, towns, & prosperous farms, embellished with all the improvements which art can devise, or industry execute; occupied by more than twelve millions of happy people, and filled with all the blessings of liberty, civilization and religion.

The present policy of the Government is but a continuation of the same progressive change, by a milder process. The tribes which occupied the countries now constituting the Eastern States, were annihilated, or have melted away, to make room for whites. The waves of population and civilization are rolling to the westward; and we now propose to acquire the countries occupied by the red men of the South and West by a fair exchange, and, at the expense of the United States, to send them to a land where their existence may be prolonged, and perhaps made perpetual. Doubtless it will be painful to leave the graves of their fathers; but what do they more than our ancestors did, or than our children are now doing? To better their condition in an unknown land, our fathers left all that was dear in earthly objects. Our children, by thousands, yearly leave the land of their birth to seek new homes in distant regions. Does humanity weep at these painful separations from every thing animate and inanimate, with which the young heart has become entwined? Far from it. It is rather a source of joy that our country affords scope where our young population may range unconstrained in body or in mind, devolving the power and faculties of man in their highest perfection.

These remove hundreds, and almost thousands of miles, at their own expense, purchase the lands they occupy, and support themselves at their new home from the moment of their arrival. Can it be cruel in this government, when, by events which it cannot control, the Indian is made discontented in his ancient home, to purchase his lands, to give him a new and extensive territory, to pay the expenses of his removal and support him a year in his new abode? How many thousands of our own people would gladly embrace the opportunity of removing to the west on such conditions! If the offers made to the Indians were extended to them, they would be hailed with gratitude and joy.

And is it supposed that the wandering savage has a stronger attachment to his home than the settled civilized christian? Is it more affecting to him to leave the graves of his fathers, than it is to our brothers and children? Rightly considered, the policy of the general government towards the red man is not only liberal but generous. He is unwilling to submit to the laws of the states, and mingle with their population. To save him from this alternative, or perhaps from utter annihilation, the General Government kindly offers him a new home, and proposes to pay the whole expense of his removal and settlement.

In the consummation of a policy originating at an early period, and steadily pursued by every administration within the present century—so just to the states, and so generous to the Indians, the Executive feels it has a right to expect the co-operation of Congress, and of all good and disinterested men.—The states moreover had a right to demand it. It was substantially a part of the compact which made them members of our confederacy. With Georgia there is an express contract; with the new states, an implied one, of equal obligation. Why in authorising Ohio, Indiana, Illinois, Missouri, Mississippi, and Alabama, to form constitutions and become seperate states, did Congress include within their limits extensive tracts of Indian lands, and in some instances powerful Indian tribes? Was it not understood by both parties that the power of the states was to be co-extensive with their limits, and that, with all convenient despatch, the General Government should extinguish the Indian title, and remove every obstruction to the complete jurisdiction of the State Governments over the soil? Probably not one of those States would have accepted a separate existence—certainly it would never have been granted by Congress—had it been understood that they were to be confined forever to those small portions of their nominal territory, the Indian title to which had at the time been extinguished.

It is, therefore, a duty which this Government owes to the new states, to extinguish as soon as possible, the Indian title to all lands which Congress themselves have included within their limits. When this is done, the duties of the General Government in relation to the States and Indians within their limits are at an end. The Indians may leave the State or not as they choose. The purchase of their lands does not alter, in the least, their personal relations with the State Government. No act of the General Government has ever been deemed necessary to give the States jurisdiction over the persons of the Indians. That they possess by virtue of their sovereign power within their own limits, in as full a manner before as after the purchase of the Indian lands; nor can this Government add to or diminish it.

May we not hope, therefore, that all good citizens, and none more zealously than those who think the Indian oppressed by subjection to the laws of the States, will unite in attempting to open the eyes of those children of the forest to their true condition, and by a speedy removal, to relieve them from the evils, real or imaginary, present or prospective, with which they may be supposed to be threatened.

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*Cherokee Gold Mines.*—The mail of yesterday brought us the decision of the Georgia House of Representatives on the bill for the protection of the Gold Mines in the Cherokee Nation. The first section, which requires the Governor to take possession of the mines already discovered or which may hereafter be discovered and to employ the militia to protect them if necessary, was carried by a vote of 91 to 33. The whole bill was then passed, Yeas 116, Noes 7. It goes into operation on the 1st of January; i. e. if concurred in by the Senate.—One of the sections authorizes the Governor to appoint agents to proceed to the Cherokee country, to aid in enforcing the act, and to advise the Governor of trespasses, &c.

This bill, strange as it may seem at first view, was carried by the influence of the *moderate party.* Their hope was, that by granting thus much, a majority of the Legislature would consent to postpone, at least for the present, the survey of the Cherokee lands. And if the bill were confined to a simple *protection* of the mines, i. e. to preventing the inhabitants of Georgia from trespassing upon them as they have hitherto done, it would do honor to the State and justice to a much injured people.—The bill for surveying the Cherokee lands is entirely distinct from the above, and up to the date of our last accounts had not been finally acted upon in either House. A correspondent of the Savannah Georgian says "I am inclined to think from the bold step in offering the original bill, that the opponents of immediate survey, &c. know their strength, and to save time, wish to exert it at once.—*Jour. Com.*

## Temperance.

### INTEMPERANCE IN ENGLAND.

**The following extracts are from an Address to Seamen, on Improvidence and Intemperance, by the Rev. Wm. Scoresby, F. R. S.***

*Intemperate Females.*—In Liverpool alone, within the twelve months past, near 5,000 persons have been taken up in the streets at night, in a state of such beastly and stupid drunkenness, that, unable to find their way home, and often unable to utter the name by which they were called, they were lodged "for safe custody" in the different bridewells; and, among that awful number, it is painful to be authorized to state, that about two-thirds were females!† But those who are taken up for safe custody, and for riotous and disorderly behavior, the only class of drunken persons whom the watchmen are required to arrest, form only a mere tithe of the mass of drunkenness which, unhappily, is to be found in Liverpool; for during the year referred to (1829) not less than 50,000 persons, by estimation, have been observed by the night-watch in the street, (besides the myriads who drink when at home, or retire from their bacchanalian revels unobserved,) and of this vast amount *by far the greatest proportion is declared to be females!*

*Madness from Strong Drink.*—As to lunacy or madness, it is an important and awful fact, that the great majority of cases of this distressing disease are clearly ascertained to be the consequence of drunkenness. A distinguished friend of my own, in the medical profession, who has had an extensive experience in respect to this malady, declares that more than one half, and probably three-fourths, of the cases of lunacy which have come under his notice, were produced by excessive drinking! And at a meeting of the Middlesex magistrates, already referred to, for considering the cause and remedy of the dreadful evil of drunkenness, it was stated by Mr. Serjeant Pill, that about a year ago there were 825 wretched inmates in the "Pauper Lunatic Asylum," but they had of late increased to 1,100 or 1,200, which was mainly attributed to gin drinking! A similar result, which satisfactorily corroborates what has already been stated, is obtained from the intelligent governor of the *Liverpool Lunatic Asylum.* In the last four years (from 1826 to 1829 inclusive) 495 patients were admitted into the asylum, of which number it has been sufficiently ascertained that there were 257, at least, who had brought on their derangement by excessive drinking.‡ But there were many others, among the unhappy patients, which, there was every reason to believe, likewise belonged to the dissipated number.

*Disasters at Sea.*—The great day of account will bear terrible witness, when the "sea shall give up the dead that are in it," of the vast and unsuspected extent of the sacrifice of life among seamen, from shipwrecks and other catastrophes occasioned by drunkenness. One distressful instance, among the numbers that will hereafter be brought to light, occurred within my own observation. A collier brig was stranded on the Yorkshire coast, and I had occasion to assist in the interesting, but distressing service of rescuing a part of the crew, by drawing them up a vertical cliff, two or three hundred feet in altitude, by means of a deep-sea lead line, the only rope that could be procured. The first two men who caught hold of this slender line were hauled safely up the frighted cliff; but the next, after being drawn to a considerable height, slipped his hold, and he fell; and with the fourth and last, who ventured upon this only chance of life, the rope gave way, and he also was plunged into foaming breakers beneath! Immediately afterwards the vessel broke up, and the remnant of the ill-fated crew, with the exception of two, who were washed into a cavern in the cliff, perished before our eyes! But what was the cause of this heart rending event? Was it stress of weather, or bewildering fog, or unavoidable accident? No! It arose entirely from want of sobriety; every sailor, to a man, being in a state of intoxication. The vessel, but a few hours before, had sailed from Sunderland; the men being drunk, a boy unacquainted with the coast was intrusted with the helm. He ran the brig upon Whitby Rock, and one half of the miserable, dissipated crew awoke to consciousness in eternity! To this solitary instance I might add many more, but this must suffice both as to illustration and proof of the terrible consequences of intemperance at sea.

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*This gentleman, who is now Chaplain of the Liverpool Mariner's Church, is better known to the public, if we mistake not, as the younger of the two enterprising and scientific navigators of his name who have distinguished themselves by researches in the Arctic seas,—and as the author, among other works, of the article on the Polar Regions in the Edinburgh Encyclopedia.—*Ed. J. of H.*

†At a meeting of the Middlesex magistrates, who recently met together to consider whether any means could be adopted to diminish the evils of drunkenness, Sir Richard Birnie stated the appalling fact, that on the previous Monday, no less than 72 persons were brought before him at Bow-street, charged with beastly drunkenness, and that these *were mostly women*, picked up in the streets dead drunk!

‡The following are the annual results.

| *Years.* | *Total Admission.* | *Cases arising from Drunkenness.* |
|---|---|---|
| 1826 | 134 | 68 |
| 1827 | 110 | 57 |
| 1828 | 119 | 71 |
| 1829 | 132 | 61 |

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*Fratricide and Intemperance.*—The Doyleston Pa. Intelligencer of the 1st inst. says:—Yesterday a person named Clement Van Dyke Rousseau, was lodged in our prison for the crime of killing his brother, Augustus Van Dyke Rousseau. The circumstances are briefly as follows: they had been out on a hunting excursion in Bensalem township, and on their return called at a public house on the Bristol turnpike. Clement being somewhat in liquor, left his gun with the landlord, and they proceeded in company towards the residence of the deceased. They had gone but a short distance, when Clement showed an unwillingness to proceed farther, being somewhat stupified from the liquor. The deceased endeavored to persuade him to proceed on, and finding persuasive measures of no avail, attempted to take him on by force. Clement became irritated, and after some little altercation, and in the delirium of his brain from the effects of the liquor he had drank, drew a dirk or dagger, and stabbed his brother in the breast, which caused almost instant death. The deceased was about 28 years of age, two years younger than his brother, and was acquiring respectability in the practice of medicine in the township above named. Clement is also a physician, and had left Philadelphia, where he has a family, on a short visit to his brother. It is said, after the effects of the liquor had passed off, and he was made sensible of the act by which he had deprived his brother of life, his feelings so overpowered him as almost to deprive him of reason.

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*A good example.*—The Buffalo Patriot states, that Peleg Salisbury, Reuben Sanford and Stephen Sanford, were fined $25 and costs, for singing, shouting, and using indecent language, on board the stage between Fredonia and Westfield, Chautauque co. Two respectable females left the stage in consequence of their conduct.

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**ROCHESTER:**
**Friday, December 17, 1830.**

As the following article from the Western Recorder, over the signature of X. contains the substance of the arguments we have heard advanced by some few of the friends of the Sabbath measures in this village, against petitioning the present Congress for the repeal of the obnoxious clause of the present post office law, we feel as if a fair opportunity was offered for examining them, and of testing their soundness. We shall endeavor to be as brief as possible, and in order to do this, shall dissect the article and confine our remarks to the most prominent points.

"*Sunday Mails.*—Shall the friends of the Sabbath renew their petitions to Congress the present session?

"They desire the government to refrain from carrying the mail on Sunday, because they believe God is angry with the nation that violates his commandments; and because, too, if the consecration of one seventh part of time were not enjoined by Him, it would still be of vital importance to our nation to have the sacred rest of the Sabbath observed in it. Eternity out of view, and the Sabbath is still profitable to all classes; especially to the aboring classes. The proof is perfectly clear, that when the Sabbath is blotted out, it will be only the *time* of his labor, and not the *wages* of the laborer, that will be increased one seventh. As a general remark, the wages of a laborer are graduated to his needs. The truth of this remark will be realized in our country, as its population becomes more and more dense. If the English weaver has to toil now, for the means of subsistence, sixteen hours in each of *six* days in the week, he will have to toil as many hours *every* day in the week, when the Sabbath shall be blotted out in England.

"With such views of the value of the Sabbath, it is not possible, that its friends can see with unconcern the Lord of the Sabbath dishonored, and our country wronged, by the violation of it under our present post-office laws."

With the writer's views thus far, we most heartily concur, and we do wish that the laboring classes, who constitute the bone and muscle of our population, would consider the inestimable value of the Sabbath to them; that even in a secular point of view they would be great losers by its abolition; that they are assisting to destroy it, just so far as they countenance those who are from pecuniary interest, or sheer hostility to religion, endeavoring to promote its public profanation. This writer then goes on to say:

"But still are there not strong objection to petitioning Congress at the present session, for the proposed modification of these laws?

"In the first place there is no well grounded hope, looking at the proceedings at the last session on this subject, that Congress, with nearly all the same members as then, would, at the present session, accede to the wishes of the petitioners."

And shall we cease to bear our public testimony in favor of the Sabbath of the Lord because our rulers may disregard our remonstrances? Shall we tamely sit and see our rights trampled upon because the same men who are now in power, have once refused to do us justice? Let the Christian community assert their citizenship. Let the truth be thundered in the ears of those in authority.—They may be made like Felix to tremble, and although they refuse to do us justice, our continued remonstrances will convince them that there is no hope of silent acquiescence. Instead of silence let us take the attitude and imitate the example of the importunate widow. We may at length by our *continual coming* weary them. Even those who regard neither God or man may be operated upon in some way or other, and made to regard the claims of justice.

"And in the next place, is not the present state of the public mind on this subject such, as to be unfavorably affected by the renewal of our petitions this session? Would not this renewal protract, rather than hasten, the accomplishment of the object of the petitioners?"

We reply, that to say that the public mind is less favorably affected toward the object of these petitions than it was when the subject was first agitated, is assuming that which requires proof—that which we believe is contrary to fact. As to protracting the accomplishment of the object by *persevering* in a correct course—one which X. himself admits is correct in principle, is manifesting that distrust which would defeat any object however laudable.

"It is not to be disguised, that infidels and demagogues and sectarians have succeeded in inducing a large proportion of the people of the United States to believe that the petitions to congress about Sunday mails, are a part of a great scheme to unite church and state, or to abridge the rights of the citizen in some other *guessed at* ways."

What a pity the subject was ever bro't before the people. Had nothing been said about it, infidels and demagogues and sectarians would not have assumed such an attitude of resistance, and made such desperate efforts to deceive the people. How much more wisdom would the Apostles have manifested, had they, when they found that the truth excited the enmity and hostility of the multitude, just been silent until their minds were more *favorably* affected.

"The times with us are certainly very unpropitious to the candid and useful discussion of great moral questions. Brougham says—"The schoolmaster is abroad." In our country the demagogue is abroad, catering at every turn and corner for the depraved appetite; seizing upon our sabbath school enterprise, our bible societies, our temperance reformation, our entreaties to government to keep faith with the poor Indians, our entreaties to them to spare the Sabbath; and showing all these, after they have passed through his magic transformations, to be nothing better than schemes of ambition—designs against the republic and the rights of its citizens. A party turn is given to every thing. We cannot say a word in excuse of the plan to remove the Indians, but we are set down as office-seeking Jacksonians; nor a word against this plan, but we are numbered with the reckless "opposition."

Would X. abandon the Bible and Sabbath School and other great enterprises, because "the School Master is abroad, and is catering at every corner for the depraved appetite"? If his argument is good for any thing it amounts to this:

"The public mind is to be radically changed, before it will consent to have the mail stopped on the Sabbath. It would be but irritated, and its bad character in this respect confirmed, by renewing at this time the petitions for stopping it."

One object of petitioning is, to change the public mind. It is by the arguments contained in the petitions that we expect to effect this change, and to convince Congress of the justness of our claims. We have heard it said that we ought to 'wait, and use moral suasion.' Now we have always supposed that petitioning, and reasoning with men to induce them to sign a petition, was using "*moral suasion.*" If it is not, we do not know what its meaning is. But we would call upon X. to point out some way by which this radical change that he speaks of, is to be effected.—Some way in which the prejudices of the people will not be excited.—Some way in which the "School Master" may be kept at home instead of standing in every corner manifesting a reckless hostility against the Christian community. If petitioning must be abandoned, let us have a substitute, or we shall suspect, that with the infidel who is much in favor of the object, but is only opposed to *all the ways* and means by which it is proposed to be brought about, X. would throw obstacles and hedge up a practicable way, without opening any other.

"If we desist from pressing the adoption of this generally unwelcome measure the tone of resistance to it will relax; and we shall be far more likely to gain access to the public mind, and to produce in it the changes by which this and kindred measures will be made welcome to it."

Now we sincerely wish we could understand this kind of reasoning. Suppose we desist from pressing the measure this year, and resistance relaxes, will it not be called into action again, if efforts are renewed to effect the same object next year? If we can effect any object, especially, if we can produce a radical change in the public mind without using the appropriate means—if it is only by letting the public mind *alone* that it can be induced to adopt your sentiments, it is, to say the least, a very valuable discovery—a real labor saving machine. Here is just where we lack faith. We should be afraid that if opposition were lulled to sleep by our *ceasing* to act, that it would be *awaked* again by our *acting.*

X. closes with the following paragraph:

"Two or three years hence will be soon enough to renew our petitions to congress on this subject. In the mean time, let us carry our petitions for the sanctification of the Sabbath more frequently and fervently to the Lord of the Sabbath; and let us increase our diligence to impress our countrymen with the claims of the Sabbath, and with the claims of our beloved country for its observance. Let us, in the mean time, not be doing less, but far more than we have yet done, to accomplish the object of our petitions to Congress. X."

*Madison Co. Nov.* 29, 1830.

This writer all the time takes for granted that which we suppose he is trying to prove. If it is true that "two or three years hence," the public mind will be more favorably affected toward Sabbath Mail Petitions, if we do *not* press the subject upon it, than if we *do*, why, our course is a very plain one: but if this is the very point to be proved, we think it would be advisable to set about the proof rather than to rest it upon bare assertion.

We agree with X. that our petitions for the sanctification of the Sabbath, should be oftener carried to a throne of grace; but we have been told that to pray to God for a particular object, to pretend to be very anxious about it and yet to use no means for effecting it, was tempting God. We say in "let us increase our diligence to impress our countrymen with the claims of the Sabbath,"—but how to do this without bringing these claims before them—how this happy change is to be brought about by our silence, is what we must call upon X. to show. The last sentence appears to us to be the climax of an enigma. To expect to do more and yet to oppose the only method hitherto considered practicable, to effect the object, without pointing out any other, appears to us too ridiculous to admit of serious comment. We do flatter ourselves that this hesitating, temporizing policy will not be adopted;—that the friends of the Sabbath will not expect that our opponents will be less bold and persevering when they see us asleep on our arms, or retreating, in order to conciliate their favor. We say, petition, and continue to petition until Congress shall be obliged to grant your request or to come out boldly and say in words what they have said by the act complained of, that Christians are not entitled to an equality of rights, that none who are determined to obey the 4th commandment can be employed in the postoffice department, that all its immense patronage shall be bestowed in premiums for Sabbath breaking—in hiring men to disobey God.

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### AN APOLOGY.

Last week in speaking of the noble stand taken by the Messrs. Smiths in favor of Temperance we made the suggestion that the cause of temperance would have been as much promoted had they converted the stock of liquor on hand into vinegar instead of pouring it on the ground. For this, "our neighbors" of the Daily Advertiser have taken us to task.

We had been told by the Secretary of our county Temperance Society, in *propria persona*, that our suggestion was not exactly orthodox, and he had threatened us with a *pickle*—so we were prepared for the objections and tartness with which our suggestions have been met; but we did not imagine that the labor of preparing this would have been thrown upon the hands of our friends of the Rochester Daily Advertiser. We were almost compelled to sit down in hopeless silence, and accept the punishment of our heterodoxy, without a word in reply, but upon the whole, the joy that we felt at the accession to the temperance ranks of such a "go the whole" advocate as the editor of the Daily, induces us to give him a hearty welcome to the ranks of entire abstinence. We had supposed that discontinuing the sale of ardent spirits and wholly abstaining from their use and bearing testimony in favor of the temperance cause, was about the amount of the temperance requirements but we find that we have, all at once, fallen behind the spirit of the age—we bow in rue-

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mission. It is, according to the creed of our secretary and the editor of the Daily, of no avail to the promotion of temperance, that the tavern keeper, the grocer, or merchant, discontinue the sale and use of spirits, unless it is actually poured on the ground. Yes, this is the doctrine to which we must all subscribe or be proscribed. As to converting spirits into vinegar, why the man that should do it would become the "object of ridicule and jest," according to the new creed. We are not told whether these "pouring out" folks would require the man who happens to have no liquor on hand, when he would join a temperance society to purchase some, in order to make the libation in which it would seem, lies the chief value and merit of coming over to the side of temperance. Ten thousand gallons, says our friend of the Daily, converted into vinegar, would not benefit the cause of temperance, but would be likely to seriously injure and retard its progress.

Further the editor of the Daily says.—"The great and primary object in this matter is to get rid of the cause of intemperance, to strike at the very root of the evil, and by pouring out the spirituous libations upon mother earth, effectually prevent men from getting drunk by removing the thing which makes men drunken."

Now the fair inference, we suppose, from the above would be, that converting spirits into vinegar does not prevent men from getting drunk upon it—does not remove the cause—ergo, men may get drunk on vinegar.

Surely every generation grows wiser.

As we have evidently been grossly mistaken in our views as to what would advance the "cause of entire abstinence," as it appears now that pouring spirits on the ground is the only sure course, we will step aside and wait for the next lecture, in which we hope that some definite rules may be laid down, so that we may not be liable to be called to account for heterodoxy, when we imagine ourselves engaged in the good cause. We hope it may not be retarded in its progres by the apathy or zeal of its professed friends. From its open enemies it has nothing to fear.

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*The Infant's Magazine.*—This is a little 18mo pamphlet, published monthly by the Am. Sabbath School Union, Philadelphia.

We have received three or four numbers, and have been highly gratified with them, and have no doubt they are admirably adapted to the object for which they are designed, to instruct and interest the infant mind. There has not, perhaps, a greater or more important improvement been made in any department of learning in the last twenty years, than in that which may properly be termed the Literature of the Nursery. Children's books formerly, were a mere medley of gibberish, too silly to be repeated by a man of any intelligence, and hardly conveying one useful idea to the infant mind. Those who made them, appear to have adopted the same notion which many parents still have and exhibit in practice, that is, that children are not rational beings. This we consider a fundamental error in family government. God has stamped his image upon man, and whenever we assume that children are to be managed as if they had no more intellect than the beasts, we do all in our power to prevent the developement of their reasoning powers and to depress their moral and intellectual characters.

When we see book makers therefore, exerting themselves for the benefit of children in every stage of their intellectual progress, storing their minds with useful knowledge, while they secure their attention by combining amusement with instruction, parents ought to feel grateful for these efforts and to encourage these little publications.

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*Counterfeiters.*—The Geneva American, after stating that two counterfeiters had succeeded in passing off a quantity of bad bills and that a constable was in pursuit, adds,

"☞ *Postscript.*—We stop the press to announce the return of Constable, P. R. Rawson, with the counterfeiters above alluded to. He arrested them in Utica. On one of them, John T. Robison, he found the following, described counterfeit Bank notes.

One $3 on Geneva Bank.
do. 3 Mechanics' and Farmers' Bank, Albany.
do. 10 Bank of North America.
do. 20 Mechanics' Bank, New-Haven, Con. and 150 Orange co. Bank, all in 5s except one 10. On the other, Wm. A. Thompson, he found $125 all on the Orange co. Bank."

As we have for some time been unusually free from the visits of these scourges of the community, we think it important that our citizens should be on the look out and not become the more easy prey of these men, in consequence of this short respite we have had from their depredations.

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WILLIAM PENN.

The article which we publish in this paper, from this well known writer on the Indian question will be read with deep interest. A crisis in relation to the condition of our south western Indians is at hand—a crisis too, of vast import to our national character. It is the duty of every citizen to inform himself on this subject. If the Indians are oppressed by our Government, let it be known—if they are not, the Government is most grossly slandered, and ought to be vindicated.

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*Dedication.*—The new Meeting House of the first Church and congregation of West Bloomfield, of which Rev. Silas C. Brown is pastor, was dedicated to the service of God—Father, Son, and Holy Spirit, on Sabbath morning the fifth inst. Introductory prayer by Rev. Mr. Parmelee of Victor; Sermon and Dedicatory prayer by Rev. Mr. Brown. This house which is an elegant and convenient structure for a country town, was completed in less than four months from the time of its commencement. There has been a promptness and enterprize manifested here, worthy of imitation.

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*A Revival*, we are authorized to say is in progress in W. Bloomfield, confined we believe, in a great measure to the congregation of Rev. Mr. Brown, in which from forty to fifty have hopefully been renewed by the Spirit of God.

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The editor of the Le Roy Gazette is assured that he is quite mistaken in supposing that the editor of this paper entertains any other than the most friendly feelings towards him. We suppose that there is such a thing as a difference of opinion without hatred. We shall probably notice the reply of the editor of the Gazette next week.

TEMPERANCE ADDRESS.

We sometime since rec'd a pamphlet containing an address delivered by Huntington Lyman before the Franklinville Temperance Society.—We have not had time to examine it very thoroughly, but from a cursory perusal are satisfied that it ranks very high among the numerous productions of the kind which have been given to the public and we shall the first opportunity, give such an extract from it as our limits will allow. We are informed by an eastern paper that Franklinville, where this address was delivered is in Cattaraugus co. in this State, which was an important piece of information to us, as we could not learn the fact from the pamphlet itself.

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For the Rochester Observer.

ALARM TO THE PEOPLE.

"The time is rapidly approaching when NUMBERS alone will be the measure of public will and the framers of government."—This *wholesome* doctrine is from the "JOURNAL OF HEALTH," an interesting and important periodical published semi-monthly in Philadelphia. I say wholesome doctrine, because I believe it is *true*; and if so, it behoves us all to understand "the signs of the times"—and prepare to meet every exigency.—Nor do I think of meeting this state of things with any other than feelings of joyful interest.

If God has placed one man above another, it is that he may do him good, and not merely that he may serve himself of his weaker or less prosperous brother, as has been too much the case.

All men are brethren, all are of one family, and God is our common Father; for "He hath made of one blood all nations of men to dwell on the face of the earth."

In the late revolutions in Europe, I rejoice to see the dawning of a brighter day, to the depressed and trodden down and afflicted slaves of despotism. But let us not think, that we, as Americans, have nothing to do in this business—far from it. There are now growing up, and will soon be sent forth to govern this land, millions of men, who, without a more enlightened mind and a better education than they now seem to be receiving, will govern without judgment and without *principle*.

Hitherto the sagacity of a few has been sufficient to rule the mass of the common people, and their acts have been according to their characters. But I repeat it, this state of things cannot continue,—and our wisdom is to prepare to act upon the principle of universal suffrage and submission to the will of the people—the whole people—and nothing (under God,) but the people.

Now, then, fellow Chrtstians, now is the time to exert your influence. Now, politicians, who wish well to your country, now is the time for you to exert your influence—for the rising generation will soon form their character according to their education. If they are instructed in the doctrines of the religion of our Lord, they will be believers in Him.—If they are taught that "righteousness exalteth a nation," they will believe that—and as they believe, so they will act. But if they are left to be nursed in the lap of ignorance and grow up in the school of vice, they will "neither fear God nor regard man;"—but God will send them forth to scourge the land,—to "rule us with a rod of iron, and dash us as a potter's vessel."

Awake, then, fellow citizens, to give to all our youth moral and religious instruction; and not merely to offer but to urge it; yea, "compel them to come in," and learn the things that shall make our prosperity and their eternal peace.

Establish and support the Infant School, the Sabbath School and the Bible Class—yea, "bring the young Hannibals to the altar, and make them swear eternal enmity to Infidelity, Atheism, and every corrupt principle." Thus shall you save your country and the souls of men. "Whatever thy hand findeth to do" in this matter, "do it with thy might." WORKING MAN.

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AMERICAN EDUCATION SOCIETY.
Rooms, 82 Washington St. Boston.

*Importance of the Education Cause at the West.*

Extract of a letter to the Board of Directors from Rev. F. Y. Vail.

We have rejoiced exceedingly in the glorious enterprise, in which our eastern brethren are engaged with us for speedily depositing a Bible in every family—establishing a Sabbath school in every destitute neighborhood—and for sending, as soon as practicable, a minister to every needy congregation. Infinite good, we know, will be the result of these efforts. And yet we plainly see, and deeply deplore the fact, that these great movements must fail of accomplishing much of the good at which they aim, simply for want of more ministers. For want of ministers to do the work, we fear the resolution of the American Bible Society will not be thoroughly executed. In many cases, we perceive, where the Bible is circulated among the destitute, it exerts very little moral influence, until the living teacher is sent to call up the attention of the people, and to urge the claims of divine truth upon their hearts and consciences. In very many places, Sabbath schools cannot be established where most needed, and in many others where commenced, must soon languish and die for want of ministerial influence. All our domestic, as well as foreign missionary operations, must be greatly limited, for years to come, because we have so few laborers to send. The Temperance cause at the West and South, is comparatively inefficient and languishing, and is in danger of suffering a distressing reaction, simply because we have not men speedily to roll forward the blessed impulse which is now given to the work from one end of our land to the other. Our infant churches are many of them inefficient, sickly, and ready to die, while some are entirely destitute of regular preaching, and others enjoy it but a half, third, quarter, or sixth of the time.—Besides all this, we see infidelity and hundred-headed errors coming in like a flood, pre-occupying our most important points of moral influence—and entrenching themselves against the future attacks of Christianity. When we see these things, we long to behold an army of well disciplined men immediately marching to our relief—and we feel, that, under God, the salvation of the West, and the salvation of the East too, and the salvation of the world, must depend more upon the American Education Society, than upon any institution which is now the blessing and the ornament of the Christian world.

There is one feature of our system which is regarded by our enlightened men at the West, as having a most direct and important bearing upon the moral and literary elevation of our colleges, and the great interests of science generally. I advert to the rule requiring all our young men to take *a thorough course of education*. It has been, and still is, an evil deeply to be deplored, that a large number of our young men who enter college at the West, are disposed to take a limited course, both classical and professional. Those destined to the ministry have participated in the same feeling, partly owing to the fact that they see many ministers around them having the applause of the multitude without the toils of study; and partly to their great desire to enter the field which they see white for the harvest. Now it is found that by our placing half a dozen or more of our first rate men in one of these institutions, all giving their sanction to a full course, the evil is in a fair way to be soon remedied; while their influence at the same time will be most salutary in raising the tone of morals, and the standard of piety.

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*Observance of the Sabbath.*—We are happy to find an almost simultaneous movement in various parts of the Christian world, to promote the observance of the Sabbath. The "Working men" connected with the Daily Papers in Boston have memorialized their employers on the subject of Sabbath labor; a large meeting has been held in Liverpool, (Eng.) to consult on measures to rescue the Sabbath from violation; and a society has been formed in Calcutta, by the suggestion of Bishop James, to promote the same object. The friends of the Sabbath have no occasion for despondency.—*Bost. Rec.*

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For the Observer.

*Monthly Tract distribution in Rochester.*

A distributor in the 1st Ward, after leaving a tract with the woman, the husband being absent, but returning while the distributor was at the door conversing with the children about going to Sabbath school, took the tract and threw it into the fire, and seizing the children, pulled them into the house, making use of the common terms of Church & State, Pioneer, &c. &c. saying his children should go to no Sunday school. The distributor on her next visit, found that the tracts left were read by the above-mentioned woman, and not many months elapsed ere she who had received the opposer's blast, was sent for to come and see the husband, while confined to a bed of sickness. He asked a thousand pardons, and begged for those very tracts which he, in his rage, had committed to the flames. He told her that his children should be sent to S. school, and the promise has been kept. The tracts are now received and read with apparent thankfulness. O.

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From the Cincinnati Christian Journal.

A PAPIST'S REGARD FOR AN OATH.

It is a well known fact that a papist does not feel himself bound to keep an oath any longer than it pleases his confessors. We recollect to have heard it asserted by Capt. C——, of the steam boat N—— A——, on the Hudson river, that he was for a long time perplexed by Irish Catholics coming on board his boat, pretending to be very poor and offering to swear upon the Testament that they had not a cent of money in the world. So piteous were their representations, that he was often induced to carry them for nothing. He one day mentioned the circumstance to a friend, who asked him if his Testament had a "*cross*" upon it. He replied in the negative. His friend advised him to get a *cross* stamped upon the lid of a Testament, upon which to swear such catholics as pretended to have no money. The captain followed the advice of his friend. The Testament was procured, and as often as a catholic offered to swear to his poverty upon it, the captain would first present the side on which no cross had been stamped. As soon as he commenced his perjury the captain would turn the other side, when the poor devotee of papal superstition and idolatry would immediately start back, and instantly produce his money. This the captain assured us was done in repeated instances.

This is in perfect keeping with the subjoined anecdote taken from the proceedings of the London Missionary Society:

"When the deputation from the London Missionary Society visited France in 1802, to ascertain if Protestant Missionaries would be admitted into France from the English Theological seminaries, they were astonished to find, we believe, nearly all the Prefects of the Departments, Protestants. Having received prompt and full permission for Protestant Missionaries to enter and presch in France, provided they would abstain from all interference in politics, which of course was engaged to be fulfilled—the deputation expressed to Talleyrand their surprise at discovering that all the Chiefs of the public authorities were Protestants. That famous ex-Jesuit and Romish Prelate answered to this effect, that, '*the first Consul could not trust any others—for he knew that a Papist could not be bound by his oath any longer than it pleased his confessor—but a Protestant who once solemnly swore to be faithful to his Government, would always keep his fidelity.*'—This was the honest declaration of Talleyrand, who is probably, as deeply versed in Popish abominations, as any existing adept in the ungodly craft."—*Protestant.*

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*What does it Mean?*—The Montreal official Gazette contains an advertisement of two lots of land, "To be sold *by authority of law*, on SUNDAY, the 28th day of November next ensuing, at the church door of the Parish of Montreal, after divine service in the morning." Does law require the sale to take place on Sunday? It appears to us that it would be a striking incongruity to read the King's proclamation against the "profanation of the Lord's day" in the house of worship, and immediately after have a land sale at the door.—*Can. Watch.*

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*Religious Intelligence from Great Britain.*

We have long felt that it would be of mutual advantage if the Christians of America and of Great Britain could become more intimately acquainted with each other. We rejoice in the visits of such men as Milnor and M'Ilvaine, to the parent country, and hope that at no distant day the churches of New England will be adequately represented there. Who can tell the amount of good that might be done in stirring up the churches to direct efforts for revivals of religion, and every good word and work, by such a man as Beecher or Edwards, Nettleton or Finney, or Hawes, spending six months in Britain. And we cannot suppress the belief that, ere long, the Christians of Britain will feel that those of America are deserving of so much attention as would be implied in a visit of fellowship and brotherly inquiry by some of their most able ministers.

To do what we can, in our humble sphere, we have been diligently opening channels of communication, by which we might receive early and full intelligence of all that is going on in the religious world there. This we intend to spread before our readers, so fully as to make them, in process of time, just as familiar with religious men and movements in Britain, as they are with those of our own country.—We know of no reason why they should not be so. And we are sure it would much enlarge the sphere of Christian love, if it were so. At the same time we have reason to believe that Christians in Britain are becoming continually more and more eager to know all that concerns the welfare of the churches here, and that measures are in train to furnish increasing facilities for gratifying so laudable a curiosity.—*Evan.*

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*Slave Trade.*—This traffic is stated, by Mr. Fisher, Surgeon of the British ship Athol, on the African station, to be carried on more briskly than usual. Not *one* of the ships in *ten* concerned, are taken. The writer states that 6000 slaves are liberated annually by the British vessels. The whole number taken & carried off annually is estimated by him at 50,000. The African chiefs and the priests cause the persons among the common people, *who learn to read and write to be put to death.* He expresses a confident opinion that the river Niger terminates its course at the Bight of Benin.

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Extract of a letter, dated Boston, Dec. 1, 1830.

Dr. Beecher is cutting up political Atheism, root and branch. Park street church is not half large enough to contain the people that crowd to hear him. If I was able I would give you a sketch now and then, of his powerful preaching. He will accomplish much good.—*Jour. Com.*

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*Melancholy Accident*—During the severe gale with which we were visited on the 3d inst. and just at dark, a wagon having five passengers attempted to ford Smoke's Creek, at the Lake Shore, five miles from this village; but not being acquainted with the road, and a heavy surf beating against them, they were swept up the stream, Miss. *Lydia M. Kay*, daughter of Mr. Daniel N. Kay, of Aurora, a very interesting young woman was drowned.—Her body was not found till the second day, when the wind had abated, and the water had drained off. She had floated about thirty rods and sunk among floodwood. Two of the men saved themselves by jumping on some flood wood, which floated them into the woods where they climbed a tree and remained till morning. One remained in the water where he had foothold, and the other was driven into the woods and wandered he knew not where till morning found him out of sight of the Lake, and he wandered to an Indian house. All four met at Salsburies inn, a mile distant being the nearest house to the catastrophe, some time in the forenoon.—The horses were subsequently found a considerable distance from the wagon, and from each other, still in the water and living.

The men were David Cobb, and Isaac Martin and Russel C. Carpenter, of Saratoga, Chester Calkins, Genesee county.—*Buf. Patriot.*

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*Affray*—A disgraceful quarrel took place on Sunday evening last, in this village, at a house belonging to Mr. Filon, on Troup street.—Four brothers, John, James, Thomas, and Michael Minock, it seems had convened there, one being a resident, and the others visiters, and that while there one bought a pair of boots of the other, whereupon it was concluded to go through the ceremony of "wetting them," and some liquor was accordingly sent for. On this a part, if not all of them became *intoxicated*, & as is very common in such cases where judgment is driven from her throne by intemperance, hard words were passed between them and at length blows were given, and a regular *set to* commenced, of cuffing, striking, biting, &c. &c. All we believe received more or less blows, one received a severe wound from a knife, and a woman who was present, in attempting to still them, received a wound on the breast, and had one of her fingers bitten. Some of the offenders have been committed to jail.

From this all men must draw a moral who reflect but for a moment, and that moral will be a strong inducement for them to act in the cause of Temperance. The men in this case only intended to have a little *pleasant recreation*, a little amusement by way of "wetting the boots," and yet all this amusement terminated in *crime*.—*Roch. Dai. Adv.*

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## Summary.

On Monday night the schooner Monopolist on her passage from New-York to Philadelphia, with a full cargo was shipwrecked in Delaware bay and all on board perished. The body of Capt. Johnson floated ashore, and the manifest of the vessel was found in his hat.

Col. Samuel Ward has sent from Worcester, $5,000 worth of goods and implements of husbandry, destined to the Mexican Province of Texas: The rout is down the canal to Providenc, thence to New-York—then, by sea, to New-Orleans—afterwards up the Mississippi and Missouri to St. Louis, and onward to Texas. A specimen this of Yankee enterprise.

The Liberia Herald states, that upwards of one hundred children of neighboring chiefs have been sent to Monrovia for education. The colonists themselves, shiped more than $70,000 worth of merchandize the last year.

The woollen factory in Poultney, Vt. owned by Mr. Moses Turner, and occupied by Mr. A. D. G. Osgood, was burnt on the 20th ult. Loss about $2000.

The Grand Jury of the United States' Circuit Court sitting at Richmond Va. have found bills against three citizens of Bedford County Va. charged of having defrauded the United States by forging documents in the name of Revolutionary soldiers, and drawing pensions upon them.

The Arkansas Gaz. says that Col. Butler, the Charge des Affaires of the United States to Mexico, who had been specially authorized to treat with that government for the purchase of Texas, had been unable to conclude a treaty, on acount of the jealousy entertained towards the United States, by the present predominant party, under the Vice-President Bustamente.

*Purity of Elections.*—It is calculated, that during the election for the Hundred of Bassetlaw, the following quantities of drink were consumed, *or, at least charged for:*—ale and porter, 7,200 gallons; spirits, 740 gallons; wine, 1,470 bottles; small beer, *none.*—*Lond. pap.*

The London Herald says that the following has been circulated in London and Brighton:

*Englishmen.*—The time is fast approaching when you will be called upon to exert yourselves in the cause of liberty. A standard is about to be reared, around which, we feel assured, thousands and tens of thousands will flock.

Our country is overrun with military, police, excise officers, &c. &c. These must and shall be done away with.

Our blood will flow, but it will flow in the cause of liberty; better to die in that cause than to live slaves. Englishmen, be united, firm and steady.

*Honorary Degrees.*—A gentleman wrote many years ago to the University of Aberdeen, to know what were the qualifications requisite to obtain the degree of L. L. D.—The faculty wrote him back, that they were £14 2s. and 6d.—We should recommend a higher tariff; say $50 for an A. M., $100 for a D. D., and $200 for an L. L. D.—*N. Y. Spectator.*

Mr. Test Member of Congress from Indiana, was severely injured by the overturning of a stage, soon after leaving home for Washington. One of his knees is said to have been dislocated, and he was left at Cincinnati, with his lady, who also received some injury by the accident.

The County of Sengamon, in Illinois, the population of which, in 1825, was only 500, now amounts to 20,000. So much for the great West.

The Virginia Patriot, has, with great formality, recommended Lorenzo Dow as a candidate for the Presidency of the United States; in which recommendation it is seconded by some papers in Kentucky.

Major Henry Lee, the recalled Consul General at Algiers, is on his return to the United States. He brings with him, it is said, treasures to an immense amount, deposited with him for safe keeping by wealthy Algerines during the seige of the city. By his commissions, and by falling heir to the killed, wounded, and missing, he has according to report, amassed an immense fortune.

The friends of the Bible cause in Delaware are now engaged in the supply of that state, and have the prospect of soon completing the work. An efficient agent of the Methodist Episcopal church is employed to carry this undertaking into effect.

Seven of the principal newspapers of Paris are in full opposition to the new government,—the Gazette de France, the Courrier Francais, the National, the Journal du Commerce, the Tribune, the Patriote, and the Revolution. The Patriote declares that an attempt to save Polignac and his colleagues, will endanger the personal security of the King as well as of the Peers.

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MONROE COUNTY TEMPERANCE SOCIETY.

The annual meeting of this Society for the election of officers and the transaction of other business will be held at the second Presbyterian Church in the village of Rochester, on the first Tuesday of January next, at half past ten o'clock A. M., at which time the annual report of the managers will be read and an address delivered by Ebenezer Griffin Esq. Addresses may also be expected from several other gentlemen. It is requested that Delegates from auxiliary associations be punctual in their attendance. All persons interested in the cause of Temperance, whether friendly to the object of the Society or opposed to it, are respectfully invited to attend. It is hoped that the friends of the cause from the country will be present as the time and arrangements for the meeting have been fixed with reference to their convenience.

The meeting will commence at the ringing of the Court House Bell.

By order of the Ex. Committee,
EVERARD PECK, Sec'y.

P. S. But few of the annual reports from auxiliary societies have as yet been received. It is desirable that they should be forwarded to the secretary as early as the 25th instant, as the annual report of the county society is to be prepared from these documents.

The editors of the several newspapers in the county of Monroe will please to insert the above notice.

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*Letters received since our last.*—A. G. Hinman; Marshall, Fernan & Co.; C. Loomis; S. G. Tyler; T. Howard 2; W Wickman; A. Blanchard; A. Hudson H. P. Sartwell.

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At Henrietta, Nov. 24th, Mrs. Anna, wife of Dea Wm. Ellis, aged 67 years. She expired after an illness of several years, which she bore with apparently christian patience and resignation.—*Com.*

In Canandaigua, on Monday the 6th instant, Mrs. Frances Warner, wife of Mr. Hiel Warner, and daughter of the late William Shepard Esq. in the 26th year of her age.

Her distant friends will be consoled to learn that all the privations and sufferings incident to a lingering and protracted consumption, were borne with the most perfect resignation, and without a murmur. Though naturally possessed of a most amiable disposition, she early learned the folly of trusting her hopes of happiness on such a basis; and in the morning of her days dedicated herself to Him, who had bought her with his blood. The last prayer which her parting spirit was heard to utter, "Come Lord Jesus, O! come quickly," was spoken with a smile so sweet, and so confiding, as to leave no doubt, that He in whom she believed, had plucked the sting from death, and despoiled the grave of its victory.—*Repository*

At New Haven, Conn. on the 21st ult. Mary Jenkins, aged 65, relict of J. F. Jenkins Esq. of Providence R. I.

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ROCHESTER MARKET.

| | | | |
|---|---|---|---|
| Wheat | 81 | —, mess, . bbl | $12 |
| Flour | 4,75 a 5 | Potatoes | 28 |
| Oats | ,24 | Butter, lb. | ,12 a,14 |
| Corn | 44 | Lard, do | 8 |
| Beef, fresh . . cwt | 4,00 | Eggs, doz. | 12 |
| Pork, do. . . " | 4,00 | Cider, bbl. | 1,00 |
| Salt, | 1,44 a 1,50 | | |

Rochester price of Pot ashes $100 per ton; Pearls 115

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NOTICE.—All persons having claims against the Estate of Horace Stevens are requested to present them for settlement, as soon as convenient, at the store of Mack & Church, formerly occupied by the deceased. All unsettled accounts, and other business pertaining to the Estate of Mr. Stevens, will be promptly attended to by the subscriber, who has been duly appointed his Administrator. Those who are indebted to the estate are hereby notified, that the debts due from them, and especially those which have been of long standing, are much wanted, and an immediate attention to them will alone prevent trouble and cost. The payment of these debts is indispensably necessary in order to meet, promptly and honorably, all the claims upon the estate. In the absence of the Administrator, the books and papers belonging to the estate will be left with Messrs. Mack & Church, who are authorized, and ready at any time to attend to an adjustment of the same.

S. STEVENS.
M'Crackenville, Dec. 9, 1830. 51 3w*

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NOTICE.—We shall apply to the Legislature at its next session for an act to incorporate the Rochester Canal and Rail Road Company.

JOSIAH BISSELL JUN.,
ELISHA JOHNSON,
ELEAZER HILLS.

Rochester, 1st Dec. 1830. 51 6w

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

ALBERT G. HALL.

Observer Office, Dec. 20, 1830.

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

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

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

Dated December 4th, 1830. ASHLEY SAMSON,
6w 50 Master in Chancery.

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FANCY WEAVING.

MORRIS F. WHITNEY, (lately from Orange County, N. Y., has taken a Shop in Mr. Curtiss' Factory, at the east end of the Bridge, Main Street, where he will weave Carpet Coverlets, Floor Carpeting, Float Coverlets, Table Linen, &c. &c., all of the newest fashions and of the first rate workmanship, and as cheap as any man will do work of the same style. Call and see.

Rochester, Dec. 7th, 1830. 50 tf

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Cabinet Ware-House.

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

FREDERICK STARR

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CHRISTIAN ALMANAC for 1831 for sale at this Office.

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

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E. PECK & CO. have for sale a very general assortment of Works in the various Departments of Literature—Also, an extensive variety of School Books and Stationary, all of which are offered at reduced prices. Oct. 12. 42-6w

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**Book & Job Printing**
**Neatly executed at the Observer Office.**

Central Library of Rochester and Monroe County
Historic Newspapers Collection



From the Albany Telegraph & Register.

REVIVALS OF RELIGION. It gives us peculiar pleasure to announce the information communicated recently by a correspondent, that in the village of *Sacketts Harbor*, Jeff. co. the Lord has been pouring out his Spirit in a signal manner, the effect of which has been that about 40 or 50 in attendance at the Presbyterian church and about half that number in the Methodist Society, are judged to have become the followers of Christ within a few weeks past. New instances of conviction or conversion are said to be occurring almost every day, and on some days five or six have been added to the number of hopeful converts.

In *Whitesborough and Westmoreland* there is a powerful work of the Holy Spirit.—In Utica special tokens of solemnity exist in several of the churches, accompanied by instsuces of conversion. In *Farmington, Mass.* 90 have been gathered into the church in that place as fruits of a revival which commenced in March last. In *Sherburne*, 50 or 60 persons, and in *Natick* about 20 have recently obtained hope of an interest in Christ. In *South Berwick, Me.* about 50 hopeful conversions have occurred in the Congregational Society and about 30 among the regular Baptists—among the rest, are 6 young men, now in a course of education. In *Limerick, Me.* 22 have been added to the church on profession while a large number more are hopeful converts. In *Alfred* about 50 have experienced the power of renovating grace. The churches in Limington and Sanford also, have been peculiarly visited by the presence of the Lord. In *Shepherdstown, Va.* one hundred have been added recently to the different churches and 40 more that are hopeful subjects of the work have not yet united with any church. The revival at De Reuyter is said to be continuing.—The Report of the *Green River Synod, in Kentucky*, states that the churches within their bounds have been greatly favored during the past year—977 hopeful conversions have occurred in them, within that period. In *Groton, Mass.* a revival has been in progress for several months, enlarging and rejoicing the church of Christ in that place. *Cold Spring* has also been distinguished by a copious effusion of the Holy Spirit, under the labors of Rev. I. Helfenstein, since the middle of Sept. last. Many of the converts are males and heads of families. *All the teachers of the Sabbath School*, with but one exception are included. Five or six individuals who were on a visit there from other places, have experienced, as is supposed, a change of heart and returned to their friends "new creatures in Christ Jesus," thus furnishing additional examples of the advantage to be derived from attending the means of grace in places which are specially visited by the Holy Spirit. The meeting of the *Synod of Virginia* in Oct. last, was very signally blessed to the place in which they assembled, *Winchester*. Religious exercises consisting of prayer, preaching and exhortations were frequent, solemn, and impressive—and resulted in the awakening of about 50 souls, some of whom before the Synod left the place, gave satisfactory evidence of having passed from death unto life.

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REVIVAL IN ATWATER, PORTAGE CO.

A correspondent informs us that a powerful revival of religion is progressing in this place. Although this work is of recent date, about fifty are rejoicing in the God of their salvation.—*N. Y. Evan.*

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From the Christian Watchman.

LATEST FROM BURMAH.

By the ship Crusoe, Capt. Hill, just arrived from Calcutta, letters were received from the Missionaries, which give the pleasing information that the religious attention at the Mission stations continues. We regret, however, to learn, that the health of Mr. Boardman was in a declining state, and that of Mrs. Boardman and their children feeble. This is the more to be lamented, because their work was opening upon them with flattering prospects. It is pleasing, however, to anticipate that assistant help is on the way, and that we may ere long hear of the safe arrival of Mr. and Mrs. Jones, who will be welcomed to the field of labor and usefulness with the utmost cordiality.

By the kindness of Rev. Dr. Bolles, Corresponding Secretary, we are permitted to copy the following Extract of a Letter written to him by Mr. Wade, dated

*Rangoon, May* 30, 1830.

*Rev. and dear Sir*,—The last communication which I sent you, informs you that Mrs. Wade and myself were in Rangoon. Soon after our arrival here, the excessive heat increased the pain in my side, and impaired my health so much, that I was obliged to submit to a course of salivation; after which, to recruit my strength, it was thought best to take a trip round to Maulmein. Through the kindness of Capt. Raulinson, and Linguist, my passage round was free of expense, but my return passage cost forty rupees. While I was in Maulmein, a letter from Br. Boardman informed us that he had, according to our advice, made up his mind to leave Tavoy, and remove to Maulmein; in consequence of which, Br. Judson at once concluded to return with me to Rangoon. His object in coming here was not to remain in this city, but if practicable, to itinerate, and reach the gospel from place to place.—Yesterday Mr. Judson left us, to go up the River as far as Prome, and spend the rainy season there.

We have received information that Br. Boardman arrived in Maulmein soon after we left. I hold myself in readiness to return to Maulmein if his health should fail so that he is not able to attend the duties of that station, or should wish to come to this place or go any where else for a change; or should his health be continued, and he should think the prospects at Tavoy sufficiently encouraging to make it his duty to return to that place; for I am informed there were very encouraging appearances, particularly among the Karens, after we wrote advising him to remove to Maulmein, and several were baptized.—Three have been baptized in Rangoon since our first arrival. Me-Men-Ko, and Mah-Menpoo were baptized on the 18th of March; and Mah-Nau, the mother of Me-Men-Ko, was baptized April 1st.—Four others who have asked for baptism have not yet been able to give the church satisfactory evidence of their real piety.

As to the present state of things here, we have less company for a few days past than formerly. When I wrote you, respecting my accounts for the last year, I forgot to mention that I wished to renounce all claim to the balance in my favor at the end of the year. I therefore now resign it into the hands of the Board. I contemplate making a further reduction in my monthly allowance, but wish to hear from the Board first. In the mean time, whatever we can save out of our present allowance shall be given up to the Board at the end of the year. I wish not to lay up a single rupee, or have any portion in this world more than a daily subsistence.

Respectfully yours, J. WADE.

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From the Protestant.

This abridged narrative by the Rev. J. S. Christmas is republished by particular desire, and will especially interest those who still fondly linger over his memory; and who rejoice in the effects of that effusion of the Holy Ghost, which crowned his pastoral labors at Montreal with such abundant success.

MARY LA FLEUR.

*Marie La Fleur*, in early childhood, lost her mother, and her father being a man of dissolute habits, the principal charge of her education devolved upon a surviving grandmother in indigent circumstances.—The old lady taught her to read; an accomplishment quite rare among the lower classes in Roman countries. At the age of thirteen, Mary was engaged as a servant, in a Protestant family, which, though not regularly constituting a part of my congregation, by occasional attendance at our place of worship, came considerably under the influence of my ministry. The grandmother expressly stipulated, that no efforts should be used to change the religious predilections of the girl; and with that indifference, which equally characterizes nominal Protestants, the stipulation was as faithfully observed, as it had been cheerfully acceded to. A few months after this arrangement, the God of all grace, at whose footstool the pious people of our congregation had been pleading for the mercy which followed, was pleased in a signal and sudden manner, to display his power over the hearts of men. Mary had now an opportunity of witnessing how great a change was wrought, wherever the transforming efficacy of the revival reached. She had seen her mistress, a gay and worldly woman, subdued by forgiving mercy, sitting a humble learner, at those feet, where she of Bethany once sat. She had observed the brother of her mistress, a thoughtless young man, become an anxious inquirer, and then a joyful disciple of our Lord. She had seen a servant in the same family, in the various stages of irreligious stupidity, sorrowing anxiety, and believing hope; and soon after a female friend of that servant uniting with her in a new song of praise unto their God. These events, at once surprised and disturbed Mary, whose naturally sagacious mind was ready to appreciate a change, so joyful and divine. She became desirous to possess a religion, so different from any thing she had ever herself experienced, or observed among her acquaintances, or heard inculcated by her priestly instructers. She did not even dream that it was necessary to seek for it without the pale of her own communion, nor had she before suspected, that the tree of life grew any where, but within the enclosure of her own church. She now redoubled her diligence, which had always been exemplary; and was more than ever indefatigable in the performance of those *acts* which characterize the Romish religion. But it was not in the mortifying endurance of penance, in the mere repetition of prayers, nor in the regularity with which each morning long before daylight she repaired in the depth of winter to the matin service, that the awakened conscience of Mary could find relief. Her case resembled that of the female described in the Gospel, who 'had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather worse.' With a stricken heart, she went on the forenoon of a Sabbath memorable to her, to attend mass. Every thing in stately architecture, profuse gilding, rich tapestry, tasteful statuary, and splendid paintings; every thing in the deep tones of the organ, the solemn chanting of the missal, the imposing appearance of the priesthood, in their gorgeous sacerdotal robes, together with the attendance of a vast multitude of worshippers, was there, to strike the senses, inspire veneration, and overawe unbelief; but Mary was seeking something, which no sublimity of ritual, no 'pomp of circumstance,' could supply; and to her, it seemed, as she afterwards expressed it, 'as though there was no God there.' She had been seeking for 'the living among the dead;' and no wonder she returned disappointed and dispirited. She now besought her mistress to permit her to attend our afternoon service, with an importunity which could not be denied, notwithstanding the stipulation on which the grandmother had so explicitly insisted. It is proper to state, that throughout, the family had in consequence of this understanding, never once conversed with her on the subject of religion, but had left her entirely to the course of her own thoughts and observations.—Nor had I, though accustomed to speak with every member of the household, in the course of my pastoral visitation, which was almost constant at that time, any knowledge that there was such a person in the family. Upon her return from our place of worship, where she had for the first time in her life listened to a Protestant sermon, she expressed great satisfaction, that she had heard a man that could 'tell about wicked hearts that refused to love God.' That evening, a meeting of inquiry for those who felt a particular solicitude respecting their salvation, was appointed at my house.

Mary that Sabbath evening was one of the company, to each of whom I addressed some peculiar exhortation, and to all of whom I endeavored to state their just condemnation, their desperate depravity, the pollution of all their impenitent devotions, their dependence on sovereign grace, their continual danger of provoking the Holy spirit to a final abandonment of their souls, the gospel plan of redemption through the blood of the Lamb, the freeness and sincerity of the offer of pardon, and their ability, obligation, and warrant immediately to accept that offer. Mary expressed the hope that she had that evening given her heart to the Saviour. Her mind appeared calm and placid; the next day she called on me, and gave a very pleasing and intelligent account of the change in her feelings. It was interesting to observe the manner in which a sensible mind, taught by the Spirit of God, and yet ignorant of all the modes in which Christians are wont to express themselves, communicated its feelings and views. When asked the reason of her previous distress of mind, she replied, 'Because my heart would not love God.'

'And why are you now so glad?'

'Because I have a new heart.'

'How do you know you have a new heart?'

'Because I now love Jesus Christ, and hate sin.'

She had called on me, to request my advice upon the propriety of her going to converse with her poor old grandmother, to whom she seemed tenderly attached, and whose spiritual state she deplored with sobbing and tears. I advised her to go: though perhaps it was a hazardous undertaking for so young a Christian. She went and found her aunt and grandmother together. When she began in the simplicity and ardor of her soul, to disclose her new views, and urge upon their acceptance the gospel of Christ, they at first ridiculed her for so novel a procedure; but quickly perceiving her steady to her purpose, and actuated by a real and deep-seated feeling, they were roused to a storm of alternate rage and grief, that burst on the poor girl, who had so suddenly become infected with what they deemed soul destroying heresy. She was immediately take to the priest, and required to make confession. To her confessor, she said that she thought it needless to recount her sins to him, as she had already confessed them to Jesus Christ, and believed herself forgiven, but that she was ready to give a reason of the hope that was in her, which she did, much to the amazement of the priest, who had never heard such views and feelings expressed by a confessional. The whole mystery was by him explained to her friends, with the aid of two or three such significant, and convenient words, as Protestantism, heresy, enthusiasm; and it was strictly enjoined as a circumstance of prime importance, that the Scriptures should be entirely removed from her reach. Mary, however, remained firm throughout this severe trial, which only served to convince her of the total ignorance of true piety in that sacerdotal guide whom she had been accustomed to revere as the repository of wisdom and holiness, and as a favorite of God, the grand means of procuring favors for her. After this unsuccessful attempt to recover her to the faith of her friends, she was at once removed from the family, where she had been at service, and threatened with an entire exclusion from all Protestant society and books. This had such an overwhelming influence upon her spirits, that at the conclusion of a few days, it was thought best by her relatives, that this young and firm confessor of the truth should be restored to her former situation. In that situation she has lived since, her conversion, now more than eighteen months, exemplifying the consistency and loveliness of the Christian character. Immediately after the bondage of popish prejudice had been broken in her mind, and her heart prepared to see the beauty of holiness in the sacred page, her attachment to the New Testament led her to devote to its study every spare moment, she could possibly redeem. One remark, which she made shortly after her converson, to the lady with whom she lives, forcibly struck my mind. She was adverting to the circumstance of her extreme cowardice, when in the dark, and her former unwillingness to go alone to the garret—'Now,' said she, 'I feel no fear—I feel that God is all around me, and that he is within me.'

Thus did the sovereign grace of God choose to ordain strength, and perfect praise in the experience of this young disciple, and thus does it seem good to the Lord of heaven and earth, to reveal unto babes, the things, which he hides from the wise and prudent.

It affords an illustration of the power of grace in *overcoming the prejudices of education* and *detecting* the *futility of false religion*.

Young as Mary was, no one could have had a firmer confidence in the system of her fathers, or a sincerer aversion to the religion of Protestants. Had a person conversed with her a few weeks before the memorable change we have contemplated, he would have said, that no human power could have changed her sentiments. And rightly would he have thus judged. But it was not a change too great for Him who made her, to accomplish. He did it by imparting a keener perception of moral relations, and a quickened sensibility to moral truth.

'If any man will do my will he shall know of the doctrine whether it be of God.' Hence the teaching of the Spirit gives that *confidence in the truth*, which was evinced by Mary, a poor ignorant girl, when arraigned in the presence of a man, whose whole life was professedly devoted to the practice and study of religion. This is that confidence in 'the faith once delivered to the saints,' which has in all ages astonished the men of the world, and been reprobated by the various titles of self-sufficiency, obstinacy, and a bigoted atrachment to their own opinions.

Those very opinions have in all ages, and under all circumstances, been remarkably the same. This identity of result to which the illumination of the Spirit conducts, was strikingly exemplified in the experience of Mary La Fleur. Her whole education had been Popish, and every person knows, with what dexterity their religious associations are interwoven with every thing from earliest infancy. The New Testament was among prohibited books, and the stipulation alluded to, cut her off from religious conversation in the family where she resided. She had never heard but one Protestant sermon, when I conversed with her the day after her conversion, and yet I found her practically and experimentally instructed in all those great truths, which constitute our common Christianity, the faith of martyrs and apostles, of confessors and reformers, the faith of Christians, approved by heaven and of God.

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*The Perkiomen Copper Mine.*—About 100 years ago, a large tract of land, bordering on the Perkiomen creek, about 13 miles above this borough, was purchased by a company of foreigners, for the purpose of opening the bowels of the earth and obtaining the rich copper ore which it was supposed to contain. This company opened a tunnel or drift from the Perkiomen creek extending 660 feet to a shaft sunk 80 feet deep from the top of the hill; and it is said they took out a large quantity of rich Copper; but being unfortunate in the loss of one or two cargoes which they sent to England, they were obliged to abandon the mine, after several years hard labor, and expending several thousand dollars.—Previous however, to leaving it, they filled up the shaft again, and shut up the mine, that the treasures of the earth might be hidden from the world. A few months ago an enterprising citizen of this county took a lease from the present owner of the property, for 21 years on the Copper-mine, and immediately commenced opening the old shaft;—it is now about 80 feet deep, and intersects the old tunnel, and in a few days more it is expected that all the veins of copper will be opened. A number of very rich specimens have been left at the Cabinet of Natural Science in this borough, and at this office for examination, which were last week taken from the side and near the bottom of the shaft—they are said to contain about one half copper. The proprietor, we understand, intends as soon as he gets the shaft and tunnel cleared out, and the mine open, to give a general invitation to all to call and see it, of which notice will be given hereafter.—*Norristown Herald.*

NORRISTOWN, Nov. 17.

*Perkiomen Copper Mine.*—We have just learned that a new excavation has been discovered in the Perkiomen Copper-mine, about 90 feet southwest of the Tunnel, which enlarges into a spacious room, after ascending almost perpendicularly for about 10 or 12 feet, to which no end has yet been discovered. Some weeks ago a child's cradle was found in one of the excavations, partly in a state of decay; a rocker of which has been left at this office: and last week a silver plated spur, which was lost in the Tunnel by a gentleman from South Carolina, who was in company with the late Judge Markley, about 30 years ago, was also found.

We think there can be no doubt of there being a large quantity of copper yet in the Mine, and we believe it is the intention of the present company to find it, if it is possible to make so valuable a discovery.—*Ib.*

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*Temperance news from Scotland.*—Mess. Editors—I have just received a letter from Mr. William Wardlaw, secretary of the Glasgow Temp. Society, dated Oct. 12.

Mr. W. states in his letter, that the Temperance cause prospers greatly. He supposes that at the date of the letter there were at least fifteen thousand members in Scotland, which is as many in a population of two millions and a half, as 70 or 80 thousand would be in America. In Glasgow city and suburbs they have about 3,500, and expect 6,000 before the year closes: all the work of the present season, as at the beginning of the year there were not 500 members in all Scotland.

England is also beginning to be moved. Societies have been formed, he says, in London, Manchester, Liverpool, York, Leeds, Bradford, Newcastle, Bristol, &c.—He thinks that by the time his letter reaches America, there will be in Great Britain and Ireland at least 25 000 members, as many as were reported in America at the end of two year's operation. "But then we had the benefit (to us incalculable in its value) of your great American experiment, so that our progress has been much more rapid even than in the States."—*Genius of Temperance.*

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*The Army.*—A Temperance Society was formed at Fort Niagara on the 10th of July, and a constitution on the plan of entire abstinence, was subscribed by the Major commanding, two Subordinate Officers, the acting Surgeon, 9 Non Commissioned Officers, and 21 privates. *W. Temp. Jour.*

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

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

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

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

*Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12. 42tf

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

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

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the abovementioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises. HOSEA PRATT.
Brighton, April 16, 1830. tf-36

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

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

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

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

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

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange-St. are now recieving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.
They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 38tf

NEW and Improved Collection of *Church Music.*—Just published, by Mack & Andrus, Ithica, and for sale by E. PECK & Co. Rochester, MUSICAL MONITOR, or NEW YORK COLLECTION OF CHURCH MUSIC: Being a selection of Psalm and Hymn Tunes of the most approved character. Also, Set Pieces, Anthems and Chants, embracing a great variety of style, selected from the works of the most Eminent Composers.—Together with the *Elementary Class Book*, introductory to the Science of Music. By WILLIAM J. EDSON. Sixth edition, corrected, enlarged, and greatly improved.
In the revision and correction of this work, much care has been bestowed by the experienced and scientific editor; and the publishers, on their part, have spared no pains to render it worthy of the public patronage. Modern taste has been consulted; the *genuine* improvements of the day have been adopted, and the selections, whether *new* or *old*, are chaste in style and devotional in character. The Class Book, or elementary part of the work, is designed to teach by proper steps and gradations the elements of vocal science in a systematic manner, somewhat upon the Monitorial plan; and this, (as originally published in former editions,) was the *first* attempt to carry that system into our primary music schools. The publishers, therefore, invite for the entire work the strictest scrutiny, and solicit the patronage of the friends of vocal science; confident that it will be found, as an elementary work for the use of Singing Schools, and as a collection for the use of Musical Societies and Congregations, equal to any work of the class which is now published 46-5w

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

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.
Terms made known at the School room.
Rochester, Oct. 8, 1830. 41tf

FOR Ladies' Cloaks—*Cantoon*, a new article, this day received at the "cheap store" of
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

CHAMPAIGNE WINES—A few Cases of the most approved brands, for sale by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12. 42tf

CLINTON HOUSE,
EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House Utica has become the lessee of this splendid establishment having fitted it up anew, and furnished it in a style suitable to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.
The arrangement of parlors, drawing rooms, lodging rooms, &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.
The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS, and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.
The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 3tf

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

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

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

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county) executed by Simeon Hunt, to Seeley Bushnell and by him assigned to the subscriber the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date.—Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece county of Monroe and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty second day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL
Whittlesey & Mumford, Att'ys. Assignee.
The above sale is postponed until the 27th day of December next at eleven o'clock A. M. at the place above mentioned. Nov. 27th 1830.
Whittlesey & Mumford, NATHANIEL HALL
Attorneys. Assignee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 8 of mortgages, page 121, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (the reference being here had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o'clock in the forenoon of that day. Dated August, 1825.
JOHN C. NASH, Att'y. STARR NICHOLS.
6m 33 Assignee.

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

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

*To Exhonerate from Imprisonment.*
The creditors of John Sears, an insolvent debtor, and imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have, before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, according to the prayer of his petition. Dated this 25th day of November, 1830.

Central Library of Rochester and Monroe County
Historic Newspapers Collection


# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. FRIDAY, DECEMBER 24, 1830. VOLUME IV. NO. 52.

*Rochester, Monroe Co. N. Y.*
S. CHIPMAN & Co. PROPRIETORS.
PUBLISHED WEEKLY.
*A. G. HALL, Printer.*
*Office in the Globe Building, No. 14, Main-Street.*

TERMS.—*A single Subscriber, $2 50 per ann. in advance.*
*Village Subscribers, $2 50 in advance.*
*Companies of five or more, who pay in advance, or within one month from the time of subscribing $2.*
*Three dollars per annum will be charged when payment is delayed more than six months, provided the bill has been once presented.*


For the Rochester Observer.

GREAT WANTS OF THE AM. ED. SOC.

*To the Christian Public.*

When an Institution, depending upon public favor and support, is in danger of failing to accomplish all the ends for which it was organized, duty to those by whom it is sustained, and fidelity to the cause which it promotes, require that its necessities be fully made known. Such a crisis having arrived in the operations of the American Education Society, the Directors would be unworthy of their trust, if they should neglect to give seasonable notice of the urgent wants of the Society. It is not every difficulty or embarrassment, they are aware, that will justify such an appeal as the present; but when *every resource*, within their reach, has been exhausted, and the question whether the Society shall continue to advance, or come to a stand, calls for an immediate practical decision, they cannot be silent.

It would be injustice to the numerous and increasing benefactors of the Society, and betray ingratitude to God, not to mention in this place that the funds for defraying the current expenditures of the Society have been steadily and rapidly increasing for several years past. It is *not* because LESS is given for this purpose now, than formerly, for *much more* is given; but, because, in the good Providence of God, the applications for assistance have increased *more rapidly* still that the Directors have been compelled to make this appeal.—These applications have been *doubled* and *trebled* within four years, until there are now depending upon the Society, in various stages of study, preparatory to the ministry, not far from *five hundred* young men of approved piety and talents, in *seventy* Institutions of learning. It is, moreover, cause of thankfulness, that the prospect of a continued increase of applications was never brighter than at present. If the requisite funds shall be furnished, there can be no doubt, that the number of able and faithful ministers of the Gospel will be greatly increased in a little time.

But, it is obvious that Christian benevolence must keep pace with the increasing demands, or the Society must be retarded and cramped in its efforts. The expenditures for the last *four* years alone, have *exceeded* the receipts by *twenty-three thousand* dollars. To meet this deficiency, recourse has been had to the permanent funds of the Society, until every dollar has been withdrawn, or pledged, over which the Board of Directors have any control. To this source they can no longer go, without sacrificing the *faith* of the Society, or exposing it to reproach. More must be given by the Christian community, or the Board must say, what they never *yet* have said to applicants for patronage, *We cannot help you.* This answer *must be given* in January next, when the regular appropriations will be called for, unless the friends of the Society prevent it, by timely and liberal remittances to the treasury.

Is there a follower of Christ, who wishes the number of competent Christian teachers increased, that is willing this answer should be given to a single worthy applicant? When the desolations of Zion are multiplying, and millions are famishing for the word of life; when infidelity is gathering fresh strength and returning to the attack on Christianity; and error, and irreligion, are scattering the seeds of pestilence and death with an industrious hand,—is it time for the friends of Christ to sleep at their post, or to meditate a retreat?

The American Education Society, acting in behalf of a great and prosperous community, has solemnly pledged to extend a helping hand to every young man of suitable qualifications, in the United States, who is destitute of the means of an education for the ministry, and who shall apply for patronage in conformity with the rules.—More than *eleven hundred* young men have applied, in fifteen years, and have found the promise good. The pledge has, hitherto, been faithfully redeemed. SHALL IT NOW BE BROKEN?

Friends and benefactors of the Society! This is the question which you are called upon to decide. That pledge can be no longer fully redeemed without a larger measure of your liberality. It cannot be redeemed in January next, unless the means of doing it shall be speedily obtained. Upon you, under God, the Society depends not merely for its prosperity, but for its existence. If you so decide, it will go on raising up heralds of the Gospel, who will bless thousands and millions of your fellow men with the messages of salvation. Already *several hundreds* are preaching the Gospel in Christian, or in Pagan lands, whom your benevolence has helped to qualify for their work. In a little time, hundreds and thousands more will follow them, if you do not grow weary in well doing. But, if you withhold your hand, or neglect to increase your efforts, as the facilities for raising up ministers increase, the work which the Society has undertaken to accomplish, must be retarded or relinquished.

The Directors do not undertake to specify all the ways in which assistance may be afforded at such a time. They venture, however, to recommend the following as peculiarly worthy of attention:—

1. Let *every* individual to whom this appeal is made resolve to do *something*, and to do it *now*, though it be little. So long as *each* hopes that others will do the work, and thereby gets rid of *personal responsibility*, nothing will be done.

2. Let those who can, make themselves Honorary Members for life by the payment of one hundred dollars, if laymen, or forty dollars if clergymen. Will not pious females take this occasion to confer this honor upon their Pastors?

3. Let the wealthy, and all who have ability, make a *special* donation, over and above their ordinary subscription, for the purpose of present relief. Let those who intend to bestow *testamentary bequests*, give what they can NOW. Their help can never be more seasonsable than at present; it may be less *sure* if postoned till they are dead.

4. Let the officers and members of Auxiliary Societies and Associations exert themselves to make full and prompt remittances, before the first day of January next.

5. Let Branch Societies put forth a vigorous effort to obtain, within their limits, the means of assisting their own beneficiaries, and an *additional* sum to be remitted to the treasury of the Parent Society, to relieve it from present embarrasment.

6. Let every young man who has given his obligation to refund, and who has entered on his public labors, make a *special* effort to remit the whole, or a part of what he has received, to the treasury; and let him do it, if he can, before January next.

7. Let ministers read the foregoing address from their pulpits, and recommend the object to their people.

8. Let editors, friendly to the Society, copy the same into their several journals or papers.

9. Let no young man, who is in need of aid, neglect to apply for patronage, on account of the state of the funds. Although such will see the propriety and necessity of doing all in their power to help themselves, yet their applications for assistance afford no discouragement to the friends of the Society, but rather furnish additional motives for more liberal donations.

10. Let all who have an interest at the throne of grace, pray that God would bless the Society, and open the hearts of his people to give freely and liberally in support of its object. And may the Great Head of the Church smile upon every effort to send forth laborers into his harvest!

In behalf of the Directors,
E. CORNELIUS, *Secy.*

From the Missionary Herald.

## NORTH-WEST COAST.

EXTRACTS FROM THE REPORT OF AN EXPLORING TOUR ON THE NORTH-WEST COAST OF NORTH AMERICA IN 1829, BY REV. J. S. GREEN.

(*Continued.*)

*Religion.*

On the subject of religion, the ideas o the Indians are exceedingly vague. I have taken much pains to ascertain what notions they cherish of a Supreme Being, and of a future state of existence; and I think it may emphatically be said of them, "They are atheists, head and heart." Of a Creator, powerful, wise, and good, they seem to have no idea. In answer to the inquiry, which I have frequently made, "who formed the sea, the land, and the creatures which inhabit them?" they have generally replied, "We know not." The most intelligent among them, however, have told me that the old men on every part of the coast have a tradition, that the "*yealth*," or north-west crow, is the creator of the world. There is no doubt that they have a superstitious regard for this bird. Certainly to no higher origin do they ascribe the formation of this goodly frame, and the being who, made in the image of God, was placed upon its surface to subdue it, while others entertain notions too ridiculous to be repeated. They believe in the existence of a malignant being, whom they call *Nimkelsus*, the author of all evil, sickness, war, &c., but they have very confused notions respecting him. They say he resides a great way off, but whether they regard him matter, or spirit, I could not ascertain. Of a future state of existence, their ideas are equally confused.—They imagine that those who die of sickness go into the interior to some undefined place; those who are drowned continue to exist, but remain in the sea; those who die in battle go to the house of the sun. This they regard as highly honorable, and most of their warriors choose to die in this manner, and some of their chiefs have obtained a military suit in which they wish to be dressed when they fall. All who are killed in war are burned. The reason for this practice I could not ascertain. If the warrior thus slain be a chief, a slave is killed to accompany him. They seem to have no idea of a future retribution for deeds done in the body. In conversing with them on this subject, I have supposed and stated a case as strong as possible;—that of a drunken, thieving, quarrelsome Indian, who should first embrue his hands in the blood of his own family, and then destroy himself; and that of a sober, honest, peaceable man, who should devote himself to the good of his family and tribe: and I have asked them, what distinction there would be in their condition; and they have uniformly replied, "We know of none." The Sitka Indians at Norfolk Sound, did indeed say, that while the good man would have a passage through the clouds to the house above, the bad man would be entangled in them, and tormented by being driven about by the winds; but I suspect they gathered this notion from the Kodiac Indians, who have been partially instructed by the Russians. I could not learn that they have any religious rites, or worship any being good or evil. They have, indeed, a kind of image, which they preserve with great care as a safeguard from evil. Le Koote, a chief of the Tum Garse tribe, with some apparent reluctance pawned one of these images to Capt. Taylor for rum. It is a small piece of wood carved in the form of a wolf's head.

In every tribe there is a class of men called "Shargars," who may be styled the Indian priesthood. They have cunning enough, and it requires no small share, to outwit a North-West Indian. From this act alone it may be inferred, that these men are exceedingly superstitious. These Shargers are thought to have the power of inflicting disease upon an absent person, which can be cured only by their agency. When they wish to secure a particular object, which it is in the power of another to bestow, they assure the possessor that some disease is about to fasten upon his wife, or child, which, for the object desired, they will undertake to ward off.—They are a kind of conjurers, and pretend to foretel future events, discover lost property, cause wind, rain, &c. It is said they have a regular induction into office, and when called upon to "sharger," employ various ceremonies, such as eating brimstone, and drinking sea-water. They are easily distinguished from other Indians by their hair, which is braided up with the hair of the dead. For a sufficient compensation, they sing at the birth of children, over those who are sick, and cry at their funerals. By these means they acquire wealth and influence.*

The practice of the Indians on the North-West Coast comports with their theory. They are atheists in heart. That they live "without God," and are devoid of all consciousness of accountability, is certain. They appear to have no sense whatever of obligation. Gratitude is a flame, which no favor can kindle in their icy bosoms. Indeed, with scarcely an exception, to do them a kindness, is to increase their insolence, so that the man who *today* should heap on them the richest benefits, they would stab to the heart *to-morrow*, should he refuse to accede to their unreasonable demands. In their barter (exchanging furs for goods) they are to the highest degree insolent. They are exceedingly skilful in the disgusting phraseology of magnifying the value of their own property, and depreciating that of their neighbor. They will also give him *the lie* with the greatest possible impudence. Not only are they destitute of every thing that is lovely, and of good report, but they are inconceivably wicked. The smallest confidence cannot be placed in their statements, when they have a motive to dissemble. All their movements on board ship must be narrowly watched, for they will *steal* whatever they can lay their hands upon, even if it is of no conceivable value to them; and when detected, they seem devoid of shame. They are exceedingly fond of spiritous liquors, and when intoxicated they are wrought up to the highest pitch of frenzy. Murders are frequent among them, and the different tribes are almost constantly involved in quarrels, which result in bloody wars. Revenge is sweet to them. The most inconsiderable provocation awakens their vengeance; nor will they cease to hunt their foe, till they drink his blood.

*Influence of Foreigners.*

With regard to foreign influence, I am fully of the opinion that in every respect it has been baneful. I know not of a single benefit, which it has conferred upon these unhappy men, while the miseries, which, through this channel, have flowed in upon them, are incalculably great.†—

*To illustrate the influence of the *Shargers*, take the following incident, which occurred in July of the present year. At that time the brig Griffin was lying in Port Shebasha. Several of the Bilballi Indians who reside at a place called Mill-Bank Sound, a short distance south of Shebashas, were at this port. Among these were some of their Shargers. The officers of the brig informed me, that they observed, on a certain day, the Indians on shore in a state of great commotion, running about with great celerity, followed by the Shargers. So great was their perturbation, that several of their canoes filled with women and children, came along side of the brig for protection. Among these were several who had lost pieces of flesh from their arms, bitten, as they said, by these Shargers, who were determined to eat them.—Failing to destroy the living, they hasted to a place where two children had been interred and taking them from their repose, they passed close by the brig, carried them to the village, and, as the Indians declared, ate of their flesh. The individuals who were bitten and the chiefs declared, that this was "*hus*"—"good." In August I was at the same place, when the Shebasha Indians confirmed the report. A Tum Garze Indian being present, I asked him if the same ceremony was practised among all the tribes on the coast. He said it was so formerly, but was now confined to a few tribes. These, he said, were *eminent Shargers*. A Kiganu Indian was on board the brig when this incident occurred. On being asked, why the Indians did not defend themselves from the violence of the Shargers, he replied, "Hnsh, not good to speak thus"—so strong is their superstition.

†Some years since, a trader left a few English potatoes at Queen Charlotte's Island, and instructed the natives in the cultivation of them. This is doubtless a benefit to the Indians, but not less so to the traders themselves. For years, at very little expense, they have been able to furnish their vessels with most excellent potatoes. Last year, I am told, Capt. B. left swine on this island. These, if they increase, will be another benefit. I mention these things, as I would do justice to the gentlemen concerning whose movements and influence I have been obliged to speak

With their bow and arrows they once roamed their forests, and hunted their game, the skins of which afforded them comfortable clothing, while they subsisted upon their flesh. They were perhaps often engaged in petty warfare with each other, though they say they were not; but as they had no fire arms, nor *poisoned water*, their wars were less bloody and destructive. The introduction of these has opened upon them the flood gates of desolation. Besides, most men from Christian countries have seemed to forget that, in these ends of the earth, the Omniscient God has watched their movements, and marked in the book of his remembrance all their aberations from the path of duty. Hence they have exhibited any thing but a Christian spirit. They have plunged into the slough of sensual indulgence, and have thus strengthened the practice of infanticide, if they did not introduce it.—Lest they should fail to reap their golden gains, they have suffered the Indians to be insolent, till every idea of justice is eradicated from their minds. They have taught them, if example may be said to teach what a people so intelligent easily learn, to dissemble and defraud, to profane the name of God, and trifle with damnation. They have then put into their mouths the elements of mischief, and into their hands the implements of death. And now it is said they are savage and blood-thirsty.—And what wonder? They may, indeed, have the ferocity of the roameas of their own native wilds, may naturally resemble ravening wolves; but foreign intercourse has added to their native ferocity *disease* and *madness*. And who now shall tame them?

*Extracts from Mr. Green's Journal.*

To give you a summary of my intercourse with these tribes during the season, I shall make several extracts from my journal, omitting, however, many items of information, some of which I have already communicated, particularly many things pertaining to their religious belief, which I gathered at Norfolk Sound. These I omit, as they so much differ from the notions entertained by other tribes which speak the same language, that I strongly suspect they are indebted for them to their neighbors the Russians.

*New Archangel, Norfolk Sound, March* 12, 1829.—This morning I called upon His Excellency Peter Chesticoff, governor of the Russian settlement at this place, and delivered him a letter of introduction, which J. C. Jones, Esq. had kindly given me. He received me very politely, and and assured me that he would afford every assistance in his power to aid me in the prosecution of my object. He invited me to visit him whenever it should be convenient. He speaks tolerably good English, and is much of a gentleman.

*Saturday, March* 14.—This is the Russian Sabbath. In the morning I called upon captain Benjamin, a gentleman who has resided here about twenty years, and accompanied him to the house of worship. It is well known, I suppose, that the Russians are of the Greek church. The building in which they assemble for worship, is indifferent in its external appearance, though it wears aloft a cross, and has no fewer than six bells to call men to bow down to its pictured saints and the crucifixes which adorn its interior. About fifty men and women were all who could devote an hour of this holy day to the worship prescribed by the church, of which they are all members. The officiating priest in his robes had rather an imposing appearance. He read prayers in the Slavonic language, bowed, and crossed himself, kissed his bible, burned incense, and brought out upon his head the consecrated host, with other ceremonies too numerous to mention. Wax candles were burning in various parts of the house. The worshippers occasionally paid money to one of the attendants for the privilege of having a taper light up before the picture of some favorite saint. They appeared devout, crossed themselves frequently and occasionally prostrated themselves before the priest. A few, chiefly small boys, chanted during the service. What addresses there were made to the understanding, or appeals to the heart, I know not. There is something rather imposing in their rites, but how unlike the simplicity of the gospel. "God is a Spirit." Captain Benjamin tells me, that one of their priests has been here twelve years. All that he does is to read prayers, solemnize marriages, and attend funerals. Instruction in the shape of written addresses, or sermons, is seldom communicated, and when it is so, these discourses are prepared by some of the higher orders of ecclesiastics at home, the inferior clergy being considered incompetent to the task. Yet nothing has this man found an heart to attempt for the poor heathen around him.

After service governor Chesticoff invited me to walk home with him, and see several Indians who were then at his house. I accompanied him, and found ten, some of the principal chiefs and their wives, of the Sitka tribe, waiting our arrival. They were accompanied by an Indian from the Fox Islands, who has been with the Russians several years, and is now a member of the Greek church. He speaks Russian, and is employed by the company as an interpreter. I rejoiced exceedingly that I might tell these degraded men my object in visiting their shores. Through my interpreter I informed them who I was, whence I came, and whither I was going. I assured them that a sincere desire to do them good had prompted the American church to send an agent to ascertain the condition of the Indians on the North-West Coast. I told them of the Sandwich Islands, of the former character of the inhabitants, of missionary efforts made among them, and of their present condition and prospects. I told them of the improvement, which had been effected in the character of the Indians in the United States, and I endeavored to show them, that it was of great importance they should receive the gospel. They seemed much gratified with the interview. After gleaning considerable information respecting their manners, customs, and religious notions, I left them.

*Monday*, 16. An exceeding fine morning. The sun from a serene sky sheds his beams upon the mountains of snow, and forcibly reminds me of a New-England spring morning. Oh when shall the sun of righteousness illumine these dark ends of the earth? About 10 o'clock, A. M., I went on shore, and waited upon the governor. He kindly furnished me with his Indian interpreter, who speaks Russian, and with a Russian who speaks tolerably good English, and we immediately visited the Indian village. It is built on the beach, directly under the guns of the fort, and contains forty or fifty houses. These are built of slabs, or logs, split, and driven into the ground end-wise. The roof is a little sloping, and covered with the same materials. In the middle of the house is the fire-place, from which the smoke ascends through a large opening in the roof. On the front of the house is a small aperture, through which, not without difficulty, admission is gained. We walked to the farther end of the village before we entered any of their habitations. As we proceeded, the odor of fish which they were curing about their doors, was very offensive, while dogs numerous and surly, and crows shockingly tame, seemed inclined to dispute our way. Having reached the house of a considerable chief, we entered. The chief was not at home, but we sat and addressed the men, women, and children, who had collected around the fire.—Through my interpreter, I told them my object, what had been done at the Islands, and what the gospel could do for them. I told them of the bible, which disclosed the character of God, and Jesus Christ, which taught men to be good, made them happy in this world, and prepared them for heaven; and I asked them if they did not wish to be instructed, to receive teachers, have the bible, learn to read, and become good and happy. After calling at several of their hovels, we at length found a chief to whom I repeated much that I had said before. I assured him that I had nothing to do with trade—that at great expense I had come to see the Indians, and learn their situation—that I should visit other parts of the coast, and ascertain if possible where instruction would be received. I asked this chief, if he would protect a man who should come and live with his people and afford them instruction. He said he would—that they all were ignorant, and wished to have teachers sent to them. Still I am aware that they have no correct idea of the nature of instruction, and are thinking of deriving pecuniary benefit from a plan of this kind. I then returned, having made my object known to seventy or eighty of those benighted men.

In the evening I had another interview with governor Chesticoff. He said he had learned, by his interpreter, that the Indians were highly gratified with my visit. The intelligence of my arrival and object will, he thinks, spread widely among different tribes.

In the course of the evening I asked his Excellency, whether he could and would permit a missionary family to reside at this place under his protection, to acquire the Sitka language, and labor to gain access to the minds of the savages. I assured him that I had no pecuniary or political object to secure, but wished to benefit the poor Indians. I stated that my object was to visit the whole coast, if possible, and find the most favorable place for a missionary station; that I indulged the hope of finding such a place farther south, but if this could not be effected, if no situation could be discovered where a mission family could be safe without a garrison, perhaps the American churches, which took a deep interest in the welfare of the Indians on this coast, might think it desirable to send hither a family if permission could be obtained to learn the language, and gain the confidence of the natives, till it should be expedient to go father south, and settle on Queen Charlotte's Island, or some where in that vicinity. The governor assured me, that he regarded my object as a most philanthropic one,—said there could be no doubt that my request would be granted, and that it would certainly be in accordance with his feelings. He said, however, that it would be proper to ascertain the views of the Greek church, and that, to effect this, he would write to Petersburg, and request an answer to my inquiries. Perhaps, he added, his own church would judge it best to christianize these Indians, and convert them to its belief.

Governor Chesticoff has certainly been exceedingly polite and attentive. I gave him several of our Hawaiian tracts, the January and February numbers of the Missionary Herald for 1828, Mr. Dwight's address on the Greek revolution, and Mr. Stewart's Journal of a residence at the Sandwich Islands. These, he said, he would keep in remembrance of me. He a so gave me a little remembrancer, as he said, of Peter Chesticoff. As we expect to leave on the morrow, I expressed the hope that we might meet in a better world, and bade him adieu. He shook me cordially by the hand, and wished me the blessing of God on my benevolent agency.

*Tuesday*, 17. As we were unable to get to sea, I called upon captain Benjamins this morning, and requested an introduction to the two Greek ecclesiastics who reside at this place. We first called upon the younger one, who officiated at church the last Sabbath. His father is a Russian, his mother an Indian woman belonging to one of the Fox Islands, a cluster which lies south of Kamtschatka. He is a pleasant looking young man, and of a good reputation. He left this country several years since, and in Siberia acquired an education for the church, married a Russian woman, and returned to this place. As he intends soon to visit the Fox Islands, I made several inquiries, through captain Benjamins, respecting his intentions of benefiting the Indians. He is familiar with their language, and expects to devote his life to the promotion of their welfare. I asked him what he thought of the Indians on this part of the coast, particularly of the Sitka tribe. He said, their ideas of the subject of religion were very confused, that they needed instruction, and *he* thought they might be christianized. He acknowledged that no suitable efforts had been made to effect so desirable an object,—said that to benefit the heathen their language must be acquired. I told him my object in visiting the coast, and gave him a summary account of the efforts which the American church is now making to send the gospe to degraded perishing pagans. I was exceedingly desirous of learning what were his views of the doctrines of the gospel, but as I could not converse excepting through the medium of an interpreter who speaks broken English, I judged it inexpedient to attempt the thing. I wished him the blessing of God on his labors among the heathen; he reciprocated the wish, and we parted.

We then called upon the old priest, who has resided here twelve years. I made a few inquiries respecting the Indians, but he seemed to know but little about them. He seemed to regard them, however, as in a hopeless condition. Some of the Indian women, he said, whom the Russians had taken for wives, had been baptised, but, he added, it is of no use, they remain as before. He said the place would soon be abandoned, and then nothing could be done for them.

Mr. G. was told, that this old priest had six daughters, not one of whom had been taught to read. He considers the state of morals among the Russians as exceedingly bad, and that, on this account, as well as from the effects of religious and political jealousy, an American mission would not find sufficient favor, to justify its commencement in this place. The fact, also, that the interior furnishes no supplies, and that nothing can be raised at New-Archangel, would render the mission expensive.

(*To be Continued.*)

From the New York Evangelist.

## THE PRAYER OF FAITH.

*Mr. Editor*—By publishing the following extracts from the writings of a great man, on the prayer of faith, you will oblige one, if not many, of your readers.

*The promise of God to hear prayer.*

"There is no explaining it away. The promise is unqualified, and direct. It cannot be misunderstood, it cannot deceive.—It will be fulfilled as sure as there is a God in heaven. It never will fail in a single instance to the end of the world.——We see the truth of the promise as relates to an influence on others, in every revival of religion. We see, at the commencement, a part of the church brought to those peculiar feelings in prayer, which indicate the approaching conversion of sinners—which awaken confident expectations of such an event; and which *never were, and never will be*, disappointed. There is the fact before our eyes. There is, indeed, sometimes, an excitement which proves transient and unavailing; but those who have had both sets of feelings, will tell you that it wants the most essential characteristics of the prayer of faith.—O, it is sweet, at such a moment, to lay the salvation of friends, of a world, over upon God, and commit it to him without one dissenting feeling through all the soul.—This is no ordinary experience in the church of God. It introduces the Christian himself into a new world, or into one which he has seldom seen. O what mercy and compassion are seen melting in the heart of God; what sincerity and truth are stamped on the *promise;* what certainty and reality that God hath said it. The man believes as firmly as he believes his own existence. He would risk a million of souls on its truth. He sees it as clearly as he sees the sun at noon-day.—He is confident that if he does not succeed it is because he does not offer the prayer of faith."

*Dependance in the prayer of faith.*

"Not a mere, though full assent of the understanding, that the power is all of God; not such a feeling of this truth as Christians ordinarily possess; but such a sense as accompanies a soul-consuming desire, when that truth is written with a sunbeam before the eye, and settles down into the heart as a great reality, and is rested upon as the last resort of an anguished mind, and as its firm support. Such a sense as we may suppose, (if it is lawful to suppose,) a Christian would feel if shut up in hell, and

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looking up to God to remove the bolts and bars. It is a deep-felt reality that no other agent in the universe can lift a pall or napkin from the dead; that all the preachers on earth, are no more than the rod stretched out over the Red Sea, or the trumpets sounded before the walls of Jericho. The man goes forth with an eye lifted to heaven, and fixed as marble, saying as he goes, 'My soul wait thou only—only—only upon God; for my expectation is from him.'—When he prays, he casts himself helpless at the feet of God, resting every issue on his will, and summing up all his hopes in the language of the leper, 'Lord, if thou wilt thou canst."

*Strong desire in the prayer of faith.*

"Not the ordinary desire of Christians, even when they long for a revival of religion; but a desire which almost breaks the heart;—a desire which swallows up every other;—which is more intense than any one can conceive who has not felt it. The man goes bowed down, all the day long, under sorrows too great for him to bear, because men keep not God's law,—because they are bound to that land of darkness from which there is no return. He sees it utterly impossible for him to enjoy life any more, unless the Spirit be poured from on high. Give him the world, he is not satisfied; offer him a throne of glory, and it does not fill the aching void. Nothing in the universe does he desire so much. Nothing else in the universe will satisfy him. The mighty care hangs immoveably upon his heart. It goes with him from morning till noon—from noon till night,—and cannot be shaken off for any other matter. It is the last to press upon him when he sinks to sleep; it is the first to meet him when he opens his eyes."

*Deep humility in the prayer of faith.*

"O, the sense which he has of his backslidings; such a sense as perhaps never weighed him down before; a sense which he does not however wish to put off, but desires greatly to increase. His past ingratitude breaks his heart, and he longs to get down in the dust—lower and lower still—and feels that he can never get low enough. He *loves* to repent. He feels it a luxury to grieve. He covets the lowest place in the dust more than he does the throne of an archangel."

*The glory of God desired in the prayer of faith.*

"Here is an anxious parent—he has constantly brought the interest of his children to God—he has brought it with an anguish of spirit which has well nigh laid him upon a bed of sickness. In one of his long midnight agonies, while he is urging the entreaty that the heart of stone may that night be turned to flesh, something says 'No; let them first be more deeply convinced of their sin and ruin, that they may know what they owe to our redeeming God and his dying Son;—that they may see the distinctive glories of the God and Saviour of lost sinners. Their personal interests which have pressed, like a mountain, so long upon his heart, are swallowed up and lost, and the all absorbing desire is, 'That eyes so clear may see the glory of our redeeming God and his dying Son; and that souls so dear may show, in their salvation, the same glory to the universe.—He now sees as he never saw before, what it is for God to be glorified; and he knows that he desires this object more than all others. Very soon perhaps his prayers are answered in a manner which he will never forget."

*Perseverance in the prayer of faith.*

"By this I do not mean a mere continuance in prayer, or a resolution to continue; but a holding on upon the promise of God, and a fixed determination to continue at his feet till the blessing comes. This ground could not be taken without *faith;* for it is a venturing of every thing on the impossibility of his recalling his word; it is a laying hold of unchangeable truth, and refusing to let it go. When the anxious Christian discovers that the promise is as infallible as the truth of the eternal God, he sees that he may indeed take hold of it, and draw the blessing down. Says he 'I wish every thing on this foundation, and if this will not sustain me, let all sink together.—Thou, Lord, hast encouraged me by a promise which I know is eternal truth, and cannot be recalled; and I fix upon it my hope, which I will never relinquish. I will not let thee go.' So felt Jacob at Penuel; So felt the Syrophenician woman.

*Reasons why the prayer of faith is heard.*

"To the humble mind it appears almost incredible that God should be influenced by the prayers of such wretched worms, until it discovers that it is the Holy Ghost which dictates the prayer of faith. Believers are called the temple of the Holy Ghost; and he is represented as seated in that temple and praying for them; and God, as he comes down to examine the heart, is represented as hearing and understanding this intercession. 'The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groans which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.' No wonder that God hears prayer, when it is the Holy Ghost that prays. What an awful place is the Christian's closet. The whole Trinity are about it every time he kneels. There is the Spirit praying to the Father through the Son."

*The obligation of Christians to pray in faith.*

"These are the essential attributes of that 'effectual, fervent prayer,' which 'availeth much.' My brethren, have you ever found upon yourselves all these marks of believing prayer? If you have, and have seen nothing follow, I give up the doctrine. But you must prove, beyond the possibility of doubt, that your feelings, both in kind and degree, come up to this standard.—But if you never felt this, do not deny the doctrine till you have made the experiment.

"Consider how much you might prevail to bless your houses, and to bless the world, if you would live in this believing frame all the time. You might see a revival of religion around you continually. This faith must become general in the church before the world will be subdued to the empire of Christ. A miserable race are going down to death, by nations, for the want of this spirit among the friends of God. There is great guilt in this thing. There is cruel ingratiude to the sufferer of Calvary, and to that kind spirit, who has done so much for us, and offered so much to us. Is not the God of truth to be believed, when he confirms his promise by an oath; an oath sworn by himself; 'that by two immutable things, in which it was impossible for God to lie, we might have strong consolation?' Rise up, my dear brethren, to a higher confidence in God. 'Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father.' Enlarge your desires. God takes it ill that you ask so little. He takes it ill that you expect so little from him. 'The Lord taketh pleasure in them that hope in his mercy. O, if you could expect enough, and believe enough, and ask enough, I know not what good you might not obtain; I know not what deliverances you might not accomplish in the earth. The day is fast approaching when the triumphs of prayer are to be every where displayed, as they never were before, to draw the creation up to God, and to perpetuate the union by the bond of eternal confidence.—And when a nation shall be born in a day in answer to prayer, that strong language of a condescending God may be written on our banners, 'concerning the work of my hands, command ye me.' Children of God, lift up your heads in hope. Heirs of the promises, take strong hold of the Father's covenant. And on you also shall be stamped the name of Israel; for as a prince you shall have power with God, and shall prevail. Amen."

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From the Illinois Monthly Magazine.

## THE MISSIONARIES—A TALE.

On a fine morning in May, 18,—two of those large boats in which families emigrating to the west descend our rivers, were seen slowly floating down the Ohio. Built of rough heavy timber, and intended to move only with the current, those unweildly vessels lay silent and motionless on the wave that bore them gently towards their destination. At a small village—or rather at a spot intended to be occupied as such—the boats were brought to the shore and moored, and the passengers began to mingle with the people whom curiosity had drawn to the landing place. It was a missionary family, proceeding to its station among the Osage Indians, that halted thus in the wilderness, to receive a foretaste of the scenes that awaited them in the distant forest.

The place at which they had stopped, was a level plain of rich alluvion, from which the timber had been cleared for the space of a mile along the river, and nearly that depth into the forest. A cluster of cabins, recently built, of rough logs, to which the bark still adhered, presented to the eyes of our travellers, a specimen of human existence, more nearly approaching the rudeness of savage life, than any thing they had yet seen. The ground nearly cleared, was thickly set with stumps, and covered with a rank growth of weeds.—The frail and unsightly cabins, standing apart from each other and destitute of out houses and enclosures, seemed to be, as they really were, the temporary residence of an unsettled people. But cheerless as this spot appeared, to those who had been accustomed to all the comforts and many of the luxuries of life, it was such as all new towns in the west once had been; such, perhaps, as the hamlets were on the shores of the Atlantic, where the voices of the Pilgrims first ascended in prayer to Him who brought them in safety out of the land of persecution.

And yet the scene was not destitute of attraction. Art had done little to spoil, and nothing to embellish it, but nature had been prodigal of her bounties.

The luxuriant soil, while it loaded itself with a gigantic vegetation, gave a depth and vividness to the coloring of the landscape, that imparted a peculiar strength and character to the scene. But if the eye was charmed, there was a loveliness, a stillness, and a silence, reigning throughout this scene, that touched the heart.—The very beauties that delighted, and the quietness that soothed, testified that man was a stranger here, and told the traveller that he was alone with his God.

Such was the feeling of the Missionaries as they gazed on this gentle stream and its wild shore. They had left their homes and their friends, their pious companions, their cherished relatives, and the scenes of their childhood, and they were going beyond the confines of civil society; to dwell with the savage in his own wild woods. As they travelled to the west, they had seen the traces of civilization, becoming every day more faint—every day they found the villages ruder and more distant from each other—until at last they had reached the abodes of the hunter, where the rifle and the axe, furnished the means of subsistence and defence. An immense tract of wilderness was yet to be traversed, before they could reach the scene of future labors, and they felt sad to think how seldom the smile of a countryman, or the voice of a brother, would cheer them on their way. Their spirits sunk, as they looked at the boundless extent of forest—gorgeous as it was to the eye, it was still as a blooming desert, containing nothing to warm the heart, or cherish the affections. Every object around them was strange, and they felt like exiles wandering far from the land of their birth.

These were trials, however, that had been anticipated; and it was easy to see in the mournful countenances of these humble christians, as they wandered along the shore, that a heavier visitation was bending over them, than those which were necessarily incident to their situation.—One of their companions, a beloved sister, was about to breathe her last sigh. The messenger of death had arrested her in the wilderness; giving a solemn warning to those who journeyed with her, that although they had forsaken the haunts of men, they had not escaped the casualties of human existence. Even here, where nature bloomed so fresh, where every surrounding object teemed with youth, and vigor, and fragrance, the messenger of fate could reach its victim. Bound on a mission of love, and bearing the tidings to thousands, yet they also bore with them the evidence of their own mortality.—Death was silently pursuing their footsteps, watching his own appointed time, to claim the tribute which all must pay to the insatiate king of terrors.

The situation of the dying missionary was soon known to the villagers, and a few of them went to offer, in their own homely way, the offices of hospitality; but they came too late; the sufferer was too feeble to be removed; and the mourning strangers said that they needed nothing from human kindness but a grave for their companion. The visiters were deeply affected. The death-bed exhibits at all times a solemn, and a touching scene; and though of daily occurrence, its frequency does not destroy its fearful interest. There are few who reason coldly in the chamber of dissolution; and the imagination is easily excited by an incidental circumstance which brings an additional pang to the parting of the living and the dying. The present scene was one of no ordinary interest.—The sufferer was a young and delicate female. A husband watched over her pallet, and two lovely children, unconscious of the loss they were about to sustain, were with difficulty withheld from her embrace. The severing of hearts wedded in love—the parting of a mother from her infant children—are events which the most callous cannot view without emotion; but on ordinary occasions there is a melancholy pleasure in the reflection, that the survivors will often visit the grave of the deceased, to drop the unseen tear of affection. Even this mournful consolation was now wanting, and those who sorrowed, felt that when the soul of their friend should have departed, they must abandon her earthly remains, retaining no relic of her whom they had dearly loved. Her tomb would be on the wild shore, where no kindred ashes slept, and where they who dwelt near the spot, could only point it out as a *stranger's grave.*

The solemn moment had arrived when none affected to doubt the truth which was too evident, or sought to detain the spirit in its earthly abode. That spirit had begun to assume its celestial character, and was already invested in the eyes of the beholders, with the attributes of a brighter existence. An angel seemed to be lingering among them as if unwilling to sever too rudely the cords of affection, with which she had been united to human beings. She spoke little; but her words showed that her thoughts partook of the change she was about to undergo. Her affections alternately lingered on the earth, and soared towards a better existence.—The bosom of the saint swelled with a holy joy; but the heart of the wife and mother clung to the dearly cherished objects of its purest and strongest earthly passion.

The mission family embraced a number of persons of both sexes, and it was gratifying to see in their deportment, how efficient is religion in the hour of sorrow.—Though deeply afflicted, there was a decent composure, a quiet humility, and an entire resignation in all their words and actions. They spoke not of death as the loathsome companion of disease, or the precursor of corruption, but as the natural consummation of all earthly being. They sorrowed not for her who was going to a better world, but for those who remained. Their voices were firm and cheerful—and even the timid soul that was fluttering in the hope and fear, and joy, of the dying moment, acquired calmness from the serenity of others.

Such was the day. Evening came, and the sufferer still lived. Prayer and hymn were heard at intervals throughout the night, but all else was silent, and at a late hour, they who cast a last look at the shore, beheld a dim light still emanating from the chamber of death, and appearing as a bright speck in the surrounding gloom—like the lingering soul, whose feeble radiance still gleamed in the dark "valley of the shadow of death."

The following day was the Sabbath.—At the dawn, the villagers hastened to the boats. The missionaries were already engaged at their morning devotions. The voice of prayer was heard, ascending through the stillness of that quiet hour.—The accents were low and trembling, but distinctly audible. The speaker alluded to her whose spirit had gone to the mansions of the blessed, and prayed for the bereaved husband and the orphan children, and the villagers then knew that she in whose fate they had felt so deeply interested, suffered no longer. After a moment's pause, the notes of sacred song were heard floating over the tide—so sweet, so mournful, that every heart was touched, and every eye moistened.

At sunset the same day, the remains of the stranger were borne to the place of burial, by her late companions, followed by the inhabitants of the village. A large Indian mound in the rear of the town, had been selected, as the only spot not subject to inundation. The grave was opened on the summit of this eminence, and here was the body of a Christian female deposited among the relics of heathen warriors. The inhabitants, and the mission family stood around, with their heads reverently uncovered, while one of the missionaries addressed them—then some one raised a hymn, and the whole company joined, chanting with a solemn fervor, as if a flood of devotional feeling had burst spontaneously from every bosom at the same instant, and when they all knelt upon the mound, it was not from any signal or invitation given by men, but God touched their hearts and as the song of praise ceased, they all involuntarily prostrated themselves before His throne.

When the people rose, and the officiating minister had dismissed them with his usual benediction, the widowed husband stepped forward, leading one of his children in each hand. For a moment he stood by the newly filled grave, gazing on it with an agony which he strove in vain to subdue. In a broken voice he thanked the people of the village for their kindness, and committed the remains of his wife to their protection. He begged them to mark and remember the place of interment, in order that "if hereafter a stranger in passing through their village should ask them for the grave of Maria ——, they could lead him to the spot."

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From the New York Spectator.

## FROM OUR CORRESPONDENT.

Washington, Dec. 6, 1830.

Washington, after having been so long empty and silent, is suddenly filled with life and bustle. You, who reside in the very heart and centre of all the uproar of a great city, can scarcely appreciate the agreeable excitement produced in a place like this by the return of the members of Congress after the summer recess. The loaded stages, watched through all their course to the hotels by anxious scrutinizing eyes, and surrounded when they stop by eager groups of those who have been waiting for friends; the crowded bar-rooms of the various excellent establishments which vie with each other in the completeness of their accommodations; the cheerful looks of the mistresses of the innumerable boarding houses, as they welcome their guests to their old quarters; the greetings; the mutual inquiries; the reflected looks of joy and welcome; the warm grasping of the hand, even by inveterate political opponents; all these things unite to make the day of the meeting of Congress a Washington jubilee. The Hall, this morning, exhibited a larger number of members than was anticipated, one hundred and seventy seven having answered to their names. There was, however, no speaker, Mr. Stevenson having been detained by indisposition. His friend, Mr. Archer, explained the reason of his absence, and stated that he would probably be here to-morrow; at the same time referring to precedents to shew what the House had done on former occasions of a similar kind. A motion was thereupon immediately made for adjournment, which was agreed to *nem con;* and the people in the gallery, who had collected to witness the ballot for a new speaker, enjoyed the pleasure of returning, through very bad weather, to their homes. Two members, one of the House and the other of the Senate, are detained by accidents received on the road. Mr. Rowan, of the Senate, is less seriously injured than Mr. Test, of the House, whose knee, it is said, has been dislocated. With Congress came a severe snow storm attended with hail and rain. Is this an auspicious or a threatening omen? Possibly it is a forerunner of Congressional thunder, and that vivid lightning, which often proceeds from the heaviest and blackest clouds. Judge Peck is the person first interested in the augury, as it is understood that his trial will be the first business attended to. The Senate Chamber has been furnished for the purpose, seats covered with green baize having been provided for the accommodation of the members of the House, who will sit in concentric semicircles in front of the Chair, while those of the Senate will be arranged on the right and left of the President. The accused and his counsel will occupy a spot in the centre, about half way between the door and the clerk's table. I presume Mr. Wirt will appear in all his professional glory on this occasion. The impeachment, it is probable, will end *in fumo.* Peck is a middle aged man, rather slender in person, with a grave acute face, shaded over his eyes with a projecting screen of pasteboard covered with black silk, on account of the weakness of his sight. He is of an ardent, intellectual, logical and very pertinacious character, and is like to hold his accusers a tough argument.

As the House will be in attendance during the trial, nothing else can be done till that is over. How long it will continue is uncertain—probably three weeks or more. I trust that party spirit, that all pervading pest of our land, will find a limit to its omnipresence and a check to its omnipotence in this high judicial proceeding.

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From the Missionary Herald.

## CHEROKEES.

EXTRACT FROM A LETTER OF DOCT. BUTLER, DATED AT HAWEIS, SEPT. 22ND, 1830.

*State of the Cherokees in respect to the Means of Subsistence.*

A letter on this, and other subjects connected with it, written by Mr. Worcester, was inserted at pp. 153—5. It should here be remarked that Doct. Butler resides in a part of the nation where the population is comparatively dense, and principally consisting of full-blood Cherokees; and that as the physician of the mission, he has had occasion frequently to travel to all parts of the nation, and of course, has had the means of knowing the situation of the people and their progress in improvement.

Since the Indian question has been in agitation, I have, so far as I have been able, noticed the movements of the Cherokees and their friends, and also the movements of their enemies. I have often been grieved at the unfounded assertions made to the disadvantage of the Cherokees; such as those respecting their degraded state, their state of starvation, their savage state, their nearness to extinction, &c. &c. I have been acquainted personally with the affairs and state of the nation for ten years, and know these assertions to be untrue.

Last September I saw Mr. H., whose statements, or rather answers to questions proposed to him respecting the state of the Cherokees, were presented to congress last winter. We conversed together freely on that subject. He stated that he lived on the borders of the nation and had been acquainted with the Cherokees for a number of years; and that he was very much surprised at their rapid improvement in the arts of civilized life; that they appeared to him to be doing well, and that he thought in justice they should be let alone: he thought they could never be placed in another situation where they would improve so rapidly as in their present one; provided the whites would not molest them.

Those who have made statements with regard to Cherokee starvation are certainly very ignorant, or guilty of gross misrepresentation. I know from personal observation that there are a large number of families who raise considerable quantities of corn and meat to sell; and many of these are full Cherokees who speak no English. From an extensive acquaintance I cannot select a family that does not raise corn and meat. Though some few may not raise enough for family consumption. During some seasons I have had to purchase considerable corn; and although I live in the interior of the nation, I could at any season purchase as much as I wished. Last season, while travelling on the frontiers of Georgia, I well recollect seeing wagon-loads of corn going from the nation to supply the settlements in that state. Droves of beef cattle and hogs are driven annually from this nation to the different states. A few weeks since, not less than 200 beeves were driven from this vicinity to the northern market; and I think as great numbers were collected in previous years. While many persons in the southern and middle states unite in speaking of Cherokee starvation, their tables are undoubtedly sometimes spread with meat which the alleged half-starved Indian has spared from his surplus stock. When I consider what God has done for this people, their improvement the last ten years, the justice of their cause, the unjust ground their enemies stand on, the falsehood and slander, instead of argument, used against the Indians, I cannot but think favorably of the issue of their present contest. I have never seen the Cherokees more united than they now are. It is not known that any one now thinks of emigrating, unless it is a few who live in the northern part of the nation, who enrolled about twelve years since, and have repeatedly renewed their promise of removing. The Cherokees generally feel that their cause is the cause of justice, and that their rights will be maintained in the supreme court of the United States, where they rest all their hopes. Mr. Ross told me a few days since, that his hopes of success were never greater, and that the uncommon union of the Cherokees was a great encouragement.

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## *Temperance.*

From the Journal of Temperance & Investigator.

### THE MINISTER'S BORROWED JUG AND RAISING.

In one of the interior towns of this state, a very worthy minister was about raising a framed building, and invited his neighbors. He had taken it for granted that the usual treat must be furnished, and accordingly went to a grocer to buy the liquor. He carried no jug, expecting to buy or borrow one of the grocer. Luckily, the grocer had none to furnish him, whereupon he went into another store to borrow one, where the owner had relinquished the traffic. Having first borrowed the jug, which the shop keeper said he would lend with much pleasure, he proceeded to state the object. The lender said he could not say it was lent "with pleasure" if it was to be used in carrying ardent spirits. The minister confessed he had some scruples, but what could he do? The men were invited, and a treat would be expected. The grocer urged the evil tendency of such a ministerial example. The minister was afraid his building would not go up. The grocer offered, in that case, to rally cold water men enough to put it up. The minister was afraid of being accounted penurious. The grocer reminded him of a sermon he had preached on the duty of taking up the cross, and pursuing the path of duty, through evil as well as good report. "Now sir," added he "is the time for you *to take up your cross.*" "And so I will," said the minister, which he did, by *setting down the jug.* He then went to the other grocer and informed him of his new resolution, asking to be excused from the purchase. Raising time came, and the building went up in cold-water style, without difficulty. The result is the prosperity of the temperance effort in that town, where it would have been much obstructed, if the minister had raised with rum. Of this he is fully sensible, and expresses much gratitude for the christian faithfulness of the Temperance Grocer.

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*The Vender and his Victim.*—"Give me a responsible endorser" said Mr. Puncheon Purse to his customer, yesterday,—"Give me a responsible endorser and you shall have the goods."

"An endorser!" returned Mr. Edward Easy—you never asked me that question before. And I've bought hundreds of dollars worth of you, for which you have had your money, except the present balance of ten dollars. And do you refuse to trust me for twenty dollars more?"

"Indeed I do," replied the merchant, "and with good reason. When I trusted you, you was a sober man—but now you can't pretend to that character."

"Aye, Mr. Puncheon Purse" retorted bye stander. "What you say is true—and it is also true that the *rum* you have sold Ned Easy, has changed him from a sober man into a sot. And it is true that if society continues to put up with such public pests as you are, it will merit its misery. Liberty will be lost without lamentation. Freemen will forge their own chains, and America become a bye word among the nations.—*Ib.*

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**ROCHESTER:**

**Friday, December 24, 1830.**

This is the last number of the fourth volume of this paper, and of the third year the present editor has conducted its editorial department.

Our subscribers must by this time have made up their minds, whether the perusal of it compensates them for the trifling pecuniary sacrifice they make in order to obtain it. Whether a religious paper ought to be published here—whether the interest of the church and of community are promoted by it. In short, our subscribers must have decided whether they, as individuals composing a part of that community to which we look for patronage are under any obligation to continue to give their support. If this paper is to be sustained, it must be done by Christians, and others who profess to respect and appreciate the value of religious institutions—and if this obligation rests upon Christians as a body, an obligation must rest upon the individuals composing it. As to the ability of the church in the western part of this state to give an ample support to a paper devoted exclusively to its interests, there can be no doubt. We have no data from which to form a correct estimate of the numbers belong to the Presbyterian and Congregational churches in the counties west of Cayuga Lake. There are, we believe, seventeen counties. They will probably average ten towns to a county, making in this territory 170 towns. There are but a very few of these towns in which there is not an organized church and society of our denomination, and if these will average fifty members in a church and society it would give 8500 members—That this is very far below the real number we have no doubt. Now suppose that of this number three, on an average, may be found in the same family who can be accommodated with the same paper—this estimate would give 2,833 families to extend their patronage to, and be benefitted by the Observer. And shall a religious paper languish for want of an adequate support from Presbyterians, in a territory in which God has so richly bestowed his temporal and is now bestowing his spiritual blessings? But it is not to be concealed, that there must be a waking up on this subject, a sense of personal responsibility, or the Rochester Observer cannot be continued. We send out agents and get subscribers, but the agent must be paid for his services, which is a very heavy drawback upon our profits. The fact is, Presbyterians must make up their minds that they do not need a religious publication for themselves and families, or that they must forward us their names and the pay for the paper, without waiting to be called upon and urged and pressed, and finally subscribing with about as much reluctance as they would sign their own death warrant. It is true, that the subscribers to the Rochester Observer pay as promptly as the subscribers to any other paper; we would not exchange them for any other; but we must have *more* of them, in order to support the expenses of the establishment.

As this number closes the volume, many of our subscribers will be under the necessity of making up their minds as to continuing their subscription. In doing this we would have them as in the fear of God, and in view of their Christian responsibility, ask whether they can deprive themselves and families of that religious instruction and intelligence which they now obtain from this paper, at a yearly expense of two or three dollars; and further, whether they can withdraw their subscriptions and thereby contribute their mite towards depriving the rest of their fellow christians in this quarter of a vehicle of religious intelligence, and answer it to their consciences? For it must be obvious, that every two or three dollars deducted from a sum already insufficient to support the paper, may be the means of stopping it altogether.

The course then is a plain one; not only renew your own subscriptions, but urge upon your neighbor to subscribe also. Let EACH one of our subscribers give us an additional name as a NEW YEAR'S GIFT, and we certainly shall not be too exposed to wish nor God to grant them all the blessings implied in a HAPPY NEW YEAR.

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### REVIVAL IN ROCHESTER.

The revival in this place continues with unabated interest and power. We might repeat the remark which we made some time since, that a large proportion of the recent converts are among our citizens of the first intelligence and who occupy the highest stations in society. Opposition is hardly known, or at least is confined to the very dregs of society. Not that there are not others who are opposed to this work of the Lord, but they have too much self respect, and too much regard for the principles of religious toleration, to vent their malice in that way in which it often exhibits itself on such occasions. Meetings are as much crowded and as large numbers come forward to ask for the prayers of Christians, as at any former period; as many strangers too, from the adjacent country attend our meetings as heretofore. The consequence is, that the good work is extending into many of our churches in this region, and a more interesting state of things is experienced, we presume by the church of Christ in this part of the state than it has ever before seen. We hear of new instances of the commencement of revivals almost every day.

We still enjoy the ministerial labors of Rev. Mr. FINNEY, but they have been so arduous & unremitting as to have considerably impaired his health. He has too, daily very pressing calls to preach in churches in the vicinity. He has answered a few of these calls. Has been once or twice to Clarkson Brockport and Ogden—also, to Penfield, and when his health will admit, he delivers a lecture every week on Wednesday, at Pittsford.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



*Worthy of Notice.*—On the 30th March, 1802, a law of Congress was passed, regulating intercourse with the Indians, in which it is enacted that it should be "unlawful for any citizen to enter upon any Indian Territory—to make any settlement upon their lands, or to survey or attempt to survey the same," and authorising the President of the United States to use force to carry its provisions into effect. This law is in full force, and yet the President has withdrawn the troops from the Cherokee country for the express purpose of giving the Georgians an opportunity to go on and survey the Cherokee lands. These lands are to be disposed of by a lottery. The Cherokees remain steadfast in the determination not to sell a foot of their lands and feel confident that justice will yet be done them by the Supreme Court of the United States, when the points in dispute between them and Georgia, shall be fairly brought to an issue before that tribunal. The Georgians are determined to get possession before the case can be brought there.

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The New-York Spectator of the 17th inst. says, it is 54 days since the date of our last advices from London. *Eight* packets are due. Foreign news, of course, is a scarce article.

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TERRIBLE SOUR!!

The editor of the Daily thinks we have been terrible sour since we made the suggestion about the conversion of spirits into vinegar. We really were not aware of it. We rather question whether the editor of the Daily has not been so horror struck by the enormous quantity of acid which he imagined our transmuting process would make, as to become somewhat pickled himself so that even the sweetest things have an acid tang to him. However, we will not contend about it, but trust that neither of our *papers* will get soured by this vinegar business.

The story of T. in the Daily of Tuesday last, appears too much like some of those which we have heard from anti temperance people about the deacon's oil &c. &c. to require any reply If it is the production of a thorough going temperance man, he must be a *new convert*, and by his extraordinary zeal is endeavoring to atone for his backwardness in the cause before the temperance reformation had become decidedly *popular*. This, however, is of course mere guess work, and we shall not trouble ourselves to pursue the subject any further to ascertain the facts in the case.

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For the Observer.

THE MILITIA SYSTEM—HARBINGER OF PEACE—PEACE SOCIETIES.

A Militia Convention has lately been held at Utica, the object of which was to petition the legislature, to dispense with training &c. I am not at all surprised nor discouraged that it has not succeeded. Every boy of common sense ought to look upon the system as *contemptible*, and this is becoming the feeling of Western New-York—Children of 6 years old are tickled with their drums and wooden swords, but men ought to be ashamed of wooden swords, and afraid of using steel as long as the 6th Commandment stands."

I understand that the *strong* argument at the convention for holding to the present system was, "*We have got good officers and we wish to keep them.*" What Patriots!!

I wonder if the abandoning of the militia system is not a plan of Priesteraft and Pioneerism, to disarm the militia and then unite *church and state*.

Do you, Mr. Chipman, look well to our liberties, for if this is the case, I shant agree to it myself. Yours, TIN KETTLE.

P. S. There is a new plan on foot, to unite church and state—but don't let it out. It is to petition congress not to make men *drunk* in order to enlist them into the army——*to desert.*†

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[†To say that every boy of common sense ought to look upon the Militia System as contemptible, is in our opinion correct, if confined to the *system* and not extended to those who are called upon by law, by "the powers that be," to do military duty, under that system. Whether the intent and spirit of the 6th commandment is violated by war is a question much agitated, and one which admits of a wide range of argument, but for the discussion of it, we have not room in the Observer.—*Ed. Obs.*]

† One fifth of our 5,000 soldiers desert, annually: so says Secretary Eaton, in his last Report.

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For the Rochester Observer.

YOUNG CONVERTS.

"Early conversions *may* be genuine," says Dr. Bates; and from what he says afterward he doubts the genuineness of the conversion of young children because they are young.

Now as the Doctor is a learned man, and understands something of the philosophy of the human mind, I beg leave to ask him if his suggestion that there is doubt of the genuineness of a conversion because the subject is young is according to sound philosophy? Suppose we follow the Doctor into his college and see if he acts upon this principle there. Will he there tell his pupils that the surest way to be right eventually and finally, is to go wrong a long while, and then turn about, instead of turning at once so soon as the wrong is discovered. Shall we find him contradicting the proverb so universally acknowledged and quoted, "Just as the twig is bent the tree's inclined"? We trow not: and now we ask the good President to come out with a *written acknowledgement* of his error, with his name signed to it: and there are few men of whose piety I have better hopes than of his, whether he was converted when young or old;—and it is because we have such hope, that we expect such recantation.

As to facts, they are as much against the Doctor as is philosophy; for who does not know that when a man of full age and strength is converted he has habits to contend with, that are all against Christ and his gospel? and we are called upon to make great allowances for him all our days—because he was converted "out of due time"—that is when advanced in a course of sin. And if St. Paul is an exception to this general rule, it makes nothing against the principle; for Jeremiah and John the Baptist are as good specimens of piety in their day as Paul was in his.

Again, if there is no safety in early conversions, you strike at the root of *family religion*—Infant Schools—Sabbath Schools—and Bible Classes:—for if in all these, children and youth are taught that they are *not old enough* to have a *certain genuine conversion*, then surely such schools and institutions are worse than useless, as their object of late is to bring children to *immediate* repentance.

And further, suppose one of our school children is sick unto death, shall we tell him an "*early conversion is doubtful*," and thus chill his soul with horrid apprehensions of *uncertainty*? No Doctor, we will not do it—we *will* tell him that Jesus has said "suffer little children to come unto me and forbid them not." We will tell him "believe in the Lord Jesus Christ and thou *shalt* (not *may* perhaps) be saved." We will kindle in his soul the high hopes of eternal glory, and encourage him to "*know* in whom he has believed."

No, Doctor, away with your cold prayers that children "may be converted in *due* time," and that the seed sown may spring up *many* days hence;—rather let us remember that "*now* is the day of salvation," for us and our children.

Oh, my heart bleeds while I dwell upon this subject, and think how many children have been literally *sent to hell* because they were told they were "not old enough to repent." *He that is old enough to sin, is old enough to repent*, or else there is no truth in *philosophy, reason*, the *Bible*, or *common sense*.

I rejoice and thank God, that the Doctor's doctrine will *not* pass;—it is counterfeit, and we have found it out. Revivals of religion prove it false, and we promise the world that we urge against this put off system till the day of our death, and shall prevail. "A nation shall be born in a day," children and all—and "children shall die an hundred years old" in the maturity of Christian principle.

In behalf of all *faithful teachers of youth*.
I am their brother.—2 Chron. xxiv, 1.

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In the proceedings of Congress on the 4th inst. we notice the following, by which it will be seen that the Sabbath Mail question is again before that body, and that Col. Johnson again appears as the champion of the liberals.

On Tuesday, Mr. Coulter presented a memorial on the subject of Sunday Mails, recommending that the mail be discontinued on Sundays.

M. Johnson of Ky. immediately moved that the same be laid upon the table: or rather that it be referred to a committee of the whole on the State of the Union. He said it was a subject which never ought to be brought before Congress, and that the committee had once acted on the subject, and would never do so again, unless compelled by the House. Mr. Coulter replied with some warmth, but at the same time consenting to the motion.

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STOPPING THE PAPER.

One of our efficient agents in giving us information of the discontinuance of one of our subscribers in his neighborhood, says:

It is truly painful to my feelings to be obliged to make communications to you of this kind, and doubly so when a subscriber making such request is a member of the church of Christ, and surrounded by a numerous family who would be so highly benefited by a religious publication. The Observer has already done incalculable good in this region of country; it has been a happy instrument of stimulating christians to duty, of reclaiming the wanderer to the fold of Christ, and has excited an interest in the temperance cause, which I trust will never go down. It has also been instrumental in giving an impulse to the Sabbath Mail question, which we hope and pray will terminate favorably to the cause of Christ and the best interest of man.

He then introduces another subject, and requests information of us, and we know of no way in which we shall be so likely to assist him in the premises, as by laying his case before our Christian friends in this village, through the Observer.

There are in this place a few souls who feel deeply for the cause of a bleeding Saviour; who have long mourned over the desolations of Zion; who have witnessed with deep distress and painful anxiety the rapid increase of infidelity and irreligion and who are endeavoring to counteract their destructive influence by diffusing divine truth among the rising generation. In this society one hundred scholars have this year been gathered into the Sunday School, several of whom we have reason to hope, have been brought into the fold of Christ. The labors of a faithful minister have been procured for one half of the time; but, alas! we have no *House of Worship*—no place sufficiently large to accommodate the Sabbath School.

In view of this subject there are a few souls who "have a mind to work," but Oh! the Red Sea that is before us. The ability to do lies in the hands of those who feel little or no interest; and they who have hearts to do are deeply in debt to the H. L. Company or elsewhere, and we have no capitalists here of whom a loan can be obtained. To build such a house as we think is indispensably necessary will require $500 more than can possibly be gathered in this field. Now what I would inquire of you is, "Can you tell us of any person or persons who feel for the cause of the Saviour so much as to be willing to loan the above named sum (for 2 or 3 years) to two or three responsible individuals, who will give their pledge for the payment of principal and interest?"

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For the Observer.

*To the Humane.*—It is a time of suffering among the poor of our village, and it ought to be generally known that provisions, at least so far as meat is concerned, can be had at a very low price in the market, where carcasses of mutton can be had for 37 1-2 cents, and mutton hams for one cent a pound, or a fraction over. While the charitable are dispensing this supply, would it not be well to look out for and see whether there are not many suffering for clothes, bedding, &c. in this inclement season? D.

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The manner in which idle and profligate boys are gradually trained for the commission of crimes, by the facilities furnished by grog-shops, is truly appalling. One night last week, Alderman Brown, of the Eighth Ward, was making his semi-weekly round of inspection, and passing a grog-shop in Varick street, he observed seven boys, all about 12 years old, standing beside the counter, swallowing their potations of rum, with a keenness of appetite befitting veterans of fifty years standing. Shocked by such a spectacle, he noted the name and number of the occupant, and the next day reported the case to the Mayor, with a request that he would deprive him of his licence. The dealer in "blue ruin" was accordingly summoned, and his licence withdrawn.—*Jour. Com.*

This is correct; but if the same principle as a test, were applied to our Groceries in Rochester, and the retaining of their licenses depended upon the result of an examination, how many dram selling Groceries would remain?

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*An argument from Experience.*—Governor Cass, of Michigan, in an address delivered before the Detroit Temperance Society on *Thanksgiving evening*, remarked as follows. "If I may be allowed to speak of myself, standing in this sacred place, I would say, that I stand here a living monument of the utter uselessness of ardent spirits, having never tasted them; and yet I have endured my full proportion of fatigue and exposure, in peace and in war."—*Jour. Com.*

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From the Observer and Telegraph.

REVIVAL IN ATWATER.

The Rev. Mr. Buffett's Congregation in Atwater, in this County, is said to be blessed with one of the most powerful revivals with which the Reserve was ever visited. It is stated, by a gentleman recently from that place, that the work has become general throughout the town, insomuch that a spirit of anxious inquiry pervades all classes of the people; the young are laying down their sinful pleasures at the foot of the cross, and making a solemn surrender of their entire selves to the Lord; the middle-aged are at length convinced, that to seek the kingdom of God, and its righteousness, is the first duty, as well as the highest interest of man; and even the aged are casting an axious eye towards Heaven. It is believed, that there is not an unconcerned individual in the town; not one, who is not either borne down under the weight of unpardoned sin, or at least, solemnly impressed with a sense of his guilt and danger, or else rejoicing in the glorious liberty of the children of God. From fifty to sixty have already obtained hopes, and the number is constantly increasing. The interest excited, as yet, has suffered no abatement, but, on the other hand, is still deepening. Christians are said to be universally alive.

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INTERESTING MEETING.

On Monday evening of this week, a meeting was held by the citizens of this town, with a view to an expression of their views and feelings in regard to the measures of our government towards the Indians. We have never witnessed so large a collection of people, on an evening occasion, in this town. The house, which is ordinarily but partially filled on such occasions, was crowded to overflowing.—Several addresses were delivered, in which the Indian's wrongs were feelingly stated, and his rights vindicated. To these appeals the whole audience responded, as with one heart. An expression of deep sympathy for the suffering Indians, was visible in every countenance we beheld. A resolution was passed in favor of petitioning congress in their behalf, and a committee appointed to confer with the citizens of other towns, or with committees, by them appointed, as to the expediency of having a county meeting.—*Obs. & Tel.*

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*Points of honor.*—Colonel Montgomery was shot in a duel about a dog; Captain Ramsay in one about a servant; Mr. Fetherston in one about a recruit; Sterne's father in one about a goose; and another gentleman in one about "an acre of anchovies." One officer was challenged for merely asking his opponent to enjoy the second goblet; and another was compelled to fight about a pinch of snuff. General Barry was challenged by a Captain Smith, for declining a glass of wine with him at a dinner in a steamboat, although the General had pleaded as an excuse that wine invariably made his stomach sick at sea; and Lieut. Growther lost his life in a duel, because he was refused admittance to a club of pigeon shooters.

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*Death of Gov. Giles.*—The Virginia papers announce the death of the late Gov. William B. Giles, aged about 69, after a painful illness, more or less severe, of several years duration. "Mr. Giles [says the National Intelligencer] filled, for a long time a large space in the public eye, having been a prominent politician, almost without interruption, from the formation of the government. He served his native state in various offices of dignity and trust, both in the Councils of the State and of the nation, and was distinguished in Congress as one of the most ready and skilful debators of his day." In latter years, the bitterness of his political and controversial writings, made him many enemies; and he has done much evil in teaching the doctrines which at the south are leading to disunion. In private life, however, he was much esteemed.—*N. Y. Spectator.*

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*Death of Mr. Sheffey.*—The last mail from Virginia, announces the death of Daniel Sheffey, Esq. one of the most eminent members of the bar of that state, and formerly a distinguished representative in Congress. He died suddenly on the 3d inst. being apparently in perfect health the evening before the day of his decease. —*Ib.*

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*Legislature of Georgia.*—The correspondent of the Savannah Georgian writes from Milledgeville, Nov 23, as follows:—

The House having annulled the rule requiring 2 thirds to take up a matter out of its order, the bill to authorize the Governor to take possession of the gold and other mines in the Cherokee country, and other unappropriated lands within the limits of this state, and to punish those who may trespass upon the same, &c was taken up. A substitute authorizing the Governor to farm out the mines under certain regulations for a portion of the proceeds, and those proceeds to be divided among the counties for internal improvement, was offered, but withdrawn. A motion to lay the origional bill for the present was lost—nays 70, yeas 51.

In my last I gave you the amount of the 1st section. A motion to strike it out was lost, nays 91, yeas 33.

Section 2d appropriates $20,000 for carrying the act into effect A motion to insert $10,000 instead, was lost, nays 73, yeas 50,

The other provisions I sent you were also adopted. An additional section was made to prevent the operation of the bill before the first of January next. This is to give the gold diggers time to be off. Another section was added authorizing the Governor to appoint agents to proceed to the Cherokee country, to aid in enforcing the act, and to advise the Governor of trespasses, &c. The bill passed almost unanimously, yeas, 116, nays, Messrs. Beall (Fauklin,) Brewster, Easly, Gholson, Patrick, Strickland and Terrill.

There is nothing like gold mines and a land lottery, where every man in the state is to have a chance to draw half a township of land, and as much gold as he can dig, to drive legislation. We hope the Supreme Court of the United States will soon have an opportunity to put a check-rein upon these people.—*N. Y. Spec.*

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*Impeachment of Judge Peck.*—A letter from Washington to the Philadelphia Inquirer of Dec. 11, give the following information upon this subject:—"The managers to conduct the trial on the part of the House of Repre-entatives are Mr. Buchanan, Mr. M'Duffie, Judge Spencer, Mr. Storrs, and Mr. Wickliffe. Perhaps no legislative body could have furnished a more able committee than this. Mr. M'Duffie, it is understood, is to open the case against the accused. Mr. Wirt, late Attorney General of the United States, and Mr. Meredith, of Baltimore, will defend him; and Mr. Buchanan will conclude for the House. The case lies in a nut-shell. There is but one charge against the Judge; but how long the great abilities and eloquence engaged in the trial may cause it to continue, it is difficult to foresee. As the present is the short session of Congress, and the Executive has recommended to their consideration an unusual variety of interesting subjects, it seems to be desired by the managers of the impeachment, in common with the other members of both Houses, that it may be brought to a speedy close."

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*Territory of Huron.*—A "very large and respectable number" of the inhabitants of Brown County, Michigan Territory, convened at the public School House in Green Bay the 15th of October, to take into consideration the propriety of expressing their views in relation to the bill reported at the last Session of Congress, for the organization of the Territory of Huron. After some preliminary measures the meeting was adjourned till the 30th of this month, when a preamble and resolutions were adopted, urging upon the attention of Congress the importance of a division of Michigan Territory, agreeably to the provisions of said bill, and the erection of a new territory, to be called the Territory of Huron. Also, recommending that the general government procure a survey, and cause a sale to be made, of all the public lands within the limits of the proposed new territory, as early as circumstances will permit.

The propriety of giving separate governments to countries so completely separated by nature as those on the East and West of Lake Michigan, can hardly be questioned. "Six hundred miles from [Detroit,] the seat of our present Territorial Government," say the memorialists, "with no means of communication except that afforded by an almost unbeaten track through a wilderness, or by water which cannot be navigated more than half the year; we feel that we have a right to complain." The only undesirable effect of such a separation, which occurs to our minds, is this,—that it will retard somewhat the admission of the Territory of Michigan into the Union, as a State among her sister States. Including the proposed Territory of Huron, it is estimated that she already has within 2000 of the necessary population (40,000) to entitle her to such a distinction. If her boundaries are curtailed, she must wait a little longer;—though we can hardly suppose that the population West of the Lake exceeds 5000; Indians of course not included. A year or two would supply this deficiency.—*N. Y. Jour. of Commerce.*

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*A Blacksmith's study.*—What would the reader say to an invitation to visit the *study* of a journeyman blacksmith? Ladies and Gentlemen, walk in—don't be frightened—blacksmiths were in fashion before dancing masters, and steel was used for many purposes of utility previous to the invention of corsets. In one of our editorial peregrinations, we took some pains to call on a subscriber and correspondent, whose zeal in the cause had procured us a number of subscribers, and whose pithy productions in our columns, had drawn the attention of the conductors of some of the first literary periodicals. On arriving at the village inn, we inquired for Mr. A. B. and was directed to a blacksmith's shop, where we found our friend busily engaged at his usual occupation. Without useless apologies or ceremonies, he politely introduced us to his residence and into his *study*. It was a comfortable and snug upper chamber, neatly plaistered, and provided with a fire stove, a bed, a writing desk, a book case & shelves with other corresponding conveniences.—His library consisted of upwards of a hundred well selected volumes, comprising some standard works on history, civil government, science, law, theology, and general literature. It must have been in such retirements that the Benjamin Franklins and Roger Shermans of a former age conceived and planned the movements which resulted in the *establishment* of our free institutions. And it will be in such retirements that the plans of moral reform will be perfected which are to save our country, if it is saved, from corruption and despotism.—*Gen. Tem.*

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*Division.*—Three notices of application to the legislature for a division of this and four of the adjoining counties, have already appeared. One embraces the towns of Sheridan, Hanover, Villenova, Arkwright, Perrysburgh, Otto, Collins, Concord & part of Evans—county site of Lodi. The second embraces Freedom, China, Weathersfield, Gainsville, Castile, Eagle, Rushford, Hume, Pike, Portage, Grove, and Nunda—county site at Pike. The third embraces Colden, Hollaud, Sardinia, Concord, Eagle, Pike, Centreville, Hume, China, Weathersfield, Gainsville, Yorkshire, Freedom and a part of Machias—county site at China.—*Buffalo pap.*

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## Summary.

The London Female Anti-Slavery Society have sent the American Colonization Society a donation of £50 to aid in defraying the expenses of transporting to Liberia six hundred slaves, offered to the Society by their owners in North-Carolina, Virginia, and Maryland.

The students at the Theological Seminary, in Bangor Me. have abandoned the use of tea and coffee at their common tables. They are convinced, they, say, that without them they have better health and spirits, and are better prepared for study. As substitutes they use milk and water—and pure cold water is found best of all.

The population of the city of New-York, as appears partly by the late census, and partly by computation, is estimated at 213' 750 inhabitants. The returns are complete except fom two wards.

The New-Haven Advertiser, says we heard last week, of a very noble instance of mercantile honor. The house of Waldo and Ripley of New-York which failed a few years since, owed large sums to several individuals in this city, most of which debts were compromised and released on payment of 50 per cent. On Wednesday the creditors of that house, in this place, received each a remittance covering the balance still due, with interest at seven per cent.

The Louisville canal, it is stated was opened a few days since, when, much to the disappointment of the projectors and proprietors, the dam under one of the locks gave way. The extent of damage is not fully ascertained, but conjecture says that it will hardly be repaired before the expiration of another year.

Charles Smith, of Taunton, (Mass.) was murdered on Thanksgiving day. Smith, with three other persons, all of whom were butchers, and had their knives with them, were *intoxicated*, and had quarrelled several times in the course of the day.

"The prospects of Illinois college, (says a Cincinnati paper,) are very flattering. Upwards of 30 students have already resorted to it for instruction. The Rev. E. Beecher, late pastor of Park-street church, Boston, passed through this city the present week, on his way to Jacksonville, to assume the office of president of this institution."

The population of Rhode Island, by the new census, is 97,226. In 1820, 83,059. Should congress raise the ratio of representation from 40,000 to 50,000, as was proposed last winter by the select committee on that subject, Rhode Island will be entitled to but one representative in the next congress.

We understand that Engineer Bates has completed the survey of the contemplated rail road between this village and Geneva, and that the result, including the estimated cost of its construction, will be given to the public in a week or two. The route we learn is favorable.—*Ont. Rep.*

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*List of Letters received since our last*—T. Spencer; C. Loomis; J. Tozier; W. A. Thayer. A. Ingersoll; J. Otis; G. Clark N. Ingersoll; O. Benton,

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MARRIED.

In this village, on the 9th inst. by Rev. C. G. Finney, Mr. Steven Hastings, to Miss Louisa Barker. In Greece, on the 19th inst. by Elijah Huight Esq. Mr. John Odell, to Miss Eliza Close. In Victor, Allen Hutchins, Esq. of Penfield, to Miss Mary Ann Beach, of the former place.

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DIED,

In this village, on the 22d inst. Mrs. Lovina, wife of Mr. Samuel Hamilton, aged 20 years.

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NOTICE.

The First Presbyterian Society of Rochester having concluded to rebuild their former place of worship, to erect a Session House, and improve their grounds agreeably to the original plan; and the former owners of pews having relinquished them for the benefit of the Society: The Trustees give *Notice*, that, (for the purpose of raising funds to meet the expenses of the contemplated objects) the Pews of the house will be re-sold at auction on Monday the 27th instant, at the said House, at ten o'clock in the forenoon, at the ringing of the Court House bell.

EVERARD PECK,
ISAAC HILLS,
WM. B. KNOX,
THOS. KEMPSHALL,
WM. H. WARD,
C. M. LEE,
*Trustees.*

N. B. A well drawn plan and view of the contemplated improvements may be seen at the Counting room of Wm. H. Ward & Co. until the day of sale; and also at the time and place of the sale of pews.

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NOTICE.

The monthly distributors of Tracts are requested to meet on TUESDAY the 4th of January next, at 2 o'clock in the afternoon, in the basement of the 2d Church, for the purpose of making their quarterly reports. They will please bring what Tracts may remain in their hands.

JOHN H. THOMPSON,
C. J. HILL,
DAVID BURN,
*Committee.*

Rochester, Dec. 22, 1830.

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MONROE COUNTY TEMPERANCE SOCIETY

The annual meeting of this Society for the election of officers and the transaction of other business will be held at the second Presbyterian Church in the village of Rochester, on the first Tuesday of January next, at half past ten o'clock A. M., at which time the annual report of the managers will be read and an address delivered by Ebenezer Griffin Esq. Addresses may also be expected from several other gentlemen. It is requested that Delegates from auxiliary associations be punctual in their attendance. All persons interested in the cause of Temperance, whether friendly to the object of the Society or opposed to it, are respectfully invited to attend. It is hoped that the friends of the cause from the country will be present as the time and arrangements for the meeting have been fixed with reference to their convenience.

The meeting will commence at the ringing of the Court House Bell.

By order of the Ex. Committee,
EVERARD PECK, Sec'y.

P. S. But few of the annual reports from auxiliary societies have as yet been received. It is desirable that they should be forwarded to the secretary as early as the 25th instant, as the annual report of the county society is to be prepared from these documents.

The editors of the several newspapers in the county of Monroe will please to insert the above notice

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NOTICE.—All persons having claims against the Estate of Horace Stevens are requested to present them for settlement, as soon as convenient, at the store of Mack & Church, formerly occupied by the deceased. All unsettled accounts, and other business pertaining to the Estate of Mr. Stevens, will be promptly attended to by the subscriber, who has been duly appointed his Administrator. Those who are indebted to the estate are hereby notified, that the debts due from them, and especially those which have been of long standing, are much wanted, and an immediate attention to them will alone prevent trouble and cost. The payment of these debts is indispensably necessary in order to meet, promptly and honorably, all the claims upon the estate. In the absence of the Administrator, the books and papers belonging to the estate will be left with Messrs. Mack & Church, who are authorized, and ready at any time to attend to an adjustment of the same.

S. STEVENS.

M'Crackenville, Dec. 9, 1830. 51 3w*

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

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NOTICE.—We shall apply to the Legislature at its next session for an act to incorporate the Rochester Canal and Rail Road Company.

JOSIAH BISSELL JUN.,
ELISHA JOHNSON,
ELEAZER HILLS.

Rochester, 1st Dec. 1830. 51 6w

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

ALBERT G. HALL.

Observer Office, Dec. 20, 1830.

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

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

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

Dated December 8th, 1830. ASHLEY SAMSON,
6w 50 Master in Chancery.

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FANCY WEAVING.

MORRIS F. WHITNEY, (lately from Orange County, N. Y., has taken a Shop in Mr. Curtiss' Factory, at the east end of the Bridge, Main Street, where he will weave Carpet Coverlets, Floor Carpeting, Float Coverlets, Table Linen, &c &c., all of the newest fashions and of the first rate workmanship, and as cheap as any man will do work of the same style. Call and see.

Rochester, Dec. 7th, 1830. 50 tf

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Cabinet Ware-House.

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

FREDERICK STARR.

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CHRISTIAN ALMANAC for 1831 for sale at this Office.

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50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by

W. BARRON WILLIAMS,

One door south of the Mansion House, Carroll-st.

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OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, or of

May 22, 1830. JOSIAH BISSELL jr.

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SACRED MUSIC.—E. Peck & Co. have for sale a general assortment of Music Books, among which are the following:

THE BOSTON HANDEL & HAYDN SOCIETY Collection:

MUSICAL MONITOR, BY W. J. EDSON; 6th edition improved:

MUSICA SACRA, BY HASTINGS & WARriner:

VILLAGE HARMONY, (patent notes) BY Smith & Little:

MUSICAL READER, BY THOMAS HASTINGS:

E. P. & co. have also for sale a general assortment of Theological, Miscellaneous, and School Books, at reduced prices. 47

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ADMINISTRATOR'S SALE.

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

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

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

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

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

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

Terms and conditions of the above sale will be declared at the time and place of said sale.

H. B. WILLIAMS.

Dated Rochester, 23d Dec. 1830. 6w

Central Library of Rochester and Monroe County
Historic Newspapers Collection



From the N. Y. Evangelist.

## ANECDOTES AND REFLECTIONS ON REVIVALS.

### No. I.

*Incorrect statements respecting Divine Sovereignty in Revivals.*

Mr. Editor—I have often thought that great injury has been done to the cause of *revivals*, by public statements, in which the work is ascribed to divine sovereignty, in such a manner as to exclude human agency.

Many, in giving accounts of revivals, have taken great pains to make it appear *that the work* COMMENCED *without any special effort or prayer on the part of the church or minister.* Their professed object is, to show that the work is *genuine*, and to give all the glory to God.

Respecting such statements I have several remarks to offer.

1. *They do not afford evidence that the revival is genuine, while they tend to set aside that which affords strong presumptive evidence of its genuineness.*

God has appointed means, to be used for the Christian's growth in grace, and the sinner's conversion—means, then of revivals. He has declared, "I will yet, for this, be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." I know not that we have any evidence from the Bible, that God ever causes a revival to *commence* without *employing* the means of his own appointment. He has appointed means for his people to use, and has promised his blessing when these means are duly employed. If God has appointed means of revivals—has required his people to use them—has encouraged them to do this, by the promise of his blessing on the faithful—then that revival has the best claims (so far as the use or neglect of means is concerned) *to genuineness which is* PRECEDED *and attended by the fervent prayers and faithful exertions of God's people.* And the *fact*, that a given revival cannot, in its commencement, be traced back to the use of means, affords not the least shadow of proof that the work is genuine—nor does this fact prove that God did not employ means to secure the commencement of the work.—Such statements, therefore, while they afford no evidence that the work is genuine, are a direct effort to set aside that which affords strong presumptive evidence of its genuineness. Facts also afford melancholy proof, that in most of those cases where conversions have been deemed very extraordinary, because they were unconnected with the appointed means of the gospel, these boasted conversions have *not* been followed with the unequivocal evidence of piety, and not unfrequently they *have been* followed by such ungodliness as plainly proved that they left their subjects "in the gall of bitterness and in the bond of iniquity!"

2. *God is dishonored by such statements.*

They represent the means of his appointment as worse than useless in obtaining a revival. For according to these statements, the more appropriate and powerful those means are, which are used to obtain a revival, the less evidence is there that the work is genuine!

Thus the means of God's appointment, and his promises made in connexion with these means, alike with the duties and obligations of his people, are sacrificed to secure the honor of divine sovereignty in revivals! I would inquire—

3. *Are not these statements made without sufficient proof that they are correct?*

They are made generally by ministers. Still they may lack proof. Ministers and churches often settle down together in guilty slumbers! Sometimes the minister slumbers on, for weeks or months, after many of his church have become wakeful, prayerful, and active! When, in answer to their prayers, and in connexion with their efforts, God has begun to revive his work, their minister wakes up, and not knowing that others have been wakeful and active, while he has been indolent and sleeping, he sees a wonderful and glorious exhibition of "*sovereign grace*," and thinks the revival has commenced without any special effort on the part of Christians. Ah! had he been *awake*, he would have seen more of the glory of sovereign grace.—He would have seen that this grace triumphed over the imperfections and inefficiency of God's people, while by their prayers and efforts they were laboring to obtain a revival; that then this grace triumphed, & made them the intruments of the very *commencement* of the work. I see no scriptural evidence that a revival ever commences without the special prayers and exertions of God's people. And it is obvious that the watchman, who has been sleeping on his post, may be ignorant that others have been wakeful; and that he will be slow to believe, that the victory has been gained by the instrumentality of those who *acted* while he *slept!*

4. *These statements exert an unhappy influence on the churches of Christ.*

They encourage apathy and inactivity in the people of God. The views implied in them are cherished for the sake of justifying neglect of duty—both that neglect which precedes, and that which follows revivals. Christians, who read such statements, must reject them as incorrect; or, if they believe them, they will feel that they have nothing to do to obtain a revival—that they *may* and MUST, if they would have a *genuine* work, sleep on, till the Lord shall awaken and revive them.—Another impression made by such statements, is, that ministers and churches are doing all that is necessary for revivals, while they are going through their ordinary round of effort. Now I do not believe that this is true. I believe that it is owing to the guilty neglect of prayer and effort, on the part of ministers or churches, or both, that there is not a constant revival in all the churches of Christ! And nothing should be said that shall prevent either ministers or churches from feeling a deep sense of their awful responsibility. Only let Christians generally adopt, as a part of their revival creed, that they may expect revivals, without any special prayer and effort of the church; and that those *that apparently commence in this manner are the most genuine*—and the churches would settle down in profound slumbers—an appalling apathy would brood over the interests of Zion—the great Head of the church would frown—revivals would cease from our land—the churches of Christ would decline in their graces, and diminish in their numbers—on the temples of God would be written "The glory is departed"—and multitudes of guilty souls would people the world of wo. A. R. A.

### SUNDAY SCHOOL ANECDOTE.

A young female who is employed in a woollen cloth manufactory, in the west of England, having obtained leave of absence to visit her native place, was led to call at a factory in that town, where she had formerly worked, and in which was a Sunday School. Her late mistress inquired if they had a Sunday school in the factory where she was then employed, and being answered in the negative, offered her some school books if she would make an attempt to form one. To this proposal she acceded, and on her return communicated with her juvenile companions in the factory on the subject. Several of them agreed to form themselves into a Sunday school, and the following Sunday proceeded in a little company to the church; the circumstance soon reached the ear of their master, who perceived that he must either put a stop to this innocent conspiracy or himself take an active part in promoting its consummation. This led to conversation with the foreman of the factory, who expressed his readiness to superintend the school; the proprietor very cheerfully granted the use of the factory, on Sundays, as a school room; all the children in his employ, and some others, (amounting together to about 70,) became scholars, and about ten of the work-people offered themselves as teachers. The conduct of the children, as might be expected, is greatly improved, instead of indulging in idle or vicious conversation, they are now seen with their books before them, diligently storing their minds with scriptural truths, while their hands are busily engaged in providing for their daily wants.

The establishment of this school having become known in the town, numerous applications were made by the poor for permission to attend "the Factory Sunday School," a *general* admission however could not be allowed, and the result was an application to the vicar of the parish to know if means could not be adopted for providing instruction for the poor children of the town. Thus invited to benevolent exertion, the clergyman proceeded to solicit subscriptions towards erecting a public school house—the proposal was well received. A nobleman generously gave a piece of ground to build on, and a subscription of 10*l.* per annum. The members for the place gave a donation of 50*l.* each, and the inhabitants generally contributed most liberally. The result has been the erection of a substantial building, in which more than 150 boys receive daily instruction.—How vast a sum of good may thus succeed unobtrusive efforts of this female Sunday school teacher, and when the chord her hand has touched shall cease to vibrate, who can tell? There is a river the *streams* whereof make glad the city of our God, each in its progress ever and anon breaks through its usual bounds, and pours its waters over lands where drought before prevailed; and these again diverging into yet more numerous streams, shall onward roll enclosed with fertile plains, until the day when *every* parched place shall smile with verdure, and desert scenes shall blossom like the rose.—*Vt. Chron.*

### STORY OF A LEARNED MOWLUVEE.

Extracted from the 11th Annual Report of the Calcutta Baptist Missionary Society, India, Dec. 1, 1829.

Some months ago, a very learned Mowluvee from the Upper Provinces, on his return from a pilgrimage to Mecca, visited *Calcutta* as a public teacher, and was accustomed to expound the Koran, as Christians do the Scriptures, to crowds of respectable Mussulmans. One day one of our native brothers passed the place where the Mowluvee had been delivering his lectures to a large assembly, apparently about 300, when many of the hearers, (who were supposed to have derived virtue from the hearing of the Koran,) were each in succession, at the request of a spectator, breathing on a cup of water, intended to be drunk by a sick friend for his recovery. Mingling with the crowd, and being from his dress and habits supposed to be a Mussulman, the cup was offered to him, when he declined to breathe on it, and gently told the bearer he did not practise such foolish ceremonies. It was immediately conjectured who he was, and on being interrogated, why he did not follow the general practice, he said he was a *Christian*. This intelligence was soon conveyed to the Mowluvee, who was as polite as he was learned; and he immediately beckoned our brother in front of the spectators, to discourse with him on Christianity before them. The native preacher, who is of very prepossessing appearance and manners, then respectfully advanced, and was asked why he had left the religion of Mohummud, and joined the ranks of the infidels. In replying to this question, he referred to the truths he had found in the New Testament; when the Mowluvee assured him, that if he believed *that*, he must also believe in Mohummud, for Christ spoke of *him* as his successor in office. Our brother replied, if this could be proved, he would again become a Mussulman; but that the evidence must be produced by his opponent. The Moluvee replied, "If you will come and bring with you a New Testament in Arabic or Persian, I will immediately convince you." Being requested to mention the time, he named three days afterward, and informed his audience of the appointment.

Punctual to his engagement, the Native Christian appeared, with an Arabic, and a Hindoostanee Testament; and on being recognized by those present, and invited to commence the discussion, he presented the Arabic Testament to the Mowluvee, and retained the Hindootanee one for his own use. The Mowluvee, not so much acquainted with the Testament as the Koran, searched in vain for the passage which he wanted; when his opponent requested him to state its meaning, and he could probably immediately refer to it. He expressed the meaning of the passage he intended, when the Christian immediately perceived, he referred to our Lord's promise of the Holy Spirit, which the Mussulmans frequently urge is predicted of Mohummud; and directed him to the latter part of chap. xv. and the commencement of chap, xvi. of St. John. These parts being accordingly read, and commented on by the Mowluvee, the Mussulmans present began to rejoice at this evident prediction of the Prophet, when our brother begged them to allow him to read the *whole* of both chapters, with one or two other passages in which the person here called the Holy Spirit is mentioned, and they would then better see if the words could, as they supposed, refer to the Prophet. This being granted, they listened most attentively, while he read and explained both chapters; and while he showed them that the Holy Ghost, the Comforter, here spoken of, is the same as the Holy Ghost spoken of in Acts i. 8. "Ye shall receive power after that the Holy Ghost is come upon you." This, his learned antagonist immediately allowed, and the hearers, of course, assented to the acknowledgement; when the native preacher said, "Now you see, that the apostles were to wait at *Jerusalem* till the Holy Ghost came on them.—But were not the apostles dead, and Jerusalem itself destroyed by the Romans, long before Mohummud made his appearance? Must not every one of those to whom Christ addressed the words have been dead within 100 years after he had spoken them?—and did Mohummud appear till 600 years after that event? How can they then be spoken of *him?* His candid opponent was at once convinced, and assured him, before all the people, that he had given a fair explanation of the passage, and begged to know how he could express his respect for him. He replied, "By declaring before all this assembly your opinion of this volume of the New Testament:—is it a false translation, or may it be relied on?" "I protest before you all," said he, "that this is, I fully believe, a true version of the New Testament, and may be read without fear of fraud or interpolation." "Now," said our brother, "you hear what this learned Mowluvee says. You acknowledge his skill, and learning, and piety: from henceforth then no longer repeat to us, when we reason with you from this volume, the common but unfounded objection, that the text is vitiated." All agreed in the reasonableness of the request, and after parting in a friendly manner from the Mowluvee, he returned with the approbation, instead of the contempt and hatred of the hearers.—"Thus," said he to me, in relating some of the occurrences, "has God graciously magnified his word in the presence of my countrymen; and thus has he encouraged my hope of the coming of his kingdom."

### DIALOGUES ON ATONEMENT.

*Dialogue* II.

*P.* What is your second argument to prove that Christ died for the elect only?

*A.* My second argument is this; "Christ in undertaking the office of mediator, had a certain number given to him of the Father, whose salvation he undertook to accomplish, by dying for them, and preparing them for heaven." Now, "If only a part of the human family were given to Christ, in the eternal counsels of peace, how can it be supposed that he should, *for no important purpose*, die for others?"

*P.* If I rightly understand your argument, it is this; The great object of Christ in laying down his life, was the salvation of those for whom he died; But as he did not intend to save any but the elect, he could not have died for any others. Do I understand you?

*A.* You do. "Christ has died on the cross. The question is, for whom did he die? Certainly if we can ascertain his own design in this awful transaction, we have an answer to the question. But the death of Christ is a means of salvation. Properly, then, he may be said to have died for all whom he designed to bring to salvation, and for none else."

*P.* I grant, freely, that only a part of mankind were given to the Son in the covenant of Redemption, and that the salvation of these was one important object he had in view, in laying down his life! But I see not how it follows, that this was his only object, or even his principal object.

*A.* But if you hold that "he died for those whom he had no intention to save, it is incumbent on" you "to point out for what end. No wise agent performs an important work without having an important end in view." Tell me, then, if you can, "What was the end of Christ in dying for those whom he had no intention of saving?"

*P.* The great end of God, in all that he has done, is to promote his own glory. For this he has created angels and men, and for this he has formed, and will carry into effect the whole plan of his administration. This is an end worthy of himself. To make any thing less than this his ultimate end, would be infinitely unworthy of him. Do you admit this?

*A.* Certainly. I believe that "For his own glory he hath foreordained whatsoever comes to pass."

*P.* The great end of God, then, being his own glory, whatever he has done is to be considered as intended to promote this. Whatever comes to pass was foreordained by infinite wisdom and goodness in order to promote this great end. Did God determine to create angels? It was to promote his own glory. Did he determine that some of them should persevere in holiness, and be for ever happy? It was to promote his own glory. Did he determine that some of them should fall into sin, and be for ever miserable? It was to promote his own glory. Did he determine to make man? It was to promote his own glory. Did he determine that man should fall into sin, and come under the condemnation of his law? It was to promote his own glory. Did he determine to save a part of mankind from sin and misery, through a Redeemer? It was to promote his own glory. Did he determine that a part of mankind should be left to perish in their sins? It was to promote his own glory.

*A.* But because God makes his own glory his chief end, does it follow that he has no regard to the good of his creatures?

*P.* By no means. He regards the happiness of every creature, according to its real worth. But the happiness of all creatures, taken together, is not worth so much as the glory of God. For, what comparison can there be between finite and infinite? To represent God as disregarding the happiness of any of his creatures, would be to represent him as a cruel, unfeeling, and odious tyrant. But to represent him as regarding the good of creatures more than his own glory, would be to represent him as valuing a less good more than a greater good, which would be inconsistent with infinite goodness.—While, therefore, he makes his own glory his primary object, he makes the good of creatures a secondary object. If you ask, then, what was the motive which induced the Father to give his Son to die for the elect? I answer, regard for his own glory, was his chief inducement, and regard for their happiness was a secondary inducement. Each of these had influence with him in proportion to its intrinsic importance.

*A.* Very well. But what was the motive which induced the Father to give his son to die for the non-elect?

*P.* The same answer may be given.—Regard for his own glory was his chief inducement, and regard for their happiness was a secondary inducement.

*A.* How is the glory of God promoted by his giving his son to die for the non-elect?

*P.* His mercy is glorified in the offer of forgiveness, which is made to them for Christ's sake; his truth and sincerity are glorified in his inviting them to turn and live; his patience and long suffering are glorified, in his bearing so long with all their ingratitude and contempt of offered mercy; and finally, his justice is glorified, in their aggravated condemnation for having rejected the Saviour that was provided for them.

*A.* But why could not his mercy be glorified in the offer of forgiveness to them, if Christ had not died for them?

*P.* Could mercy have been glorified in the pardon of sinners, if no atonement had been made?

*A.* By no means. "Without the shedding of blood, there is no remission."—If sinners had been forgiven without an atonement, it would not have been a manifestation of the glorious attribute of mercy, but of a weak and inglorious partiality for the wicked.

*P.* If, then, where no atonement is made, no forgiveness can be granted, it follows, that where no atonement is made, no forgiveness can be offered; at least, there is no manifestation of mercy in such an offer. For, if the offer should be accepted, the forgiveness could not be granted.—What will the non-elect think; in the great day, if they find, that forgiveness was offered them on the part of God, with the greatest appearance of compassion for them, and at the same time discover, that if they had accepted the offer, forgiveness would have been refused? Will their mouths be stopped? Will they not rather be opened wide? Will they not consider it, and justly too, as so far from being a manifestation of mercy, that it was altogether insincere, and no better than mocking their misery?

*A.* But you suppose a case that never can happen. "If you suppose a non-elect man may believe, you should suppose, at the same time, that both the decree of election and of redemption, correspond with this event; and then all difficulty will be removed."

*P.* The non-elect are either *able* or *unable* to accept the offer. If they are *able*, then the case *can* happen; and the appearance of mercy, expressed in the offer, should be judged of accordingly. If they are *unable*, then the difficulty is greatly increased; for they are not only tantalized with the offer of forgiveness which cannot be granted, but they are mocked with proposals which they cannot comply with. It is like calling upon a drowning man to take hold of a rope and save himself, when there is not only no rope within his reach, but he has no hands to take hold of one if there were.

But if Christ has died for all men, they can all be forgiven, if they will repent and believe. And so the offer of forgiveness can be consistently made to them, on the part of God, and be a real expression of his mercy. And since they are all moral agents, and able to accept the offer, their salvation is, by this means, put entirely at their own option. Should an earthly government offer pardon to a criminal, upon the easy condition of his own voluntary acceptance, and should it appear that every obstacle was removed, so that he might be pardoned if he would, there would be no doubt of the merciful disposition of that government. Even the criminal himself would say, with his dying breath, "The government was merciful, but I would not receive pardon at their hands."

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

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

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

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

*Temperance Almanac.*

JUST Published, by E. Peck & Co. the Temperance Almanac, for the year 1831, containing, besides the usual Astronomical matter, many Useful Hints, Friendly Admonitions and Solemn Warnings on the subject of INTEMPERANCE: for sale in any quantity by E. PECK & CO. Oct. 12. 42tf

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

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

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the abovementioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

FARM For Sale.—The subscriber offers for sale his Farm, situated in Brighton, one and a half miles east of the village of Rochester, containing 60 acres, about 30 of which are under a high state of improvement. A living stream runs through the centre, affording an abundance of water to all parts of the farm during every season of the year. Upon the premises are a convenient framed House, and a commodious Barn. *Terms* $1000 will be required down—the remainder upon a reasonable credit. For futher particulars inquire of *Wm. Pitkin*, Rochester, or of the subscriber on the premises. HOSEA PRATT.
Brighton, April 16, 1830. tf-36

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

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

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

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

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

NEW and Improved Collection of *Church Music.*—Just published, by Mack & Andrus, Ithica, and for sale by E. PECK & Co. Rochester, MUSICAL MONITOR, or NEW YORK COLLECTION OF CHURCH MUSIC: Being a selection of Psalm and Hymn Tunes of the most approved character. Also, Set Pieces, Anthems and Chants, embracing a great variety of style, selected from the works of the most Eminent Composers.—Together with the *Elementary Class Book*, introductory to the Science of Music. By WILLIAM J. EDSON. Sixth edition, corrected, enlarged, and greatly improved.
In the revision and correction of this work, much care has been bestowed by the experienced and scientific editor: and the publishers, on their part, have spared no pains to render it worthy of the public patronage. Modern taste has been consulted; the *genuine* improvements of the day have been adopted, and the selections, whether *new* or *old*, are chaste in style and devotional in character. The Class Book, or elementary part of the work, is designed to teach by proper steps and gradations the elements of vocal science in a systematic manner, somewhat upon the Monitorial plan; and this, (as originally published in former editions,) was the *first* attempt to carry that system into our primary music schools. The publishers, therefore, invite for the entire work the strictest scrutiny, and solicit the patronage of the friends of vocal science; confident that it will be found, as an elementary work for the use of Singing Schools, and as a collection for the use of Musical Societies and Congregations, equal to any work of the class which is now published. 46 6w

TALLMADGE & PARKER, Four doors west of the Clinton House, Exchange-St. are now recieving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail as low, if not lower, than can be purchased at any other establishment west of Albany.
They manufacture Copper, Tin, and Sheet Iron Ware, and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description. All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 39tf

SELECT SCHOOL.—A select school will be opened by IRA CLARK, of Brockport, for the reception of Scholars, where all the English Branches will be taught. Said School to commence on Monday the 4th inst. in a new building lately fitted up by Willis Kempshall, on the corner of State and Ann streets, near the second Presbyterian Church.
Terms made known at the School room.
Rochester, Oct. 8, 1830. 41tf

FOR Ladies' Cloaks—*Canloon*, a new article this day received at the "cheap store" of
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12. 1830. 42tf

CHAMPAIGNE WINES—A few Cases of the most approved brands, for sale by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12. 42tf

**CLINTON HOUSE,**
EXCHANGE-STREET, ROCHESTER.

ERASTUS SMITH, late of the Mansion House, has become the lessee of this splendid establishment. Having fitted it up anew, and furnished it in a style suited to the taste and convenience of visiters, he has opened it for the reception of company under auspices which he believes will warrant the countenance of the most fastidious as well as the liberal of all parties and sects.
The arrangement of parlors, drawing rooms, lodging rooms &c. for PARTIES OF PLEASURE, are airy and agreeable, and no attention will be omitted on the part of the principal or his servants.
The situation of the establishment, in the immediate neighborhood of the landing of the canal packets and adjoining the several stage offices makes it the most agreeable stopping place for TRAVELLERS; and they may be assured of meeting every attention and convenience which the most assiduous labors can bestow.
The house, as it is well known, admits of retired apartments for regular BOARDERS, whose attention is respectfully solicited. June, 1830. 25 tf

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

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

DEFAULT having been made in the payment of a certain sum of money, secured by an Indenture of Mortgage, bearing date July 22d in the year eighteen hundred and twenty-four, (and recorded in the Clerk's office of Monroe county) executed by Simon Hunt, to Frederick Bushnell, and by him assigned to the subscriber; the sum of four hundred and eighty-one dollars and twenty-nine cents being due thereon at this date. Notice is hereby given that by virtue of a power of sale contained in the said Mortgage, the premises therein described, to wit: All that certain piece of land situate in the town of Greece, county of Monroe and state of New York, known as part of Lot No. eight (8) in township number one, Short range, bounded on the south and west by the south and west lines of said Lot respectively; on the north by a line parallel with the south line of said lot and eight rods distant therefrom and on the east by a line parallel with the west line of said Lot and so far distant therefrom as to include two acres of land, will be sold at public auction at the Court-House in the village of Rochester in the said county of Monroe on the twenty seventh day of November next, at eleven o'clock in the forenoon. Dated June 11, 1830. NATHANIEL HALL.
Whittlesey & Mumford, Att'rs. Assignee.
The above sale is postponed until the 27th day of December next at eleven o'clock A. M., at the place above mentioned. Nov. 27th 1830.
Whittlesey & Mumford, NATHANIEL HALL
Attorneys. Assignee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 101, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331.75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (244) reference being here had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o'clock in the forenoon of that day. Dated August 3, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS, Assignee.
6m 33

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

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

*To Exhonerate from Imprisonment.*
The creditors of John Sears, an insolvent debtor, and imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have, before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, according to the prayer of his petition. Dated this 25th day of November 1830 49 3w

Central Library of Rochester and Monroe County
Historic Newspapers Collection

# ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. FRIDAY, DECEMBER 31, 1830. VOLUME V. NO. 1.

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

PUBLISHED WEEKLY.

*J. G. HALL, Printer.*

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

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*Village Subscribers, $2 50 in advance.*

CONCLUDING LETTER OF WILLIAM PENN.

*What are the people of the United States bound to do in regard to the* INDIAN QUESTION?

To the Editors of the National Intelligencer.

*Gentlemen:*—In my former number, I endeavored to exhibit the present state of the Indian Question, and I now proceed to embody in this paper several things which the people of the United States are bound to do in regard to it. In this attempt I make no claim to originality, but freely avail myself of suggestions made on various public occasions, by numerous patriotic citizens residing in different parts of the country.

*Let it* be borne in mind, that the evil apprehended is no less than this: That the people of the U. States will deliberately for a small temptation, commit a wanton and flagitious violation of the public faith; that in doing this, they will oppress weak and dependent allies; and that they will thus bring upon themselves great disgrace and guilt, and upon the country never ending reproach and shame. This is the evil to be averted, and is not the occasion worthy of the most strenuous exertions, which every friend of the country can make? Is not the exigency extreme, and the necessity of immediate effort imperious? All, who think with the writer of these paragraphs, must answer in the affirmative, and will be inclined seriously to consider the following suggestions:

1. The people of the United States are bound to regard the Cherokees and other Indians, as men; as human beings, entitled to receive the same treatment as Englishmen, Frenchmen or ourselves, would be entitled to receive in the same circumstances. Here is the only weak place in their cause. They are not treaed as men;& they are finally ejected from their patrimonial inheritance by arbitrary and unrighteous power, the people of the United States, will be impeached and condemned for treating the Indians, not as men but as animals. The sentence will be pronounced against us, that, while we boasted of our attachment to liberty, and set ourselves up as patrons of the rights of man, we treated the weak and dependent—even our own and long tried allies, if weak and dependent, we treated, not as men, but as animals. Fellow citizens, is this horrible iniquity to be perpetrated by us?

Why should not the Cherokees, Creeks and Choctaws, be treated as men? Their ancestors were thus treated, when Oglethorpe landed at Savannah; and when he begged them, as the rightful sovereigns of the territory, to spare him a little land on which to settle, and promised them everlasting friendship and good neighborhood. The last generation was treated in the same manner by Washington, when he sent for Creek Chiefs; induced them to visit the seat of government; explained his wishes to them, gave them his advice, and formed an honorable treaty with them, by which the United States solemnly guaranteed to them a known boundary. The Cherokees and Choctaws were treated as men, during the last war, when they fought by the side of the commander who is now President of the United States, and were praised for their bravery, their fidelity, and their devotedness to the cause of their great ally. These tribes have always been treated as men, till within three years past. And why should they not be so treated still?—What have they done to forfeit their human character? Why should not a compact with them be construed and executed as a compact would be, to which France and Switzerland, or the Emperor of Austria and the Hanse Towns, might be parties? Why should not a bargain with John Ross be subject to the same rules of interpretation, as a bargain with Mr. Girard, of Philadelphia, or the bargains in London?

Once establish the position that Indians are to be treated as men, and the Cherokees have gained their cause instantly.—The controversy is forever at an end. We might as well dispute whether we are bound by the treaty of 1803, to protect the Catholics of New Orleans in the free profession and exercise of their religion, or whether the St. Lawrence is a part of the boundary between the U. States & Canada; or whether by the treaty of Ghent, the British engaged to evacuate the eastern part of Maine; as to hesitate whether the Cherokees have the sole and exclusive jurisdiction over their own territory.

If the Indians had never been allowed to possess the attributes of men, the case would be very different from what it now is. Long continued encroachments do not indeed furnish a justification of those who make them; but they prove that the oppressors may possibly not perceive the true nature of their oppressive acts. In this manner, we can offer even the sorry plea of prescription in crime as an extenuation of our guilt. The precedents in our own country, are all against us. For two hundred years, the Indians have been treated like other men, as to the acknowledgement of their rights and the interpretation of treaties made with them. Cherokees are now living, who have been assured hundreds of times, by the accredited agents of our government, that the United States would never permit any encroachment to be made upon them; that their country would remain inviolate, as long as they pleased to retain it; and all treaties were to be executed with the strictest honor and fidelity. How humiliating the thought, that all these upright decisions are to be reversed; and all engagements to perform the merest acts of justice are to be violated without a single reason or pretext, the bare mention of which would not disgrace an honest man, in any private transaction.

If the Indians are men, they are under the protection of the law. The people of this country demand that essential interests of individuals, should not be touched, unless by the operation of law. Who has forgotten the case of Rowland Stevenson? He came to this country as was universally supposed, an absconding debtor, fraudulent bankrupt, and swindling defaulter.—He had no peculiar claims on the country, or its government. He had not, perhaps, in the United States, a personal acquaintance, who felt any deep interest in him; while his own country and his own Government wished to arrest him. Yet the people of the United States said, with one voice, 'No man is to be arrested here, whatever his character and whatever his country, *unless by due process of law.*"—Two cities, in states distant from each other, were thrown into great agitation by the attempt to carry him out of the country clandestinely. This was right; for if one man, however ill-deserving, may be removed from the protection of the law, it is impossible to tell who will be removed next. Rowland Stevenson, tho' a stranger and a fugitive, and universally believed to be a culprit, experienced the protection of law, because he was a man; but Ross, and Hicks, and Boudinot, and Folsom, with more than ten thousand Indian families, cannot avail themselves of the protection of law, not even of treaties, which are expressly declared by our constitution, to be the supreme law of the land, and which by the common consent of nations, are the most sacred of all laws. These twelve thousand Indian families are not fugitives nor strangers. They inherited the immemorial possession of their ancestors, and have been constantly known to our nation, by public transactions, for more than fifty years. They can bring files of parchments, with the seals of our great statesmen affixed to them. All this avails nothing, however, for it has been discovered, within three years past, that they are not endowed with the rights of men; or in other words, they have lost their human character, and become mere animals. And this is one of the discoveries of the nineteenth century which is to illustrate our public reputation to the latest period of time!

2. The people of the United States are bound to remember, that the cause of justice will prevail, if it is kept before the public eye, and pressed upon the public conscience. It is true that self interest blinds men strangely; but the supposed advantages to be gained by driving the Indians into exile, are altogether too small and contemptible to exert a permanent influence upon the minds of our citizens generally. One of the senators from Georgia said in his place, while the Indian bill was under discussion, that the interest of that State in the decision of the question was *very inconsiderable.* This declaration was true. Beyond a doubt the interest of the Southern States would be promoted by admitting all that the Indians claim, and never attempting to get a foot of their lands unless by treaties fairly made; all past engagements remaining inviolate.

Let the matter be kept fully, strongly, and constantly before the minds of all our people, and there can be no fears in regard to the issue. Our faith will be sustained, and the nation will have acquired from the struggle a great accession of moral strength.

3. We are bound, as a people, to petition Congress, earnestly and importunately, that the apprehended evil may be averted. From every part of our land memorials should flow in, couched in terms of such eloquent expostulation, that it will be impossible for our rulers to look upon the contemplated measures without shud'ring. There are persons in all parts of our country who speak in terms of utter abhorrence of the course now pursued with the Indians. From the most unquestionable sources, it is ascertained, that great numbers of well informed individuals in South Carolina, Alabama, and Mississippi, perfectly agree on this subject with the mass of the people in Pennsylvania, Ohio, and the western, middle, and eastern states. I say the *mass* of the people, for excepting those who are misled by false statements, and including all who are acquainted with the subject, it will be found that nearly every individual is on the side of the Indians.

It is extensively supposed, that petitioning does no good; and, owing to the prevalence of this supposition, many thousands neglected to petition in behalf of the Indians last winter. But this is a total mistake. A few more spirited memorials, supported by the personal influence of men distinguished in the community for their integrity and patriotism, would probably have defeated the Indian bill.

Among the topics of the petitions should be the following: That the Indian bill should immediately be repealed, except so far as it has already been executed: that no further appropriations should be made for the removal of the Indians, or for treating with them, till their rights are fully acknowledged by all branches of the government, and that the Senate should not ratify any treaty made under the auspices of the Indian bill, and the interpretation it has received. These topics of memorial have been recommended by large assemblies of our fellow citizens in Kentucky, and in other parts of the Union. They should be enforced by all that variety of argument and illustration of which they are susceptible.

May it not be well to petition, also, that a declaratory act may be passed, asserting that the intercourse law extends to the south-western tribes, and directing the President to see it enforced? As the constitution has assigned to the Supreme Court the duty of deciding in regard to the meaning and effect of treaties, and as it is generally known that a suit is contemplated by the Cherokees, is it not every way desirable that the Indians should remain in their present condition, till the proper tribunal shall have pronounced upon their claims? And ought not the people of the United States to cherish an equal respect for all the branches of their government, and demand that each should act in its appropriate sphere?

When petitions are prepared, on these and other topics, by individuals in our cities, towns, and districts, most competent to prepare them, they should be presented for signatures, with a zeal and spirit commensurate to the object in view, viz: The through expurgation of the stain which is beginning to show itself on our national escutcheon, and the interposition of an effectual barrier against measures like those which are contemplated.

4. Now is the time for all who can address the public with effect, either by mouth or with the pen, to put forth their utmost powers in behalf of suffering humanity; in behalf of our country; in behalf of weak and defenceless men throughout the world. Never was there a clearer case of right; never a stronger case of conventional obligation; never a case, in which the ultimate decision will more certainly receive the hearty reprobation of the future millions of America, if that decision should disregard the cries of the poor, and the entreaties of the oppressed. There should be one loud, general, overwhelming note of remonstrance, sounding forth from Georgia to Maine, and repeating admonitions like these: *Abstain from robbery; oppress not the poor; perform your vows; respect the rights of all.* There should be a vehement and universal outcry against a great crime on the eve of being perpetrated, and which can be prevented only by the voice of alarm and decision.

5. If the importance of this subject were rightly seen in its true light, there is no presumption in saying, that the friends of the Indians, in all our great cities, and in all the States of the Union, would send a deputation to Washington, to see that a proper representation of the views and feelings of the people was made to the executive and legislative branches of the government. Men of the first respectability and of long established character, would cheerfully leave their homes, and spend months, for the sake of lending even a small aid to the cause of the Indians; a cause on the success of which the honor and prosperity of the country so much depend; for if the public reputation of the country should suffer, all the great interests of the country will suffer with it. Deputations of this character might call on the President, and explain to him fully the wishes of their constituents. He would receive them with all that attention which the grave nature of the question would evidently require; and which his habits of affability would render easy to him. Let the principles developed in Mr. Wirt's opinion be pressed upon his consideration. These principles are plain, and are supported by arguments which cannot be answered.

The Indian bill leaves almost every thing to the discretion of the President; and this makes it peculiarly proper to address him personally. Caution and delay cannot injure the United States, or the rightful claims of any State; and haste may destroy the Indians, and inflict tremendous evils on ourselves. There is the more reason to hope, that such interviews with the President might be useful, as it is known that many, among the most respectable of his political friends, are as decidedly opposed as any members of the community, to the present system of measures in regard to the Indians.

6. In all assemblies for public worship, and on all suitable occasions, let prayers be offered that God would enlighten and guide the minds and hearts of our rulers in all their actions relating to this subject.—No man would more seriously deplore than myself the perversion of the worship of God, and making it subservient to party purposes and political objects. But here is a great public question, which has an intimate bearing on the moral character and permanent interest of the nation. An immense majority of those who have examined the subject, consider the reputation of our republic to be in the greatest peril.—What can be more proper, than to offer our fervent supplication to him, in whose hands are the hearts of rulers, that he would preserve us from acts of injustice and oppression; and that if the case be really such as it is apprehended to be, by many of our wisest citizens, he would save us from the amazing guilt, and both ourselves and posterity from the intolerable shame, into which there seems such a desperate and unaccountable disposition to plunge. Let the people every where pray, in the language of Daniel to Nebuchadnezzar; that *our rulers may show mercy to the poor, if it may be a lengthening of their tranquility.* It is needless to say, that all prayers for our rulers should be offered with an unaffected and sincere desire, that they may execute the duties of their stations in such a manner as to secure for themselves an honorable reputation, and for their country the favor of heaven.

7. The people of the United States are bound to oppose the contemplated measures, in every legal and constitutional way. The methods by which the true nature of these measures may be made apparent, and by which the necessity of acting justly, and humanely, and generously towards the Indians, may be enforced, are too various to be enumerated here. In a word, every thing which is practicable, should be done to bring the whole community to a sense of what is truly honorable to ourselves as a nation, and truly just to our dependent allies. No people ever had a better opportunity to obtain a durable name for justice and benevolence toward acknowledged inferiors, (to whom we are yet under great obligations) than the people of the United States have at the present moment.

These things the people of the United States are bound to do; and if these things are done, the Indians will be saved, the cause of reproach will be removed, and increased confidence will be reposed in the virtue of the people. But if a contrary result should be witnessed, it will be owing to the apathy of those who should have shown spirit and zeal. The future Tacitus of our country, after holding up to the abhorrence of mankind the principal agents, by whose arts and sophistry a majority of the rulers, and many of the people, were beguiled and misled, will say, that as the Indians had conscience, and law, and argument, and every plea of humanity, and every dictate of justice and religion, on their side, their cause could never have been lost, except by the culpable negligence and apathy of those who knew what was right, but would not make timely and adequate exertions to defend it. Then the bitter tears of repenting millions will be unavailing; and we must stand convicted of being *faithless to our engagements, and of oppressing the poor, who cried to us in vain for deliverance, though we had solemnly and expressly promised to hear and protect them*; and the convictions will be recorded against us, and blazoned forth in letters of fire, to our everlasting confusion, and for the warning of all people in generations to come.

WILLIAM PENN.

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From the Missionary Herald.

## CHICKASAWS.

EXTRACT FROM A LETTER OF MR. ANSON GLEASON, DATED AT TOKSHISH, SEPT. 28TH 1830.

Mr. Stuart and Mr. Holmes, who with their families were obliged to leave the station, as stated in former numbers, have had the health of their families so far restored as to be able to resume their labors. It is supposed that both have arrived there before this time. During their absence, Mr. Gleason, from Mayhew, took charge of the station.

*Admission to the Church—General Notices.*

During the absence of Mr. Holmes, we have had three sacramental meetings, commencing on Friday evening, and continuing till Monday morning. On these interesting occasions we have been favored with the assistance of our brethren from the Choctaw mission, and at our last with that of Messrs. Wilson and Blair also.—During these seasons thirteen natives and six black people have been received into the church; two contributions have been freely given; the first to the missionary cause, and the last to the Bible Society. The former amounting to the sum of $14,69, I see acknowledged in the Missionary Herald. The latter is $11,96.—Another sacramental meeting we expect will be held on the coming Sabbath. It will commence as usual on Friday evening. Mr. Kingsbury and Mr. Byington are expected. Aside from these meetings, there has been no preaching for the season, except what might be called lay preaching. My usual method of conducting the meetings on the Sabbath has been to read an English sermon, then with an interpreter explain the way of free salvation through the Gospel, sing in Chickasaw, and end with prayer and exhortation. On Sabbath and Wednesday evenings the meetings have been conducted in pretty much the same way. Our evening meetings became so well attended, that we had to enlarge our conference house, which was done very cheerfully with the help of the neighbors. There has been a regular female prayer meeting every Saturday afternoon at this place, which has generally been well attended. On the same evening there has been a prayer meeting of the brethren of the church. In many of these meetings, both social and public, I trust more or less of the church have been comforted and edified, for which all honor, praise and power be ascribed to the ever blessed Saviour.

With an interpreter I have been out considerably among the Indians, and have attended several meetings far from home. Some would listen with fixed attention, while others would laugh and make light of it. One man, who was much averse to hearing any thing respecting religion, being surprised at seeing me ride up and introduce the subject, inquired very warmly of my interpreter, who had been telling me where he lived? Another, on hearing I was to be at this village at a certain day, made much exertion to prevent any in the village from coming together; and at the time appointed gave me to understand that he had rather I would depart without troubling him on the subject. Another village near by, however, had heard of the expected meeting, and while I was reasoning with the poor ignorant man, a number of Indians from that village rode up, and we had a meeting. A larger number of natives have attended meeting at the station regularly on the Sabbath during the past season, than have ever attended for a length of time previously. At least it is said so by the people here.

The native members of the church have been severely tried during the summer past. The great outcry against the missionaries has been, that they were not teaching school, which, it was said, was their appropriate work; and that, if we kept on in this way, we should get the people all crazy and spoiled, like the Choctaws. Two aged women, who united with the church at one time, have been much abused by their own unmerciful relatives. One of them has left her house and fled to Mayhew, and there lives with her daughter, a devoted member of the church, in consequence of the great wickedness of her eldest son, who entered her house, spoiled all her furniture, beat her off into the woods, and vowed her death. The other old woman has been threatened in like manner; yet, as far as I can learn, they remain firm and steadfast, having their hope in the Great Jehovah.

At a meeting on the following Sabbath one Chickasaw woman and one black man were received into the church.

*Disturbed State of the People.*

Strong drink has long been the destroyer of this people. Whiskey, that devouring foe, is the god they adore, and after it they heedless go. I have lately been at their national council, which is still convened; and notwithstanding much drunkenness among them, I have had several opportunities of presenting the truths of the Gospel to many Indians who, it was said, never before heard the like. But still I must say whiskey merchants were much more popular and successful than myself. Another scene I there witnessed more distressing than that of drunken Indians.—White men were about the council, cursing, swearing, gambling, dancing, and drinking, and that too, on the Sabbath.—There were some exceptions, however. The moral deportment of some was worthy of notice. But the conduct of the greater part was such as to make me almost ashamed of being a white man. No wonder poor Indians are disgusted with and jealous of the white man. No wonder they say, "Oh he is a white man and therefore of no account."

Laws have heretofore been made and carried into effect with much promptness against the introduction of whiskey into the nation; but since the anxiety respecting a removal, all laws on this subject, as well as on most others, have been disregarded.

In August the chiefs and many of the people met the president of the United States and the secretary of war at Franklin, in Tennessee, and formed a treaty, by which they ceded all the lands now occupied by them, and agreed to remove across the Mississippi, provided they could find a country which would please them. This treaty, however, is not yet ratified.

This poor people are now expecting to cross the great river, and find a home farther west. They have two years to explore and settle on their new lands. They know not where their home is to be, only it is told them that it is to be across the great river. Our little church say, or some of them, that if our missionaries will go with them, they will quietly submit; but no doubt the greater part, and indeed *all*, would much rather stay where they are. The interpreter who went with them to the council to meet the president and secretary of war, told the Indians there, that if there was any good country over the Mississippi, he had not seen it, though he had once been over into that country; and that if they sold their land and removed, they would leave him to die this side.

It is now an anxious time with the missionaries here, who have just begun to reap the precious harvest which has cost so many painful years of hard labor, and the loss of many beloved fellow-laborers. Oh that we could have been left unmolested in our deilghtful work till these tribes should have become the happy people of the Lord. Missionaries may follow them; but who would presumptuously take on himself the responsibility of sowing a field of grain to be reaped and gathered in some far distant clime. If these natives are shoved off, what will be done with us who have been standing here a long time between two hot fires. Those Indians who hate missionaries, or the praying people, charge us with the villany of selling their country; and the credulous surrounding whites curse us bitterly for having stood in the way of government in their efforts to get the land of the Indians sooner.

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The editors of the New-York Observer have received a series of letters from the Rev. Daniel Temple, of Malta, on the subject of Popery as it exists at the present day, in the countries on the Mediterranean. We present below the first of the series.

LETTERS ON POPERY.—No. I.

*Malta, July 13, 1830.*

Messrs. Editors—During my recent visit to the United States, I was very often constrained to regret the limited information generally possessed there, even among the best informed persons, with whom I had the happiness to be acquainted, on the subject of Popery, as it exists at the present day in the countries bordering on the Mediterranean. It seems to me peculiarly desirable that its real character, as it actually appears at *home*, on its native soil, where it is not ashamed to be seen without a veil, should be known and read of all men. Were this the case, I am persuaded that not only all truly devout and pious persons, but that all others also, who cherish any sincere regard for *whatsoever things are pure and lovely and of good report*, would cease to speak of it even in the most measured terms of approbation.

None who are acquainted with the Papal church, as it exists where its influence is least obstructed, can fail to feel, if they will not acknowledge, that her character is exactly drawn in the graphic and glowing language of the Apocalypse: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

I have long wished to see her real portrait, drawn by some able and faithful hand, laid before the eyes of my countrymen; and though I cannot flatter myself that I am capable of doing justice to such a portrait, still I am desirous of sketching some of its most prominent outlines, which are too obvious to escape the notice of any one, who visits these parts of the world.

As far as I had opportunity to learn, it seemed to be the prevalent opinion in the United States, that Popery in the days of Luther and in the nineteenth century, are not the same thing. In a very few unimportant particulars it may be true that they are not the same; but in the most material respects, Popery is now what it was then. Its tremendous power, which then "*shook kingdoms and made the earth to tremble*," is broken and gone, it is true; and oh! what a felicity had it been for the world, if its superstition and presumption and impiety had passed away with its power. But it is not so.

In attempting to present to your minds some limited and imperfect idea of it, (for limited and imperfect it must necessarily be,) permit me to begin with *indulgencies*. My remarks will be confined principally to this island of the shipwrecked Apostle.

Over the door of the Franciscan church situated in Strada Reale, the principal street in this city, there is written in large characters the following sentence—"INDULGENCIA PLENARIA, QUOTIDIANA, PERPETUA, PRO VIVIS ET DEFUNCTIS." That is, Full indulgence, daily and perpetual, for the living and the dead!

On the principal festivals you may see at the door of almost every church a board hung out, upon which is written, INDULGENZA PLENARIA! The Franciscan church I am informed, enjoys the privilege of granting indulgences on all days, without exception; while the others are permitted to dispense them only on the festivals.

In various parts of the city your attention is arrested by notifications to this effect, written for the most part on the pedestal of some saint's image: *Forty days indulgence to all persons who shall recite devoutly a Pater Noster, or an Ave Maria*, in some particular church, or before the image of some particular saint. The Pater Noster, and the Ave Maria, you know, are the Lord's Prayer and Hail Mary, Mother of God, &c. &c.

But what is the import of these indulgences? you will naturally inquire.—Originally they seem to have been nothing more than the remission of the temporal pains and penalties imposed by civil and ecclesiastical laws; in process of time, however, the Roman Pontiff, taking advantage of the ignorance or superstition of the people, usurped the prerogative of pretending to abolish all punishments whatever due to transgressions, both in the present and future world. This prerogative, we are informed, was employed, for the first time, in promoting the crusade to the Holy Land and succeeded so admirably well, that it was very often exercised afterwards for the purpose of gratifying the ambition and avarice of succeeding Pontiffs.

Fra Paul Sarpi informs us, in his History of the Council of Trent, that the nature of indulgences had been so little considered, before the times of Luther, that very few understood what they really were, or knew how to defend them. The current opinions concerning them were extremely various. After they had been vigorously attacked, however, by that bold reformer, it became necessary both to define and to defend them. After considerable angry discussion and controversy, it was at length determined that there actually exists, in the possession of the church, an immense treasure of merit, composed of the pious and virtuous deeds, which saints had performed beyond what was necessary for their own salvation, and which is therefore in the shape of indulgences, applicable to the benefit of others. It was, however, objected to this view, that as the merits of saints are finite and limited, there is danger that this treasure may be exhausted; it was therefore resolved, that the merits of Christ, which are infinite, should be added to those of the saints, and that out of this infinite and inexhaustable treasure, so formed, the sovereign Pontiff has power to grant indulgences, according to his own

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leasure, to sinners, who cannot pay to divine justice the debt which they have contracted by their guilt. In other words, the Pontiff is empowered to assign to such persons, as he may think proper, such a portion, from this treasure of merit, as will be sufficient to liberate them from the punishment of all their crimes both in this and the future world!

It is truly astonishing and deplorable that a doctrine so absurd in its nature, so contrary to the plainest dictates of the Scriptures, and so pernicious in its effects, should still be retained and defended in the church of Rome. But so it is. The outward and visible indications of it meet you, in one form or another, almost wherever you go in this island. On all the great festivals, *plenary indulgences* are advertised on the doors of nearly all the churches, and at the Franciscan church they can be secured every day throughout the whole year.

Those who procure them find every impediment removed from the way to Paradise, and have nothing to fear from the pains of purgatory.

You will naturally inquire, whether it is now understood, that a plenary indulgence secures to those who enjoy it, the privilege of sinning with impunity? I must reserve the answer to this inquiry for my next letter. In the mean time,

I am very truly yours,
D. TEMPLE.

THE POWER OF THE GOSPEL.

It has become fashionable of late with politicians of a certain class, both in England and the United States, to stigmatise all the plans of Christian philanthropists for the elevation of ignorant and degraded tribes of men, as visionary and impracticable. "The negroes are of an inferior species," says the West India planter, "you can never raise them to a level with the whites." "It is a Utopian thought" says the Secretary of War, "to think of civilizing the Indians." Two thousand years ago the same remark was applied by the Romans to the natives of Britain. What are Britons now? Thirty years ago the Hottentots of South Africa were universally regarded as the most degraded & hopelessly savage of the human species. What are the Hottentots now? Let the following letter from the Rev. Dr. Philip to one of the Directors of the London Missionary Society, answer. It is dated on the 5th of last April.—*N. Y. Obs.*

I am now in what is called the neutral territory; it is a part of Cafferland, lately taken from the Caffers. Here a number of Hottentots chiefly from Bethelsdorp and Theopolis, have been placed by government between the Caffers and the Colonists. The country is so beautiful and romantic, that it can no more be described than the state of things among the people themselves. It is not more than ten months since the first of them came to settle in this new country, and in that short time the effects of their industry have created the surprise and astonishment of every visitor.

On the Sabbath morning about ten o'clock, the people assembled from the different locations to worship God and hear his word. The temporary place erected for divine service was too small, and we adjourned to a place where I pitched my chair, under the shade of a spreading tree. We had between three and four hundred present: and nothing could exceed the decency, the attention, and apparent devotion of the congregation. Not a single vestige of their former condition was to be seen.—Nothing could be more neat and appropriate than the style in which they were dressed; and when their former state is taken into consideration the whole appeared more like a vision than a reality. The afternoon service being ended, it was agreed that they should meet next day at an early hour. They had requested me to send them a missionary, and to assist them in establishing schools in the district. I promised to give them my decision on these points on the coming day. Next day about ten o'clock, the whole of the people again assembled in the place on which we held worship on the preceding day. We had 180 men present, and nearly as many women. After an introductory address, the people were called upon to express their sentiments. The scene now became highly interesting. The hearts of the people were full, and they spoke with propriety and great effect, because they spoke about what they understood and felt; and most of them were obliged to sit down before they had finished all they intended to say, their feelings being too powerful for utterance.

The appropriateness of the allusions made by many of the speakers to Old Testament history, the comparisons they drew between their own state and the people of God on various occasions, and particularly their references to the children of Israel in Egypt, were very striking. Another thing pleased me much—we had no fulsome compliments. The hand of God was distinctly recognized in their deliverance.—Every speech delivered was in this strain. They began with this: they constantly adverted to it; and not one speech was conducted but in this spirit. The most talented man in this country who was present on the occasion, wept like a child. He exclaimed on retiring, "This exceeds all I could have imagined; to me the scene is perfectly new; it has opened up to me a new volume in the history of human nature. What were these people? What are they now?

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.

NO. II.

*Undue Excitement in Revivals.*

Much imperfection is doubtless connected even with the most interesting and precious revivals. An alarming apathy and inertness are manifested by some professed Christians; and often, in others, an undue excitement of feeling may be discovered. Especially is there danger of such excitement when a revival commences suddenly and progresses with great power. By this means revivals are awfully marred and even unhappily terminated. Deeply interesting, therefore, to the Christian minister, is the inquiry respecting

*The proper treatment when undue excitement is manifested in a revival.*

In pursuing this inquiry some facts shall be stated, and some reflections which these facts have suggested.

1. *A direct effort to suppress this feeling may be followed by disastrous consequences.*

Several years ago a revival commenced in ———, with interesting prospects.—The *aged* minister attended few, if any, of the weekly meetings. The brethren of the church had the management, or rather the *mis*management of these meetings.—They were generally opened by singing a hymn—and then, there being no leader, every one spake or prayed as seemed good in his own sight. Some of the leading members of the church were conversed with, and told that they were pursuing a dangerous course, and that they ought to take the lead and management of these meetings. The counsel, it is believed, was entirely neglected. Probably much irregularity succeeded—the aged minister became alarmed, *and not having been familiar with revivals, or their proper management*, he thought it very important to preach against ENTHUSIASM? He preached *one sermon* on that subject—and the revival SUDDENLY STOPPED. This sermon was *ill timed then*, and perhaps would have been at any time or place! It is believed that it was dictated by a heart which was not *in* the work. The church, too, were greatly in fault. Had they done their duty—had they talked less about *that sermon* and prayed more—the work, though it might have received a temporary suspension, would doubtless have been revived with power. They probably retired from their posts, *lamenting*, "That sermon has stopped the revival"—and it may be, that even to this day, they have never discovered *their own fault!*

This highly excited feeling is so interwoven with those feelings which are absolutely accessary to the life and power of a revival, that often the latter are destroyed through those very means by which the former is suppressed.

2. *Proper instructions should be given, and efforts made, to guide the feeling into a right course.*

When a revival commences suddenly, and progresses with great power, there will generally be more or less undue excitement of feeling, which, if the people have been duly enlightened, will gradually subside.

But the less a people are enlightened on subjects generally especially on the doctrines and duties of religion—the less they are acquainted with revivals and their proper management, the greater will be the excitement of feeling. Hence the great bodily agitations, and "outeries" that were witnessed in the revival that spread so extensively in New England near ninety years ago; and hence similar effects witnessed in many places at the present day.

Owing to different habits and customs, in a revival there is often a very different degree of excitement and expression of feeling in two adjoining towns.

Those persons who have had but little light and instruction, and who have never subjected themselves to thorough mental discipline and self-control, are generally the subjects of the most violent emotions. This they manifest in their political fervors, their daily interests, their exclamations on sudden surprise, their bodily pains, their personal and family afflictions, and in their religious anxieties and joys.

The piety of such persons is often overrated, in comparison with that of others, who really feel as much, but have duly subjected their feelings, and are less extravagant in their expressions. Many such persons probably overrate their own piety, and think themselves much indebted to religion for that which is the fruit, NOT *of the spirit*, but of minds unaccustomed to thorough discipline and self-control. They ascribe to the *power of God* that which has its true origin in their own boisterous, uncontrolled, natural emotion; and which, notwithstanding it may be connected with true piety in their hearts, still mars the beauty of their Christian character, and tarnishes the glory of revivals.

If proper instructions are given, they will tend to excite right feeling, and to guide the prevailing excitement into a proper course. In this instruction it is important to guard against errors. *But it is far more important*, in a revival, to tell a people what they SHOULD *feel*, than to tell them what they should NOT *feel*. For if we endeavor to do away wrong feeling, we shall do away or prevent right feeling also, unless at the same time we make special effort to produce and nourish right feeling; but if we produce right feelings, they will themselves tend to exclude those which are wrong. Here many err. They labor more to *destroy wrong* feeling than to *produce* that which is *right*. Thus they may destroy a revival, *by withholding the means* necessary to its progress; and by destroying *all revival* feeling through their efforts destroy that which is wrong.

A revival commenced in a sudden and powerful manner, some years ago, in ——. Christians were awaking to duty, and rejoicing in new discoveries of divine goodness—many sinners were deeply impressed, and converts were multiplied. The excitement was so powerful as to endanger the interests of the revival. At a church prayer meeting the subject of undue excitement was discussed. This was represented as one of the causes through which revivals decline. It was observed that the feeling which is noisy and boisterous, and expresses itself in every possible manner, is generally of very short duration—while that which is more silent is far more deep and permanent. It was seen and felt that the object was *not* to prevent Christians *from feeling*, but to lead them to feel aright—not to prevent their being *active*, but to lead them to act aright—not to dry up the fountain from which the torrent was flowing, but to open a channel which should direct its flow. The result was happy. The excitement settled down into deep and permanent emotion, which produced much prayer and effort; and the revival became unusually powerful, extensive and lasting. A. R. A.

From the American Citizen.

*Interesting Anecdote.*—The meeting [at the Lyceum] on Friday evening, was favored with an address from Wm. H. Maynard Esq. on the importance of such associations. He dwelt particularly on education as the business of a man's life, and related some interesting facts which had come within his own observation, illustrating the successful attainments of self-made men. One of these we will relate. Mr. M. gave it with diffidence; but (having been requested by a member of the Lyceum to relate it) it was too good to be withheld from motives of personal delicacy.

In December, 1807, Mr. M. was teaching school for a quarter in the town of Plainfield Mass. One cold blustering morning, on entering his school room, he observed a lad that he had not seen before, sitting on one of the benches. The lad soon made known his errand to Mr. M. He was 15 years old; his parents lived seven miles distant; he wanted an education: and he had come from home on foot that morning, to see if Mr. could help him contrive how to obtain it.

Mr. M. asked him if he was acquainted with any one in the place? "No." Can your parents help you towards obtaining an education? "No." Well, how do you expect to obtain an education? "I don't know, but I thought I would come and see you." Mr. M. told him to stay that day, and he would see what could be done.—He discovered that the boy was possessed of good sense, but no uncommon brilliancy; and he was particularly struck with the cool and resolute manner in which he undertook to conquer difficulties which would have intimidated common minds. In the course of the day, Mr. M. made provision for having him boarded in the family with himself, the lad paying for his board by his services out of school. He gave himself diligently to study, in which he made good, but not rapid proficiency, improving every opportunity of reading and conversation for acquiring knowledge; and thus spent the winter.

When Mr. M. left the place in the spring he engaged a minister, who resided about four miles from the boy's father, to hear his recitations; and the boy accordingly boarded at home and pursued his studies.

It is unnecessary to pursue the narrative farther. Mr. M. had never seen the lad since. But this is the early history of Rev. JONAS KING, whose exertions in the cause of oriental learning, and in alleviating the miseries of Greece, have endeared him alike to the scholar and the philanthropist, and shed a bright ray of glory on his native country.

FROM A CORRESPONDENT OF THE N. Y. EVANGELIST.

*Verona, December 6th*, 1830.

If you please, you may, for the benefit of your readers, and the farther awakening and encouraging of the friends of Jesus, notice in your paper that God began to pour out his blessed spirit upon the 2d Congregational Church in Verona, Oneida county, the second week in October, and the precious work of revival of Christians, and conversion of sinners has continued with increasing interest, and is now more powerful than ever. The middle aged, youth, and children have shared in the blessing—especially the Sabbath School. This work has thus far, been remarkably distinguished in one particular from any that I have ever witnessed before—*The rending of old hopes.* Many of the conversions are of those who had in some previous revival, or at other times obtained hopes, but were deceived. They were not Christians. They acknowledged it.—They had been without works—but blessed be God, he has made them feel that "faith without works is dead." Let those persons whether in or out of the church, who have hopes, and retain only the form of godliness, take care; and remember what the Apostle says—"If any man have not the spirit," &c. You may expect farther particulars at some future period.

AMERICAN EDUCATION SOCIETY.
Rooms, 82 Washington Street, Boston.

*Importance of Revivals in Colleges.*

An agent of the American Education Society in the Western States, suggests the following thoughts in a letter to the Directors.

"Nothing now seems to us to be so vital to the education cause at the West, (and may I not add, at the East also?) as *revivals in our academies and colleges*, and especially in the latter. Though we find many young men ready to commence an education, yet it is a most painful reflection that they must wait eight or nine years before these men can enter the field; the desolations of Zion, in the mean time, are every day becoming more extensive, and alarming. Now could revivals be promoted in all our colleges, might we not hope that hundreds of our students, soon to graduate, would feel the power of divine grace, and turning their attention immediately to the ministry, would in three or four years be occupying the prominent posts of Zion? And cannot a result so earnestly to be desired, and prayed for, be brought about? Would not God bless such an attempt, while he calls his people to pray the Lord of the harvest? And can there not now be found some man, in whom is the Spirit of the living God, who will devote his whole time, in going from one college to another, through our whole land? Would he not be most joyfully received by both officers and students?—could he not be easily sustained? And might we not as certainly expect a blessing, as that God lives, and has engraven Zion on the palms of his hands? If such a man can be found, I can safely pledge myself and the West, if necessary, that we will sustain him in our own field, which is peculiarly ripe for such an effort.

"A FALLING CAUSE."

Unitarian and Universalist writers, when they mean to give unusual energy to their periods, often speak of the "desperate efforts of the Orthodox to sustain a *falling cause.*" Not a few amusing passages might be pointed out, in which Orthodoxy is represented as "vanishing away before the light of free inquiry," as "tottering to its fall," as the "time-bowed theology of the Genevan school,"—and various other phrases equally figurative are employed to designate the decayed and ruinous condition of Orthodox opinions. If it be really the case that this ancient system of faith is so near its end, why are not its enemies willing to let it die, without disturbing its last agonies by their ungenerous exultations? And if it be so old and feeble, where is the necessity or propriety of their alarming their fellow citizens by constant outcries, that their civil and religious liberties are in danger from the machinations and efforts of the Orthodox? It is hard to insult an aged, dying, helpless creature for its weakness and speedy dissolution, and at the same time to cry out to all the passers by to beware of its prodigious strength and ferocious disposition.

It is obvious that the opposers of Orthodoxy cannot believe both parts of their own story at one and the same time; and it appears to us capable of demonstration, that their exultations and their croakings are both equally groundless.—*Bost. Rec.*

*Revivals.*—Rev. Wm. Wisner of Ithica, N. Y. writes to the Editor of the Western Recorder: "I avail myself of a moment's leisure to inform you, that we have had for several weeks a glorious work of grace in my congregation. The good work is still going on, and though between one and two hundred have indulged hopes in Christ, we trust these are but the first fruits. We need and desire an interest in the prayers of those who love Zion."

## Temperance.

The following is an extract from the Address of Dr. Lyman, before the Cattaraugus county Temperance Society, which we mentioned week before last.

THE BACCHANAL'S TEMPLE.

Lock arms with me, and let us patrol the hall of intemperance.

Here in the basement story we see the smiling faces of youth; partly for the sake of the winnings, it is true, but chiefly for the sake of the amusement, engaged in the innocent diversion of hustling coppers.

The loser pays the bar for a sweetened treat, which goes for the benefit of the club. These are but the entered apprentices—more interesting scenes await us aloft. Let us go up. You see on this floor the scene is more animating and the amusements are more various and—hark! Hear you not the melody of sweet sounds? The instrument which gives them forth is a fiddle. See: the dance is arranged—the performers are all males—the glass moves round first to the fiddler, then to whosoever can reach it. The group on our left are engaged in pulling sticks—a contest for physical superiority.

That noisy ring on our right, from which you see a man hastening away is engaged in seeing fair play at a fight which has probably grown out of some unfairness in the sports. The man who fled is called an officer of the peace, and is bound, when he sees the peace broken to endeavor to restore order, but he thought the fellow assailed deserved a flogging, and so he went away that he might not see a riot.

Those red-nosed men whom you see listlessly strolling about are the visiting brethren of a higher degree. We will go up this flight of steps, and we shall find the assembly of their peers.

Here you see it is not so noisy, and all the circumstances of the place seem more consistent with the dignity of a grave assembly. Instead of the glasses which you saw below, you here see a central tankard from which the lesser vessels are supplied at pleasure.

We are now out of the noise of the temperate drinker, and can examine more minutely.

At *that* table they are singing songs, which you perceive, bating for an occasional strain of obscenity, or blasphemy are very sentimental. At *that* table they play at games, and you see when any unfairness is suspected, instead of wrangling as below, they curse each other a stave or two, and then give a few dry knocks without rising. Those who are vomiting yonder have taken *too much;* and those that sleep on the benches around, as this body will be in session for two or three days, either think they can afford to keep more regular hours, or else by reason of getting beyond singing or becoming unprofitable partners in the play, have been turned out of company. That man who has just let fall a decanter is an acting magistrate; and if you will go into his office to-morrow, you shall hear him called, your honor—your honor.

The few boys you see in this place are not, as you may suppose, intruders. That one, aided by the instruction of his father, was able once to take the sophomore degree. That one was entered by his mother, who doctored him in his cradle with the good things of this place for worms and crying, and now you see he is one of the lights of this loft.

A few females are in this story, who contrive to conceal their real ailing by miscalling it sickness, head-ache, rheumatism. That curtain hides them from our view—for the sake of manhood draw it not aside. But let us go up once more, and we shall have seen the scheme of intemperance.

You see as we enter no one heeds us—no one seems conscious of our presence.—The only sign of life is an occasional semi-audible curse, and a continual hic-cough. Those black glistening things which protrude from their pockets are junk-bottles; and, although the weather is severely cold, several are without hats, having pawned them for rum.

That great hole in the wall is the common outlet into which all these, and all who follow to this place, shall stagger and fall, and be seen no more.

I have remarked that your attention has been repeatedly drawn to an unintelligible writing on the wall, which appears conspicuously posted in each of the lower stories, but is translated only here. It is a passage of scripture. Now look on the arch which spans the outlet, and you may there read, in our vernacular tongue, "No drunkard shall inherit the kingdom of God."

My friends, I have given an outline of the picture of intemperance, from its early stages to its end, so far as its enormities meet the public eye; allegorically, it is true, but is the picture unnatural or overdrawn? If it is, the fault is wholly mine; for if there is on earth, a subject whose realities set hyperbole at defiance, it is this—it is this. Have you any children, or friends, whom you desire to enter for its honors? But we have seen only the overt achievements of drinking.

THE RETAILER AT PRAYERS.

Suppose a philanthropist, who sincerely regards the happiness of his fellow men, or (what is more to the purpose) a professing Christian, whose rule is, "Love thy neighbor as thyself," to be an abstinent, as far as he and his family are concerned, and still a retailer of strong drink. Suppose when the toils of the day are done, he retires to his closet, to commune with his God. He begins, "hallowed be thy name," conscience whispers in his ear, "you have, within this hour, sold the pint which you know will occasion an outpouring of blasphemy." But he proceeds, "thy kingdom come," conscience subjoins, "and you are in the constant practice of profiting by an article which destroys the bodies of men, and obstructs the progress of that kingdom." He continues, "Give us this day our daily bread," conscience again speaks, "that which should have bought bread for the hungry has come into thy locker. Ask est thou for daily bread, while they are naked, hungry, and ignorant, who but for thee, might have been clothed, fed and instructed?"

By this time he begins to pray for some counteracting cause, and asks of God, that he would sanctify the souls of wicked men. But what saith the answer of God unto him?

"Hypocrite, why mockest thou me?—aris quickly, and get thee out, and bring hither no more vain oblations." If that man goes to his closet again, it will not be until he is prepared to fall on his face, exclaiming, "Ah! Lord God, I have done abominably, for I verily thought the profit sanctified the act."

OPPOSITION TO TEMPERANCE SOCIETIES.

We consider the address, from which we extract the following, worthy the serious consideration of every friend of Temperance. The address was delivered by Elder Stow, before the Epping Temperance Society, N. H.—*N. Y. Evangelist.*

One class of opposers consists of the *political demagogues*, who rely for success in their intrigues, more upon the potent agency of spirituous liquors, than upon the goodness of their cause. In a small town, not many years since, a man who had never before been thought of for the lowest office, was elected Representative to our General Court, in less than half an hour after his faithful Sancho had unheaded a cask of his rum, and requested his fellow-freemen to help themselves. Every man knows that scores of votes may be bought, each for a dram; and the leader who knows his men, can generally determine the number of gallons requisite to effect his object. There is reason to believe that our State has more than once been revolutionized by the spirit-stirring eloquence of "*Sir Richard.*" His efficiency in popular elections is truly marvellous.—He has gained for more than one individual a seat in the National Legislature. So long, therefore, as men love office, and have no more conscience than to resort to *such* means to advance their purposes, we must expect that they, and all who love the fruits of their generosity, will be hostile to every scheme which tends to raise the populace above the reach of such corrupting artifice. Hence, one of the surest methods of divesting the mere demagogue of his unprincipled power, is to promote Temperance among "the people," and thus render them inaccessible to this polluting, grog-shop influence.

In Washington co. Pa. there are 22 Temperance Societies, embracing 1580 members. In one township, it is stated that there is but one drunkard, and but *one man* from whom he can obtain liquor to make him drunk—and in those townships in which societies have been formed *two-thirds* of the intemperate, and one half of the drunkards have been reformed.—*Journal of Humanity.*

Of the 70 fishing vessels employed by the inhabitants of Provincetown, which formerly used on an average one barrel of rum each, every season, there are now *twenty* that do not use any, and the others do not use more than one-third as much as formerly.—*Ib.*

*Mission to Sandwich Islands.*—In the ship New-England, which will sail from New-Bedford on a whaling voiage in the course of the present or ensuing week, will embark Rev. Reuben Tinker and wife, Rev. Sheldon Dibble and wife, and Mr. Richard Johnstone and wife, to join the Mission of the Sandwich Islands.

ROCHESTER:
Friday, December 31, 1830.

THE CHEROKEES.

The Phoenix says that a bill has been reported in the Legislature of Georgia to survey the Cherokee territory into sections of 9 miles square, the surveying it into smaller parcels to be deferred until the "*Indian right of occupancy is extinguished.*" If Georgia has a right to survey the Indian territory into large, we do not see why she has not a right to cut it up into smaller parcels. The withdrawing of the United States' troops from the Cherokee country by order of the President, on the ground that he cannot protect them against the oppression of Georgia, will assist in bringing the interesting question of Indian rights to a close. As there are a number of existing treaties between the U. States and the Cherokees guaranteeing to them the undisturbed possession of their lands and solemnly stipulating the exclusion of intruders, it would seem that those who negotiated the treaties as well as the administrations under which they were made, the senate which approved them must have been very ignorant of their own powers and of state rights. It is curious indeed that our government should treat with the Cherokees as an independent nation, when they did not possess an attribute of national sovereignty, and agree to keep off intruders—all white intruders—when Georgia has a right to drive off the Indians and occupy and parcel out their lands. It is singular that Georgia should not be bound by this as well as the other states of the union, when she was equally with the others a party to them.

The following sarcastic article on the removal of the U. States' troops, is from the last Cherokee Phoenix.

"In our last it was stated that a report had reached this place that the United States' troops who have been stationed in this nation for the purpose of removing white intruders, were recalled. The report has since been fully confirmed, and the several detachments of these troops are now fairly on their march to their former stations. We are told they had hardly passed the boundary line, when gold hunters and gold diggers flocked in by hundreds. The motive for this sudden movement is best known to the powers that be. We recollect, however, *distinctly* the declaration of our Father the President of the United States, that *the intruders would be kept out*, that he did not speak with a *forked tongue*, and that he would not *deceive* his red children. But perhaps we fail in common understanding, for we cannot discern the practical *demonstration* of those assertions."

We publish the last letter of Wm. Penn in this paper. Its length excludes much other interesting matter, but no subject can be more important, and none ought to excite a deeper interest in the bosom of every American, than that of the present condition of the Indians within our limits. An interesting and highly important chapter is preparing for our American history. The Indians have got to yield all their rights and unconditionally submit to the arbitrary will of their white oppressors or the government of the U. States will be compelled by the voice of a sovereign and indignant people to *obey* and be *governed* by the treaties that exist between them and these remnants of the once powerful Indian tribes.

Let Wm. Penn be read and preserved—it may be important for future reference. Important events connected with this business are at hand. Georgia is determined to have the Indian lands—the Indians are determined they shall not. Force will be applied to compel the removal of the Indians, and they will claim protection from the U. States agreeably to treaty stipulations. It will then be seen by the world whether treaties made with the Indians can bind the stronger party—whether there is such a thing as national honor and honesty. It will then be decided whether Americans in the nineteenth century shall be branded by after generations, to the end of time, as Indian robbers and murderers.

HAMILTON COLLEGE.

A catalogue of the corporation, officers and students of Hamilton College has been politely forwarded to us, by which it appears that this institution is rapidly regaining its former highly respectable standing. There are in the

| | |
|---|---|
| Senior Class, | 9 |
| Junior, | 17 |
| Sophomore, | 32 |
| Freshmen, | 19 |
| | 77 |

POST-OFFICE DEPARTMENT.

In the senate of the U. States a motion has been made for the appointment of a special committee to enquire into abuses which it is said exist in the Post-Office department. Complaints are made of the sweeping removals that have taken place, and the Post-Master-General is charged with having pursued a system of favoritism in regard to contracts, the friends and relatives of Col. Johnson, the Sabbath Mail Advocate, having received a large share of the loaves and fishes.—The appointment of a special committee was voted down, and the examination was referred to the standing committee on Post-Offices and Post-Roads.

"A CATALOGUE

Of the officers and students of Williams' College, and of the Berkshire Medical Institution, connected with it," has been forwarded to us, by which it appears that there are of Medical students—senior class, 37—junior, 47. The faculty of this institution is as follows: Henry H. Childs, M. D. Prof. of Theory and Practice of Physic—W. Parker, M. D. Prof. of Anatomy and Physiology—Stephen

Central Library of Rochester and Monroe County
Historic Newspapers Collection



W. Williams, Prof. of Medical Jurisprudence—B. P. White, M. D. Prof. of Theoretical and Operative Surgery—C. B Coventry, M. D. Prof. of Materia Medica and Obstetrics—Chester Dewey, Prof. of Chemistry, Botany, Mineralogy, and Natural Theology.

| | |
|---|---|
| Scholars in Williams' College: | |
| Seniors, | 21 |
| Juniors, | 26 |
| Sophomores, | 37 |
| Freshmen, | 31 |
| Academical Students, | 115 |
| Medical, | 85 |
| Total, | 200 |

In the article in the Observer of week before last, signed "Working Man," was the following sentence—"Establish and support the Infant School, the Sabbath School, and the Bible Class yea, bring the young Hannibals to the altar and make them swear eternal enmity to infidelity, atheism, and every corrupt principle." A person who also signs himself "Workingman," takes a exception to this, imagining that it is at variance with the instructions of our Saviour, "love your enemies," &c. evidently having not yet worked long enough to learn the difference between "Principles and Men," between swearing enmity to infidel sentiments and the persons of those who avow them. He appears very tender, very sensitive with respect to the charity inculcated in the Gospel—talks about burning Servetus, and adds "Now I am of opinion that the foul infamy and ferocious articles that is to be found in your paper will ever convert them, nor from what I read in the Testament can I believe your religion is the true one." We would, as a curiosity, give the whole of this communication if it was written so that we could possibly decipher all of it. We do not question the sincerity of the writer when he expresses doubts whether our religion, that is the *Protestant* religion, is the true one. We discover in it very distinctly that kindness, that charity that love of souls that abhorrence of heresy and heretics that would spare no pains to convert them, no not even the *pains of the Inquisition*.

*Temperance in Peru.*—In Peru the Constituent Congress has passed an act prohibiting the importation of liquors after the present year. The use of it is prohibited in the navy and in merchant vessels on pain of confiscation. This is taking strong ground. We hope that the day is not far distant when the voice of the people of the United States will demand of the American congress a measure equally strong. It would now be branded as tyrannical to prohibit men from getting drunk themselves and from throwing temptations in the way of others to make them drunkards.

OUTRAGE.

On Wednesday last, a constable by the name of Andrews, from Ogden, came to this village to arrest a man who had, as was alleged, obtained property in a fraudulent manner by gambling. The gambler was found by the constable, in company with one Picket, a black man, at the house of one Herrington, near Buffalo-street bridge. Picket resisted the constable and struck him in the stomach with an axe helve, with such force that his life was for a time despaired of, but hopes are now entertained of his recovery. Picket has fled. He is said to be a desperate fellow, and has been rendered much worse from having been made the boon-companion and associate of a set of white gamblers.

☞ Since writing the above we learn that Picket has been taken and lodged in jail.

Extracts from the Report of the Genesee county Temperance Society we *accidentally* omitted.

*Singular Providence.*—A female prayer meeting had been held at different houses in one of the religious societies of this village, and about 6 months since there were at one of those meetings just *eight* present—& it cannot but be considered as a singular providence, that just *half* the number of this little circle of praying females who were together at the place referred to, are now numbered with the dead: and what renders it more remarkable is, that the past season has been one of the healthiest ever known since the settlement of this village. Indeed no two of them died with the same disease. This is a providence which affords a most striking lesson on the uncertainty of life—will be noticed, we presume, and we trust, improved by the survivors, and is full of warning and admonition to all.

For the Observer.

*Mr. Editor*—The anniversary meeting of the Monroe Temperance Society, which is to be held at the 2d Presbyterian church in this village on Tuesday next, ought not to be forgotten. It has not been usual for ladies to attend these meetings heretofore, in consequence, it is presumed, of their having been held at the Court House. On this occasion, arrangements will be made to reserve seats for the ladies, and it is to be hoped that a large number will be present. It is also desirable that our citizens generally who are in any way interested in the cause of temperance should attend.

W.

Most heartily do we concur in the invitation of *W.* in the above, to the ladies of Rochester to give their attendance at the meeting on Tuesday next. The influence of females in promoting the cause of temperance, wherever their influence has been exerted, has been more efficient than that of the other sex. Let the ladies of the village then come forward and show that they are ready to assist in this glorious cause—in destroying the monster intemperance which has made so many of their sex the wives and mothers of drunkards—so many of them houseless and more than widows.—*Ed. Obs.*

For the Observer.

*Mr. Chipman:*—Not long since I requested the Principal of the Female Seminary at Geneva, Mrs. E. Ricord, to send me some account of the Revival of Religion in her school during the summer past. She has sent me the following; and as such seasons of divine refreshing are of unusual interest in seminaries where youth are preparing for the responsibilities of subsequent life; I take the liberty of forwarding it for the Observer. P. S.

Rev. and Dear Sir: I will endeavor to comply with your request for information on the subject of the revival in my seminary, by making a short statement of some of the events which transpired during the last term.

The second year of this institution commenced under interesting circumstances in May last, when it pleased the Lord to manifest his presence here in a wonderful manner. Instruction from the scriptures had been constantly attended to, and doubtless the word of truth was instrumental in the conversion of some of these precious youth. Soon after the opening of the term a marked attention to the Bible recitations, and more than ordinary seriousness at such seasons were observed. My mind became deeply impressed with a desire for the eternal welfare of my pupils; and I urged the propriety of a stated prayer meeting among those of them who were professors of religion. This was begun by one of the assistant teachers and four young ladies. The next week five were seeking the way of salvation. Saturday was a day of deep interest. The Prophecy with which the recitations of the week were closed was wonderfully solemn. A weeping circle surrounded me, and at the dismissal of the classes, I requested the young ladies to pass the remainder of the afternoon in self examination and retirement. A silence that could be felt pervaded the family that day: upon visiting the apartments allotted to the pupils, the Bible or Doddridge's Rise and Progress was seen in almost every hand.

When assembled the next morning for the Sabbath recitation, all were weeping in bitterness of soul. This state of feeling augmented under the sermons heard during the day. How wonderful that while these young persons filled with anxious concern for their souls, heard the preached word as if more than life depended on it, hundreds of others in the congregation should be but little affected by it! Truly our God is sovereign in his mercy, confounding the mighty by the weak, and bringing praise to himself from the mouth of babes. This Sabbath day will never be forgotten: eight or nine were in deep distress, while incessant supplications ascended to the throne of Grace, from their pious companions. One began to hope with trembling, and during the next two days five or six cast their burdens upon the Saviour of sinners.

The exercises in the recitation rooms were not intermitted, though many during these two memorable days found it impossible to take their places among their companions. This operated like electricity on a circle of near sixty youth. It is difficult to describe the scene of deep solemnity occasioned by this intelligence: numbers were cut to the heart. For a length of time, both teachers and pupils were too deeply affected to think of any thing but the weighty concerns of eternity. Time had disappeared; the Holy Spirit was pressing with mighty power the realities of futurity. During this interesting period a class of twenty would sometimes be melted to tears while transposing a passage from Young's Night Thoughts, and the usual observations on the wisdom and goodness of God drawn from a lesson in Natural Philosophy was often attended with the same effect. The Bible recitations, particularly from Prophecy, were wonderfully affecting; and while encircled by this group of interesting young females, trembling under the denunciations of divine wrath, or melting at the love of a dying Redeemer—by these youth, who, but a short time before were averse to all that was serious; we could not but exclaim, "truly this is the finger of God."

To enter minutely into the details of this affecting dispensation of Divine Grace, would lengthen this account too much.—The light of eternity will fully unfold the goodness of God to these dear lambs of the flock. That the Saviour delights to carry such in his bosom is constantly shown by like instances of his mercy, and must encourage the hearts, and strengthen the hands of those engaged in their instruction.

So remarkable a display of sovereign mercy on this seminary much affected the Pastor of the congregation here. For the benefit of the pupils more especially, a weekly meeting of inquiry was held at his house, which was continued through the term. Here they regularly resorted for spiritual instruction, and even when study pressed hardest, in view of examination, they forgot not to seek that wisdom which would fit them for examination in the presence of the Judge of the whole earth.—This work of Grace was characterized by a remarkable spirit of prayer and quietness, with fear of self-deception. A stated prayer meeting was held for half an hour just before the labors of the day, and a small class of little girls of twelve years of age often met to pray and converse together on their souls' salvation. The efficacy of prayer in one case seems worth notice. A young lady was determined in her opposition to this work of the Spirit: she kept out of the way of her companions; and while they were mourning over sin in the silence of their chambers, she was apparently more assiduous in her attention to study. But her young friends cared for her soul; they carried her by faith to the Saviour; they sought the aid of experienced Christians to converse with her, and that very night was to her one of sleepless anguish. The Lord subdued her stubborn will, and bowed her in sweet submission to his cross.

The effects of this little revival are visible in this seminary. The stamp of piety is impressed upon it, and a spur, arising from a high sense of duty, given to intellectual improvement which no offered premiums could have effected. Eighteen or twenty of these young persons express a hope in Christ; twelve have publicly united themselves to his people. Many continue fervent in spirit, and show by their works that they are taught of God, and love his cause. Several instances might be mentioned; one is sufficient. In a very short space of time *thirty dollars* were collected either by the labor of their hands or by subscription, and bestowed on the American Sabbath School Union, for the Valley of the Mississippi, making their Principal a life member of that Institution; and this mark of affection she desires to cherish as her dearest and highest earthly honor.

This event needs no comment. It is the Lord's doing, and marvellous in our eyes. In sovereign mercy Jehovah works by feeble means. Jesus gathers the lambs in his bosom, and while he passes by the mighty and the wise, he reveals himself to babes. "Even so, Father, for so it seemeth good in thy sight."

I am Sir, respectfully yours,

E. R.

Geneva, December 20, 1830.

TWENTY-FIRST CONGRESS—2D SESSION.

IN SENATE.

*Monday, December 13.*

IMPEACHMENT OF JUDGE PECK.

A message was received from the House of Representatives, announcing the adoption by that House of a replication to the answer and plea of Judge Peck, to the article of impeachment exhibited against him by them.

At twelve o'clock, the Court of Impeachment for the trial of Judge Peck, of Missouri, was opened in due form by proclamation from the Marshall of the District of Columbia.

On motion of Mr. Woodbury, the Secretary was ordered to inform the House of Representatives, that the Senate had organized itself into a Court of Impeachment for the trial of James H. Peck, Judge of the District Court of the United States for the District of Missouri, and were ready to proceed to the trial; and that seats had been prepared for the reception and accommodation of the members of the House of Representatives on the occasion.

Shortly after the order was passed, the respondent, accompanied by Wirt and Mr. Meredith, his counsel, appeared at the bar of the Senate. They were conducted to seats, with a table before them, prepared for their convenience, nearly fronting the Chair, but rather to its left.

In a few minutes, Mr. Buchanan, Mr. McDuffie, Mr. Spencer, & Mr. Wickliffe, managers to conduct the impeachment on the part of the House of Representatives, also came in, and took their seats to the right of the Chair, but nearly in front.—Mr. Storrs, the other manager, did not appear.

Mr. Buchanan rose and said, that the managers on the part of the House of Representatives were ready to present the replication of that House, to the answer and plea of James H. Peck, Judge of the District Court of the United States for the District of Missouri, to the articles of impeachment exhibited against him by that body. The honorable gentleman then read the replication as follows:

"The House of Representatives of the United States, having considered the answer and plea of James H. Peck, Judge of the District Court of the United States, for the District of Missouri, to the article of impeachment against him, by them exhibited, in the name of themselves, and of all the people of the United States, reply, that the said James H. Peck, is guilty, in such manner as he stands impeached; and that the House of Representatives will be ready to prove their charges against him, at such convenient time and place as shall be appointed for that purpose."

WASHINGTON, Dec. 16.

Judge Peck's trial, as you will have seen, was postponed till Monday, in consequence of the absence of several material witnesses. The reason for the absence of three of those witnesses, is a curious one, and it shows the spirit of the times. They were elected to the legislature of Missouri, *subsequent* to having been served with the process of the Senate to appear here as witnesses: they held their election as superceding the authority of the Court, and they consequently refused to obey it. An application was made by Judge Peck to the Governor of Missouri to call the legislature early enough to allow these vigorous advocates of State rights to reconcile their duties and perform both. This, however, was refused; and, as a last resort, their depositions were taken before a Judge of the Circuit Court, both parties being present. The question whether the admission of this testimony should be consented to by the managers of the prosecution on the part of the House of Representatives was the cause of postponing the farther sitting of the Court until Monday.

ROCHESTER, Dec. 11, 1830.

*Messrs. Editors*—I have just been looking over the Commercial Advertiser of Dec. 6th; and I perceive that a Mr. Finley proposes to give his services to superintend the passage of a lot of emigrants to Liberia, provided he can raise the funds necessary to fit out a vessel.

If the Colonization cause is worth sustaining, (and I cannot but think it the cause of liberty, of religion, and may I not say, of God?) there is no way in which it would seem more likely to be promoted, and the comfort and happiness of the emigrants secured, than by the personal superintendence of the transports by such a man as there is reason to believe Mr. Finley to be. Should he succeed, I desire to contribute towards the object, and I hereby authorise you to draw on me for ONE HUNDRED DOLLARS, at short sight, whenever the vessel shall be ready to sail, provided Mr. F. accompanies it, and *provided also*, and it is upon the express condition, that no spirituous liquors are shipped on board the vessel, either as part of her cargo, or for the use of the crew or passengers, except so much as is usually put up in medicine chests. (if that is practiced on board of vessels where ardent spirits are prohibited.) Should he succeed in raising the necessary funds for the voyage, before this comes to hand, I have no objection that this amount should be appropriated to such an object as shall be deemed best calculated to promote the interests of learning or of religion in the Colony, and for this purpose putting the money into the hands of Mr. Finley. If the vessel carries out the CURSE of nations, of colonies, and of individuals—to wit: rum, brandy, &c. then this offer goes for nothing.

If you will take the trouble to see that my wishes are carried into effect in this particular, you will do me a great favor; and permit me just to say to Mr. F. that he cannot in my opinion, do the colony so great a service in any other way, as to promote the cause of *temperance—total abstinence* among its inhabitants.

I am, yours, &c.

We will attend to the request of our friend and correspondent, with very great pleasure—and likewise as many additional orders of the kind as may be entrusted to us.—*N. Y. Spect.*

*Slaves at the South.*—The Legislature of N. C. have recently passed an act to prohibit the teaching of Slaves to read or write. The following is an extract from their proceedings:

"Whilst under considerations, Mr. Dick from Guilford, moved to strike out the clause of the bill which prohibits Slaves from being taught to read. Many of his constituents he said, considered it to be their duty to teach their servants to read, that they might obtain a knowledge of the Scriptures, and he thought if slaves were not taught to write, so that they could hold no correspondence with each other, the purpose of the friends of the bill would be answered.

Mr. Meares was of a different opinion. If slaves were taught to read, he said they would be more likely to read the inflammatory publications of the day, such as he then held in his hand, (which was the celebrated Walker pamphlet) than the Scriptures. In order to show the length to which the incendiary writers to whom he referred, went, Mr. M. read from the pamphlet a number of very objectionable passages; and then hoped the proposed amendment would not be agreed to.

It was negatived by a large majority.

*Hydrophobia.*—Nearly two years since, Susan Brown, of Roxbury, then about 12 years of age, was bitten in the evening while in bed by a skunk on her great toe of the right foot, which for a short time was painful and sore, though it soon healed and nothing peculiar attended the wound or its symptoms. On the 25th of last month, (November,) she fell into water; the next day she was much indisposed, and appeared strangely affected. On the third day, at the sight of water, she would shudder and catch for breath; the right eye protruded, and right foot swollen; her eyes exhibited a glassy appearance. On pouring water in her presence, she would go into spasms, froth at the mouth, and snap like a dog at her attendants. She appeared greatly distressed when approached with a burning candle—could not swallow—and many other tests of hydrophobia were apparent. On the 30th she died in all the agony attendant on cases of the kind. After her decease, her right side was swollen, and particularly the toe that had been bitten—all which is supposed to have originated from the bite of the animal mentioned.—*Litchfield Enquirer.*

*Hydrophobia.*—Three cases of the cure of this formidable disease, by friction with mercurial ointment, one of them at forty days after the bite, when slight symptoms of the disease, attended with spasms, had become manifest, are described in the Bib. Univ.—*Medical Journal.*

The Courier des Etats Unis states that Louis Joseph Marmontel, son of the celebrated J. F. Marmontel, the companion of Voltare died in the New-York Hospital during the last week, aged 41 years. He had just retured from Brazil, whither he had gone in an unsuccessful attempt for fortune. He seems to have possessed something of the literary spirit of his father.—*New-York Journal of Commerce.*

*From the N. Y. Spectator.*

IMPORTANT FROM EUROPE.

At last we have an arrival from France. At a late hour this morning intelligence was received that the packet ship De Rham, Depeyster, was below from Havre. At 12 o'clock we received a few loose Havre papers—our regular files not having yet reached us from the ship. The morning papers, however, have received their files across the Island, by express. We add such translations from the Havre papers as possess any interest.

*Bombardment of Antwerp.*—The dates from Antwerp, are to the 28th of October, at which time, it being in possession of the revolutionists, the Dutch troops were bombarding it. The city was represented as being all in flames at the departure of the advices. The loss in the public stores from the conflagration, is estimated at fifty millions of florins.

Mina has marched into Spain, and was commencing the work of revolution with success. The constitutional flag was flying at Cadiz, Corunna, &c.

Valdez had been obliged to retire from Spain back into France.

Gen. Don Juan Van Halen was arrested on the 21st, according to the advices from Mons.

Great fermentation is said to exist in Poland.

A change has taken place in the French Cabinet, or rather it has been dissolved. The party *doctrinaire* demanded the deposition of M. O. Barrot. The demand was presented by M. Guizot, and met with great opposition, particularly from M. Dupont de L'Eure. The embarrassment arose from the measures of the Chamber in favor of the ex-ministers. The King declared that M. Dupont was the last of his friends with whom he would wish to part. The resignation of Messrs. de Broglie and Guizot followed very soon after this interview and that of Mr. Louis succeeded. All three were accepted. Whether the ministry would be changed in effect was a question on which there were differences of opinion. Gen. La-Fayette was charged to compose a new cabinet, and endeavored to reconcile the rival pretensions. During the time preceding the formation, the public mind was much disquieted. His majesty also appeared very grave for several days, tho' the royal saloons were crowded with all that was distinguished in Paris.

## Summary.

From the Rev. Mr. Hull, we learn that there is a very interesting state of feeling in the Presbyterian church and society in Chillicothe, Ohio. On Sabbath before last, twenty persons were received into the church. On Monday night at a public meeting, about one hundred came to the anxious seats to be prayed for and to receive religious instruction adapted to their wants.—*W. Lum.*

*Revival in a Sunday School.*—The congregation at Buck Creek, O. is blessed with a season of refreshing which commenced in a Sunday school. The conversion of nine scholars and three teachers is the first fruit of it.—*S. Rel. Tel.*

During the year ending July 1st, *two hundred and seventy-two* persons were added to the churches among the Choctaws, under the care of the missionaries of the American Board: and the whole number brought in since the religious attention commenced the year before, is *three hundred and thirty-two.*—*W. Lum.*

*Ithaca, N. Y.*—It appears by a letter of Rev. Wm. Wisner to the editor of the Western Recorder, that there is a revival of religion in Ithaca. 200 have indulged hopes and the work is still advancing.

*Steam Boat Sunk.*—The steam boat Shoal-water, on her passage down the Mississippi River, from Liberty to St. Louis, was sunk on the 12th ult. in 18 feet water. Her cargo consisted chiefly of Honey and Beeswax, and was totally lost.

*Accident.*—We understand that the steam boat De Witt Clinton, on her passage to Albany on Friday, came in contact with the sloop Ocean, of Coemans, bound to this city, and loaded with brick. The sloop was sunk, and one of her hands drowned; the remainder of the crew got ashore in their small boat, near Tarrytown. —*N. Y. D. Adv.*

*Emigration.*—Seven hundred teams with families have crossed Smeltzer's ferry emigrating to the Upper Missouri within two months. It is stated that the tide of population is setting into that country in the same ratio, through other channels. Illinois has also received a vast accession this season.

*Imprisonment for Debt.*—A great meeting has been held at Saratoga, N. Y. to take measures for abolishing imprisonment for debt.

*An Expedient.* It is not legal to sentence a Spanish Nobleman to punishment for life; therefore the Supreme Court of Malaga have ordered a young noble, convicted of murder, to work in the galleys for one hundred years and a day!

*A New Medicine*—It is stated, in a letter from Rome, that the French medical men in that city continue to administer, with great success against intermittent fevers, the bark of the willow. These gentlemen assert that it has more power than Peruvian bark.—*Boston Med. and Surg. Jour.*

It is only four or five years since Infant schools were first thought of in New York. They were then talked of as mere receptacles of babies, to accommodate laboring parents, rather than as schools of instruction, and we fear that many to this day have no favorable idea of them. There are now 9 large schools opened, or about to be opened, and from 20 to 30 private ones, besides one or two dozen attached to Sunday School.

*Contents of the Museum, for Dec.* 1830.

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

SALE OF PEWS ADJOURNED.

The Trustees of the First Presbyterian Society give notice, that a further sale of Pews will take place on Monday the 3d of January next, at their late place of worship. Sales to commence at ten o'clock A. M. at the ringing of the Court House Bell. A plan of the contemplated improvements, and also a list of unsold Pews, may be seen at the counting room of W. H. Ward & Co., Carroll st.

Dec 30, 1830.

*NOTICE*—A Meeting of the Rochester Examining Committee of the American Education Society will be held at the house of the subscriber, on Tuesday the 4th of January next., at 10 o'clock A. M. of which the members and beneficiaries will please to take notice. JOSEPH PENNEY,

Ch'n of Roch. Com.

*NOTICE.*—The anniversary of "The Young Men's Temperance Society of the village of Rochester," will be held at the second Presbyterian Church in this village on Saturday next at 3 o'clock in the afternoon. An Address is expected from Mr. Weld, of Oneida county. A general attendance of the friends and enemies of the cause is requested. Seats will be reserved for the Ladies. A. GARDINER, Pres't.

H. B. STANTON, Sec'y. Dec. 29.

NOTICE.

The monthly distributors of Tracts are requested to meet on TUESDAY the 4th of January next, at 2 o'clock in the afternoon, in the basement of the 2d Church, for the purpose of making their quarterly reports. They will please bring who Tracts may remain in their hands.

JOHN H. THOMPSON,
C. J. HILL,
DAVID BURN,
Rochester, Dec. 22, 1830. } *Committee.*

MONROE COUNTY TEMPERANCE SOCIETY

The annual meeting of this Society for the election of officers and the transaction of other business will be held at the second Presbyterian Church in the village of Rochester, on the first Tuesday of January next, at half past ten o'clock A. M., at which time the annual report of the managers will be read and an address delivered by Ebenezer Griffin Esq. Addresses may also be expected from several other gentlemen. It is requested that Delegates from auxiliary associations be punctual in their attendance. All persons interested in the cause of Temperance, whether friendly to the objects of the Society or opposed to it, are respectfully invited to attend. It is hoped that the friends of the cause from the country will be present as the time and arrangements for the meeting have been fixed with reference to their convenience.

The meeting will commence at the ringing of the Court House Bell.

By order of the Ex. Committee,
EVERARD PECK, Sec'y.

P. S. But few of the annual reports from auxiliary societies have as yet been received. It is desirable that they should be forwarded to the secretary as early as the 25th instant, as the annual report of the county society is to be prepared from these documents.

The editors of the several newspapers in the county of Monroe will please to insert the above notice.

DIED,

In Centreville, Allegany county, N. Y. on the 23d inst. Mercy L. Hubbard, wife of Rev. Silas Hubbard, aged 37.

In Brighton, on Saturday morning, the 25th inst. Rev. A. Benedict, aged about 50 years. He was distinguished for zeal in the cause of his Lord and Master.

In this village on Wednesday evening last, Mrs. Jane Moses aged 23, wife of Mr. Marcus Moses.

**E. PECK & CO.**
*Booksellers, Carroll-Street,*
Keep constantly on hand a complete assortment of
SCHOOL BOOKS & STATIONARY,
*Among which are the following:*

INTRODUCTORY BOOKS.—The Child's Manual, Child's Instructer, Scholar's Manual, Primary Class Book, Worcester's Second Book, Easy Lessons, Sequel to Easy Lessons, Lamb's Primer, Symbolical Primer 1st and 2d part, Franklin Primer, Worcester's do.

*Spelling-Books.*—Webster's Elementary, Murray's, Mavor's, Sears', Cobb's, Marshall's, and Hazen's Spelling and Definer.

*Reading Books.*—National Reader, English Reader, Introduction, American Reader, American Preceptor, American First Class Book, Scott's Lessons, Columbian Orator, Classical Reader, Classical Speaker, Historical Reader, Universal Outlines of General History, Hale's History of the United States, Goodrich's do. Questions on do. Historical and Descriptive Lessons, Popular Lessons.

*Arithmeticks.*—North American, Colburn's First Lessons, do. Sequel, Emerson's, Pike's, Filer's, Youth's, Daboll's, Smith's, Adams', Lovell's.

*Grammars.*—Murray's do., abridged, do. Exercises, do. Key, Smith's Greenleaf's, Ingersoll's, Fisk's.

*Geographies.*—Olney's new improved edition and Atlas, Woodbridge's, Morse's, Worcester's large, do. small, Parley's do, Cuming's, do. abridged.

*Dictionaries.*—Walker's, Webster's improved, Turner's, New-York Expositor.

*Copy-Plates.*—Bascom's Penmanship in 4 parts, a much improved system, Noyes', Huntington's, Skinner's, Foster's Carstairian do.

*Miscellaneous.*—Comstock's Natual Philosophy, Conversations on do, Blair's do, Conversations on Chemistry, Eaton's Botany, Lincoln's do, Wilbur's Astronomy, Wilkins' do, Blair's Rhetorick, Whelpley's Compend, Tytler's History, Barber's Elocutionist, do, Grammar of Elocution, Porter's Analysis, Paley's Philosophy, Stewart's do, Brown's do, Upham's do.

*Classical Books.*—Ainsworth's Latin Dictionary, Lempriere's Classical Dictionary, Gould's Latin Grammar, Adams' do, by Fisk, do. do. by Russell, Jacob's Latin Reader 1st and 2d part, Liber Primus, Historiæ Sacræ, Viræ Romæ, Latin Tutor, Cooper's Virgil, Gould's do, do. Horace, Cicero's Orations, Sallust Opera, Folsom's Livy, Titti's do, Pickering's Lexicon, Grove's do, Goodrich's Greek Grammar, Butman's do, Greek Testament, Græca Minora, Græca Majora, Jacob's Greek Reader, Wanostrocht French Grammar, Levizac's do, French Phrases, Boyer's Dictionary, Nugent's do, Coulomb's Introduction to French Telemaque, Gibson's Surveying, Flint's do, Davie's do, Day's Mathematicks complete, Day's Algebra, Colburn's do. Playfair's Euclid, Crabb's Synonymes, Enfield's Philosophy.

*Stationary.*—Blank Books and Writing Paper of all kinds. A complete assortment of fine Stationary.

Merchants, School Committees, Teachers, and others, are respectfully invited to call, where they will be furnished on the most reasonable terms, at the lowest prices.

All orders punctually attended to,
*Rochester*, Nov. 29, 1830.

Central Library of Rochester and Monroe County
Historic Newspapers Collection



From the Missionary Herald.

## CHOCTAWS.

EXTRACTS FROM A LETTER OF MR. ALLEN, DATED AT ELLIOT, SEPT. 20TH, 1830.

*State of Religion in the Vicinity of the Station.*

But little has been done here directly in the way of preaching, for five or six years before 1829 except the occasional service of evangelists from other places. Nor has this station ever been blessed, as have others in this nation, with a deep and general religious excitement. Yet there probably occurred more cases of individual seriousness during the last year, than have been witnessed before, since the establishment of this mission. It is said that the people in this vicinity give much more heed to the Gospel now, than they did formerly; and that a far greater number attend public worship at the station and elsewhere, than were known to attend, until the last year. Still the congregation is not large, either at Elliot, or at any of the meeting grounds. Though our parish, as to territory, is large, yet the inhabitants are sparse.

Since my residence here, about one half of my time has been employed at Elliot, and the other at places previously occupied for holding religious meetings among the people. The reception I have met with has, on the whole, been quite as favorable as a stranger could expect. The full-blood Choctaws are, as a people, when sober, kind and friendly, even to strangers.—Good attention has generally been given to preaching and at times more than ordinary seriousness has been witnessed. The sacrament of the Lord's supper has been administered three times, and eleven persons, including those mentioned in my letter of March last, [p. 157] admitted to the church; ten of whom were natives, all on profession, and one African woman by letter. Nine children have been baptized, eight of them belonging to native members of the church, and one to the mission family. There are still a few cases of seriousness among the red and the black people. Perhaps two or three may be brought forward at our next communion. It is not our wish, however, to admit persons to the church any faster than the Lord converts them.

If we have not seen the multitude aroused by a mighty rushing wind; we are still not without evidence that here and there a cottage in the wilderness has been visited; and that a message, in the still small voice of the Almighty, has conveyed salvation, in some instances, to all the adult members of the family. Our hands have been not a little strengthened, and our hearts, and the hearts of the native members, made glad to find during this time of rebuke and trial, now and then one whose face is turned towards Zion, and who with solicitude inquires the way thitherward.

The accessions to the mission church here mentioned by Mr. Allen, were not included in the statement given in the last number. When added, they make the whole number who have been received into the Choctaw churches under the care of the Board, 342; of whom 282 have been received during the year ending July 1st.

*Effects on the People of the attempts made to remove them West of the Mississippi.*

The agitated and distressed state of the Choctaws occasioned by the act of the legislature of Mississippi, passed last winter, extending the laws of that state over them, and by the consent of the chiefs in March last to make a treaty with the government of the United States, in which they agreed to exchange their lands on this side of the river Mississippi and remove to the other side, were particularly noticed at pp. 250–5. The treaty then formed was not ratified by the senate of the United States. But as it was understood by the Choctaws, that negociations would soon be renewed, with the hope of obtaining their lands on terms more favorable to the United States, the excitement among the Indians continued through the summer with little abatement. The following paragraphs are taken from the conclusion of Mr. Kingsbury's annual report to the secretary of war, respecting the state of the schools.

In a retrospect of the past year, we find much to excite our devout gratitude to him, through whose kind providence we have enjoyed so many blessings. Though some of our associates have been removed from the field of labor, on account of chronic diseases, yet in no former year, have we enjoyed more uninterrupted good health.

During the former part of the year our prospects of usefulness were unusually encouraging. The number of pupils in the schools was greater, and their progress more rapid, than at any former period.—An unusual seriousness prevailed, and large numbers listened with solemn attention to the preaching of the Gospel. The Choctaws evidently felt that they were rising, and a desire for improvement in every respect was strikingly displayed in those parts of the nation, where the people enjoyed the means of instruction.

Such was the state of things in March last, when propositions for a treaty, were made by a part of the nation. This unexpected movement, and the events connected with it, produced great excitement in some parts of the nation. Many became much incensed against those that had embraced the Gospel, as the proposals for a cession and certain changes in the government of the nation had been made by those chiefs who had taken an active part in promoting religion.

It is not my business to give you a history of the politics of the Choctaws. I could not, however, forbear noticing the above events as they have had a most important bearing on our labors, and on the general prospects of the nation. In the report I stated what I believed would be the unhappy consequences, if the Choctaws should feel themselves compelled to remove. My anticipations have been fully sustained by subsequent events. From the arduous labors of twelve years, the expenditure of more than $100,000, and the sacrifice of several valuable lives, we were beginning to see a rich harvest of blessings springing up to gladden the hearts of the poor Choctaws. The fruits of these labors and sacrifices are of recent origin, and of too tender an age, to endure the rough handling of a removal to an uncultivated wilderness. Should they be buried and lost amid the ruins of so violent and unnatural a procedure, an immense responsibility will rest somewhere. Our hope is in that all-wise and inscrutable providence, that not unfrequently either arrests the current of human affairs, or so modifies and controls them, as to bring about unexpected results.

Since the report of Mr. Kingsbury was written, the agitation and distress among the Choctaws have been very much increased, by the formation of another treaty, early in September. This treaty will be brought before the Senate of the United States for ratification during the next session of Congress. If it shall be ratified and carried into effect, all the Choctaws, except such as choose to retain small reservations and be subject to the laws of the state of Mississippi, are to be removed within two years and a half from the ratification of the treaty. Under date of Sept. 30th, Mr. Cushman, an assistant missionary at Hebron, writes—

Universal gloom and distress pervades the minds of the people. What the end of all these things will be is known only to Him who sees the end from the beginning. The contrast between the Christian and the pagan parties during the setting of the council was very striking. In the camps of the one all was decorum and Christian sobriety. With the other all was profaneness, intemperance, and confusion.

I have been in the nation nearly ten years. It is three years since we came to this place. The people in this neighborhood were then savage and brutal. We have since found that we had but little idea of the abominations of the heathen.—They kept much concealed from us. But we have been allowed to see them transformed into another people. They became sober, industrious, affectionate, and pious, and were going forward with the full anticipation of soon becoming a civilized and Christian community. But the scene is again changed. This happy and progressive state of society is all broken up.—Disappointment and discouragement have taken the place of pleasing hope and animated zeal. I think, dear sir, that you can readily believe that when we call to mind all these things, and also witness the distress of some of the dear members of our church, who literally turn pale and faint at the bare recital of their situation, our feelings are not to be described. We hope to be of some benefit to the Choctaws while they stay.

In a letter dated the 11th of October, Mr. Kingsbury says it is impossible to describe the confusion and despondency which prevails. The warriors generally, from one end of the nation to the other, are dissatisfied with the treaty. Many of the religious people say they can think of nothing but their country. The nation appears to be ruined.

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From the Protestant.

## IRELAND.

The following narrative of a direful affair in the county of Cavan, Ireland, was communicated by one of the sufferers in that extraordinary commotion who has fled for refuge to America, and who is now at Brooklyn; his account is fully corroborated by the Irish newspapers which accompanied his letter.

"Muff is a small village in which a yearly fair is held on the twelfth day of August. Two days after, on the fourteenth of last August, a large and furious mob of Papists computed to number nearly eighteen thousands, armed with guns, pikes, scythes and clubs, assembled together with the avowed design to massacre all the Protestants around them. The policemen and troops from the neighboring barracks and quarters were called out to protect the people, and to keep the peace. However, as soon as these were returned to their stations—the Papists collected again, and began their devastations by burning the houses of the defenceless Protestants. Robert Mehary a very respectable elder of the Presbyterian church on his return home, was so wounded, that he was left for dead on the road, beside his son, who was found hacked with wounds, with a bayonet stuck in his throat to fasten him to the ground, and so disfigured, that it was scarcely possible to recognize his countenance; and the corpse was finally interred with great danger to the persons who attended the funeral. In one house, were six Protestant men, and two young women, whom it was determined to burn alive with the dwelling. The mob carried hay out of the yard and having piled it about the house, set fire to it. The six men possessed two muskets. In this awful situation, with the flames raging all around them, they saw death on every side. If they remained in the house a few minutes longer, they would be buried and burnt in its ruins, and if they rushed out, the surrounding ruffian mob would instantly kill them. In that dangerous and fearful extremity, they all kneeled down for a minute, and implored the God of mercy to deliver them. As soon as they finished their prayers, they rose, discharged their muskets at the mob, and just as the roof of the house began to fall in, they rushed out among the enraged multitude, and by "the good hand of God upon them," six men and one of the women escaped. But two of the murderous Papists having caught the other female, others shouted "*tear the heretic bitch in pieces.*" Upon this, they seized her by the legs and arms, and endeavored to rend her asunder—and before she was liberated, she was so disjointed, with one of her thigh bones broken, that little hopes were entertained of her recovery. During the commotions, a number of the Papists were killed, and wounded—but many of the Protestants left their habitations to sleep in the fields of grain from dread of being burnt in their houses at night—until a considerable body of those Protestants were enabled to reach Newry and other ports, whence they sailed to this country; and recently arrived in New-York. This is Irish Popery, and such will be the scenes in America, as soon as the Papists are powerful enough to resist the law."

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From the Sailors' Magazine.

## CAUSE OF SEAMEN.

CLEAVELAND, Oct. 1830.

*Dear Brother,*—The fallow ground here, as I believe, is broken up, and trust the time is not far distant when there will be the casting in of the precious seed. The field is ready. I submitted the seamen's cause to the Synod on Thursday. Providentially, just before the subject came on, I received a line from our friend Mr. Marshal, of Oswego, introducing captain Bill of the Winnebago, with his Bethel flag. During the opening of the subject, I had occasion to refer to the flag, when it was unfurled and hung upon the altar. The effect was very fine—few had seen the like before—and the very display was like a charm to the audience. Mr. Hudson, late of Mackinaw mission, followed with remarks much to the point, and closed with offering a resolution, and laying twenty dollars on the table to assist in carrying it into effect. Captain Bill then gave a good account of things on Lake Ontario. Rev. Mr. Wells of Detroit, President Storrs of Hudson College, Rev. Mr. Bradstreet and others, addressed the meeting with continued interest. Reference was made to the hymns, and as a specimen, "Far at Sea" was read—Rev. Mr. Palmer, moderator of the Synod, had in mean time been silent; nor had any one suspected his peculiar interest, until, as he said it could no longer be suppressed, and he addressed the meeting in substance as follows.

"Twenty-two years ago, had you seen the individual who now addresses you, you would have seen a *sailor before the mast*, in his tar and his jacket, surrounded by a crew of ungodly men, himself without God, without Christ, without a Bible or a tract, "far at sea;" braving the storms and winds of heaven, and the surges of the ocean—and often subject to the merciless rocks of a dreary and desolate coast. Again, you might have seen him, sick and thrown upon a foreign shore friendless and forsaken, without one to enlist in kindly offices to restore his health, or administer the balm and comforts of religion, to cheer his gloom; or enlighten his dark desponding mind,—expecting every day to go into his grave, and yet without one hope of life beyond it. The present all despair—the future all midnight. Oh could you have seen him then.—could you have seen his throbbing temples, his tortured bosom—his struggles for life—his bewildering stare in the grave,—could you have experienced for one hour what he felt, you would be better prepared to determine what are the claims of that cause which is now pleading before you." I shall never forget with what emphasis he added, "Oh could I then have had a *Bible*,—could I have had *one single tract*, or *one kind friend*, to tell me of Jesus, of heaven, and raise my fainting spirit upward, or turn my thoughts aloft, it would have been a world of blessedness to my soul,—it would have been like the pouring in of celestial brightness, upon the dark caverns of death. And now, this day and hour, thousands and millions are living and dying in the like manner. Who then can withhold his hand or heart from such a cause.

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Athenaeus gives the following wonderful, and to modern conceptions, incredible account of a ship.

"It had forty ranks of oars, was four-hundred and twenty feet in length, fifty-seven feet broad, and nearly eighty feet perpendicular height from the taffrel to the keel. It was furnished with four rudders or steering oars, forty-five feet in length, and the longest of the oars with which it was impelled, was in length equal to the extreme breadth of the vessel. The crew consisted of upwards of four thousand rowers, and four thousand, or as some accounts say, three thousand other persons were employed in the different occupations of navigating so immense a floating fabric."

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From the Sailor's Magazine.

## THE CAPTAIN'S ADVICE.

A pious captain addressed a company of seaman thus:—"You say you can't repent—you can't believe—there is such a leak in your nature, that with all the pumping and bailing, you cannot free the ship. True, you cannot repent without divine aid—but there is Jesus the carpenter's son, go to him,—he will give strength to your arm and courage to your heart,—he will take the helm, and guide your sinking ship to the haven of peace."

The sinner who refuses to improve the means of grace, and neglects the still small voice of the Spirit, may well be compared to the indolent navigator who refuses to weigh anchor and spread his sails to the gentle though favorable breeze, but prefers to wait till strong winds shall come and accelerate his passage. Who would pity such a navigator, if the favorable wind should die away and never more return.

W.

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*Spirits excluded from the British Army.*—The British government, by a late order, has directed that ardent spirits shall no longer be dealt out to their soldiers, on the foreign stations and in the colonies, as a part of their daily rations. They are to be allowed a penny a day instead of their liquor; and the officers have power to deprive them of this allowance, if they abuse it for the purposes of intemperance.

This is an excellent order. Our own soldiers and sailors are in advance of our government in this respect. They have ever been petitioning for the privilege of commuting their allowance of poisonous whiskey for money. It is sincerely to be hoped that CONGRESS will not suffer another session to elapse without acting decidedly on this subject, notwithstanding the sneers of certain whiskey drinkers against temperance societies.—*Ib.*

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*A Puzzle.*—A man who sells rum was lately heard to reprove Sabbath-breaking. Nearly all the Sabbath-breaking in the village had been connected, either as cause or effect, with his rum selling.—*Genius of Temperance.*

*Splendid sight.*—Two hundred and forty-seven sail of vessels, of all denominations, were seen from the Observatory at one o'clock, P. M this day, all under way at the same moment of time.—*Bost. Tran. of Nov.* 16.

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The total number of inhabitants of the city and county of Philadelphia, is 188,986.

The number of post offices in the United States, on the 30th Nov. 1830, was 8,401.

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*The Bohun Upas Tree.*—It is rather a singular phenomenon in the economy of nature, that the Island of Java should produce at the same time the Mangosteen, the most mellow and luscious of fruits, and the deadly Upas, the most malignant of poisons. In the journal of a botanist, lately deceased, whom Napoleon sent to Java in 1810, to make collections of plants for the imperial garden at St Cloud, we find the substance of the following facts, which we present to our readers. The Bohun Upas is situated in a valley, watered by a rivulet, and encompassed by hills, at the distance of fourteen leagues from Batavia. The hills and mountains in its vicinage are entirely barren and denuded, as no verdure can vegetate where the breeze wafts the pestilential vapors that arise from the pestiferous gum of the Upas. The French botanist, anxious, on his return to France, to be able to lay before the Emperor a correct description of the Java tree, made at the risk of his life, a tour all round this dangerous spot, at about four leagues distant from its deleterious influence, and in every direction of his circuit, he found vegetation literally annihilated, and the aspect of the country the most dismal and dreary that could be imagined. Near the easiest ascent of one of the hills, about sixteen miles from the station of the tree, there resided then an old Malavan Priest, whose office it was to prepare for eternity the souls of those who, for different crimes, were sent to procure the poison, which is a commodity that yields the native government a considerable revenue. The poison is a gum which, like the camphor, issues from the bark. Malefactors under sentence of death are the only persons who are compelled to gather this deadly and baleful gum. The ministers of the native sovereign provide them with a tortoise shell box, in which they are to put the pestiferous gum. These devoted criminals then proceed to the High Priest, where they remain until the wind blows in a favorable direction, so as to bear the effluvia from them. So soon as the desired breeze arises, the priest prepares them for their approaching fate. At the moment of departure, the priest puts on them a long leather cap, with two glasses before their eyes, which comes down to their breast. Thus equipped, they set out on a journey to that fatal "bourne," from which but few travellers return. The old ecclesiastic assured our traveller, that during a residence of thirty years on this great thoroughfare of death, he had witnessed the departure to the Upas of more than 800 unhappy beings, of whom not more than 30 ever returned. Those who escaped the dreadful influence of the Upas, described it as a middle size tree, decorated with branches of the most vivid verdure. It broods sullenly over a rivulet, as a landmark of vegetation, in the barren vale of the wilderness, over which it waves its poisoned foliage.

While our traveller remained in the Island of Java, he witnessed the following horrid instance of the destructive power of the Upas poison. In February, 1810, he was present at the execution of 12 of the Javanese king's mistresses, who were convicted of being faithless to his bed.

The fair and interesting criminals were led into the great court of the palace of *Soura Charta*, where a judge passed sentence of death on them. After going through many religious ceremonies, the executioner stripped their breasts, and then chaining each of the hapless delinquents to a post, he proceeded to make an incision on the bosom with a lancet poisoned with the Upas. The operation was performed on them all in the space of two minutes, and with such celerity did the poison destroy the vital principle, that these unfortunate women, the victims of a savage, were all dead in less than a quarter of an hour.

"Some hours after their death," says our traveller, "their bodies were full of livid spots, their faces swelled, the color of their skin changed to a kind of blue, and their eyes were completely spotted with yellow hues."

We believe that medical men estimate the Upas as the most deadly of all vegetable poisons. In times of war it is the practice of the Malayans to throw the Upas gum into the springs and rivulets in order to poison them. The other parts of the island of Java are remarkably healthy; prolific and rich in a soil that produces an abundance of the finest fruits—such as the cocoa, palm, shaddock, oranges, lemons, citrons, tamarinds, mangoes, pine apples, bananas, sweet sops, grapes, the delicious mangosteen, esteemed the best fruit of the east. The tree on which it grows is extremely beautiful, and gaily arrayed like the orange tree, in the spangled vesture of fruit and flowers.—*London Paper.*

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

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

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

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

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

NOTICE.—All persons having claims against the Estate of Horace Stevens are requested to present them for settlement, as soon as convenient, at the store of Mack & Church, formerly occupied by the deceased. All unsettled accounts, and other business pertaining to the Estate of Mr. Stevens, will be promptly attended to by the subscriber, who has been duly appointed his Administrator. Those who are indebted to the estate are hereby notified, that the debts due from them, and especially those which have been of long standing, are much wanted, and an immediate attention to them will alone prevent trouble and cost. The payment of these debts is indispensably necessary in order to meet, promptly and honorably, all the claims upon the estate. In the absence of the Administrator, the books and papers belonging to the estate will be left with Messrs. Mack & Church, who are authorized, and ready at any time to attend to an adjustment of the same.
S. STEVENS.
M'Crackenville, Dec. 9, 1830. 51 3w*

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

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

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

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

Josiah Bowen Compl'nt.
vs.
Davis C. West,
Herman Bissell,
Elisha Johnson,
William Atkinson,
Amos Sawyer,
Hiram Everitt, &
The President, Directors and Company, of the Bank of Rochester, def't's.

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

ADMINISTRATOR'S SALE.

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

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

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

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

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

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

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

CHRISTIAN ALMANAC for 1831 for sale at this Office.

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

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*To Exhonerate from Imprisonment.*

The creditors of John Sears, an insolvent debtor, at imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, according to the prayer of his petition. Dated this 25th day of November 1830
10w 48

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

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the above-mentioned Companies will Issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.
January 9, 1829. LEVI WARD Jr.

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

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

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

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

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

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

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

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

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

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

VILLAGE LOTS. AS the spring opens I offer to sell *Village Lots* some that are under mortgage and some that are not, and all customers can have their choice
JOSIAH BISSEL Jr.
Rochester, 16 March, 1830