

G. B. Perry 207

The Essex North Register.

A Family Newspaper, devoted to Bible Christianity, Sound Morals, Religious and General Intelligence.

VOL. III.

NEWBURYPORT, FRIDAY, SEPTEMBER 3, 1836.

NO. 36.

Daily Bible Lesson.

SEPTEMBER.

2. The Lord knoweth how to deliver the godly out of temptations. 2 Pet. ii. 9.
Christ knows how much the weak can bear,
And helps them when they cry;
The strongest have no strength to spare,
For such he'll strongly try.
Lead us not into temptation, but deliver us from evil. Matt. vi. 13.

3. The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. Heb. x. 38.

Grace alone can cure our ills,
Sweeten life with all its cares,
Regulate our stubborn wills,
Save us from surrounding snares.
But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. Heb. x. 37.

4. Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not. Jer. xxxiii. 3.

When my prayers are a burden and task,
No wonder I little receive;
O Lord, make me willing to ask,
Since thou art so ready to give.
Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth. Psalm xxxi. 5.

5. The Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. Lam. iii. 31, 32.

No voice but thine can give me rest,
And bid my fears depart;
No love but thine can make me blest,
And satisfy my heart.
He doth not afflict willingly, nor grieve the children of men. Lam. iii. 33.

6. And I will put my Spirit within you, and cause you to walk in my statutes. Ezek. xxxvi. 27.

O send thy Spirit down, to write
Thy law upon my heart,
Nor let my tongue indulge deceit,
Nor act the liar's part.
Help us, O God of our salvation, for the glory of thy name, and deliver us; and purge away our sins for thy name's sake. Psalm lxxix. 9.

7. Thou, O Lord, remainest for ever; thy throne from generation to generation. Lam. v. 19.

This God is the God we adore,
Our faithful, unchangeable friend,
Whose love is as great as his power,
And neither knows measure nor end.
Turn thou us unto thee, O Lord, and we shall be turned. Lam. v. 21.

8. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart of your flesh, and I will give you an heart of flesh. Ezek. xxxvi. 26.

Great God, create my heart anew,
And form my spirit pure and true;
O make me wise betimes to spy
My danger and my remedy.
Remember not against us former iniquities; let thy tender mercies speedily prevent us. Psalm lxxix. 8.

Temperance.

Messrs. Editors,—Please to copy the following article from Zion's Herald, for the benefit of those "temperance folks," who are habitual drinkers of Alcohol, under the names of Wine, Cider, &c., and you will oblige your friend A.

RICHARD ALCOHOL.

"My name is Richard Alcohol, or, as some call me, Dr. Richard Alcohol. I was born some centuries since in Arabia, a country distinguished for its barren plains, its fragrant spices, and savage inhabitants. Although my birth and parentage are somewhat obscure, yet the rapidity with which I have risen into public favor, and the extent to which I have controlled the destinies of men and governments, show conclusively that high expectations of future greatness and glory may sometimes be indulged in by those in the lowest ranks of savage life. I had not acted many scenes in the drama of public life, before I began to attract the attention and secure the favor not only of my own countrymen, but of foreign kings and noblemen. It was confidently reported, and as confidently believed, that I was the great benefactor of mankind that had appeared for many years. I was the best surgeon of the age. My skill in medicine was a settled point with every doctress in the land. The lawyers praised me to the skies, for the numerous controversies and quarrels of which I was the prime mover. As I possessed a benevolent spirit, I travelled into other countries, and sent my agents all over

the world, that I might be as extensively useful as I was eminent for my rare qualities. My arrival was announced in large shining capitals, by the public prints, stating the place of my residence, the object of my visit, and the terms for my services. In short, all was hurry and bustle and animation. The quill moved with twice its accustomed speed—the mechanic's hammer was more noisy—and the farmers sang more boisterous. The spindle and shuttle moved with increased momentum. That unruly member, the tongue, bid defiance to the restraints of reason, and all mortality seemed endowed with supernatural strength and activity. Nor was this change of short duration: so long as I remained in the place, so long was all joy and activity.

But report says I have fallen from my high station, and am likely to sink into disgrace and insignificance—and my late losses and persecutions confirm the report. Human sympathy must be strongly on the wane, to acquiesce in the maltreatment, and rejoice in the downfall of one, whose philanthropy is unbounded, and whose virtues have been the admiration of ages. There is but little practical benevolence in the world, the pretensions of moralists and Christians to the contrary notwithstanding. True, I have done some mischief, and where is the man whose life has been marked by no acts of injustice and folly? As well might these hypocritical pretenders condemn their silver, because it has occasionally produced a little misery, as to condemn me for a few freaks of youthful fancy.

What! the great ALCOHOL, who has celebrated the birth of nearly every individual in the world, a vagabond, and doomed to descend from his high station and dwell among thieves! The idea distracts me. But what reason have I to think that such will be my portion? My enemies, it is said, are superior in intellect—but who is ignorant of the fact that I can talk faster and longer than any man living? In numbers they are certainly inferior, and as for their respectability, it is mere affectation and foppery. By resorting to stratagem, I can defend myself, and take some of the strong holds of my enemies.—My daughter WINE is a healthy, high spirited girl, with a soft, bewitching eye, and fair, smiling countenance. Though she conquers but to destroy, yet there is following in her train a crowd of admirers of the first rank and respectability. She is the most dutiful and profitable child I have, and has a beautiful pink colored cloak, which I intend to borrow when my ancient, thread-bare dress is out of fashion. It is said that some over-righteous, eagle-eyed meddlers have detected the imposition and are making a breeze, but ten chances to one if these persons do not make this a cloak to cover their own sins. Then there is my son CIDER, who, though an awkward, coarse-mannered fellow, with much less spirit than his sister, manages my farming interests with good economy. I have lately noticed a pale, sickly cast in his countenance, which, I fear, is a symptom of consumption. Dr. Appetite says the disease is not seated, and if I will place him under his care, he will restore him to health. My other children are not very prepossessing in their appearance and rather low spirited, but they would as soon break the ten commandments as disobey their father. From my faithful steward MAMMON, I have had, and still expect much assistance. When any of my friends design to come out against me, he represents to them the loss of property they will sustain by such wickedness, and tells them their families will starve or become beggars; and he is generally successful. He not unfrequently gains me new friends, and settles the disputes and troubles that are continually arising between me and my constituents. He has lately converted some of my most bitter enemies, who are now my warmest friends. Some call them double minded men, with a spice of deception in their composition, but they should recollect that in these perilous times a little stratagem works wonders.

All things considered, my cause is not desperate. This life is a changeable state of sunshine and shade, and whoever expects all fair weather will be sure of disappointment." Zion's Herald.

Historical.

From the Salem Landmark.
THE TOWN OF ESSEX.

Until 1819, Essex was a parish in Ipswich called Chebacco. Ipswich was settled in 1633, and the settlers seem to have judged the body of the town over-peopled as soon as the next year. Some perhaps thought, like Boone, that they did not wish to live where they could not cut wood enough in their yard to last the fire a year. In 1634, William White, John Cogswell and Goodman Bradstreet "journeied eastward" and settled Chebacco. Cogswell crossed the river and built his cabin on the southern side. He seems not to have purchased land, but in 1651 took a lease of 300 acres, for which he bound himself and his heirs to pay fourteen pounds a year, forever, for the support of a Grammar School in Ipswich. This tax continues to be paid, of course, though the owners of the "School farm" derive no benefit from the Grammar School.

It is not known where White and Bradstreet and their forgotten associates were located. "White's Hill" was no doubt a part of William Whites' farm. The first considerable house was near where Mr. Zacheus Cogswell now lives. It was probably Goodman Bradstreet's.

A horse bridge was built across the river in 1666; the eastern end of it being on land now owned by Wm. Burnham, and the other on land occupied by Jeremiah Low. This bridge was carried away by a storm six years afterwards, but was re-built. The first road to Gloucester passed through that part of the town. These three men, White, Cogswell, and Bradstreet, with a few associates, were the first settlers of this town. There were kindred spirits of those who came in the Mayflower, though probably they did not leave England for some twelve years after. The snows of 200 winters have fallen upon their gardens and their graves, and all traces of both are blotted out. But their memory cannot so easily perish; for they brought liberty with them, both civil and religious, and rested them on a foundation "as pure and innocent as the snows that fell around them."

From the settlement of Chebacco in 1634, till 1677, the people attended meeting at Ipswich. The walk was pastime for those vigorous fathers and mothers. None thought of fatigue who could hear Mr. Ward preach by walking five miles for it. Their love of gospel ordinances also shines out beautifully in the fact that it was no uncommon thing to walk from Ipswich to Boston and return the same day, just to hear one of John Norton's Thursday Lectures. In 1679 however, arrangements were made for building a house of worship in Chebacco; but though the frame was prepared, an order was issued by the magistrates not to raise it. The spark of liberty however, which brought man to this new world, brought woman also, and when men quailed at the harpy touch of power, the good women devised the way in which the thing was done. That house stood within a few feet of where the town pound now is. Rev. John Wise, the first minister, was ordained in 1683, and died in 1725. A new and larger house was built on the same spot in 1717, and in 1740 a bell was hung, weighing 160 pounds! Rev. Mr. Pickering was settled as successor of Mr. Wise in 1727. A portion of the church and parish left Mr. Pickering and formed a new society, about 1742 or '43, Rev. John Cleaveland, Pastor. This society built a small house of worship where Rev. Mr. Crowell's meeting house now stands, in 1752. Mr. Pickering's successor was Rev. Nehemiah Porter, ordained 1750, dismissed in 1766. In 1774, the two societies united under Mr. Cleaveland, and built the present house of worship in 1792. C.

Religious.

"EASING CONSCIENCE."

When I see a female, a professor of religion, one who claims to take Christ for her example, wearing from 1 to 25, or even fifty dollars worth of jewelry, and at the same time, doing but little for the cause of Christ, I am compelled to think that if that sister would lay aside her jewelry, such as silver and shell combs, gold beads, rings, &c., and devote the proceeds to the support of the gospel at home or abroad, she would ease her conscience.

When I see a brother carrying an expensive watch, and in addition to this an expensive appendage, in the form of chains, safeguards, keys and seals, which cost from twenty to one hundred dollars, I think that if that brother would be content with a watch worth from ten to eighteen dollars, and give the difference for the spread of the gospel, he would ease his conscience.

Again, when I have seen christians, whose profession requires that they be not conformed to this world, spending several dollars annually, for dress, more than their real wants demanded, I have thought that if these good friends would practice a little economy here and give all they save by it to the cause of Christ, they would do much good, and at the same time, ease their conscience.

In visiting my brethren and sisters, frequently when I have seated myself at their tables, I have thought that if they would be content with less costly food and a much less variety, they would not only promote their health, but they would ease their conscience.

When I have seen professors of religion, habitually making use of tobacco, snuff, &c., I have thought, if these brethren and sisters would renounce this unpleasant and unprofitable habit, they would not only set a better example before the world, but they would ease their conscience.

Lastly, when I have seen a small portion of the christian church contributing liberally for the spread of christianity, I have thought that if every christian would do what he could, though it were not more than the widow's mite, they would manifest an interest in the cause, and ease their consciences. [Morning Star.]

How to GET RID OF SCEPTICISM. A gentleman, who was afterwards, for many years a clergyman of distinguished acceptance in

the Church of England, one day called upon Dr. James Foster, justly celebrated for his able statement of the Evidences of Revelation, to converse with him upon the Scepticism which then oppressed his own mind. After the necessary introduction, he began to state his objections, when the doctor with that benevolent gravity for which he was distinguished, stopped him with this question, "Have you asked a solution of your difficulties from God this morning? Have you prayed to the Fountain of all light for information?" Upon receiving an answer in the negative, he rejoined, "Sir, you will excuse my gratifying your curiosity on the subject of revelation, while you are chargeable with the breach of the first duties of natural religion."

THE USE OF THE BIBLE.

AN ANECDOTE.

A little boy had often amused himself by looking over the pictures of a large Bible; and his mother one day said to him, "John, do you know the use of the Bible?" He said, "No mother," "Then, John, be sure you ask your father," was the advice his mother gave him. Soon afterwards, when his father came home, John ran up to him and said, "I should like to know, father, what is the use of the Bible?" His father said, "I'll tell you another time John." The boy appeared disappointed, and walked away, wondering why his father did not answer the question directly.

A few days after, the father took his son to a house where was a woman very ill in bed, and began to talk to the poor afflicted woman, who said that she had suffered a great deal of pain, but hoped that she was resigned to the will of God. "Do you think," said the father, "that God does right to permit you to feel so much pain?" "Oh, yes," answered the woman; "for God is my heavenly father, who loves me, and I am sure that one who loves me so much, would not permit me to suffer as I do, if it were not for my good." He then said, "How is it that you find your sufferings do you good?" She replied, "My sufferings are good for my soul, they make me more humble, more patient; they make me feel the value of the Savior more, and they make me pray more, and I am sure all this is good for me." John had been very attentive to this conversation, and the tears stood in his eyes while the afflicted woman was talking. His father looked at him, and then said to the woman, "My good woman, can you tell me what is the use of the Bible?" In an instant, John cast his eyes towards the woman, while his face showed that he was extremely eager to hear her answer. The woman, with a stronger voice than before, said, "Oh, sir, the Bible has been my comfort in my affliction." "There, John," said his father, "now you know the use of the Bible; it can give us comfort when we most need it."

From the Religious Magazine.

FRETFUL DISCIPLES.

I looked into the best book I knew of, and I could find nothing there about fretful disciples. I found such an injunction as this: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any."

I found all these things urged and set forth, as peculiarly distinguishing Christian character; but not one word is said about its being any part of a Christians duty, privilege or happiness, to be fretful.

Not willing to give the matter up, I searched farther and found the following. "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Here is a very full account of the most distinguishing traits of the Christian, but there is nothing said about the quality under discussion. And I reasoned, that if fretfulness were one of these traits, the apostle, who was a very careful and judicious man, would certainly have mentioned it.

Then I thought, however, it might be something very becoming—that which might have been very properly mentioned, at least among the inferior graces of piety; but as everything amiable and lovely could not be mentioned, this was omitted for that reason. I looked therefore for the loveliness of this quality, for the purpose of seeing whether it was not a proper ornament of Christian character. And I contemplated actual cases.

The pig baked for dinner was not thoroughly done. "What a piece of work that provoking cook has made of it. Does he think that I will be abused in this manner? Stupid fellow. I'll—why, I will not have him in my house another day." The disciple was heated, enough I thought to have finished the baking of the pig, had they been in contact; and while he was hot, I tried to see if there was any loveliness in being fretful; but I did not see any.

The boy did not return at the time he was directed. The mother, "put on" what, as was above noticed, I was unable to find in the whole catalogue of the Christian graces.

She said, in great excitement, "It was scandalous, provoking, intolerable—she would teach him—she would let him know—it would be the last time she would be so treated." This disciple I had seen wear some of the garments which compose the spiritual apparel. The robe she wore now, however, did not belong to that inventory, for I looked over two separate accounts of it, already noticed, and could not find it on either. There was the command to "put on;" but then "meekness, gentleness, long-suffering," &c., were the things to be put on, and if that disciple thought fretfulness was one of them, she was certainly mistaken. She could not have carefully examined the record. However, since it was on, I looked to see if there was anything lovely about it, but I did not find it.

The father was reading a newspaper. A little child, not particularly interested in politics, but attending to its own affairs, upset the chair and tumbling with it upon the floor, mourned most vehemently over its fallen fortunes. "Out of the room with that child!" said the father, in a voice that almost started the plastering. "Do you think I'll be disturbed in this way? Away with that child, I say." Here was a very pure specimen of fretfulness, and it furnished me therefore, with a very fair opportunity of seeing the loveliness of this article, if it had any. But I did not see any.

I saw a man in a very snappish state, respecting a certain antic of his horse. Now I could not justify the beast, for he certainly might have done better. Nor could I the man. He beat the brute vehemently, both with words and blows. As I was in search of the moral beauty of fretfulness, I looked for it here. But I saw no beauty in it; though I think I have seen some in the resolution of President Edwards, "that he never would be angry with a brute."

As I could find nothing lovely in fretfulness, in looking at individual cases, I thought, perhaps it might be seen if it were looked at by the quantity. And I saw an obstructed stage-coach full of fretful persons—and a retarded canal boat full—and then a draw-bridge covered with them. Indeed I have seen several scores of persons in possession of as much of this article as could be reasonably desired. But it looked no better by the quantity than in a small parcel, just as there is no more of agreeable emotion in looking into a nest of serpents, than upon one alone.

Since, therefore, I could find no mention of fretfulness among the Christian graces, and could find nothing lovely in any case of it, which came under my observation, I judged it was a piece of apparel, which a disciple should never put on.

"Well," said one, "I did not have it on but a minute—I did first, but was quickly over it." That handsomely-dressed gentleman, passing down the street, picks up a greasy, sooty sheepskin just thrown from the shoulders of a Hottentot, and wraps it around his own. But I see it is off in a moment. And that is his apology, as he meets you. "I had that vile thing on me but a minute." "Fudge! and what did you put it on at all for?"

"It is so natural to me, says another, that I cannot help it." That is, it was born with you, I suppose you mean; is a part of your original mental constitution, and is therefore developed as freely and as frequently as other mental qualities, and so it has been as common with you to scold and be out of humor, as it has been to think or remember, and therefore you have been a fretful body ever since you were born. I think you would rap the man, in a downright passion, who should coolly make the statement concerning you. And as for not being able to help it—"The fact is," said the well-dressed gentleman, "it has been so long my custom to throw every vile rag I find in the streets over my shoulders, that now I cannot do otherwise." You would laugh in his face, in spite of your politeness.

"But then, I am nervous, you know," says a third. It is a wonder so well directed a pen as Paul's had not made the exception, when he wrote certain letters to the disciples. Let us throw in the exception you claim, and see how it looks. "Put on therefore, holy and beloved, meekness, long-suffering,"—except such of you Colossians as have weak nerves—"forbearing one another," save the irritable among you, since you cannot help it. Again, "I beseech you, Ephesian Christians, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering," save the nervous among you, who are exempted from this injunction. This way of correcting an Apostle—how does it look!

I took still another view. I could not see, as above stated, that fretfulness was scriptural, or lovely, or excusable; but I did see some things in it, which should render it the deep aversion of every disciple of Christ.

It disgraces Religion. It violates some of its most positive injunctions, and some which seemed to have been aimed at this very sin. And see, too, its perfect discordance with the spirit of Christ. The idea would be perfectly shocking to you, that there should ever have been anything like ill-nature or ill-temper in the Savior. And you can have no idea of Christian character in which it would not be a reproach. Abraham in a passion!—Isaiah in a fretful mood! John the

Baptist out of temper! The Apostle Paul ill-natured, and Saint Peter a scolding! Just see how the thing looks; I think you had not better fret any more. No! not about anything.

And for another reason. *It will hinder prayer.* Fretting and praying! There never were any two things in more perfect contrast. "Men ought always to pray," then they ought never to fret. You cannot fret and then pray very well; though you never more needed prayer than when in such a mood. The next time you find yourself in such a frame (may you never have a chance for the trial, though,) just think of prayer, and attempt it. You cannot mingle such hostile elements. You will have to cast out the spirit of fretfulness before you can have the spirit of prayer. And if you succeed in the ejection, then take measures, I pray you, to keep it out, which is better than to have to cast it out.

"I think you have said enough about so small a matter."

Well, I will stop when I have done one thing more, and that is, to correct this last statement of yours. Fretfulness, a small matter! Then it is a small matter to show the very contrast of the "meekness and gentleness of Christ"—to violate his express precept—to dishonor your Christian profession—to cut off your soul from happy communion with God. No, it is not a small matter. He that thinks so, makes a very great and dangerous mistake. And if you have made it, I beg of you to correct it directly.

The Register.

FRIDAY, SEPTEMBER 2, 1836.

SMALL DEBTS.

The Fall River Monitor contains a well written article, over the signature of 'A Creditor, which touches upon the Credit System in small matters. The article meets our views "to a T." The law at present does not authorize imprisonment for debt, by the fear of which formerly many were induced to meet their bills. Certain species of property also are protected by law, so that men so disposed may run in debt to a small amount under such circumstances and the creditor cannot reach them. A large part of these small debts are therefore 'debts of honor'—to be paid on demand—unless indeed the sense of honor should happen to be so obtuse as not to regard the obligation, which is too often the case.

There is a class of individuals—and sometimes they would be thought respectable, who live entirely upon credit; moving from place to place without paying their debts, and every new neighborhood into which they move is systematically cheated out of a quarter's living for the new comers. Such men ought to be stamped in such way that their fare would be rather scanty; but what is a little curious such families usually live on the fat of the land. We say no man is worthy of the epithet 'respectable'—who contracts debts which he does not intend to pay.

There is another class who live upon credit who 'work it' a little differently. They do not change their residence to be sure; but they change their patronage (!) from place to place. They suffer their bills to increase till the creditor asks for his pay, and then go to some other place, and offering some fair excuse for changing their place of business play the same game over again. Thus the man who has been cheated out of his effects to afford them a living, for which he will get nothing, is rewarded by their slandering him, in order that they may have their names entered on the books of another upon fair excuse.

The evil is a growing one; and a great evil it is, aside from its injury to the creditor. *It encourages idleness,*—for if a man can get his dollar's worth and consume it before the dollar is earned, he will hardly be disposed to labor to make payment, as he would if he was obliged to bring his dollar first. True a real christian would, but all men are not christians, and the temptation over-comes many. Again—*It encourages extravagance.* Many a man, and woman too—will 'take up' an article, which they would not think of buying with ready money.

These and other considerations lead us to believe that society would be far better off, if the small credit system were done away. We are inclined to wish that all small business should be done on cash, or at most on a credit of not exceeding three months. It would induce the poor to be more economical, and industrious as we have before said, and the merchant who should adopt the plan we think would find his own account in it.

There are some who subscribe for a Newspaper, but are never ready to pay. To remedy this the Editors in Maine have held a meeting and resolved to publish the names of delinquent Subscriber in a 'black list' so that others may not be deceived by the same persons. The scheme is a good one.

In some parts of New York, a plan has been adopted, to bring debt-contractors—who

never pay 'to toe the line,' which has accomplished its object 'to a charm.' It is this—

"Let all the creditors of every description form themselves into an association and establish rules of payment, and when any person neglects to pay or settle with his creditor at the specified time his name shall be reported to the association as a person unworthy to be trusted, and when he shall have neglected such time as the association shall determine, his name shall be published on a black list, and whenever any debtor shall move out of town without first settling with his creditors his name shall be immediately published and sent to the place where he has gone to reside—and all this publishing of names to be done at the expense of the association."

We are not sure that such an association among us is called for, but we are of opinion that private traders of almost every description are called upon to curtail their small charges. It will do much for the morals of a certain class: and it can injure none to earn their dollar before they spend it. They will know better how to lay it out.

WM. LLOYD GARRISON AND THE SABBATH.

We intended sometime ago to inform our readers that this gentleman in his zeal to oppose Dr. Beecher as an apologist for slavery, as he alleges, came out in his paper with an attempt to oppose that gentleman in his views concerning the Sabbath. Some of Dr. Beecher's remarks we published, and indeed his whole speech upon the sabbath was a most able and spirited production; and one that we had supposed would meet with a hearty response in the bosom of every true Christian. But Mr. Garrison, differing as he thinks from Dr. B. on his favorite topic, to the astonishment of everybody that before had any respect for him, came out in the Liberator, with a philippic against the Sabbath; maintaining the doctrine which infidels have before broached, and which we supposed Abner Kneeland himself would subscribe to, that the Sabbath was an institution binding on the Jews only, under the ceremonial law, and that Christians were under no obligation to continue its observance.

The N. E. Spectator took manly ground against this wildness in the outset and we are very much gratified to find that Abolitionists generally do not approve of the article in question. Men are very apt when a man has led them in one direction, to follow him in another. But we are happy to know that the readers of the Liberator, though very much led by that paper, are not prepared to take this ground. A writer in the N. H. Observer, who styles himself an 'abolitionist to the backbone'—condemns in severe terms the article in question. The following are some of the remarks of this writer.

"Especially does it grieve me to see such boldness in opposing the efforts of a man 'of whom the world is not worthy,' who is laboring hard to rescue his country from the tide of desolation which is rolling over it—such utter disregard and apparent contempt of the feelings and sentiments of the religious community, as characterize the language made use of by the Liberator on the subject. The depravity of man exerts enough of its power—soon enough will the human heart burst off the restraints which a kind heavenly Father has placed upon it, if there be no attempt made by public journals to give it greater liberty, and to prompt it to wage a more deadly war with heaven. Enough is there of moral corruption—enough of crime—enough of anything that tends to debase and brutalize and curse the human species, without the help of Wm. Lloyd Garrison—without any assistance from him to overturn the throne of God, and let loose the evil passions of men to trample under foot the Sabbath day.

I have looked upon him (Mr. Garrison) as the man who in the hands of God was to be the honored instrument of securing to our beloved country a glorious deliverance from the 'wreck of ruin,' which it seems a just and righteous God must and will bring upon us in consequence of this daring iniquity, if it be not speedily removed. But how strange—how mortifying it is, to see this same man turn his weapon against that sacred day, without which the slave if set free, could not be sure of his life even, and much less of his happiness! With one hand, he is fighting for his country; and with the other, he is fighting against it. It has been urged by the true friends of the slave, as an important objection to the system of slavery, that it is not merely a sin in itself, but it also has a surprising tendency to propagate other sins, such as Sabbath breaking, &c. And now are we to be told by the champion of the war against slavery, that Sabbath breaking is not a sin? "O that my head were waters, and my eyes a fountain of tears!"

My principal object in writing this communication, Mr. Editor, is to make known to your readers in the most explicit manner, that opposition to the Sabbath—to the obligation to obey the fourth command, is no part of abolitionism. As a body, I verily believe, the abolitionists of the whole country, would contemptuously reject the idea of acknowledging a man for their leader who hesitates not to throw off publicly the claim of any part of God's law to his obedience. We can say to him—"God speed!"—in every effort to cause our country to disgorge from itself the poisonous, ruinous, mother of abominations, slavery! But we pray that he may

be confounded in every attempt to bring into disrepute God's holy day. As an abolitionist, we claim him to be "AN EFFICIENT FRIEND OF MAN!" As an opponent of Dr. Beecher on the Sabbath, and a SLANDERER OF THE Puritans, we brand him as "THE FOE OF HIS RACE!" These things ought to be well understood.

We perhaps ought to acknowledge the receipt, and our decision not to publish an article, written to call upon us to insert from the N. Y. Evangelist, some strictures, from the pen of that self-sufficient, not to say infallible Editor, upon the review of 'Burchard's Sermons' copied in our last. Mr. Leavitt has indeed a right to his own opinions in general, and upon this matter in particular, but in this case we cannot adopt them as our own. We hope we shall be pardoned the presumption.

The communication above referred to, is rejected however mainly on the ground that it attempts to be very severe upon the writer of the 'black sheep story,' alleging that the production was altogether irreligious and profane. That celebrated 'story' never appeared in our paper, for which reason we do not feel ourselves called upon at this date to admit remarks upon it of the tenor contained in the article offered us this week.

We would take the liberty to suggest, without attempting a justification of the 'sheep story'—that there is a kind of writing which some people seem determined to misunderstand. We mean moral painting; the drawing of a sketch in which men are brought up as actors, and speakers. If a man draw a picture of nature, we must in this depraved world, expect some deformities, and if the painter is true they must be exhibited. Now it seems to us hardly fair to call such deformities excrescences on the heart of the painter, because they must appear in the delineation. We would be understood—we make not these remarks to apply to any particular article, but to all such writings as delineate natural character. The Bible is often misunderstood, because it is forgotten that it is painting character. Take Eccl. 3: 19v. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity."

Some have from this understood that it is an inspired truth that a man is no better than a beast. But let it be remembered, that the writer of this Book (Eccl.) under the direction of inspiration was drawing a picture of the windings of the heart of a man, who had sought his happiness from every object presented by the world, and which he had found to disappoint him,—making his remarks,—now expressing his hopes,—and now his disappointments,—and the difficulties in that book are all removed. Perhaps these hints may be useful to some who can never take any thing but in a literal sense.

We have another Communication upon the 'Review of Burchard' to which we refer our readers.

The writer in the Amesbury Morn. Courier whose article upon the influence of electricity we noticed a week or two since, has made a very good natured reply in that paper, in which he avows his own credulity as to the story of a Boston experimenter, who is said to have produced 'fresh sallah' from the seed in a few minutes by the application of electricity. A good spirit is an indication sometimes that one is on the right side; and as the writer is quite confident he shall find the truth in this matter, we will patiently wait till he shall 'show it up'—and then lay it before our readers.

The N. H. Observer and the Monitor, (unitarian) have spent some words upon one another in several of their recent numbers. There seems to be some difference of opinion between the two Editors concerning the answer which should be given to the question, 'Is Unitarianism increasing?'

We have not time to give our readers an abstract of all that has been said on both sides; indeed it is not very important they should know. But we may be allowed to say—not long since the Monitor man not having the fear of 'Old Divinity' before his eyes so far forgot himself, as to talk rather irreverently of the Assembly's Catechism: indeed, we wonder that he, a pattern of 'charity,' representing a party of 'charity,' should have wandered so far from true policy as to write as he did.

The Editor of the Observer, appreciates the spirit of his article, and very appropriately honors him with the following notice.

The Editor of the Monitor, whose motto is "Charity," and who professes an ardent desire for the Union of all Christians, speaks thus charitably of the Catechism, and of the Assembly of Divines who composed it.—

"Never were two books more dissonant than the Bible and Catechism"—"that broken system which holds none of the water of life, and which an arrogant priesthood have heven roughly out to themselves." This is "Charity." And who is it that makes this kind remark? The distinguished editor of the Monitor. And whom does he call an "arrogant priesthood"? The Assembly of Divines and by implication, all those who now adhere to the Catechism. He sits in judgment on them all and with a dash of the pen, "charitably," condemns them to ignominy. "A second Daniel, my lord!" Come up from your graves ye venerable Assembly of Divines, tremble before him, and receive in all humility, this well-timed rebuke! Convene, ye ministers of the orthodox faith, and hear your judge pour forth the decisions of his wisdom and effusions of his "Charity." Lay down your ministerial robes, and come and sit at the feet of Gamaliel and learn anew and aright the mysteries of the plan of salvation. "Arrogant priesthood!" The Catechism, which in general you believe one of the most lucid and faithful summaries of christian doctrine and duty ever penned by uninspired men, holds "none of the water of life." And he says it, who most surely knows!—A man of "Charity" too, who speaks in the mildest language the case allows! Happy for the world that arrogance belongs only to one class of the priesthood—to you? And "Charity" to the rest!

DIALOGUE.—SABBATH RIDING.

Scene.—The side-walk. Monday.

ABEL. Enoch, my friend, you ought to go to meeting on the Sabbath, and not go off to ride. Your horse was rather warm. How far had you been?

ENOCH. I had been to meeting!

ABEL. Meeting—where, I pray you?

ENOCH. O, up to ——— to the Rev. Mr. ———'s.

ABEL. Why did you go there?

ENOCH. O I wanted a little ride; a half dozen miles—or so.

ABEL. But you ought not to ride on the Sabbath.

ENOCH. I don't know why not. For when I came home, I met Rev. Mr. ———, in his chaise, returning from an exchange;—and if he may ride to and from meeting out of town on Sunday, I have the same liberty. That's all, eh?

ABEL. Hem!

We have no comment.

We saw in the Editorial columns of the Daily Herald of Saturday last, some remarks upon 'Matters and Things'—which were very sensibly written. The servile homage which we as a people pay to foreigners was so handsomely 'touched off,' that we shall transfer it to our columns.

"Mrs. Maeder, late Miss Clara Fisher, is about to leave for Europe, having realized during her theatrical career in this country, \$250,000. So we go. More money is expended in imported nuisances in the shape of singers and dancers from France, Italy or England, than would suffice to lay a system of common school education for every poor man's child in the country. To gratify the propensity, or rather ape the fashion, to hear and see these creatures, debtors will cheat their creditors, parents defraud their children—clerks rob their employers—and men, like asses, without a taste in eye, ear or any other sense, play the fool and Judy, by the silly exhibition of their nauseating raptures. And what do they get for their pains? Why, their pockets are picked and they are laughed at in one and some instant. For who, but themselves, does not know that the foreign pets of our suffering countrymen look upon their patrons with the same contempt that they would feel for a herd of donkeys?—These foreign foragers regularly glean up all that can be spared from the full abundance of this growing country, and then abuse the land which has heaped up their stores. With open hands do they present themselves before this good, kind public, and with a smile on one side of their face and a sneer on the other, do they clutch the treasure poured in to them. They then wend their way, utterly tired and disgusted with the gross flatteries which have been showered down upon them, and over wine and walnuts in their own home, do they incontinently let out that laughter at the fooleries of their admirers, which a decent regard for appearances has so long kept suppressed and pent up within their bosoms in this country. The passion for theatrical airs, though in itself half the time a mere pretence of some egregious fool or puppy, is not so bad. But what shall be said of the passion to see Celeste or Tagliani or some other round limbed mountebank, curvet and caracole before the public eye? Why, the least said the soonest mended, when such thrilling antics have been known to procure a per annum compensation twenty times larger than that of our Governors and Chief Justices, and from fifty times to a hundred larger than that of our most gifted Divines! What a commentary on the taste, policy and morals of this "free and enlightened nation!"

The Essex Agricultural Society will hold their annual Cattle Show, and Exhibition of Domestic Manufactures, Fruits, Vegetables and Flowers, in the South Parish in Danvers on the 28th September next. An address will be delivered on the occasion by N. W. Hazen, Esq. of Andover.

Our thanks to those who have favored us with Communications, some of which must be deferred unavoidably till next week.

MR. EDITOR.—In your paper of last week, I read with a good degree of attention, the "Review of Burchard's Sermons," by a clergyman in this region; preceded by the usual compliments paid to that gentleman by his admirers. It has frequently occurred to me since, whether the Rev. gentleman was qualified truly, for the business he has undertaken, which instead of the thing proposed to be done, viz. a Review of Burchard's Sermons, turns out on the whole, to be a review of Burchard the man, and those who are particularly friendly to him. Let us have fair play on all sides. It seems to me, that there is a spice of the same evil in this article, which is condemned by it. Like the staid inhabitants of Essex North generally, I have not been in the practice of extensive travel, have never had the pleasure or pain, of hearing or seeing Mr. B. or any other of the modern thoroughgoing Evangelists. Moreover, I profess to be what I think I am, a moderate in New Divinity—new measures—and abolition—the three exciting topics of the day. Our reviewer with his usual wisdom, appears to see a vast distance ahead, or with his penetrating eye is looking into the deep profound, and taking what is written for clear vision, reveals in the raked up mass of Mr. B's enemies. I ask is this the best way of treating one, who is a professed friend to the truth—one who has accomplished good, whatever have been his motives, and however deficient at last he may be found at the bar of his righteous judge? Would the reviewer be safe under such an ordeal? We think not—yea were he as well as the unfortunate man he so freely handles, weighed in the balance of the sanctuary, might not the words which have dropped occasionally (frequently?) from his mouth, and from his pen, if trumpeted by his enemies, if made a matter of record in some Theological Review, be proportionably detrimental to his character and his usefulness? It is well for some men, that they have persons about them, obsequious enough to praise not only their virtues, but their defects. Well, we mean in a certain sense. Not well however, as it regards the person himself thus dandled. Not well in sharpening the weapons of unseemly warfare, and inclining to their frequent use, or catering for a morbid appetite in the community. There are a certain class of men at the present time, who are after expressing a desire for the things of olden time in religion, &c. &c. Now that there was nothing good then, and nothing good that has been changed for something less so, or something actually evil, we are not disposed to deny, but do certainly believe. Still, cannot our sage friends who see so much, see that this is the natural tendency of things? One of the wisest of men, in a book more perfect than any of our Theological Reviews, says "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." Moral evil, clashing as it does with the great principles of God's moral government, is always to be deplored. But the christian rejoices that even this, is to be overruled for the highest good—the highest happiness to the universe of the holy. Is it so in fact that the relative amount of sin in the world is on the increase? Or on the same calculation, is the christian life constantly becoming more feeble in pulsation, and losing vigor and healthy action? On this subject, we have frequently thrown out on the community, from the querulous and desponding, much more of complaint, than of proof. Of one thing, every believer in revelation is sure, which is, that "the earth shall be filled with the glory of God." Now the best means to accomplish the object, should be pursued by the intelligent agents, who are God's instruments. Something has been said from a high source, that God hath chosen the foolish things of the world to confound the wise, &c. It is a solemn question, where the efficient instrumentality (we mean not efficient in derogation of the divine power) really is. And whether the sober plodding mode of the fifty years ago system, would in these days of rush and bustle in this world's business, be noticed scarcely as a thing in existence. Should we not rather take a hint from things as they really are? And ought we not, with as loud a voice as is needful to gain attention, demand a hearing for religion—demand that the affairs of the Majesty of heaven and earth be not done altogether in the retreats of the few, while its claims are in fact on the many, as well in public as in private? Are those who are constantly decrying religion, as practiced by the more active spirits of the age, aware, what an advantage they are giving to the infidelity of the times? Does their depth of vision overlook the surface which every day develops the advantage taken of their easy concessions, and their ridicule of things professedly sacred?

The regret has often been expressed of late, perhaps oftenest by the laity, that the ministry is less respected and have less influence than formerly. Is it not a question worthy of being pondered, whether the recriminations, the spirit of fault finding, and heresy-hunting, has not been the productive cause of the evil?

But apart from all this, if Mr. Burchard is an imposter, if he is a man of any vicious habit, (which has sometimes been more than hinted if we mistake not) let it be sought out in the proper way, and be proved. It is vastly im-

portant. If he is a "spiritual mountebank," let him be avoided. Religion is too sacred for pantomime.

ANOTHER CORRESPONDENT.

Mr. Editor,—I was very glad to see in the last Register your remarks on the importance of having some articles supplied, which shall meet the spiritual wants of the christian reader.

Now how much there is in our religious periodicals to grieve the hearts of these men, and to injure rather than to improve and comfort their spirits.

I wish to say nothing improper. But I would ask what may hence be inferred is the state of the souls of Editors and contributors to many of these periodicals?

John Newton said, if he wished to prevent the enemy from sowing tares, he would keep his bushel full of wheat.

Mr. Editor,—After perusing your last week's paper, I am induced to make the following request.

I want some one of your learned critics, who play so much upon the words "ultraist" and "radical" to inform you readers what—in religion, they are to understand by them.

I wish, however, a complete definition of the words, that I may know whether it is best, in point of interest, comfort, and popularity, to consider myself one, or join the "dead orthodox," oppose Evangelists and revivals, ridicule the "black sheep," and run down abolitionism.

The Lowell Advertiser says, we have it upon the authority of a whig in authority that the city Marshall himself caused one of our licensed houses to violate the Revised Statutes by drinking in it, himself, on Sunday.

A CHEERING PROMISE.

I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as willows by the water courses.

"A promise, says Mr. Herve, of inestimable worth, never to be forgotten by believing parents; better to their children than the largest patrimony, or the richest dowry.

Encouragement is a great motive to effort. Man needs it to rouse him to exertion. Despair is as deadening, and ruinous in its consequences, as presumption.

What but a defect of faith prevents us from knowing how great the blessings here guaranteed, by their actual reception.

THE SLAVE CASE. The case of the little girl, detained as a slave—to which we alluded last week—has been decided by the Judges of the Supreme Court.

SUNDAY EXCHANGING. The Albany Presbytery have declared the practice of traveling 5 and 6 miles, Sunday, to exchange with brethren, is unlawful and not to be allowed.

HOUSEHOLD BAPTISM. Fifteen persons were lately baptized in Springville, New York. In this number there was one household—a man his wife and three sons.

REV. DR. COX IN ENGLAND. The London Christian Advocate contains a long account of the meetings in London in reference to the course pursued by Drs. Cox and Heoby, the Baptist delegates to this country.

General Santa Anna and suite were at Columbus on the 1st instant. An escort of two companies had been despatched to convey Santa Anna to the Texan head-quarters, where he would be tried.

resolution was also passed on motion of Rev. T. Price, of London, avowing the solemn determination of the Baptists in England to hold no correspondence with their brethren in America, unless they were permitted in that correspondence freely and faithfully to express their feelings on the subject of slavery.

COLORED CHILDREN. According to the statement of the Portsmouth Journal, the colored children in that town, cannot or do not, attend the public schools, and are without the means of education.

Those who sincerely desire the improvement and elevation of the colored race, will do well to provide for their education; for their is no more efficient way of removing the prejudice which exists against them in the minds of a portion of the community, and of gaining for them that rank and condition in society which belongs to them as members of the common family of man.

THE ASSAULT ON MR. SEWELL. On Thursday last Mr. Ephraim Lombard, of the house of Ammi C. Lombard & Co.—the consignees of the brig Chickasaw, in which vessel the fugitive slaves who were rescued from Court were passengers—called upon Mr. Sewall, and inquired if he was willing to have an interview with a southern gentleman, a friend of Mr. Morris, of Baltimore, the owner of the slaves, relative to that subject.

Mr. Adams requested a private interview. Mr. Sewall observed that the gentleman present need be no bar to conversation, which Mr. Adams then abruptly commenced, by demanding what right Mr. Sewall had to take out a writ of habeas corpus, and meddle with the property of the South, and what business he had to interfere with the slaves.

Mr. Sewall has entered a complaint at the Police office against Adams and against Lombard.—Boston Transcript, of Tuesday evening, August 30.

FROM THE FRONTIER. The Natchez Free Trader of the 6th ult. publishes a letter from a gentleman just returned from Texas. He left Nacogdoches on the 23d of July. Four companies of United States dragoons had arrived from Fort Towson, and six companies of infantry were expected the next day.

On the 22d of July four companies of Kentucky and Louisiana volunteers set out from Nacogdoches to join the Texan army.

General Santa Anna and suite were at Columbus on the 1st instant. An escort of two companies had been despatched to convey Santa Anna to the Texan head-quarters, where he would be tried.

General Houston's wound was healing.—He had written to General Lamar, protesting against the removal and trial of Santa Anna, and contending that no decisive measure should be taken with regard to the captive until an answer shall have been received to the communications made by the government of Texas to the president of the United States and the government of Mexico.

The New Orleans papers received this morning contain translations of two decrees issued by the Mexican government; one authorizing the import of provisions at Matamoros, during the war, the other providing for the levy of a forced loan of two millions on the whole extent of the republic.

The brig Good Hope, and schooner Ur-

chin, sailed from Galveston for Coxe's Point, on the 2d instant, with troops.

FRENCH INDEMNITY.

TREASURY DEPARTMENT, August 24, 1836. Notice is hereby given, that a further payment on the amounts awarded under the French Treaty of Indemnity, will be made on the first Wednesday of September next, on application to the Bank of America in New-York; or, if more convenient to any of the parties, they can receive their proportion at the Maine Bank, Portland; Merchants' Bank, Boston; Girard Bank, Philadelphia; Union Bank of Maryland, Baltimore, or Bank of the Metropolis, Washington, acting in behalf of the Bank of America.

The above payment will include the remuneration made here for the sums deducted in France, and, with the twenty per cent. paid in May last, will constitute the supposed net proceeds of the whole of the four first instalments. If any error be hereafter discovered in the account, due notice will be given, and a correction made when the fifth instalment shall be received and paid.

LEVI WOODBURY, Secretary of the Treasury.

FIRE. We understand from Briggs, that a fire broke out yesterday, in Manchester, in Mr. Allen's Mahogany Veneering manufactory, which, together with its contents, were entirely destroyed.

SLAVERS CAPTURED. The Buzzard, a British cruiser, captured another slaver on the 4th of June—the Portuguese brig Manito, with two hundred and sixty-eight slaves on board. This makes the seventh vessel captured by the Buzzard since the 17th December, 1834, with a total of two thousand, six hundred and seventy-three slaves.

MORE MURDER IN MISSISSIPPI. A schoolmaster, named Harris, was a short time since murdered in Yazoo county, Miss., by a couple of miscreants, named Bird, father and son. The murderers went to the house, armed for the foul purpose, and while the father grasped and held the victim, the son butchered him.

MYSTERIOUS. On Friday morning, a man floated ashore in a boat on Chelsea beach. He was seen by a few individuals, who went down to ascertain who he was. They found him in a state of stupor—his limbs benumbed—and he appeared apparently indifferent in regard to his fate—and in spite of all entreaties to the contrary, he persisted in remaining in the boat.

FROM RIO GRANDE. Capt. Hayman, of Brig Forest, arrived yesterday, informs that the revolutionists had possession of the whole country, with the exception of a small part of Rio Grande, and that there was no doubt but they would obtain possession of that. The inhabitants were kept constantly under arms, being closely besieged—fresh provisions extremely scarce, and business entirely at a stand.

CONSISTENCY THOU ART A JEWELL.—Where is the good sense, the consistency, yea and even virtue of our City Authorities? In their judgment the Free Will Baptists were unworthy of the City Hall to worship in; consequently their requests were rejected.

At a meeting of the Faculty of the Oberlin Collegiate Institute it was resolved unanimously, that no students shall be received as a member of the institution, who is known to have traveled on the Sabbath on his way to the institution.

Intelligence has been received by telegraph, of the death of Cardinal de Cheverus, Archbishop of Bordeaux, in the 68th year of his age.

The Hon. David Dickson a member of Congress for Mississippi, died on the 31st of July.

Five hundred and forty-seven thousand volumes of books were printed in the United States last year, exclusive of reprinted editions and pamphlets.

Temperance among colored people. A temperance society has been formed at Schenectady, N. Y., by the colored people in that place—52 names were given in the first evening.

Ordained at Windham Me. August 3d. Rev. JOHN W. SHEPARD. Sermon by Rev. Mr. Towne, of Amesbury Mass.

HOW ARE THE MIGHTY FALLEN. That distinguished man whose mighty genius has long wielded the popular voice of England, the champion of education and equal rights, Lord BRoughton, has fallen a victim to intemperance.

MARRIAGES.

In West Newbury, by Rev. Mr. Edgel, Mr. Samuel Carlton to Miss Nancy Richardson, formerly of this town. In Anisquam, Mr. Wm. Hodgkins, Jr. to Miss Mary Ann Richardson Tucker.

DEATHS.

In this town, in the family of Mr. Alfred W. Pike, on Wednesday the 24th ult. Mrs. Martha Williams, relict of Rev. G. T. Williams, late of West Newbury, aged 75. In Newbury, on Monday, Mrs. Phebe, wife of Samuel Mulliken, Esq. aged 59.

MARINE LIST.

PORT OF NEWBURYPORT.

Friday, Aug.—Arrived, sch. Olive Branch, Bartlet, mackereling. On Wednesday, 30 miles S. E. from Portland, fell in with and boarded the wreck of sch Nancy Treat, from Castine for this port, hold full of wood—took from her two anchors and 5 fathoms of chain cable, a lot of rigging, one trunk and a chest of clothes, papers, &c.

Saturday, Aug. 27.—Arrived, schs. Franklin Varel, N York; Oseola, Felch, mackerel; sch. Strong, March, do; Van, Janvrin, codfishing.

Monday, Aug. 29.—Arrived, schs. Albatros, Graham, Philadelphia; Brilliant, Small, Portland; Fenobscot, Bennet, Nantucket; Ploughboy, Bowden, York.

Tuesday, Aug. 30.—Arrived, schs. Vine, Stevens, Bay Chaleur, 49,000 fish; Nun, Cook, Boston; Rinaldo, Pettingsell, mackerel; Active, Marsden, do.

Wednesday, Aug. 31.—Arrived, sch. Robin, Chase, Labrador, 70,000 fish. Sch. Brilliant, fishing.

MEMORANDA.

Brig Barclay, Thomas, from Agudilla 12th ult. arrived at Boston, Tuesday.

Brigs Carthage, Tappan, for Liverpool, and Corinth, Griffin, for Alicante, sailed from Mamp-ton Roads 20th.

Sch. Mendian, Short, hence, arrived at Philadelphia, 29th ult.

Entered at Richmond 28th, ship Caravan. Sch. Dolphin, hence, for Pictou, was spoken 23d ult. lat 42d.

Ship Copia was taken to sea from the Mississippi, 9th ult.

Sch. Sultan, Short, hence, has arrived at Wilmington.

Brig Nectar, Moore, was at Sydney 14th ult. for this port, next day.

Ships Aurelius and Arno, from Canton for Boston, passed Java Head 8th May.

The Persia, sailed from Hampton Roads 22d ult.

Sch. Nun, hence, arrived at Boston, Saturday.

New Furniture Warehouse

The subscribers have formed a Copartnership in business, under the firm of T. ATWOOD & CO. and have taken the Store in Market Square, formerly occupied by Wm. Hill, where they intend keeping a general assortment of FURNITURE, which they respectfully invite their friends and the public to call and examine.

Furniture and Chairs. BUREAU'S Bedsteads, Grecian, Dining, Card and Work TABLES; Pembroke Tables, Wash Stands, Light Stands, Dressing Tables, Mahogany Frame Looking Glasses, Grecian and Common CHAIRS of all kinds, constantly on hand and for sale low for Cash, by T. ATWOOD & CO.

N. B. Work made to order, or old work repaired at short notice, and on reasonable terms. Sept. 3.

New Sab. School Books.

FILIAL Obedience, Why should Tobey my Mother? Beware of the Dog, John, the Ploughman, Emma, Murdered Mother, Autumn Walk, Louisa Winter, Little Boy, Spotted Children, Sunday School Anniversary, Alice and her Mother, Brazen Serpent, Mother's Tribute, The Orphan, Louisa Curtis, The Anchor, Beautiful City, Reformed Family, John the Baptist, Travels about Rome, The Refugee, Archibald Thompson, First Falsehood, Infidel Class, First Man, Olive Smith, Harvey Boys, Life of Apostles John, Elijah, Everts, Montgomery, Bedell, Elisha, Patriarchs, Ann Conover, Susan E. Bingham, Jeremiah Selumiel, Bible is True, Rose Bud, Youth's Friend, The Victim, Sunday School Teacher's Guide, which every Teacher should have, for sale by C. WHIPPLE, Sept. 2.

Poetry.

THE CHURCH'S LAMENT FOR THE APOSTLE JOHN.

He hath gone to the place of his rest,
He is safe in the home of his God;
And we who have loved him, forsaken, oppress'd,
Submissive would bow to the rod.
Though his accents can cheer us no more,
His love yet may speak from the grave;
And thus on the broad wing of faith may we soar
To One who is mighty to save.

Our friend and our father we heard
On earth paint the glories of heaven;
But now the lone Church, like a wandering bird,
To the home of the desert is driven.
Entranced on his vision we hung;
Our hearts and our hopes were above;
For the words of persuasion fell soft from his tongue,
And the soul of his teaching was love.

In vain the stern tyrant assail'd
With threats of the dungeon or grave—
He spoke but the word, and the timid ne'er
quail'd,
In pangs that had master'd the brave.
The babe hath endured, while its frame
With the scourge and the torture was torn;
The maiden, the mother, in chariots of flame,
To glory triumphant were borne.

For what were thy terrors, O death!
And where was thy triumph, O grave!
When the vest of pure white, and the conquer-
ing wreath,
Were the prize of the scorn'd and the slave?
Oh! then to our father was given
To read the bright visions on high;
He gave to our view the full glories of heaven;
We heard, and we hasten'd to die!

Some died; they are with thee above—
Some live; they lament for thee now—
But who would recall thee, bless'd saint, from
the love,
That circles with glory thy brow?
Long long didst thou linger below;
But the term of thine exile is o'er,
And praises shall mix with the tears that must
flow
From the eyes that beheld thee no more.

Praise! Praise! that thy trials are past;
Joy! Joy! that thy triumph is won,
The thrones are completed—for thine is the last
Of the twelve that encircle the Son.
O Lord! shall the time not be yet,
When thy church shall be blessed and free?
Thou, who canst not forsake, and who wilt not
forget,
Come quickly—or take us to thee! DALE.

MORAL.

TO SOMEBODY.

When I enter the house of God, I endeavor to impress my mind with the solemn and important truth, that "God is here." I think of good Jacob of old, when he lay in the wilderness with only a stone for his pillow; though he thought he was alone, yet when he started from his slumbers, he exclaimed, "Lo the Lord was in this place and I knew it not. How dreadful is this place; it is none other than the house of God, and the gate of heaven."

With the consideration of this affecting incident upon my mind, I feel prepared to meet a blessing—I look around and think of the hundred souls who will soon appear at the bar of God. Dreadful day! how many will be condemned! how many will look back upon the present hour! When I think of these things, I must confess I feel an awful chill coming over me; especially, when I see some in the house of God disposed to trifle with sacred things. When I see a young lady, the child of pious parents, behaving with levity and with indecency in the sacred house, I cannot help thinking of her dying hour. How will she there upbraid herself for her folly, and for her misimprovement of divine things!

Oh young lady, whoever you are, remember that God's eye is upon you. If I were to call out your name, and you were to see it in flaming capitals in the Herald, how would you blush for thus being publicly exposed as the guilty individual, who sat and trifled away the season of grace, when the man of God was offering pardon and salvation! Yet let me tell you my young friend, that your crime is recorded in a great book, where it will stand against you at the judgment day; and though you be an object of prayer, and "though there be so much the more need for the children of God to pray for you," yet you may there find to your sorrow, that your condemnation is just and your sentence irrevocable.

Look then I beseech you upon the error of your ways, and think not that the prayers of your pious parents can save you, while you go into the Lord's house of a sabbath evening, with no other intention than to ridicule the people of God, and to laugh, and talk, and play. Remember, God sees through every veil.

"Millions are shipwreck'd on life's stormy coast,
With all their charts on board, and powerful aid,
Because their lofty pride disdained to learn
The instructions of a pilot, and a God."
AN OBSERVER.

SOMETHING I DON'T LIKE TO SEE.

I don't like to see professors of religion going to the Post Office on the Sabbath for papers and letters. I think they should wait until Monday.

I don't like to see Christians visiting, walk-

ing, or riding on the Sabbath. The example is bad.

I don't like to see a group of young persons professing godliness, collecting on a Sabbath afternoon to talk and laugh. I cast an unhappy influence upon others.

I don't like to see persons come into the church after preaching has commenced, and leave before the sermon is over. I think they wish to attract notice.

I don't like to receive a visit on the Sabbath. It is an encroachment on my hours of devotion.

I don't like to see preachers of the gospel travelling on the Sabbath. They would do more good in the pulpit.

I don't like to see an elder of the church neglect to take his children to the Sabbath school. I fear for his consistency.

I don't like to see the children of pious parents bathing in the river, gathering fruit, or wandering in the fields on the Sabbath. They should be restrained.

I don't like to see young ladies using snuff on the Sabbath, or any other day. It impairs their health.

I don't like to hear a preacher tell his congregation that he will dismiss them in a few moments, and then detain them an hour. He deceives them.

I don't like to hear a preacher use more than six words of the same part, to convey the same idea. It shows too much learning.

I don't like to see any person take a religious or any other kind of newspaper, without paying for it. It is fraudulent.

I don't like to see people wearing fine clothes, when they are in arrears.

I don't like to see a tale bearer or a busy body in other people's matters, coming to my house to slander a neighbor. I have frequently heard, that a dog that will carry a bone will take one.

I don't like to see a professor of religion without the benefit of a religious newspaper. He is behind the spirit of the age.

I don't like to see a young man frequent the theatre and tavern. I fear for him.

I don't like to see a congregation that never pay their preacher. They will never prosper.

I don't like to see a congregation neglect prayer meetings. That congregation will not flourish.—Pittsburg.

FILIAL DUTY.

God established the relation of parent and child, and implanted in our nature an affection which is peculiar to each. And it is only by violating the law of our nature, and by sinning against our Creator, that the parent can forsake the child, or the child become ungrateful and unfeeling towards his parent. The law of our nature is renewed and enforced in the Bible. On the tables of stone, and among his great commands, God has said to every child, *Honor your father and mother.* Every where in his holy word, does he inculcate the filial spirit, require filial obedience. Every where does he show that He is angry with those who are rebellious children, and that He will remember their unnatural crime in the day of judgment.—You cannot be the friends and children of God, without loving and reverencing your parents.—When you alienate your affections from them, you revolt from the Most High, their God and your God. May you all enter deeply into the spirit of the fifth commandment, and find it your happy experience that it is indeed a commandment with promise, and that He who has promised cannot lie.—May you know the blessedness of filial affection and obedience; and enjoy the ardent love, and counsel, and prayers of pious parents. And if your days are not literally long upon the earth, may you meet those dear and honored friends around the throne of God. May they and you, belong to the whole family of God in heaven and earth, which shall dwell for ever in His presence, and be happy in his favor.

ADVANTAGES OF THE S. S. SYSTEM.

In the Memoir of the late Rev. Samuel Green, is published an address which he delivered to the children and friends of the Union Church Sabbath Schools, Boston. In closing his address he remarks: "The time does not permit me to enter into any discussion of the advantages of the Sabbath School system—a system which is destined to encircle this dark world with a flood of light. I shall barely state several advantages resulting from it, and leave them for your reflections.

1. This system usefully employs the children on the Sabbath.
2. It imparts to them the best of knowledge—the knowledge of the Holy Scriptures.
3. It improves the teacher in sacred knowledge.
4. It improves the habit of benevolent action. Its labor is its grand recommendation. We want a host of young men and women for holy toil. The house to be builded for Christ is exceedingly magnificent.
5. It improves parents in scripture knowledge.
6. It prepares the children to be profited by the instructions of the preacher.
7. It guards them against the delusions of error. Nothing is wanted but a knowledge of the Bible, to banish errors from the earth.
8. It prepares the way for extensive and powerful revivals. It is preparing the ground for an abundant harvest.
9. It will raise up a company of faithful pastors and missionaries—such as Apollos, who was mighty in the scriptures.
10. It will send a current of holy influence through our halls of legislation. Those who now fill them will probably never as a body, be imbued with a spirit of the gospel.
11. It will remedy pauperism.
12. It will promote the public peace."

If the reader will take up each of these advantages, separately, and dwell upon them, and arrange his thoughts in his mind, or on

paper, as if he were preparing to discuss them publicly, the importance and usefulness of this institution will, no doubt, be greatly increased in his estimation.

Sabbath School Choir.

JUST published and for sale at the Athenaeum Bookstore, corner of Essex and State-streets the SABBATH SCHOOL CHOIR, containing Hymns, religious and moral, for the use of Sabbath Schools, Juvenile Singing Schools, and Family Devotions, set to appropriate Music, by Edward L. White and William Nutting. a26 THOMAS B. WHITE.

Philip's New Work.

LOVE of the Spirit, traced in his work, a companion to his excellent experimental "Guides," all which are for sale by the subscriber.

Gathered Fragments, by Rev. John A. Clark, with a frontispiece.

Comstock's Physiology, comparative and Human. Lord Roldan, a Romance, by Allan Cunningham.

A. H. Everett's 4th July Oration, at Weymouth.

Am I a Christian? cheap edition.

Alice Brown, Jacob and his Sons, Affectionate Daughter in Law, Good Son, Christ our Saviour, illustrating the way of salvation, for sale by CHARLES WHIPPLE.

Summer Goods.

SWISS MUSLINS, Cambric Muslins, Bishop Lawns, Imitation linen Cambrics, French Muslins, Light French Prints, Sewing Silk Shawls, Fancy Hdkfs., Cotton Hose, Kid and Silk Gloves, Gingham, &c. &c. for sale cheap at the SILK STORE, 8 State-street, by H. P. SWEETSER.

Fine Cutlery.

ELEGANT Tortoise Shell, Rogers make two bladed Pocket Knives, Pearl and Ivory 3 bladed Pen Knives, various other kinds of 4, 3, 2 and 1 bladed Pen and Pocket Knives, Sissors and Shears, a prime assortment; Razors, Silver Tooth Picks, Silver Everpoint Pencils, Fine Ivory Combs, Ivory and Horn Dressing Combs, Hair, Flesh, and Tooth Brushes, Steel Pens, Ladies and Gentlemen's Pocket Books and Purses, Otto of Rose, Fancy Soap, Wash Balls, Tooth Wash, Indelible Ink, Bears Oil, Perfurated Cards, Visiting do. fine assortment, Gold Beaters Skin, Court Plaster, Motto Seals, &c. For sale by JOHN G. TILTON.

Domestics.

H. P. SWEETSER, offers a prime assortment of bleached & unbleached SWEETINGS and SHIRTINGS, Tickings, Patches, Cheap Prints, &c. &c.

Also, Linens, Flannels, Diapers, Table Covers, Nappies, &c. all of which may be bought Cheap at No. 8, State Street.

Needles.

HEMMING & SONS Needles, Sharps and Between, of the very first quality, warranted. Also, the second quality, a good common article, usually sold for Hemmings best Needles. For sale by J. G. TILTON.

"THE WONDERFUL ADVENTURES"

OF A LADY OF THE FRENCH NOBILITY, AND THE INTRIGUES OF A ROMISH PRIEST, HER CONFESSOR, TO SEDUCE AND MURDER HER. With a Preface and Notes; and embellished with a striking engraving: By Samuel B. Smith.

This work is now in press, and will be issued immediately. It contains 120 pages, is to be printed on fine paper, and neatly bound in figured cloth, and labelled with mock-morocco. The price is not yet fixed. We will endeavor, if it can possibly be afforded, to put it as low as 37 1-2 cents retail, and \$3 per dozen to the trade. As soon, however, as the expenses of the work can be ascertained, the price will be fixed.

The work is intensely interesting, and cannot be read without exciting the deepest sensations of pity, horror, and surprise. Pity for the poor, credulous, Priest-ridden devotee—horror, for the atrocities, and combined intrigues of the Popish Clergy and Ladies Superieure of their Conventual Establishments—and surprise, at the development of schemes which none but the most fiendish imagination could devise, and none but the blackest hearts could perpetrate.

The engraving which accompanies the work, is drawn from the following incidents, described in the Narrative.

THE ESCAPE.

"The husband comes, all frantic from the wars,
For he had heard of treachery at home.
His tender wife, betray'd by Priestly guile,
Forc'd by two ruffians, from her native home,
Escapes their fangs, while, fighting, who shall first
Enjoy. One ruffian falls, pierc'd through the heart,
The other wounded, now falls beside him.
Then the fair captive, from her bended knees,
Flies like the wild-deer from the howling wolf,
And wanders far, amidst surrounding wilds;
Her food, the fruits; her drink, the gurgling stream:
Her aching head, no softer pillow finds
Than the cold clod the lonely valley gives:
Her shelter from the storm, and ravenous beasts,
Was a dark cave, which she secur'd by night:
The live-long day she pass'd amidst the rocks,
Which echo'd with her plaintive strains, pour'd
In gratitude and love to him who sav'd
From Priestly lust, from infamy and death."

Jelly of Pomegranate,

INVENTED and prepared by Dr. Gorkak, for the cure of nervous headache, palpitation of the heart, oppression of the breast, flying pains in the side, arms and limbs, and most efficacious for internal and external humors. Price 1 1/2 with the pills.

Persons afflicted with the above diseases can be supplied with the above medicines, at the Bookstore of CHARLES WHIPPLE.

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NICE light PRINTS for 19 cents per yard, being less than cost, with a variety other styles Prints, Gingham, &c. &c. cheap at No. 8, State street, by H. P. SWEETSER. J8



DR. KELLEY,

Would give notice, that on account of other engagements, he must leave town soon, for this season—but not without expressing his grateful acknowledgments to his friends for their patronage and disinterested favors.

Having a beautiful lot of Teeth on hand, he would just apprise those whose teeth and their roots are constantly decaying, that ere another year, it may be too late to have them repaired, or set permanently.

He is aware that a mistaken fear of pain, deters many from Dental operations. Such he can refer without *ipse dixit*, to more than a hundred individuals in town, who have submitted to his operations, and have been happily disappointed; many of whom, have now fine sets of Premium Teeth; some prepared with plates springs and clasps, in a manner, he believes, not before practiced in this vicinity.

Others, in this or the adjacent towns, who may need his services, will find him at present, at his Operating Rooms, Brown's Square, Newburyport, Aug. 26.

Removal.

THE Depository of the Mass. S. S. Society, is removed to No. 13 Cornhill, two doors from the Tract Depository, where a good supply of Sabbath School Books may be found as usual. The Society has just stereotyped Exercises in the Shorter Catechism, and will be for sale in a few days. Also, Newcomb's Scripture Questions are about stereotyped, and will be for sale as soon as possible. C. C. DEAN, Agent. Boston, Aug. 12.

Christian Philosophy.

BAPTISTS in America, or Messrs. Cox and Hoby's Narrative of their Travels in the United States and Canada.

Onward, or Christian Progression, by G. T. Bedell, D. D.

Principles of Christian Philosophy, or the doctrines, duties, admonitions, and consolations of the Christian Religion, by John Burns.

Sweetser's Treatise on Consumption.

Rev. William Brown's selection of passages Scripture, for Young Persons to commit to Memory.

American Lady, by Charles Butler, with plates, for sale by CHARLES WHIPPLE.

Courtship and Marriage.

PASTOR'S Offering, or secret of Connubial Happiness, in lectures on Courtship and Marriage, by Rev. J. M. Davis, with plates, and an introduction by Rev. G. Duffield.

Witherspoon's Letters on Marriage. Essays on Love, Courtship and Matrimony. Wife for a Missionary. Dwight's Hebrew Wife. Whisper to a newly married pair. Marriage Present. Companion for the season of Maternal Solicitude. Young Mother. Young Bride at Home. Mother's First Thought's. Mother's Medical Guide. Mother's Friend. Baptized Child. Councils on Matrimony. Present for a Husband or Wife. Advantages and Disadvantages of the Marriage State. Advice to a new Married Couple. Malcom's Christian Rule of Marriage. American Lady. Letters to a Daughter. Mother's Book. Father's Book. Mother and Child at Home. Mother's Magazine. Miss Tydy's Maxims on neatness and order. For sale by CHARLES WHIPPLE.

New Books.

JUST Published by the Mass. Sabbath School Society, in modern style, a stereotype edition of THE NEW ENGLAND PRIMER, 42 cents per dozen, 4 cents single copy. Thousands will rejoice once more to see this little friend of their childhood days. Here are "Zaccheus, he did climb the Tree, His Lord to see;" "Who is the first man?" the story of John Rogers burning at the stake; the cradle Hymn; and the good old Catechism, just as we found them when our parents first gave us a little picture book. Orders to any amount will be promptly answered.

Newcomb's Scripture Questions on the Romans. The whole work is now completed and bound together, making a handsome volume of 234 pages, on good paper, and in fair type, at \$1.25 per dozen.

Sabbath School Visitor. The last half of the volume commences with the July number. New subscribers, if they prefer, can commence with the present Number, and receive the half volume for 25 cents, as extra copies are published to meet the wishes of new subscribers. All friends of the Visitor are respectfully invited to make special exertions to increase its patronage. C. C. DEAN, Agent. Depository, 25 Cornhill, Boston. Jy 15

THE OLD WORLD AND THE NEW, or a Journal of Reflections and observations made in a tour in Europe. Lafitte the Pirate of the Gulph, by the author of South West.

Memoirs of Mrs Winslow, Mrs Ellis, Harlan Page, &c. &c. with many other valuable Religious Memoirs. Just added to the Washington Circulating Library, kept by Jy 29. JOHN G. TILTON.

Bangor Lumber,

CONSTANTLY for sale at Union Wharf, for cash or approved credit by Nov 21 WILLIAM HERVEY.

Black Record Ink,

OF the first quality, by the gallon or smaller quantity, and by the dozen or single Bottle. For sale by JOHN G. TILTON. July 22.

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A PRIME LOT super, common, and low priced SILKS, of black, blue black, and colored, for sale cheap at SWEETSER'S SILK STORE. J8

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