

# The Essex North Register.

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

VOL. III.

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NO. 14.

## DAILY BIBLE LESSON.

### APRIL.

1. Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. Psalm lxxxix. 14.

Justice and judgment are thy throne,  
Yet wonderful is thy grace:  
While truth and mercy, join'd in one,  
Invite us near thy face.

Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Peter iii. 18.

2. He giveth power to the faint, and to them that have no might he increaseth strength. Isaiah xl. 29.

When sore afflictions press me down,  
I need thy quick'ning powers;  
Thy word, that I have rested on,  
Shall help my heaviest hours.

In God have I put my trust; I will not be afraid what man can do unto me. Psalm lvi. 11.

3. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom. Isaiah xl. 11.

When faint and trembling with alarms,  
O gather us within thine arms;  
Kind Shepherd, on thy gracious breast  
The weakest lamb may safely rest.

I am the good Shepherd; the good Shepherd giveth his life for the sheep. John x. 11.

4. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. Psalm lxxxix. 15.

Blest are the souls that hear and know  
The gospel's joyful sound;  
Peace shall attend the path they go,  
And light their steps surround.

In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted. Psalm lxxxix. 16.

5. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint. Isaiah xl. 31.

Swift as an eagle cuts the air,  
We'll mount aloft to thine abode;  
On wings of love our souls shall fly,  
Nor tire amidst the heavenly road.

My soul, wait thou only upon God; for my expectation is from him. Psalm lxxii. 5.

6. The Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear. Isa. lix. 1.

Wait on the Lord, ye trembling saints,  
And keep your courage up;  
He'll raise your spirit when it faints,  
And far exceed your hope.

Fight the good fight of faith, lay hold on eternal life. 1 Tim. vi. 12.

7. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Isaiah lix. 19.

Restraining prayer, we cease to fight;  
Prayer makes the Christian's armour bright,  
And Satan trembles when he sees  
The weakest saint upon his knees.

Resist the devil, and he will flee from you. James iv. 7.

## THE VOICE OF NATURE.

The visible works of God speak to us with a commanding eloquence. The sun, that fountain of life and heat of the world, that bright leader of the armies of heaven, enthroned in glorious majesty; the moon shining with a lustre borrowed from his beams; the stars glittering by night in the clear firmament; the air giving breath to all things that live and move; the interchanges of light and darkness; the course of the year, and the sweet vicissitudes of seasons; the rain and the dew descending from above, and the fruitfulness of the earth caused by them; the bow—bent by the hands of the Most High—which compasseth the heaven about with a glorious circle; the awful voice of thunder, and the piercing power of lightning; the instinct of animals, and the qualities of vegetables and minerals; the great and wide sea, with its innumerable inhabitants; all these instruct us in the mysteries of faith and the duties of morality.

**DRS. RIPPON AND NEWMAN.**—We have lately received intelligence of the death of the celebrated Rev. Dr. Rippon, the oldest Baptist minister in London, and probably, in the kingdom; and also of Rev. Dr. Newman, principal of the Baptist College at Stepney, near London.—*Am. Bapt.*

The great Dr. Johnson on being urged to take a little wine, replied, "I can't drink a little, therefore, I never touch it. Abstinence is as easy to me as temperance would be difficult." Had Dr. Johnson lived in these days, doubtless he would have been called an ultra temperance man.

## POETRY.

From the Presbyterian.

### BE STILL, AND KNOW THAT I AM GOD.

When fortune smiles and friends abound;  
When all thy fondest hopes are crown'd;  
When earth, with her exhaustless store,  
Seems still intent to give thee more;  
When every wind and every tide  
Contribute to exalt thy pride:  
When all the elements conspire  
To feed thy covetous desire;  
When foes submit, and envy stands  
Pale and abashed with folded hands,  
While fame's unnumbered tongues prolong  
The swell of thy triumphal song;  
When riches deck and crowds applaud,  
Be still, and know that I am God.

When crowns are sported with, and thrones  
Are rock'd to their foundation stones;  
When nations tremble, and the earth  
Seems big with some portentous birth;  
When all the ties of social life  
Are severed by intestine strife;  
When human blood begins to drip  
From tyranny's accursed whip;  
When peace and order find their graves  
In anarchy's tempestuous waves;  
When every individual hand  
Is steeped in crime, and every land  
Is filled with violence and fraud;  
Be still, and know that I am God.

When to the havoc man has made  
The elements afford their aid;  
When nature sickens, and disease  
Rides on the wing of every breeze;  
When the tornado in its flight  
Utters the signal for the fight;  
When raging fever leads the van  
In the full onset upon man;  
When ghastly spasm and pale decline,  
And lived plague complete the line;  
While hideous madness, shivering ear,  
And grim despair bring up the rear;  
When these my judgments are abroad;  
Be still, and know that I am God.

When messages of grace are sent,  
And mercy calls thee to repent;  
When through a cloud of doubts and fears  
The Son of righteousness appears;  
When thy reluctant heart delays  
To leave its old accustomed ways;  
When pride excites a storm within,  
And pleads and fights for every sin;  
Be still, and let this tumult cease;  
Say to thy raging passions, peace;  
By love subdued, by judgment awed,  
Be still, and know that I am God.

## FAR AT SEA.

Star of Peace! to wanderers weary  
Give the beam that smiles on me,  
Illume the pilot's visions dreary,  
Far at sea.

Star of Hope! gleam on the billow  
Bless the soul that sighs for thee;  
Bless the sailor's lonely pillow,  
Far at sea.

Star of Faith! when winds are mocking  
All his prayers—he'll flee to thee;  
Save him, though on billows rocking,  
Far at sea.

Star of God! yet safely guide him  
To the shore he lov'd for me!  
Long tempestuous waves have tried him,  
Far at sea.

## JESUS WALKING ON THE SEA.

While on this life, my gliding bark  
Serenely cuts its sportive way,  
No blast too rough, no cloud too dark  
The waveless calm, the cheerful day:—

Yet I forgot the mighty one  
That walk'd the flood in form unseen:  
Whose hand roll'd bare the clouding sun  
And spread the waving sea serene.

My way was down the gaping tide—  
Found'ring upon the yawning brink—  
Whelming in endless night—I cried,  
Save, Lord,—or I forever sink.

Lord, I in thee henceforth confide,  
My bark no more by tempests driven;  
Safe wilt thou through the ocean guide,  
And waft me to the shore of heaven.

**DEATH BY INTEMPERANCE.** Yesterday morning, an Irishman, named Bryan Dunn, was found, having fallen, probably, into a bulk head leading to an unoccupied cellar on Lowell street. A coroner's inquest was held upon the body—verdict of the jury, accidental death. It appeared in evidence that Dunn, though an industrious man, and generally temperate, did occasionally take a glass, and that on Thursday evening, being the evening of St. Patrick's day, he was intoxicated. According to the testimony of some of his companions, who, by their own confession, were in no better condition, he left his party at about 11 o'clock. Nothing could be ascertained in regard to him from that time, until his dead body was found in the morning by some men, who were going to their work. St. Patrick, it is said, destroyed all the venomous reptiles in Ireland, and in honor of his memory a serpent is cherished, whose sting is more certainly fatal than the bite of the viper.—*Lowell Journal.*

Great minds produce great vices as well as great virtues.

## COMMUNICATIONS.

### FOR THE REGISTER.

#### A HAPPY FAMILY.

The ways of wisdom are ways of pleasantness. To pious people the joy of the Lord is their strength. Rejoice in the Lord, O ye righteous. In every station and relation of life, religion conduces to the happiness of men. But its influence is no where more pleasant and beneficial, than in the walks of domestic life. When the members of a family are united to each other in Christian affection and to God in supreme love, their happiness must be pure and elevated.

The tendency of religion to render a family happy, is evident from the following facts.

I. It alleviates domestic troubles. Entire exemption from trouble is not to be found in any of the walks of life. It is not to be found in any family on earth. The more endeared to each other the members of a family, the greater their sorrow, when death invades their peaceful abode. But the truth, dear to a pious family, that God's ways are just and righteous, and the hope, that he is their common friend, and the resignation, which religion imparts, are sufficient to support them under trials, which unassisted nature knows not how to bear. Let trouble in any form visit a family, it will be greatly alleviated, if the members of that family look upon it, as the chastisement of their Heavenly Father, designed for their spiritual good.

II. Religion heightens the joys of domestic life. All those innocent and rational enjoyments, which are realized in a happy family, are greatly enhanced by being experienced under a sense of the divine favor and friendship, and in the exercise of that mutual esteem and love, which religion inspires. How must the pleasure of social intercourse, for instance, be heightened in a family, when the several members can converse with freedom and with interest on religion, as well as on other subjects. The sun of prosperity seems to shine with a more mild and cheering lustre on the habitation of the righteous, than on that of the wicked.

III. Religion gives an additional value to all the blessings of divine providence. He, who receives the bounty of heaven in answer to prayer, with a humble and thankful heart, enjoys that bounty more highly, than he who receives it, without regarding the hand that gives it, without making the least return of pious gratitude. This remark applies with great force to families. How much more satisfaction must a pious family take in feeding from day to day on the fruit of God's providential bounty, which they receive with devout gratitude, than a family, whose whole concern is, what they shall eat and drink. Better is a dinner of herbs, received with gratitude, and partaken in love, than the richest dainties, in the gift of which God is not acknowledged, and in the participation of which, love is not a guest.

IV. The pleasures of religion are heightened by social worship, and by an affectionate and faithful discharge of the relative duties. The exercises of religion, which are pleasant in themselves, become doubly so when enjoyed with the friends nearest our hearts. And the constant, affectionate, and faithful discharge of the duties, which arise from the nearest and dearest earthly relation, enhances the pleasures of piety, while it tends above all things else to render families harmonious and happy.

Does religion alleviate the troubles and heighten the joys of domestic life? Does it give an additional value to all the blessings of divine providence? Are the pleasures of religion heightened by social worship, and by an affectionate and faithful discharge of the relative duties? Religion is one of the most essential requisites for a happy family. The voice of rejoicing and salvation is in the habitation of the righteous. Let us enter such a habitation. The heads of the family, like Zacharias and Elizabeth, are both righteous;—walking in all the statutes and ordinances of the Lord blameless. Like Abraham, they command their children and household after them, to keep the way of the Lord. Though they possess not affluence, they are contented, and their hearts are united. Their children have through their instrumentality, been brought to the knowledge and the love of the truth. It is delightful to see with what apparent sincerity and union of hearts they perform their morning and evening devotions; with what eagerness they begin, spend, and close each day with God; with what cheerfulness and satisfaction they walk the paths of religion in company. To see the happy influence of religion on such a family is sufficient to put to silence a scoffing atheist. Go, ye who know not by experience the pleasantness of wisdom's ways, and visit such a family, and learn, that religion is not what ye sometimes think it, a gloomy melancholy thing, which unfits men for the enjoyment of social life; go and hear the voice of rejoicing and salvation in the habitations of the righteous; and learn, that the more the power of religion is felt, its temper cherished, its duties performed, and its influence extended, the more happiness is communicated.

The following extract from a letter, written in one of the western States, may serve

as an illustration of the happy influence of religion on families.

"As any thing about the dear doctor is interesting to his children, his spiritual children I mean, I will give you a little account of what was in the history of families a remarkable circumstance. Long before Edward came out here, the doctor tried to have a family meeting, but did not succeed. His vain attempts failed. The children were too scattered. Two were in Connecticut, some in Massachusetts, and one or two in Rhode Island. That, I believe was five years ago. But, now just think of it, there has been a family meeting in Ohio! When Edward returned, he brought on his sister Mary from Hartford; William came down from Putnam, Ohio, George from Batavia, Ohio, Catharine and Harriet were here already—Henry and Charles at home too, besides Isabella, Thomas, and James. These eleven! The first time they ever met together! Mary had never seen James, and she had seen Thomas but once. Such a time as they had! The old doctor was almost transported with joy! The affair had been under negotiation for some time. He returned from his trial at Dayton, where he was acquitted 110 to 10, late on Saturday evening. The next morning they for the first time assembled in the parlor. There were more tears than words. The doctor attempted to pray, but could scarcely speak. His full heart poured itself out in a flood of weeping. He could not go on. Edward continued, and each one in his turn uttered some sentences of thanksgiving. They then began at the head, and related theirfulness. All but the three youngest are pious. After special prayer for them, all joined hands, and sung Old Hundred in the words—"From all who dwell below the skies."—Edward preached in his father's pulpit in the morning, William in the afternoon, and George in the evening. The family occupied the three front pews on the broad aisle.—Monday morning they assembled, and after reading and prayers, in which all joined, they formed a circle. The doctor stood in the middle, and gave them a reading speech. He then went round, and gave them each a kiss.—They had a happy dinner.

Presents flowed in from all quarters. During the afternoon the house was thronged with company from the city, each bringing an offering. When left alone at evening, they had a general examination of all their characters. The shafts of wit flew amain, the doctor being struck through in various places; he was however expert enough to hit most of them in turn. From the uproar of the general battle, all must have been wounded. Tuesday morning saw them together again, drawn up in a straight line for the inspection of the king of happy men. After receiving particular instructions, they formed into a circle. The doctor made a long and affecting speech. He felt, that he stood for the last time in the midst of all his children, and each word fell with the weight of a patriarch's. They will be remembered, as his dying instructions. He embraced them once more in all the tenderness of his big heart. Each took of all a farewell kiss. With joined hands they joined in a hymn. A prayer was offered, and finally the parting blessing was sobbed forth. Thus ended a meeting, which can be rivalled, only in that blessed home, where the ransomed of the Lord, after their weary pilgrimage, shall join in the praise of the Lamb. May they all be there.

In the course of the forenoon Edward and his wife started for St. Louis, William and George returned to their parishes, Mary and Catharine soon left for New England, and the course of affairs flows on as usual. Truly, the crown of old men is their children."

As the venerable doctor, above mentioned, has many spiritual children in New England, not a few in Mass. and some in the county of Essex, I take the liberty to give publicity to the above extracts, which accidentally fell into my hands, not doubting that to some of the readers of the Register they will be interesting.

**MEANS OF A REVIVAL.** The following remarks are appended to Rev. Mr. Blains' account of a revival in Providence.

1. We think a church might expect a revival of God's work when they are all more distressed on account of their sins, than their chastisements.—"Weeping may endure through the night, but joy cometh in the morning."

2. When they are willing to turn to God with full purpose of heart. 1 Sam. viii. 3. Hosea vi. 1. Many have known this in our city within a few weeks.

3. When they are deeply concerned for the honor of God. Not their own honor. "What will become of the honor of thy great name," was an inquiry often made with deep feeling, by primitive saints. "When now generally made and felt, God is present and ready to build up Zion."

4. When there is deep mourning over the sorrows and desolations of Zion. Mark the captives in Babylon, Psalm 137. "We wept when we remembered Zion." Deliverance soon came.

5. When with an humble and contrite heart, the saints are willing to make a full confession of their faults.—Such confessions have been abundantly blessed of God to the awakening of souls.

6. When the saints are grieved and distressed at the prevalence of sin around them.

7. When the value and danger of souls affect God's people more than changes and losses of a worldly nature. Your house perhaps is on fire, worth \$2,000. How do you feel? The soul of your companion, or child, or neighbor, is exposed to eternal fire. How are you affected in view of the danger? See Rom. ix. 1-3.

8. When saints are willing to make suitable sacrifices for the promotion of God's cause. What is time and money and ease, to the worth of souls? Are not some professors very willing to have a revival, provided their ease or property or time, or popularity, meet with no sacrifice? God has blessed the churches in this city, very much in accordance with the sacrifices they have been willing to make. Not for, but in doing. Many of our dear brethren have given much of their time and labor to the cause of God since this year commenced. Some have scarcely performed a day's labor in six weeks. The expense has been very considerable; but time, and money have been freely and cheerfully given. Will any say these saints have given too much? I answer, by asking have they given as much as the disciples gave 1800 years ago? God has helped our brethren to make the sacrifices, and he has poured out the blessing, and to his holy name be all the glory.—It was not because we were the most worthy, for as one of our brethren said, in the fulness of his soul, "it seemed that Christ had left the 90 and 9 and gone after the one which had strayed." We know God is a sovereign, and pours out his blessings where he pleases, but as he works by means, we believe that his Spirit is now passing through this city; and through this land, and that those churches which are willing to humble themselves before God, and make suitable sacrifices, he will abundantly bless. Christ says, "labor not for the meat that perisheth, but for the meat which endureth unto eternal life."

9. When means are employed with a full reliance upon the Holy Spirit. God will surely send the blessings of his grace. Means should be used, but in the God of means we should depend for success. The children of Judah prevailed against their enemies, because they relied upon the Lord God of their fathers.

[From the Christian Palladium.]

**CONFESSION OF JAMES CRAMP.**—The following affecting document was furnished us by the politeness of Capt. C. T. Whitney, of West Mendon, N. Y., to whom we acknowledge ourselves highly indebted. The following is Captain Whitney's note to us. We admire the firmness, candor, and composure with which Mr. Cramp writes, under such awful circumstances. This is a heavy blow to infidelity.

West Mendon, N. Y. Jan. 23, 1836.

**ELDER J. BADGER.**—Dear Sir: James Cramp, was one of the unhappy victims that was shot by the Mexican corps on the 14th December last, which you have probably seen in the public prints. He was a resident of our village for the three last years. He left this place in the spring of 1835, for New York; from there he shipped to Texas. He was very much respected, and ranked among the first in our village for talent. His death and renunciation of infidelity was a heavy blow to his former associates. But little else was talked about for several days after his letter was received. Should you think this letter worthy of a place in the Palladium, you will oblige many of your readers by giving it an insertion.

Respectfully Yours, C. T. WHITNEY.

Mr. Cramp's letter to his friends at West Mendon, New York.

Tampico Prison, Dec. 14, 1835.

**DEAR FRIENDS.**—I shall not relate the disastrous circumstances which have placed me here, a prisoner under sentence of death; that will reach you by another channel. I have only five or six hours to live, and it is my intention to devote a part of that time to expiate, as far as I am now able, the crime which I committed, intending, by my mis-called philosophy, to lead you astray from the paths of religion. I have been at length overtaken and found that infidelity was but a weak support in the hour of trial. I, the scoffer, the ridiculer of Christ's mercies, have found, that unaided by him, death wears a very gloomy aspect to me, cut off in the prime of life, and my only consolation, the thought that I shall sleep in death and mingle with the clay of the brute.

I must relate the progress of my philosophical opinions, and if I mistake not, they are similar to those of most philosophers of the same school.—The first step taken, was to throw off by degrees, the injunctions of the Bible—and at length, finding how far I had gone, to retrace my steps, seemed a difficult and unpleasant task, and to elude this step, set about endeavoring to justify myself, and finding that the word of God condemned me, I was induced to doubt its truth. From doubting I was urged to disputing, and from disputing to denying, until the pride without the truth of philosophy took possession of me. I valued myself upon the

skill with which I could brow-beat Christianity, and cause a laugh against religion. You, my friends, were hurrying down the vortex of ruin with me. But pause! think where you stand, and may the Almighty arrest your dangerous career before you shall have arrived so near the verge of eternity, that a few hours shall have to do the work of conversion, or seal your doom forever.

I had not the assistance of any one to point out my circumstances; but taking up the Bible, was going to lay it down again, when the passage of Christ's pardoning the thief upon the cross, met my sight. I was induced by this to reflect, that even I might not be past the bounds of forgiveness. The idea led me to a train of reflections, the result of which was, that I again addressed a God and a Savior, so long uncalled upon, and I have found relief.

It is my dying petition that you would give this to the clergymen of the place, and request them to read it in the churches, as this is the only method which is left me to atone, in some measure, for the injuries which I have committed upon their members.

Adieu! it is past midnight, and I am to be shot at 7 o'clock. Let this have the effect of directing your attention to things spiritual as well as temporal, and when death comes, it will find you prepared.

From your unfortunate friend,  
JAMES CRAMP.

**THE REGISTER.**

FRIDAY, APRIL 1, 1836.

**MASS. SABBATH SCHOOL SOCIETY.**

It is well known to our readers that the object of this Society, is the promotion of a more general interest and efficiency in Sabbath Schools in this State. It is auxiliary to the American S. S. Union; and is to Massachusetts what that is to the whole country; with this difference that it is conducted by the Congregational denomination. Its ways of doing good are—1st, by an Agent whose time is devoted to visiting the various towns in the Commonwealth, and by preaching upon the subject, and visiting S. Schools; thus awakening an interest in those places where schools have been inefficient, and encouraging to greater exertion those that have already done well. Rev. Mr. Ballard is the Agent above referred to, a gentleman whose whole heart is in the work, and who we trust will have great occasion to rejoice at the Judgment in seeing many who were brought to a knowledge of the truth, through his instrumentality, accompanied by the blessing of God.

2nd—By the publication of books, suitable for S. S. Libraries; and thus operating upon numberless minds not only throughout this State, but every where, as far as these publications may be circulated. They have already published a list amounting to more than one hundred, (between 30 and 40 the last year.) These are upon the various subjects suited to the youthful mind, such as religious biography—scripture characters, accounts of missions, &c. They have a Depository at No. 25, Cornhill—Boston, where all the Society's publications may be obtained, and also the publications of the A. S. S. Union, and those of some other denominations.

3rd—By means of the S. S. Visiter—published every month, containing at least 24 pages of interesting and instructive matter, and a page of music, suitable for Sabbath Schools; this is furnished at the price of 50 cents a year, and is circulated already quite extensively, and we hope that it will continue to extend its influence, till every family is supplied with it.

The above are its ways of usefulness, and all this has been done thus far without calling directly upon the Churches for aid. Its expenses are met, and the above named objects accomplished, in the following manner. 1st—by a small profit on the sale of the books: which, although they are as cheap as the publications of any other Society, and, it is believed, of an equally high order, nevertheless give a small profit, nearly sufficient in the aggregate to defray the expenses of the Depository. 2nd—By the profits on the Visiter, which costs the Society some 15 cents less than the subscription price, viz: 50 cents, to that any one who takes the Visiter gets his value received, in the possession of this cheap periodical, and at the same time gives 15 cents into the treasury to forward the above named objects. 3rd—by Life-memberships. Any individual can be made a life member of the Society by the payment of \$10 into the Treasury. Clergymen, their wives—Superintendents, and Teachers, are often made members by the voluntary contribution of those disposed to aid the Society.

We hope the Society and its operations will be borne in mind by our Churches and Sabbath Schools. Are there any Pastors who have not been constituted life members of the Society? will their people attend to it. Are there superintendents, or teachers?—

will not the Schools and Classes do what they can. At least every Sabbath School can do something; for by increasing their libraries, and subscribing for the Visiter they enrich themselves while they aid the Society. We cordially recommend the Society to the attention of our readers—and have given this detail of its plans and means of support, in order that they may act understandingly.

**SABBATH SCHOOL BOOKS.**

We have read several of the recent publications of the Mass. S. S. Society—and name them in this place, so that any who have the care of S. S. Libraries—may be informed of their existence, if they have not procured them already. "THE DEAD BIRD"—the "NOBLE PRINCE"—the "GOLDEN RULE"—"HEAVEN"—"THE FAVORITE SON" and "THE WYANDOT CHIEF," are those which we have read, as very recent publications. They are well written for the young—and cannot fail to exert a salutary influence upon the religious feelings of those who read them. We shall from time to time, read others of the Society's publications and name them for the information of our readers.

It is getting to be quite fashionable among a large class of the *moderns*, to despise whatever is old, and to fancy that all that is wise and good is of recent origin. Perhaps this kind of feeling is a very natural one. A young man gets through his studies, and with his head filled with the technicalities of his last text-book, (a book published, of course, sometime during the present year; an older one would be *out of date*)—and he is almost sure to imagine that he is familiar with every part of literature, and that he "understands all mysteries and all knowledge."

Such an individual is very apt to use great and venerable names as very little things; and to suppose that, if they had been his contemporaries they would have had at least one rival. To such an one, a little acquaintance with the world is most excellent discipline. He will soon make the discovery that the world itself is somewhat ancient, and that men were human beings—some thousands of years ago;—and that all knowledge could not possibly have been of the *last year's growth*.

We have caught ourselves smiling several times, at such exhibitions of *youthful modesty*; we have heard the arrogant assertion, the sonorous declamation or the *sublime* description, and have thought—"well, young man, rejoice in thy strength"—"you are equal to it." But suppose him to live on; intercourse with the world will teach him his dependencies—and in ten short years he will be a better man. He learns, and learns to feel his own weakness; he acquires more respect for the characters and attainments of those who have lived before him; and as he casts his glance backward through the vista of by-gone years—he will feel an unconscious delight in knowing that great men with well stored minds were the ornaments even of a *past* age, and with proper humility he will seek a place at their feet to learn wisdom. The present age is peculiarly given to self-confidence, and to arrogance. Many openly despise prescription of any kind, will take nothing upon trust; and therefore have to take many bitter lessons from their own experience. To such we would recommend the reading of some of the *older* literature; and the study of the lives of some of the *venerables* among our ancestors. It will do them good, at least no harm. We repeat for the especial benefit of such, an anecdote of a venerable divine. He was asked his opinion upon some perplexing question in Theology. He replied, "I cannot answer with confidence now; if you had made your enquiry when I was a *Sophomore*, I could have answered positively."

**THE OAK APPLE.**

Every body, we suppose, has seen an oak apple; but why such a thing should grow upon the bough of an oak we suppose, (judging from ourselves) there are many who do not know. Last spring we were walking across the fields when we passed a scrub oak, which had an unusual number of these apparently excrescences upon it. We had the curiosity to examine some of them, and found to our surprise, within the hard substance which constitutes the core—a small grub or maggot. We afterwards examined several in a more mature state, and found that the grub had turned to a *fly*. Yet he was imprisoned within the hard core of the apple. The severities of winter however soften the walls of his prison-house, and in the Spring he sallies forth as brisk as any of his kind. It appears on inspection of the oak-apple, that it is an artificial appropriation of what would form a leaf, into a convenient place of

nativity for this species of fly. It would seem that the egg is laid upon the inside of the leaf at its first development, and by some application the fly cements the parts of the leaf about it, and thus incorporates the nourishment of the leaf into the formation of this snug little domicile for her young—and leaves the rest to nature.

We name this as a curious fact in natural history which has never before come to our knowledge, and as another illustration, that nothing has come from the hand of an all-wise Providence without its use.

Will our readers have the goodness to give their attention to the Narrative on our last page—headed the CHRISTIAN TRAVELLER? Few Christians are aware of the influence they have the power to exert, if they have the heart to do what they can. This narrative will give some conception of an active Christian's influence.

**PUBLICATIONS OF THE AMERICAN SUNDAY SCHOOL UNION.**

MR. EDITOR—A few weeks since, I noticed in your paper, under the head "Am. Sunday School Union," the following remarks—"The Am. Sunday Sch. Union have long felt the importance of having a full Depository of the Society's publications in New England. There are probably few schools in any part of this portion of the country, that would not be found destitute of at least one half of the Library Books published by the Society. The causes of this destitution are believed to be, (1) The difficulty of obtaining the books, and (2) want of information that they are to be had, &c."

Now sir, I was very much surprised at the two "causes of this destitution," given in that article, so far as they referred to *Massachusetts*. Those books were always kept at the Depository of the Mass. S. S. Union, previous to its division; and a full assortment, (except when the National Society have been unable to answer orders for some particular books,) have always occupied the most conspicuous place in the Depository of the Mass. S. S. Society. Knowing these facts, I cannot conceive how the "destitution of at least one half of the Library Books published by the Am. S. S. Union, can be attributed to the difficulty of obtaining the books." As to the "want of information that they are to be had," notice of their being for sale at their Depository, has been given in every Annual Report and Catalogue of the Mass S. School Society; and I believe the same is true of the Mass. Baptist S. S. Union.

Being personally acquainted with these facts, every one will see that there was *reason* for my surprise on reading the remarks referred to above. They must have been written by some one who has been very ignorant of Sabbath School operations in this State, for the last eight or ten years.

ONE WHO KNOWS.

From the N. H. Observer.

J. H. SLACK, Esq.—This man so well known in these parts is practicing his impositions on the good people of Mass. by collecting money for a Seminary in Montreal. He has obtained by deception practiced on different persons, quite a number of certificates of approbation of his character and object; but these men are now ashamed of their agency in puffing Slack. We have lately seen a list of these names in a pamphlet which he carries about as an introduction. Now we can assure those who have given money to him that he will take it to build up J. Slack and no one else.

We have known him these twenty years; we know how he expended nearly all his father's property; and then abused him for not giving him the whole. For twenty years our opinion of him has been the same. His projected Seminary is all a *Humbug*; and those who give him money are *Humbugged*; and those who have given him certificates of character have helped on the *Humbug*.

We are glad that the retiring Editor of the Observer, has summoned sufficient courage, to inform the rest of the world what his opinion is concerning the *HUMBUGGERY* of Mr. S. It would seem that he might have given us the same information long ago;—which if he had done as a good and faithful watchman, many of our worthy citizens might have been spared the mortification of being deceived by the above-named vagabond. It is not a faithful dog, that barks not until the fold has been entered and the sheep stolen.

LIFE PROLONGED BY CIVILIZATION.—If we collect England, Germany, and France in one group, we find that the average term of mortality which, in that great populous region, was formerly one in 30 people annually, is not at present more than one in 35. This difference reduces the number of deaths throughout these countries from 1,900,000, to less than 1,300,000; and 700,000 lives, or one in 38 annually, owe their preservation to the social ameliorations effected in the three countries of western Europe, whose efforts to obtain this object have been attended with the greatest success.—*Paris Advertiser*.

**AN ELEGY.**

O'er the light dust where these old relics sleep,  
What shall we plant? What token there bestow?  
An oak would shade; a bending yew would weep;  
A pine would sigh; a nettle would not grow.

Plant not the willow with its sombre leaf;  
Plant not the rose; for that may have a thorn;  
Plant not the ivy; it will smack of grief;  
It creeps and looks forsaken and forlorn.

But we will leave to Nature, as we pass,  
To warm the ground, and melt away the snow;  
To dress it with the freshest, humblest grass,  
And in the green to bid the violet grow.

And if the morning sun shall ever spread  
A crimson glory round his shining throne,  
Or if the evening breeze should ever shed  
A passing fragrance, or a plaintive tone—

'Twere well; for deeper grief were ill bestowed  
(However great his merits be)—on One,  
Who trod in humble faith the heavenly road;  
Whose years were finished and whose work was done.

I will not weep for thee; but still desire  
Thy tranquil mind, thy faith, thy virtues mild,  
Thy softness, gentleness, thy holy fire;  
For thou wert meek Religion's meekest child.

A simple marble stone perchance shall claim  
A sigh for him, whose death we scarce deplore;  
That stone shall bear an ever-honored name—  
The name of goodness and of MILTIMORE.

REV. JAMES MILTIMORE of Newbury, Ms. died on the 23d inst. at the advanced age of 81. He was graduated at Dartmouth College in 1774, was ordained at Stratham in this County in 1786; and continued there in the ministry more than twenty years, when he was honorably dismissed. He was installed at Belleville, Newbury, April 27, 1808, and retained his connexion with the religious society in that place till his death, although the Rev. Mr. March has for several years been settled there as his colleague. He was a man of more than ordinary talents, and a popular and successful Minister of the gospel. While in this State, he published two Discourses delivered Dec. 28, 1794, on the Sabbath following the interment of Mrs. Boardman, Mrs. Wiggin, and Mrs. Smith; and a Discourse delivered at Newmarket, on the Anniversary of Washington's birth in 1794.—*Exeter News Letter*.

**PUBLIC WORSHIP.**

Extensively, in this state, God is putting honor upon the stated exercises of his worship. Not only in and near this city, but in other and distant parts of the state, we hear of churches revived, churches which are reviving, churches whose influence begins to be felt by the impenitent around them; of increasing attention to the means of grace; of sinners awakened, convicted, converted; all by the blessing of God on the faithful use of the ordinary means of grace. We could name many churches, and state some interesting facts; but, in our judgment, we have no right to do it, without the approbation of the pastors of the churches. Our readers must therefore rest satisfied with the knowledge of what they see and hear, and with our assertion, that we have heard of much that is encouraging.

The public worship of God, then, to a very gratifying extent, is exerting its appropriate influence. The stated preaching of the gospel shows itself to be "the wisdom of God and the power of God unto salvation." Of late years, it has been too much despised. Even Christians have, in too many instances, regarded it as a very inefficient affair, from which little was to be expected. A man lately heard two others, talking of the revival in the place where they lived. "How long," he asked, "has your meeting been held?" "What meeting?" "Why, your protracted meeting." "We have none." "None! I thought you were speaking of a revival." This man had learned to despise the preaching of the gospel. He had learned to regard it as something from which the conversion of sinners was not to be expected. And if every body else regarded it so, it would be so. Ministers who estimate its power so low, will not preach well. They will not do that work well, which they despise. Christians, who think thus of the stated public worship of God, will not pray—they may "say prayers," but they will not pray—for a blessing upon it. Hearers, who think thus of the preaching of the gospel, will be careless hearers—"forgetful hearers," and not "doers of the word;" and if they are unconverted, it will not convert them.

In this thing, ministers and churches have "sinned a great sin;" not in using extraordinary means, on proper occasions, and in a right spirit, but in lightly esteeming the stated means of grace. The public worship of God, and the preaching of the gospel of his grace—are they to be regarded as of little worth? Not by those who have "seen his glory in the sanctuary." Not by those who remember what it is, to have the great God of heaven and earth listen and attend to their praises and petitions. Not by those who remember that the gospel is an offer of salvation from God to the rebellious, and always proves a savor of life or of death to them that hear. Not by those who feel what is the value of redemption through his blood, whose gospel is preached.

And yet, Christian, and Christian minister, how has it been with you, when going to the

house of God? How, when in his house? Had you well remembered where you were and what you were doing, would it have been as it is with your own heart? With your own family? With your church? With your neighbors? Learn to reverence God in his house; lest you meet him with consternation on his judgment seat. [Boston Rec.]

**EXTRAORDINARY MEANS OF GRACE.**

The tokens of a special work of grace in Maine are becoming more and more marked every week, and occur at distant points of our broad territory.—The Lord multiply them a thousand fold, how many soever they be.

With the cheering prospect before us of invigorated and spreading piety, we feel no small degree of solicitude; lest the work should be marred by some admixture of human policy. Not a few among men have an idea that they can mend God's work and steady the ark in a way of their own. We fear that all the rebukes of the past five or six years have not wholly cured this feeling. It cannot be too strongly impressed on every mind, that the gospel stands not in the wisdom of men, but in the power of God.

Revivals have begun, and are now in most delightful progress, under the ordinary means of grace—the Sabbath exercises, the weekly Conference and prayer meeting—church meetings for self-examination, fasting and prayer—Sabbath Schools for the young, and Bible Classes for persons of all ages. Why not continue in the employment of these means? What substitute can be proposed which will promise more good in the long run. You may use them with greater interest—you may bring into them more of spirit and zeal and life; you may accompany them with more frequent prayer to Almighty God, and with a deeper sense of dependence on the Spirit; but you cannot adopt more appropriate means to make men wise unto salvation, or to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Whatever may have been, heretofore, the propriety or usefulness of "more exciting" means to awaken people to a concern for their immortal interests, it seems as if the providence of God were now directing his church to those of a more still and unimposing kind. It is well known that strong excitements of various kinds have been preying upon the sensibilities of the community, till they have reached a point, beyond which it is hazardous to proceed. Why should the church follow in the wake of the world, and endeavor to carry every thing by storm? This is not the way Christ and his apostles did. How calm and dignified were they in all their acts and movements and addresses, and yet how impressive! Read the account of Christ's conference with his disciples, as related by the beloved John:—how different from the impassioned, startling, extravagant style of some modern teachers, and yet how deep and all pervading the effect! The soul is absorbed, melted, carried away by the bare perusal, and the power, as well as the loveliness of religion, is felt, as it is never felt in the whirlwind and the storm!

And now we ask, if the members of any church in this State, should spend four or six successive days, in conversing with their impenitent neighbors and townsmen in the same solemn, tender, heart-reaching and affecting style, so far as it can be imitated by mere man,—would not the results, probably, be more for the glory of God, and far more conducive to the salvation of men, than the same portion of time spent in a public, and protracted meeting? What if the experiment should be fairly tried? To such a "new measure" as this what possible objection could be raised? None which might not with equal force be brought against the Savior and his apostles, who went round about the villages teaching.

We are no enemy to protracted meetings, within certain limitations. There are thousands of places in our country where it is desirable to hold them, and even field and camp meetings. We do not wish to be tied down ourselves, nor to tie down others to any single, still form of preaching the gospel; but there are certain grand principles in the constitution of the human mind, which are not to be overlooked or violated, either in the time of holding them, or in the mode of conducting them, or in the length of time through which they are continued. But these private methods of enforcing religion, which have been recommended, can hardly be carried to excess—employed with a Christian spirit, they can hardly be abused; and it is time their efficacy were more thoroughly tried. [Christian Mirror.]

**HORRIBLE OUTRAGE.**

MR. EDITOR—Considerable excitement was occasioned in town yesterday, by information received from New Orleans that two of our townsmen, William P. Barnes and John Pollard, were there confined in chains, on suspicion of being runaway slaves; and we are assured, that if they do not soon prove their title to freedom, they will be sold into hopeless bondage for their prison fees and other expenses.

Fellow citizens, look at this picture! Here are two natives of this town, arrested and confined in direct violation of both the letter and spirit of the CONSTITUTION OF THE UNITED STATES. Their only crime is wearing a colored skin, and for this they are presumed to be slaves; and if they cannot establish their claim to liberty within the term of six months, they will be sold as such. To this abuse of power we have too long submitted. Is it not time for our legislature to bring in their bill? The rights of the free states are trampled upon every day by the South; and if they complain of words, surely we may complain of actions such as these! [Salem Landmark.]

ROBBERY AND ARSON AT THE AMERICAN BIBLE HOUSE.

An examination was had on Saturday at the police office, into a most nefarious attempt, made early on Saturday morning, to fire the Bible Society House, 115 Nassau street.

When Manahan reached the office, which is on the first floor of the building, he found it filled with smoke, and on the floor a large pile of news and other papers, on which a quantity of lamp oil had been thrown, and then set on fire.

TROY, OHIO.—A correspondent at Troy says,—"We are living in peace and harmony, and have an excellent pastor. We are in the midst of a precious revival.

A protracted meeting has recently been held at Eden Corners in this county which was attended with interest. Rising of 70 individuals manifested solicitude in respect to their eternal welfare, and a considerable number were hopefully converted to God.

HAMILTON, N. Y.—A letter from a student dated March 7th says: "Powerful revivals of religion are in progress around us. We have experienced a glorious one in this place, where we hope as many as 150 have embraced the Saviour.

FROM BROTHER CARLTON SMALL. "Gilmanton, March 30, 1836. The Lord is graciously reviving his work of grace in the south part of this town. The work commenced about two weeks since.

IT IS PROPOSED to prepare a tract to consist chiefly of anecdotes, illustrating the influence of firm and consistent piety in wives in effecting the conversion of their husbands.

SUNDAY NEWSPAPERS.—As I pass to and from church on Sundays, at the junction of Wall and Broad streets and other places, I am constantly assailed by the cry of "Sunday morning news!"

sider this not only an open, unblushing violation of the Sabbath, but a nuisance and violation of the public decency which ought to be abated.

NEWS REGISTER.

TOWN MEETING. At the annual town meeting held on Monday last,—Hon. John Merrill, Moderator. Town Clerk, Eleazer Johnson, 3d; Selectmen, C. H. Balch, Eben'r Stone, John N. Cuthing, Jeremiah Colman, Henry Merrill. Treasurer, Moses Merrill.

LATEST FROM BUENOS AYRES AND PERU. We have received Buenos Ayres papers to the 9th of January. Things were dull, as usual at that time of the year.

The same paper contains some interesting intelligence from Peru. The Journal de Lima has published a long exposition, arraiguing the conduct of the President of Bolivia for interfering in the domestic disputes of Peru, citing a number of examples from ancient and modern histories to prove that such injustice and violence almost invariably recoil upon those who use such weapons.

TRIAL OF JOHN TRACY FOR MURDER. The prisoner was indicted for killing his wife by jumping on her and thereby causing a rupture of one of the intestines, on the 11th of February last. The evidence went to show that he knocked the deceased down stairs and jumped with both feet upon her stomach.

FROM TEXAS AND MEXICO. The New Orleans Bee of 14th inst. states, that Gen. Francisco Vidal Fernandez has been appointed by Santa Anna, to be commandant general of Tamaulipas and New Leon; and Gen. Cos, of Coahuila and Texas.

Gen. Fernandez has issued a decree, declaring Matamoros a military station, and forbidding any to leave the city without a passport; and those who arrive must report themselves. There are penalties for harboring strangers, or conversing freely of the affairs of Texas.

The army invading Texas is said to be 8000, but of these only 3,500 are effective. The cavalry of Folisalos had retired to Monclava for want of provisions.

THE TEXIANS (continues the Bee) can raise 5000 men of their own; and are aided by 2000 from the United States. By this time they have in general assembly declared their independence of Mexico.

STATE EXPENDITURE. The estimate of the Expenditure of the Commonwealth for the present year is \$538,661. The pay of the Legislature is \$120,000. Salary officers \$67,000. For Militia services \$30,000. Pensions and gratuities to old Soldiers \$6,000. The Deaf and Dumb \$6,500. The Blind \$6,000. Lunatic Hospital \$18,000. Agricultural Societies \$4,500. American Institute of Instruction \$300. Boston Society of Natural History \$300. Bounty for the reeling of silk and destruction of wild cats, &c. \$18,000.

The Revenue is derived from the Bank Tax, \$305,000. Auction Tax, \$55,000. Notes for Eastern Lands, falling due, \$45,000. Interest on deposits in City Bank, \$3,000. Cash in Treasury January 1st, \$73,700.—Transcript.

WHIG NOMINATIONS. A legislative caucus has been held, and Gov. Everett, and Lt. Gov. Hull nominated for their respective offices. It was voted to hold a State Convention at Worcester, on the second Wednesday of September next, for the purpose of nominating Electors of President and Vice President of the United States.

BEET-ROOT SUGAR. Several gentlemen have associated for the purpose of cultivating the Beet, and introducing the manufacture of the Beet-root Sugar. They have sent a person to France for the purpose of obtaining information in relation to the manufacture.

INTERESTING FROM MICHIGAN. The Rev. J. P. Cleveland, of Detroit, writes as follows, under date of Jan. 25, 1836:

I have been laboring much, of late, in the interior—on temperance, and in protracted meetings.

In about a year, I have delivered about thirty temperance lectures, and scarce been absent from the pulpit a Sabbath. In some instances, the Lord has enabled us, by a single 'protracted temperance meeting,' to free a little village entirely from the accursed traffic in distilled—death!

RATIONAL REJOICING WITHOUT INTOXICATING LIQUOR. At the late festival on the opening of a free communication between Boston and Charlestown, at which were the Governor of the Commonwealth, many members of the Legislature, and numerous other distinguished citizens, there was much hearty and rational rejoicing, but no intoxicating liquor.

ALL FOR THE PUBLIC GOOD. The city council of Cincinnati at their last two sessions, have licensed TWENTY-SIX grogshops. This will make six hundred and seventy-six!!! in twelve months. Now all these flood gates of pauperism, insanity, crime and death are opened before our youth, under the pretence that the 'public good' requires it.

FIRE. We regret to learn that on Tuesday night last, the beautiful dwelling house of the Rev. John Anderson, Episcopal clergyman at Waterloo, U. C. was entirely consumed by fire, together with his furniture, library, valuable papers, etc.

MARRIAGES. In Beverly, Mr. John W. Davis, of Boston, to Miss Elizabeth L. Lee. In Medford, Mr. Peter Adams, Jr. to Miss Martha Jane Langbey, of Boston.

On Thursday, Senor Don Gorostiza, Envoy Extraordinary and Minister Plenipotentiary of the Mexican Republic, was presented to the President.

A robbery was committed in Concord, N. H. on Sunday of last week, in a dwelling house not occupied, by a man who was found concealed in a closet, having been intoxicated and overslept himself.

Dr. W. J. Walker, of Charlestown, was condemned at the Court of Common Pleas, in Concord, last week, to pay a fine of twenty dollars and the costs of prosecution, for an assault on Mr. Cook, a member of the Boston fire department.—Centinel.

ARSENAL BURNED. The United States Arsenal at Frankfort Ky. was totally destroyed by fire on Saturday morning, 11th ult. and every thing it contained was consumed. Not a sword, musket, cartridge box, or trapping were saved.—Doubts are entertained as to the origin of the fire.

ANOTHER COLLEGE.—It is in contemplation to erect a college in Washington county, Missouri—probably at Potosi—and one individual (Gen. Jones, of Caledonia,) has subscribed \$500 for that object.

A letter from Capt Shatswell, of brig Malaga, of this port, dated at Cayenne, Feb 22, relates the escape of the captain of a schr. whose vessel was seized and crew murdered, at the mouth of the Amazon, where he went to procure a load of cattle. The robbers spared his life, on condition of his enabling them to find a certain Baron; and he took a lot of them into a sail boat, under that pretence.

The mother of a family living at Toettlen, in Saxo Weimar, went to the fair at Erfurt to purchase new year's gifts for her four children, whom she left shut up in a room. The three eldest, aged 8, 6, and 4 years, finding empty, a chest large enough to hold them, got into it by way of amusement, when the lid, which shut with a spring lock, fell down upon them, and being unable to raise it again, they were all suffocated.

The editor of the Raymond Times, Missouri, says that they have a Court House, Jail, &c. but are unable to raise a Meeting House. Perhaps if they had built their Meeting House first, they would have had no occasion for a Jail, &c.

SMALL POX. We understand that cases of the Small Pox have recently occurred in Durham, Newmarket, and Stratham. Let vaccination be immediate and universal. [Boston Atlas.

MASS. LEGISLATURE.

THURSDAY, March 24. In the House Bills Passed to be Enacted.—To incorporate the Newburyport Insurance Company; to incorporate the Newburyport Silk Company; to incorporate the Winchenden Manufacturing Company.

On motion of Mr. Rantoul of Gloucester, a bill to abolish the punishment of death was discharged from the orders of the day, read a third time and amended, on the report of the committee, on bills in the third reading.

FRIDAY, March 24. In the Senate, The Resolve to amend the Constitution was taken up and referred to the next General Court.

The orders of the day were taken up, and the bill to incorporate the Eastern Railroad Company was read a second time, and re-committed with instructions to report the prominent facts in relation to the several routes for an Eastern Railroad.

WEDNESDAY, March 30. In the Senate, Leave to withdraw was reported and accepted on the petition of William Stone and others.

Mr. Hudson, from the Committee to whom was committed the Bill to establish the Eastern Railroad Company, reported a statement of facts in the case, which was ordered to be printed, and the Bill was laid on the table.

In the House, A Bill to incorporate the Powow River Bank; to establish the City Bank of Lowell, passed to be enacted.

The Register we believe is the only paper published in this part of the County devoted to Evangelical Religion. Thus far our patronage has been rather limited; and yet it would seem that there should be spirit enough, among the Christians in Essex North to sustain a good Religious Family Newspaper WELL.

Will not each of our present readers use his influence to increase our list, and thus encourage us to make the paper worthy of patronage. We pledge ourselves to do the latter if in our power.

NEWBURYPORT LYCEUM. The Lecture before the Lyceum THIS EVENING, will be delivered by NEREMIAH CLEVELAND, Esq., of Byfield.

DEATHS. In this town, on Wednesday, Mr. Anthony Davenport, aged 84. On Tuesday evening last, James Russell child of James and Emeline Barlow, aged 15 months.

SHIPPING LIST. PORT OF NEWBURYPORT. Arrived, Monday 14th, sch. Gil Blas, Bartlett, New Orleans. Sch. Anti, Walton, Georgetown.

LECTURE ON THE UNITED STATES; ILLUSTRATED BY ELEGANT Illuminated Diagrams!!

THE subscriber respectfully gives notice that he will deliver at PHENIX HALL, Newburyport, on WEDNESDAY EVENING, April 6th, a Lecture on the U. STATES; embracing, 1st. An account of the Aboriginal Inhabitants of the Country. 2d. A Sketch of Colonial History. 3d. A Sketch of the Revolution. 4th. Observations on the Constitution of the United States and the Powers of the different Branches of our General Government.

This Lecture, it is believed, will prove useful and interesting to all. Dry heavy details are avoided, and the speaker's aim will be to present facts and observations in the most engaging form—here and there illustrating by anecdote or such other means as may be deemed best calculated to entertain, and at the same time convey a clear and just idea.

The DIAGRAMS occupy in the aggregate between SEVENTY and EIGHTY feet of canvass of five feet in width, are beautifully colored, and will be illuminated as exhibited. They have been prepared by first rate artists at great expense, and it is thought that a view of them alone would be sufficient to remunerate any one for the price of a ticket.—Their object is to convey to the mind a just conception of interesting and important passages in our history. Some of them are of a general character, some relate to particular occurrences. Among them will be presented. Primeval Forest Scenes. Commencement of a Settlement. Night Attack of the Savages upon a Village. Belle and Beau of Olden Time, in full Costume. Liberty Trees. Washington on the Banks of the Delaware on the Eve of the Battle of Trenton. Bunker Hill Monument as it will appear when completed, &c. &c.

Lecture to commence at 7 o'clock. Tickets 25 cents; to be had at the Door, or at CHS. WHIPPLE'S Bookstore; Also, of J. G. TILTON.

JAMES R. NEWHALL.

New Goods.

RICHARD PLUMER, has just opened a large assortment of SPRING GOODS, consisting in part, viz: Black, Blue, Brown, Olive, Mulbery, Claret, Green, Invisible Green, and mixed BROAD-CLOTHS, CASSIMERES, SATINETTS, Velvets, Erminette, Lama Cassimeres, Beaver-tine, Buffalo Cloth, Satin Vesting, Fancy Drill, Vestings, Ital. Hdks, Super Flag Hdks, Bandanna, common Flag, Cotton do. Cotton Hose from 12 1/2 cts to 50 cts. Unbleached 1-2 Hose at 8 cents. Colored Ribbed Cotton Hose, a new article. Linens, Lawns, Corded, Check, fig'd and plain Cambrics, Bishop Lawn, Linen Cambric, Linitation do. Bordered Cotton Hdks, at 15 1/2 pair Kid Gloves, a good article at 25 cts per pair, white linen Table Covers, 6, 7, and 8-4 Brussels, Russia Diapers, Brown Holland, Buckram, Padding, &c. &c.

The above with a large assortment of other new Goods will be sold cheap for Cash, at 10 Cornhill. A1

Paper Hangings.

999 ROLLS of Room Paper, comprising a very large variety, of every quality and price, all which are offered on the lowest terms; Also elegant Cloth, and common Borders for sale by a1. C. WHIPPLE.

Valuable Law, Medical and Miscellaneous Periodical Publications.

THE subscriber has been appointed Agent for receiving Subscriptions for the most popular Foreign and American Periodicals.

Table listing various periodicals and their prices, such as 'Waldie's Select Circulating Library, \$5.00', 'The Ladies Book Illustrated with plates, 3.00', 'The American Journal of Medical Science, 5.00', etc.

Linens, Cheap.

RICHARD PLUMER, will open this morning, 5 ps. Colram Linens, 9 do. London do 5 do Irish do. which will be sold low for Cash, at 10 Cornhill.

Domestic Goods.

1 Bale 4 1/2 Lawrence Sheetting, at 10 1/2 cts. 1 " " Hamilton do " " 1 " " Suffolk Drillings " " 800 yds Waltham Shirting " " Ticking, Stripes &c. with a good assortment of bleached Cottons cheap for cash, by a1. RICHARD PLUMER.

Quarterly Anti-Slavery Magazine.

NO'S 1 & 2, price one dollar per annum. Review of Rev. A. P. Peabody's Essay on the Prophecies relating to the Messiah. Modern Drinker, and the Ruined Deacon, a True Story. Dymond on War, with notes by Thomas S. Grimke, a new supply, for sale by a1. CHARLES WHIPPLE.

Dry Goods,

10 Cornhill—NEWBURYPORT. AMERICAN Popular Library or Leisure Hours, edited by an association of Gentlemen. Just published and for sale by J. G. TILTON.

## Moral &amp; Religious.

## THE CHRISTIAN TRAVELLER.

## AN AUTHENTIC NARRATIVE.

Having tarried a few days in a beautiful village of the west, I embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken passage, and night coming on, found us waiting for a breeze.

About 9 o'clock, as the sails were hoisted another passenger came on board. When we had cleared the harbor he entered the cabin, and seemed to suppose that he was alone; for we had all retired to our berths. The lamp was burning dimly on the table, but it afforded sufficient light for me to discover that he was young. Seating himself beside it, he drew a book from his pocket and read a few minutes. Suddenly, from on deck, was heard the voice of the captain uttering oaths, terrific beyond description. The youth arose, laid his book in the chair, and kneeling beside it, in a low whisper engaged in prayer. I listened attentively, and though his soul seemed to burn within him, I could gather only an occasional word, or part of a sentence, such as 'mercy,' 'dying heathen,' 'sinners,' &c. Presently he seemed in an agony of spirit for those swearers, and could scarcely suppress his voice while pleading with God to have mercy on them. My soul was stirred within me. There was a sacredness in this place, and I was self-condemned, knowing that I also professed the name of Jesus, and had retired with my fellow-passengers to rest, not having spoken of God or committed myself to his care.

Early in the morning, I was waked by a loud voice at the door of my companion-way: 'Here! whose tracts are these?' followed by other voices in threats and imprecations against tract distributors, Bethels, temperance societies, &c.

I thought of the young stranger, and feared they would execute their threats upon him: but he calmly said, 'These tracts, sir, are mine. I have but few, as you see, but they are very good, and you may take one, if you wish. I brought them on board to distribute, but you were all too busy, last night.' The sailor smiled, and walked away, making no reply.

We were soon called to breakfast with the captain and mate. When we were seated at the table, 'Captain,' said our young companion, 'as the Lord supplies all our wants, if neither you nor the passengers object, I would like to ask his blessing on our feast.'

'If you please,' replied the captain, with apparent good will. In a few minutes the cook was on deck, and informed the sailors who were instantly in an uproar, and their mouths filled with curses. The captain attempted to apologize for the profanity of his men, saying, 'It was perfectly common among sailors, and they meant no harm by it.'

'With your leave, captain,' said the young stranger, 'I think we can put an end to it.' Himself a swearer, and having just apologized for his men, the captain was puzzled for an answer, but, after a little hesitation, replied, 'I might as well attempt to sail against a head wind as to think of such a thing.'

'But I meant all I said,' added the young man.

'Well, if you think it possible you may try it,' said the captain.

As soon as breakfast was over, the oldest and most profane of the sailors seated himself on the quarter deck to smoke his pipe. The young man entered into conversation with him, and soon drew from him a history of the adventures of his life. From his boyhood he had followed the ocean. He had been tossed on the billows in many a tempest: had visited several missionary stations in different parts of the world, and gave his testimony to the good effects of missionary efforts among the natives of the Sandwich Islands. Proud of his nautical skill, he at length boasted that he could do any thing that could be done by a sailor.

'I doubt it,' said the young man.

'I can,' answered the harpy tar, and will not be out done, my word for it.'

'Well, when a sailor passes his word he ought to be believed. I know a sailor who resolved that he would stop swearing; and did so.'

'Ah,' said the old sailor, 'you have anchored me; I'm fast—but, I can do it.'

'I know you can,' said the young man, 'and I hope you will anchor all your shipmates' oaths with yours.'

Not a word of profanity was afterwards heard on board the vessel. During the day, an opportunity presented itself, he conversed with each sailor singly on the subject of his soul's salvation, and gained the hearts of all.

By this time I was much interested in the young stranger, and determined to know more of him. There was nothing prepossessing in his appearance; his dress was plain; his manners unassuming; but his influence had, by the blessing of God, in a few short hours totally changed the aspect of our crew. The tiger seemed softened to a lamb, and peace had succeeded confusion and blasphemy.

After supper he requested of the captain the privilege of attending worship in the cabin. His wishes were complied with, and soon all on board except the man at the helm, were assembled. The captain brought out a Bible, which he said was given him in early life by his father, with a request that he would never part with it. We listened as our friend read Matthew's account of Christ's crucifixion and resurrection: and then looking around upon us, he said, 'He is risen—yes, Jesus lives, let us worship him.'

It was a melting scene. Knees that seldom bowed before, now knelt at the altar of prayer, while the solemnities of eternity seemed hanging over us. After prayer we went on deck and sung a hymn. It was a

happy place, a floating Bethel. Instead of confusion and wrath, there was sweet peace and solemnity. We ceased just as the setting sun was flinging upon us his last cheering rays.

'Look yonder!' he exclaimed. 'You, who have been nursed in the storm and cradled in the tempest, look at the setting sun, and learn a lesson that will make you happy when it shall set to rise no more. As arose that sun this morning to afford us light and comfort, so has the Son of God arisen to secure salvation to all who accept and love him; and as that sun withdraws its beams, and we are veiled in darkness for a season, so will the Sun of Righteousness withdraw his offers of mercy from all who continue to neglect them. But remember that season is one that never ends—one dark, perpetual night.'

The captain, deeply affected, went into the cabin, lit his lamp, took his Bible, and was engaged in reading till we had retired to rest.

In the morning, as soon as we were seated at the breakfast table, the captain invited our friend to ask a blessing. 'There, gentlemen,' said he, 'this is the first time I ever made such a request; and never, till this young man came on board, have I been asked the privilege of holding prayers, though I have a thousand times expected it, both on the ocean and the lake, and have as often, on being disappointed, cursed religion in my heart, and believed that it was all delusion. Now I see the influence of the Bible, and though I make no claims to religion myself, I respect it, for my parents were Christians; and though I have never followed their counsel, I cannot forget them.'

After this, for three days, we regularly attended family worship, and had much interesting conversation on various subjects, for there was nothing in the religion of the young stranger to repress the cheerfulness of social intercourse.—From his familiarity with the Bible, his readiness in illustrating its truths and presenting its motives, and from his fearless, but judicious and persevering steps, we concluded that he was a minister of the gospel. From all he saw, he gathered laurels to cast at his Master's feet, and in all his movements aimed to show that eternity was not to be trifled with. A few hours before we arrived in port we ascertained that he was a mechanic.

Before we reached the wharf, the captain came forward and with much feeling bade him farewell; declared that he was resolved to live as he had done no longer—his wife, he said, was a Christian, and he meant to go and live with her; and added 'I have had ministers as passengers on board my vessel, Sabbath days and week days, but never before have I been reminded of the family altar where my departed parents knelt.' As we left the vessel, every countenance showed that our friend had, by his decided, yet mild and Christian faithfulness, won the gratitude of many and the esteem of all.

We soon found ourselves in a canal boat, where were about thirty passengers of various ages and characters; and my curiosity was not a little excited to learn how my companion would proceed among them. The afternoon had nearly passed away, and he had conversed with no one but myself. At length he inquired of the captain if he were willing to have prayers on board.

'I have no objection,' said he, 'if the passengers have not; but I shan't attend.'

At an early hour the passengers were invited into the cabin, and in a few minutes the captain was seated among them. After reading a short portion of scripture, our friend made a few appropriate remarks, and earnestly commended us to God.

As soon as he rose from prayer, a gentleman whose head was whitening for the grave, said 'Sir, I should like to converse with you. I profess to be a Deist. I once professed religion, but now I believe it is all delusion.'

'Sir,' said the young man, 'I respect age, and will listen to you; and as you proceed, may perhaps ask a few questions; but I cannot debate, I can only say that I must love Jesus Christ. He died to save me, and I am a great sinner.'

'I do not deny that men are sinners,' said the old man, 'but I don't believe in Christ.'

'Will you then tell us how sinners can be saved in some other way, and God's law be honored?'

We waited in vain for a reply, when my friend proceeded: 'Not many years since I was an infidel, because I did not love the truth, and was unwilling to examine it. Now I see my error; and the more I study the Bible, the firmer is my conviction of its truth, and there is no way of salvation, but through a crucified Redeemer.'

As the passengers sat engaged in conversation one of them at length turned to our young friend, and related the circumstances of a murder recently perpetrated by a man in the neighborhood while in a fit of intoxication. To this all paid the strictest attention. The captain joined them to hear the story, the conclusion was one which afforded an opportunity for the stranger to begin his work. He was the fearless advocate of temperance as well as religion, and here gained some friends to the cause.

'But,' he said at length, 'though alcohol occasions an immense amount of crime and misery in our world, I recollect one instance of murder with which it had no connexion.' He then related, as nearly as I can remember, the following story:—

'In a populous city at the east, was a man who seemed to live only for the good of others. He daily exhibited the most perfect benevolence towards his fellow men; sought out the poor and needy, and relieved their wants; sympathized with and comforted the sick and afflicted; and though he was rich, his unsparring beneficence clothed him in poverty. He deserved the esteem of all, yet he had enemies. He took no part in politics, yet many feared that his generosity was a cloak of ambition, and that he was making friends in order to secure to himself the reins

of government. Others feared that his religious sentiments connected with his consistent life, would expose their hypocrisy. At length a mock trial was held by an infuriated mob, and he was condemned and put to death.'

'Where was that?' 'When was it?' 'Who was it?'—was heard from several voices.

'It was in the city of Jerusalem, and the person was none other than the Lord Jesus Christ. By his enemies he was hung upon the cross, and for us, guilty sinners, he died.'

Every eye was fixed upon the young man, and a solemn awe rested upon every countenance.—He opened a Bible which lay upon the table, and read an account of Christ's condemnation and death: the captain nodded to him as a signal for prayer, and we all again fell on our knees while he wept over the condition of sinners, and for the sake of Christ, besought God's mercy upon them. Here again was a floating Bethel.

In the morning the stranger was not forgotten, and he evidently did not forget that there were immortal souls around him, hastening with him to the bar of God. During the day, he conversed separately with each individual, except an elderly man who followed him from seat to seat, and showed much uneasiness of mind; the realities of eternity were set before us, and the Holy Spirit seemed to be striving with many hearts.

As the mantle of evening was drawing around us, our friend requested an interview with the aged man. 'Yes, yes, (said he,) I have been wishing all day to see you, but you were talking with others.'

He acknowledged that he had tried to be a Universalist; and though he could not rest in that belief, he never until the previous evening, saw his lost condition. 'And now, (said he) I want you to tell me what I shall do.'

The young man raised his eyes to Heaven, as if imploring the Spirit's influence, and then briefly explained the nature and reasonableness of repentance and faith, accompanied by a few striking illustrations, in proof of the justice of God in condemning, and his mercy in pardoning sinners.

The old man saw the plan of redemption so clearly, that he burst into tears and exclaimed, 'O, my soul, my soul! How have I sinned against God! I see it, I feel it, yes, I have sinned all my days.'

'But Jesus died to save sinners,' replied the young man; 'will you, my friend, give him your heart?'

'O yes, yes, if I had a thousand hearts he should have them all,' was the answer.

The young man turned away and wept. For some minutes silence was broken only by the deep sighs of the aged penitent. There was something, in an hour like this, awfully solemn. Heaven was rejoicing, I doubt not, over a returning prodigal. As he stood alone and wept, he reiterated again and again, 'Yes, I will serve God, I will, I will.' After a time, his feelings became more calm, and lifting his eyes towards Heaven, with both hands raised, he broke out in singing,

'There shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast.'

And then again he wept, and said, 'Yes, O Jesus, precious Savior.'

The time had come for our young friend to leave us. By his zeal in his Master's service, he had stolen our hearts, and each pressed forward to express their friendship in an affectionate farewell.

Such was the influence of one individual, and he a mechanic, whose firm purpose it was to live for God. He felt for dying sinners, and relying on the influences of the Holy Spirit for success, labored for the salvation of souls around him.—Will not the reader solemnly resolve, in God's strength, that henceforth, whether at home or abroad, he will make the glory of Christ, in the salvation of men, the one object of his life?—When Christians universally shall do this, we may expect soon to hear the song of Zion float on every breeze: "Alleluia!" The kingdoms of this world are become the kingdoms of our Lord and of his Christ.'

## THE MOTHER AND HER JUGS.

The following occurred not long since, at a store not more than a thousand miles from Concord.

A lady (!) came into the store with a large jug in each hand, and was in a great hurry to receive the attention of the store-keeper; 'for,' says she, 'I have left my children at home crying.' After giving orders respecting one jug, which she had brought for a neighboring lady, she said she had left a little rye out at the door, which she wished him to measure. The gentlemen went and measured it and told her that there was nine cent's worth.

'Well, give me the worth in rum, for I must go home to my children.' What a tender mother! and what a conscience that store keeper had!

## The Fountain,

FOR Every Day in the Year, with a Frontispiece.  
Memoir of Granville Sharp, with a Frontispiece. By Charles Stuart. For sale by CHARLES WHIPPLE.

## The Female Student,

OR Lectures to Young Ladies on Female Education, for the use of Mothers, Teachers, and Pupils. By Mrs. Phelps, (late Vice Principal of Troy Female Seminary,) author of Familiar Lectures on Botany, Chemistry and Botany for beginners in Geology, &c.  
For sale by JOHN G. TILTON.

## The Great Teacher.

CHARACTERISTICS of our Lord's Ministry, By Rev. John Harris. With an Introductory Essay by President Humphrey, of Amherst College.  
Rev. Charles Buck's young Christian's Guide, and his serious inquiries relative to this world, and that which is to come.  
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## FINE MIX'D CASSIMERS, just received at 10 Cornhill, by R. PLUMER.

## New Books, Cards, &amp;c.

JUST published by the MASS. S. S. SOCIETY, THE LIFE OF PETER THE APOSTLE. By Wm. A. Alcott, price 30

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THE DEAD BIRD, CREATION. By Rev. Alexander Fletcher, 9

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A Set of 32 CARDS, for Infant Sabbath Schools painted, 1 25

A Set of 13 CARDS. These Cards are similar to the set above—only the cuts are of various shapes and sizes,—these are also painted, 50

Three CARDS, called the Superintendent's Companion, 1

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Also, for sale at the Depository, A NEW PLAN for giving out Library Books; the operation of which may be seen at the Depository.

Also, BLANKS for Sabbath School Teachers' Monthly Reports.

## NOTICE.

The publications of the Massachusetts S. School Society, in whole or in part, are for sale in most of the large towns in this State, and also, in some twenty of the cities and principal towns in different parts of the country.—At most of these places, we presume, these publications are sold at the catalogue prices, i. e. at the same prices at which they are sold to Sabbath schools at the Society's Depository. But we know of two places, at least, where these books are marked, and, no doubt, sold from twenty to twenty-five per cent. higher, than they are sold at the Depository, at Boston.—We give this notice, that ministers and superintendents, who purchase the Society's books, may compare the prices with the catalogue.

The Depository at Boston, No. 25 Cornhill is fully supplied with the publications of the Society. Also the publications of the American Sunday School Union, at the same prices at which they are sold to Sabbath schools by the Union. Also, the publications of the Massachusetts Baptist S. S. Union, at their prices. Also, several hundred miscellaneous books, which have been approved by the Committee.

While the Society continues to receive the patronage of the Churches, its operations can be continued without appealing to the Churches for collections in its aid.  
Boston, March 18. C. C. DEAN, Agent.

## Cheap and Useful Books.

THE attention of Families, Parents, Teachers of Youth, Ministers, and all persons who take an interest in promoting useful and entertaining knowledge, is invited to the large collection of BOOKS published by the American Sunday School Union, embracing more than 400 works of almost every size, from 8 to 300 pages, illustrated with Engravings, Maps, &c. Books may be found in this collection suitable to all ages and classes of persons, especially to the young, and those who have not time to read larger volumes. Among the subjects are—

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FOR Every Day in the Year, with a Frontispiece.  
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VISITS OF MERCY, or the Journals of the Rev. E. Stiles Ely, D. D. while he was stated Preacher to the Hospital and Alms House, in the City of New York. For sale by J. G. TILTON.

LINEN CAMBRIC HDKFS. at Sweet-ser's SILK STORE for 42cts. Colored Bor'd Hdkfs. for 1s.

## To Invalids.

D. R. RICHARDSON, of South Reading has (in compliance with the earnest solicitation of his numerous friends,) consented to offer his celebrated VEGETABLE BITTERS and PILLS, to the public, which he has used in his extensive practice more than thirty yrs, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1.—Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz: Dyspepsia, sinking, faintness or burning in the stomach, palpitation of the heart, increased or diminished appetite, dizziness or headache, costiveness, pain in the side, flatulency, weakness of the back, and bilious complaints.

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Plain and practical directions accompany the above Vegetable Medicines, and they may be taken without any hindrance of business or amusement, and will, if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of Nathan Richardson and Son, on the outside printed wrapper.

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THESE Salts are obtained by evaporation from the waters of the celebrated Harrowgate Springs. A great number of persons who had suffered from Dyspepsia, Indigestion, and other complaints of the stomach, having been restored to perfect health by the use of the Harrowgate Salts, the Proprietors of the Springs, are induced to put them up in a convenient form for sale, with directions for their use; so that persons at a distance may be enabled to avail themselves of the beneficial effects produced by them. In cases of Scrophula, Gout, Gravel, and other diseases occasioned by impurities of the blood, these Salts have often effected extraordinary cures.

Since the introduction of this mild and efficacious remedy into the United States, the Agent has had the satisfaction to receive the most favorable accounts, from all quarters, of its good effects in those complaints which are known to be generated from disordered stomach or impurity of the blood. This medicine has a decided superiority over any other yet employed, as no particular restraint in diet is required; causing no unnatural excitement; but, by assisting the natural functions, it enables them to eject the morbid matter from the system, thereby ultimately eradicating the whole train of diseases arising from derangement of the digestive organs.  
For sale by C. WHIPPLE.

**Notice is hereby given, that** the subscriber has been duly appointed Administratrix of the estate of JOHN COFFIN, late of Newbury, in the County of Essex, shipwright, deceased, and has taken upon herself that trust by giving bonds as the law directs.

All persons having demands upon the estate of said deceased, are required to exhibit the same; and all persons indebted to said estate are called upon to make payment to  
JUDITH COFFIN, Adm'rx.

Newbury, March 8, 1836.

**Notice is hereby given, that** the subscriber has been duly appointed administrator of the estate of NATHANIEL MARCH late of Newburyport, in the County of Essex, mariner, deceased, and has taken upon himself that trust by giving bonds as the law directs.

All persons having demands upon the estate of said deceased, are required to exhibit the same; and all persons indebted to said estate are called upon to make payment to  
RICHARD ORDWAY, Adm'r.

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A NEW supply of this very interesting work. Also, more "Wright and Wrong in Boston," just received at the Bookstore of  
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HE that does me a favor, hath bound me to make him a return of thankfulness. The obligation comes not by covenant nor by his own express intention, but by the nature of the thing, and is a duty springing up within the spirit of the obliged person, to whom it is more natural to love his friend and to do good for good, than to return evil for evil, because a man may forgive an injury, but he must never forget a good turn.

The subscriber calls on all persons who have bills against him, to call or send and receive their just demand, for the laborer is worthy of his hire, and I promise I will pay one hundred cents on the dollar and interest if required.  
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