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DAILY BIBLE LESSON.

APRIL.

8. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Jer. xvii. 7.

Begone, unbelief; my Savior is near, And for my relief will surely appear; By faith let me wrestle and he will perform; With Christ in the vessel I smile at the storm. Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Jer. xvii. 5.

9. Heal me, O Lord, and I shall be healed; save me, and I shall be saved for thou art my praise. Jer. xvii. 14.

A guilty, weak, and helpless worm, On thy kind arms I fall; Be thou my strength and righteousness, My Jesus, and my all. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Jeremiah xvii. 13.

10. O Israel, thou hast destroyed thyself, but in me is thy help. Hosea xiii. 9.

Could the creatures help or ease us, Seldom should we think of prayer; Few, if any, come to Jesus, Till reduc'd to self-despair.

When we were yet without strength, in due time Christ died for the ungodly. Romans v. 6.

11. The Lord is good unto them that wait for him, to the soul that seeketh him. Lam. iii. 25.

Did ever mourner plead with thee, And thou refuse that mourner's plea? Does not the word still fix'd remain, That none shall seek thy face in vain?

It is good that a man should both hope and quietly wait for the salvation of the Lord. Lam. iii. 26.

12. Because thou hast hast been my help, therefore in the shadow of thy wings will I rejoice. Psalm lxxii. 7.

His love in time past forbids me to think He'll leave me at last in trouble to sink; Each sweet Ebenezer I have in review Confirms his good pleasure to help me quite through.

The Lord is my portion, saith my soul; therefore will I hope in him. Lam. iii. 24.

13. Then shall we know, if we follow on to know the Lord. Hosea vi. 3.

I need the influence of thy grace To speed me in my way, Lest I should loiter in my race, Or turn my feet astray.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke ix. 62.

14. When I sit in darkness, the Lord shall be a light unto me. Mic. vii. 8.

Though dark be my way, since he is my guide, 'Tis mine to obey, 'tis his to provide; Tho' cisterns be broken, and creatures all fail, The word he has spoken shall surely prevail. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me. Mic. vii. 9.

ON NIGHT.

"I linger yet with nature, for the night Hath been to me a more familiar face, Than that of man; and in her starry shade, Of dim and solitary loveliness, I learned the language of another world."

BYRON.

Night is, the throne of contemplation and of thought—its magic influence draws from the deep recesses of the mind the flash of genius that has lit the world with knowledge and with wisdom; beneath its calm and starry dome, the imagination marches on without the slightest obstacle to mar its flight gathering, in its progression, from the rich shades of night and solitude, that which partakes even of divinity itself. Our thoughts engender in its mystic gloom, and pensive meditation seems to feed upon nocturnal silence. At its approach, the noise and bustle of the world are hushed, and nature sinks to slumber on its peaceful lap. The mild zephyrs, as they gently float along, waft to the mind an invigorating charm, which leaves to every thought a tongue to give it utterance.

Yet, alas! with many, night is the scene of revelry and pleasure; the brilliant action of those moral thoughts are sanctified at dissipation's shrine. Pleasure, with its fluttering banners, invites them on—darkness screens them from the world's dim eye, but never from the watchful eye of God.—Philadelphia Evening Post.

TEMPERANCE HOUSES. The Franklin House, Bangor, is to be a Temperance House after the first of May. A spacious establishment of a similar character is building at CALAIS.

COMMUNICATIONS.

FOR THE REGISTER.

ADVANTAGES OF RETIREMENT. NO. I.

It affords us an excellent opportunity to examine into our hearts and to inquire into the foundation of our hopes of salvation. It must be acknowledged to be a matter of the highest importance, to become acquainted with our hearts, and to ascertain whether we be real christians? Some christians have great and perhaps prevailing fears, that their hearts are not right with God. And some impenitent sinners have strong hope, that they are in a state of favor with him. The careless sinner, who never seriously thought of a future retribution, hopes for happiness after death. The hypocrite, who is entirely destitute of religion, while he imagines he possesses it, is very confident, that he shall be saved. How important is it that persons of these opposite characters be brought to a correct knowledge of their condition. How desirable, that the doubting, fearing believer attain a good assurance of hope. How much does his comfort and progress in religion, depend, on a humble, abiding hope that he is a true believer! And how desirable is it that impenitent sinners, who think themselves in a safe state be brought to see, that their hopes are built on a false foundation! What condition is more alarming in the present life, than that of him, who with high expectations of arriving at heaven at last, is evidently pursuing that course, which leads to the region of despair? How important is it then, that persons of these opposite characters examine themselves with the most critical attention, and with a particular view to ascertain, if possible, what is the foundation on which their hopes are built. And what situation is so favorable for this examination as retirement? How suitable a situation is this for a person to ask himself these questions: AM I A CHRISTIAN? HAVE I EXPERIENCED THAT CHANGE, WHICH THE SCRIPTURES DENOMINATE THE NEW BIRTH? HAVE I THAT REPENTANCE, FAITH, AND HOLINESS, WHICH ACCORDING TO THE GOSPEL ARE ESSENTIAL TO SALVATION? AM I PREPARED FOR DEATH, JUDGMENT, AND ETERNITY? These, my friends, are the most important questions, which can engage our thoughts. Compared with these, all others, in which these are not implied, are as a point to immensity, or a moment to eternity. But there are questions, inseparably connected with these, a careful consideration of which will better enable us to attain satisfaction with respect to the main question. Such are the following: Am I conscious that I love God supremely? That I esteem all his commandments to be holy, just, and good? That I approve of all his threatenings against sin; and that I delight in his worship and service? Am I conscious that I love the Lord Jesus Christ in sincerity? That I view him as the chief among ten thousands and altogether lovely; and that it is my earnest desire to be his humble and faithful disciple, and that I do commit the keeping of my soul to God through him, relying on his stonement and righteousness as the only ground of my hope of pardon and justification? Am I conscious that I love the people of God, the disciples Jesus Christ, because they are his, and because they bear in some real though faint degree the image of their Master? Am I conscious that I hate sin, as being not only destructive in its consequences, but odious in its nature, and opposed to the character and abominable in the sight of God; that, contemplating the holiness of God, the purity and spirituality of his law, and my own depravity and manifold transgressions, I am self-condemned, penitent and humble; that I would not allow myself in any known sin, but that, on the contrary it is my sincere desire to walk in all the statutes and ordinances of the Lord blameless? The answer which our hearts give to these, will be the true answer to the main question, whether we be real Christians!

D.

"INTELLECTUAL CAPITAL."

The American Journal of Education says, 'We have not less than 1,500,000, uneducated children. Are they of less value to our country than books, and manufactories, and canals, and rail-roads? Shall we say and do so much to improve our capital of matter, and

neglect this vast amount of intellectual capital?'

We like this term 'intellectual capital.' There is something magical, in this age of utility, in the very sound of the word, 'capital';—and it is a happy thought to connect it with intellect. There may be some chance, that, with this impelling power, the intellect may be carried forward, in our country. Caught by the thought of 'capital,' some who are impervious to appeals for the cultivation of intellect, for its own sake, may give a listening ear, when intellect is spoken of as 'capital,' out of which they make a handsome profit.

Perhaps, however, this may not have the effect to interest yankees.—for it may be thought that only a very small portion of this 'capital'—these '1,500,000 uneducated children,' are to be found in New England. Be it so; there is still an abundance of 'intellectual capital' unemployed, even in the Eastern States. Some one has remarked, that the great difference between the people of New England and the rest of the country, is, that the former work up all their intellectual stock; while the latter suffer much of theirs to lie unemployed. But this, if true at all, is only true by comparison. With all its attention to education and moral improvement, N. England has only just begun to use its 'intellectual capital.' And if unoccupied water privileges were as abundant on its rivers and streams, as unawakened capacities for improvement are abundant in the minds of its sons, a mania for speculation, not inferior to that in Eastern lands, would soon rage through all its borders. Or if these intellectual capacities now unoccupied, could be weighed, or measured, and bonded and brought into the money market, how soon would the forests and wastes of the mind find eager purchasers.

'Intellectual Capital'—Why, reader, there is a bank of it in your very neighborhood, and you are, perchance, one of the bank directors, or at least a stockholder. The school house is the building in which this capital is deposited,—the school committee are the Directors,—and the school master is the Cashier. The time for the annual meeting of the stockholders is at hand;—the Directors are soon to be appointed, and the Cashier to be chosen. Is the stock of sufficient value to demand your care? Will you choose a Cashier because he will do your business cheap—or will you choose him because he is 'capable, and honest, and faithful' to his trust? Connecticut Observer.

PRACTICAL.

THE STUDY OF THE SCRIPTURES.

Though much has already been written upon this subject, and though volumes have been filled with the advantages and objects of the study, and though eloquence itself has seemed exhausted in the effort to portray the beauty, excellence, and glory of the scriptures; yet, such is the tendency of the mind of man, to neglect and forget what is not disputed, that it sometimes becomes necessary to enforce those things which are not denied.

In the sacred volume we are made acquainted with the very original sources of all true history. This fact alone should make it an object of careful and minute investigation, at these first recorded events of time will likely be found to give shades of coloring to far later events. This fact will also be interesting to the inquisitive mind of the ingenious student of history, for at these fountains will he anxiously seek to allay the thirst of knowledge which rages within him. He will feel like one of the first jurists of this or any other age, "fusus accedere fortis atque haurire."

To the jurist the study of the Bible is important, as containing the first principles and the only solid foundation of all wise legislation and jurisprudence. The strong basis of law there inculcated by the voice of God, and illustrated in the government of his people, have stood the test of ages, of changes in the forms of government, and the experience of all enlightened nations; and are proved to be like pure gold, incapable of loss from the power of the crucible.

The moralist finds in the Bible, and in the Bible alone, a sufficient warrant to enforce all the principles he would establish. Here morality, much more properly than the philosophy of Socrates, may well be said to be brought down from heaven to men. Whoever has endeavored to establish full systems of morals, without the authority of the Bible, has utterly failed; and some of the wisest of them have declared, that without the sanction of a divine command, no moral

principle could be effectually impressed upon the conscience.

The poet and man of literary leisure, find in the Bible specimens of style, taste, feeling, and character, more chaste, pure, just, deep, and striking, than can be found elsewhere under the whole heaven. Here the man of taste and sensibility may find richer and more pleasing sources of enjoyment than in all the works of fancy published in modern days.

The antiquarian, the theologian, and Christian philosopher, must draw their materials principally, if not solely, from this source, and out of these wells draw the waters of instruction which they bestow on mankind.

In fine, the scriptures are the only source of information, by which man may know how to find and enjoy peace with God, hope in death, and glory in heaven—the fountain of spiritual and doctrinal knowledge in theology—the rule of duty and the lamp of hope to the Christian—and the best book of instructions, sent from God to teach the human race their character, privileges, and destiny.

On all these accounts the scriptures should be diligently and faithfully studied, till the student's mind becomes familiar with the language, force, and meaning of every passage, separately and its connections. So full and particular should be the knowledge of every one, that he could not easily be deceived in relation to the scriptural or unscriptural character of any sentiment.

But Christians should study the Bible for other and more immediately practical and holy purposes. Every child of God needs to be more and more purified from the dross of the world and of his own depraved nature—to be more weaned from earthly affections and desires—to be more fully delivered from the power of passion, folly, and error—and to be raised above the influence of the various temptations which beset him in this earthly pilgrimage towards a better world.

In reading the scriptures, it should be a part of every such exercise, to inquire what imperfection, what weakness, what erroneous view, what wrong practice, what evil feeling, what besetting temptation, what neglect of duty towards God or towards man, what impure state of heart do I find in myself, which I may, by this portion of the word be taught to correct, to repent of, or to avoid? So also he should, at each opportunity for reading the scriptures, ask himself what excellence of character is here exhibited for my imitation, what pure conscientiousness that I ought to practice, what faithfulness in Christian duty in which I come short, what fervency of devotion, what gratitude of heart, what strength of principle, what Christian zeal, what active and persevering benevolence, what gracious self-denial, what godly sorrow for sin, what simple faith in Christ, what constancy in prayer, what free forgiveness of injuries, what love to Christ and his people are here presented, from which I may learn lessons of practical wisdom in religion, and, by faithfully fulfilling which, I may glorify God and do good to man? Oh! that Christians would thus study the word of God, and as they learned the truth, would put it into immediate and decisive practice.—How would Zion arise and shine, because her light would then be come.

Let Christians be exhorted to attend carefully and promptly to such study of the scriptures; for upon it, in a great degree, will depend their Christian character, their growth in grace, their influence in life, upon the eternal interests of their families, and in relation to the final state of sinners around them.

Let ministers of the gospel frequently present this subject in their conversations, lectures, and sermons—urging, with earnestness, upon their congregations practical Bible knowledge, as one, at least, of the great instruments whereby the church is strengthened, and its healing influence upon sinners diffused. If more reasons be wanting to press upon Christians the duty before us, we will only say, Christ commands us to "search the scriptures."—New Orleans Observer.

DARK SIGNS OF THE TIMES.

While we contemplate some of those prominent features in the aspect of the present day, which seem to portend an unexampled spread of the Gospel;—we ought not to overlook some shades in the picture which certainly wear a very different appearance. Infidelity and heresy were, probably, never more busy in circulating their virulent poison, than at the present hour. Principles at war with all social stability and order, were, perhaps, never more widely extended in civilized society; and in both the civil and religious community, the ebullitions of morbid excitement have never been more threatening in their appearance. That there is a great battle yet to be fought with these opposing powers, no reflecting mind can for a moment doubt. How violent or long continued the conflict may be, I presume not to calculate. But let no man's heart fail him on account of these approaching struggles. A little before the advent of the Messiah, it was said, I will shake all nations, and the desire of all nations shall come; and I will fill my house with glory, saith the Lord of hosts. And, in like manner, may we not hope that

all the corruption in principle, and all the morbid feverishness in practice, which exhibit so revolting an aspect at the present time, may result, like many a process in the natural world, in which the animal body is renovated and strengthened by the consequences of a subdued fever; and in which the gradual and complete subsidence of fecculent matter is hastened even by the violent agitation of an impure fluid? It is no new thing either for infidelity or fanaticism to furnish an antidote to its own poison, by disclosing the malignity of its virus, in the deadliness of its effects; and thus creating an extensive and permanent loathing of those moral portions which allure but to destroy.—Many are "running to and fro;" but my hope is, that "knowledge will be thereby increased;" and that the present febrile state of the social body, will soon terminate, under the control of Him who is able to bring good out of evil,—in more firm and established moral health; and in more widely extended, and better directed efforts than ever, for promoting the universal reign of knowledge, religion, and happiness among men.—Dr. Miller's Sermon before the American Board of Commissioners for Foreign Missions.

[From the Christian Mirror.]

"Behold Lord the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four-fold."

Here we see the feelings which glowed in the heart of Zaccheus when first admitted into the presence of Christ. Whatever may be said of him; one thing is true, and worthy of imitation by the disciples of Christ. He began to feel his obligation to the poor, and cherish a spirit of active benevolence. Alas, how many publicans (in riches) have among the professed entertainers and receivers of Christ, who are deaf to the calls of the perishing around them. And who instead of giving the half of their goods to the poor, appear to be displeased when their wants are made known. What an example to their children? Now I wish to inquire of such professors, what do they intend to do with their property? Do answer to God and conscience. If your object is good, fear not to let it be known.—And if it is not good it is evil, and you ought to renounce it. Are you not in the strict sense of the passage Laying up for yourselves treasures upon the earth? Another thing is certain in regard to him. He saw the sin of dishonesty engraven upon some of his former conduct, and felt that duty required him to restore, even more, than he at first took away. He excused not himself because he did it in the time of his folly, nor wished to clear himself by simply asking their forgiveness in general terms, while he still retained the property in his own hands. No, he went still further, and resolved before his divine Master to restore the ill gotten gain. And Christ evidently was pleased with these two dispositions; and adds, "This day is salvation come to this house &c." And if Christ was then pleased with such a disposition; He is now. And why is it less a duty now? God commanded the Jews in such cases, to restore that which was wrongfully taken away. Let those who doubt in this case consult Ex. 22: 1—13, Lev. 1: 1—6, and be satisfied in regard to this duty. If honesty requires it, then God requires it. S—ss.

SPEAKING WITH THE FEET.

"He speaketh with his feet, he teacheth with his fingers."—Prov. vi. 12.

It should be remembered, that when people are in their houses, they do not wear sandals; consequently their feet and toes are exposed. When guests wish to speak with each other, so as not to be observed by the host, they convey the meaning by the feet and toes.—Does a person wish to leave a room in company with another, he lifts up one of his feet; and should the other refuse, he also lifts up a foot, and then suddenly puts it down on the ground.

"He teacheth with his fingers." When merchants wish to make a bargain in the presence of others, without making known their terms, they sit on the ground, have a piece of cloth thrown over the lap, and then put each a hand under, and thus speak with the fingers. When the Brahmins convey religious mysteries to their disciples, they teach with their fingers; having the hands concealed in the folds of their robes. Roberts.

RAILROAD ACCIDENT. The New-York papers furnish accounts of a dreadful accident which occurred on the Lexington and Ohio rail-road on the 16th, ult. by the upsetting of the locomotive and train of passenger cars attached to it. On crossing one of the embankments near Frankfort, Ky. the locomotive and cars were precipitated to the bottom, a distance of twenty or thirty feet. But one passenger, out of fifteen or twenty, escaped injury. One was killed instantly; one died in a short time; and two more were supposed to be dying. [Boston Courier.]

Hope is an instigator to action; possession is the father of indolence.

THE REGISTER.

FRIDAY, APRIL 8, 1836.

REV. JAMES MILTIMORE.

A very brief notice has already appeared in our paper respecting the subject of the following sketch. As however he was so generally known throughout this vicinity and so universally beloved and respected, it may be gratifying to our readers to be furnished with a somewhat more particular account of his history and character.

REV. JAMES MILTIMORE was born in Londonderry, N. H., Jan. 4, 1775. It was his happy privilege to be the son of parents distinguished for their piety. Owing in all probability to the blessing of God upon their example and instructions, and, no doubt in answer to their prayers, he seems at an early period to have become a subject of renewing grace. At the age of 16 he connected himself with the Presbyterian Church in his native town. Soon after, he entered Dartmouth College, then in its infancy, where he graduated in the year 1774. He then returned to Londonderry in order to prosecute the study of theology under the direction of his friend and pastor, the Rev. Mr. McGregor. At what time he obtained a license to preach the Gospel is not certainly known. It seems however to have been soon after the commencement of the Revolutionary war. In consequence of the troubles and embarrassments which at that time prevailed throughout the country, it was several years before he saw fit to become a settled Pastor. In the mean time, he preached with great acceptance in various places. He was finally, in the year 1786, ordained Pastor of the Congregational Church in Stratham, N. H., where he continued for twenty three years. His ministry in that place, especially the former part of it, was greatly blessed. God was pleased to employ him as an instrument of good to many souls, especially during an interesting revival of religion which he was permitted to witness amongst the people of his charge. Towards the latter part of his ministry however, difficulties arose in the church and congregation, which in his opinion rendered it desirable to select for himself some other field of labor. A knowledge of this fact induced the church and society in Belleville, Newbury to address to him a unanimous invitation to become their Pastor. About the same time, he received an invitation to preach as a candidate for settlement in one of the churches in Portland. After mature deliberation, he felt it to be his duty to accept of the former and was accordingly installed in Belleville, April 27, 1808. As the Society in this place had been but recently organized, and as the members who composed it had been collected from various other societies, where they had been accustomed to different modes of preaching, and, as might be expected, were by no means harmonious in their religious sentiments, it was a situation of no ordinary difficulty, requiring in him who might be called to fill it, not only the most unshrinking fidelity but a large share of prudence and discretion. Perhaps in no individual could these qualities have been found more harmoniously combined than in Mr. Miltimore. His labors in this place suffered no interruption until the year 1831, when the infirmities of declining life rendered it necessary that he should be provided with an assistant. He continued however, to preach occasionally until the Spring of 1833, when his infirmities had increased so greatly upon him as to oblige him to relinquish altogether the duties of his profession. His love and reverence for the Sanctuary however, continued unabated. Neither the inclemencies of the weather nor his own infirmities could induce him to be absent from that sacred place where, for almost sixty years, he had found his appropriate work and his chief delight. His last sickness was of short duration. Although from the influence of a disease which had long afflicted him, depriving him almost of the power of speech, he was unable to give distinct utterance to his emotions, it was easy to perceive from the expression of his countenance and the tones of his voice, that he was much in prayer. Indeed a word or two could occasionally be understood by those around him which plainly evinced where his thoughts and affections were placed. Thus his immortal spirit, though encompassed with infirmity, seemed to be pluming herself for his upward flight, until the evening of the 23d ult. when, with a faint struggle, he fell sweetly asleep in the arms of Jesus.

As a minister, Mr. Miltimore was faithful and laborious. He seemed to feel that all his time and all his talents should be devoted to the great work in which he was engaged. It might literally be said of him, that he was instant in season and out of season. It is believed that but few men have performed

a greater amount of ministerial labor. Indeed such was the strength of his constitution, that but few men have been capable of performing a greater amount. The untiring efforts which he made to redeem the time and to fill it up with usefulness and duty, must forever shield his memory from the imputation of having been a slothful servant.

As a preacher, he enjoyed for a considerable portion of his life, a high degree of popularity. His appearance in the pulpit was dignified, and of late years, exceedingly venerable, the tones of his voice solemn and his manner remarkably impressive. He spoke as one whose heart was deeply penetrated with the truths which he uttered. Few men have probably excelled him in all those external qualifications which are calculated to rivet the attention and command respect. The consequence was, that when he went abroad, the report that he was expected to preach would usually ensure for him a very large and attentive audience. The fact that he was appointed in the year 1806, by the Legislature of New-Hampshire, to deliver the Annual Election Sermon, is a proof of the high estimation in which he was held as a preacher in his native State.

As a man, Mr. Miltimore was remarkable for the mildness of his disposition and for all those amiable qualities which tend to conciliate affection. Throughout his long life, he was scarcely ever known to be angry. Individuals who have long resided beneath his roof, have testified that they never saw him manifest the least degree of resentment, to whatever provocations he might be exposed. He was far more easily susceptible to emotions of grief than of anger. His spirit might be wounded, but it could seldom be exasperated.

He was also remarkable for the kindness of his disposition. No man perhaps ever entered more deeply into the feelings of others. His heart like that of his divine Master, seemed to be made up of sympathy and love. This trait in his character most eminently qualified him for the duties of a Christian Pastor. In the chamber of sickness and the house of mourning, he was indeed a son of consolation.

He was also distinguished for the refinement and courtesy of his manners. The delicacy of his feelings manifested itself most strikingly in his outward demeanor. His politeness was something more than the mere external grace of the man, whose object it is to attract applause, if not even to conceal, beneath a pleasing exterior, some moral obliquity; it was the unstudied, spontaneous, genuine politeness of the heart.

He was also remarkable for simplicity of character. His heart was a stranger to deceit. Those who enjoyed his friendship could have no doubt of its sincerity. He confided too implicitly in others to render it a difficult matter to confide in him.

We have already had occasion to speak of his prudence. In times of party excitement when all around him were warm, he possessed the rare faculty of continuing cool. It was seldom, if ever, that he committed himself in such a way to any class of men or measures, as to impair his ministerial influence. Upon questions which involved no sacrifice of moral principle, whilst they harassed and divided the public mind, he generally thought it best to maintain a dignified silence. Hence opposite parties have been known to claim him, not from any encouragement which he gave to either, but from a desire to secure for their respective opinions, the influence of a name which they both respected.

Nothing could be more repugnant to his feelings than the noise and violence of controversy. Indeed such was the natural gentleness of his disposition, that he was willing to do any thing for peace but what he knew to be wrong—to make any sacrifice but the sacrifice of a good conscience. Perhaps to no one was that beatitude ever more applicable, Blessed are the peace-makers; for they shall be called the children of God.

From this brief view of those qualities which distinguished Mr. Miltimore as a man, we perceive that his character more nearly resembled that of John than of Peter—that it contained within it far more of the loveliness of the former than of the ardour and impetuosity of the latter.

But it is as a Christian that his character shines with its brightest & most attractive lustre. In the highest sense of the expression, he was a good man. His piety was not loud and ostentatious. It did not manifest itself so much in formal professions, as in a life of uniform obedience to the commands of God—as by a consistent and holy example. It resembled more nearly the deep, broad river, which flows majestically but silently along, than the noisy but shallow brook. He was eminently a man of prayer. He delighted in all the institutions and ordinances of religion. The Bible was the man of his constant coun-

sel. No object seemed to lie nearer his heart than the advancement of the Redeemer's kingdom in the world, and the salvation of souls. He felt especially a deep interest for his own people. Never has he appeared to be more happy than when he could discover proof that the Spirit of God was in their midst. Like the beloved disciple, he could say, I have no greater joy than to hear that my children walk in truth.

It was delightful to observe during the last few years of his existence, how his piety seemed to outlive the powers of his mind, and to triumph over all the decays of nature. When he could scarcely recognize the members of his own family, he could think and speak of Jesus. Even up to his last sickness and almost to the day of his death, he continued to read with the utmost apparent delight, the word of God, and other books of a devotional character and tendency, and when his mind appeared to be in a wandering state, nothing would so speedily quiet his perturbations as to hear them read by others.

But although we have spoken thus highly of his character, we would by no means insinuate that it was entirely free from blemish. We have no desire to claim for him a perfection which he never claimed for himself. We know that even the best of men have their failings. The pen of inspiration informs us of but one being in human form, who did no sin, neither was guile found in his mouth. It is believed however, that but few men have passed through life with characters more free from reproach than the subject of this notice.

"HE WENT ABOUT DOING GOOD."

As Christians it is not more our privilege to be saved through the Atonement of Christ, than to follow his example. Although saved by Grace—the child of God is permitted to give some proof of his gratitude to his God and his Savior—by doing as his Savior did; and it is one of our greatest blessings—one of our Maker's richest mercies—that we are permitted to co-operate with him in 'doing good.' It was the remark of a good man, That it is God's design to make his creatures happy—and so far as any one does that which alleviates human suffering, or brings enjoyment to the meanest of his creatures—he is employed about the business of his Heavenly Father.

It is the high privilege of the Christian to do much good. He cannot be placed in circumstances where he cannot devise some means to advance the Glory of God; where there is not some one to be led on, or blessed by his Godly example. Where is the Christian who cannot find some wounded spirit, to be healed by the Great physician to whom he can point him;—or some child of sorrow to whom he can administer the consolations of religion;—or some afflicted mourner, in whose tears he is ready to share, and in whose afflictions he can discern and point out only the chastenings of a Father;—or some wanderer whom he can take by the hand and lead to the Lamb of God;—or some depending one, whom he can carry in the arms of prayer and lay him at the feet of Jesus? Where is the Christian who cannot find some instance of suffering poverty, which he can relieve by his charity;—or some unemployed hand to which he can give suitable business;—or some warring discordant spirit, where he can act the part of a 'blessed peace maker';—or some jealous, envious disposition, from which he can eradicate the deep rooted prejudices, and remove far away all hatred;—or some slanderous tongue, which he can rebuke;—or some root of bitterness which he can cut off?

To do good, what is it—but to go into the great vineyard and work upon what the great Master has placed before us? It needs not that Christians should hesitate long as to what they shall do; duty lies not at the top of the Alps nor at the bottom of the ocean—it lies at our feet.

ONE WAY OF DOING GOOD.

Setting aside, for the present, the consideration of the great benevolent operations of the day, which of course demand our support—it is our wish to say a word upon the use of common charities. If we have not been a mistaken observer—it is true that much that is given by way of kindness goes to the encouragement of improvidence, idleness and even intemperance; and we hesitate not to say that a great deal that is called benevolence in the world, judging from the effect—is anything but true benevolence. True benevolence certainly would seek the welfare of its object; but to bestow upon one goods which have a tendency to destroy his own exertion, would be to curse rather than to bless.

That Christian only does good with his charities—who so regulates them, as to encourage industry, frugality, and a desire to

help one's self. He will take measures to know of the effects of his givings; he will study the characters of those who ask of him. And we believe—when there is ability to labor—true kindness would require some sort of equivalent for things bestowed. We have heard of a certain rich man who had a pond on his premises, from which, he would daily hire laborers of the poorest class to remove the ice—and at night pay them for their labor, instead of giving them without it. This kept the men from idleness—and taught them a good lesson of industry.

Almost any poor person can do something—which the benevolent may hire them to perform,—more to the benefit of the poor than to give them outright. Some deviation may be necessary in certain cases—but this is a general rule.

One word as to certain itinerant beggars—who affect to be deformed, or may be really so—or tell some story of misfortune to melt the sympathetic hearts of the credulous. We hold that such persons are not to be encouraged; for you have no evidence of the truth of their pretensions. Moreover such persons should be taught to seek that relief they need among their own people, and not wander to the ends of the earth. The other day a Black man called on us purporting to be a preacher in Rhode-Island—whose object was to "solicit funds to build him a house to shelter him from the cold." Now how do we know in the first place that this is true; and in the second place why should the people of the Northern part of Mass.—build a man a house whose own people are able to do it as well:—at least those in his vicinity are. Now we believe there are objects enough for our charities—which we know are worthy; it is our duty to attend to them.

We would suggest that it is a good rule to ask every able-bodied beggar to step into the wood-house and patronize the saw or the axe, and then give him his reward. We have thought that if the modest Mr. SLACK should honor us with a call we should pass him at least the compliment.

We have once or twice known an impatient imposter—an adventurous, trade-driving beggar to succeed in getting a dollar or two at a call—when some honest person who anxious to earn a livelihood would call at the same places—with some little article to sell—and though known to be destitute would either be sent away without a hearing—or the habits of trade would be brought to bear upon him with Jewish rigidity—and he would be obliged to sell his handicraft at the lowest price or not at all. Now true charity would require that the industry of the latter should be rewarded—and the impudence of the former to be rebuked;—but so it was not. To do good in this matter study character, and give to benefit the recipient and not to satisfy your own conscience, in the consideration that you have done so much, regardless of its effects.

OUT UPON US!! Our Brother of the N. H. Observer complains that we should censure those who have adopted the innovation in respect to sacramental wine, as it alleges we did in our article—headed "Tender Consciences." After assuring us that our arguments "in favor of pure juice" confirm rather than shake his confidence in the propriety of the innovation—[we are not aware that we made any attempt to argue in favor of pure juice—the drift of our article having entirely a different object.] he concludes by saying "We conjecture that the editor of the Register has PRIVATE reasons for advocating the use of the pure juice."

We have heard some very young men, in the heat of debate, when they ceased to reason throw out some such low allegation upon those who conscientiously differed from them; but we had hardly supposed our respected brother of the Observer would take an attitude so stooping.

We suppose he expects that we shall condescend to relieve his fears in this particular; and we will very good naturedly gratify him. However much we may differ upon the radicalism of the day—he need have no further conjectures as to our "toeing the line" in our PRIVATE walk. We are a "COLD WATER MAN" to the letter, the year in, and the year out. Is it so in Concord?

LITERARY AND THEOLOGICAL REVIEW.—CONTENTS OF NO. IX. An Enquiry respecting the Theological Origin of Perfectionism, and its Correlative Branches of Fanaticism. By Joseph J. Foot, Cortland, N. Y.; American Criticism on American Literature. By Edward S. Gould, New York; Franklin and his (supposed) Parable on Persecution. By the Editor of a recent epitome of Franklin's Memoirs; On Religious Ultraism. By D. R. Goodwin, Professor of Modern Languages, Bowdoin College, Me.; Sacred Music. By

Rev. John A. Albro, Cambridge, Mass.; Review of Abbot's Writings. By Rev. C. D. Pigeon, Newburyport, Mass.; Living on God. By Rev. Leonard Withington, Newbury, Mass.; Review of Sermons on occasion of the Great Fire. By Rev. R. W. Dickinson, New-York; Review of Channing on Slavery. By Enoch Pond, D. D., Professor Theological Seminary, Bangor, Me.; Christian Union. By the Editor; Literary Notices. Encyclopedia of Religious Knowledge; The Puritan.

FOR THE REGISTER.

NEW SABBATH SCHOOL QUESTION BOOK.

THE MASSACHUSETTS SABBATH SCHOOL SOCIETY has been making preparations to publish, about the first of June, a new QUESTION BOOK on the Epistle to the Romans. It is now preparing with great care and labor, and, it is believed, will be better adapted to the state of our Schools than any book of the kind now in use.

For several weeks past, numerous requests have been coming in, that the first half of the book may be printed immediately, and a sufficient number bound up to meet the wants of such Schools as cannot wait for the whole.

Agreeably to these requests, arrangements are now made to have the first half in readiness by about the first of May. The whole book is to contain 52 lessons, including reviews, and will be published, as soon as circumstances will permit. A. BULLARD, Sec'y and Gen. Agt. Mass. S. S. Society.

IRREGULARITY.

It is impossible for a teacher to calculate how much mischief he may do, by being once absent from his class. In the first place, he puts the superintendent to great inconvenience. Perhaps he may be either forced to teach the class himself, to the neglect of his appropriate duties, or to unite it with that of some faithful teacher, who has enough to do with his own charge. Or he may place over it a stranger, or perhaps one of the elder scholars; or, possibly, they may have to sit without a teacher. The scholars will not be pleased in either of these cases; and very likely will be offended, and leave the school. If the teacher has been the means of awakening any serious impressions, they will not be followed up in his absence. Perhaps, before another Sabbath, they will be worn off, and the destiny of an immortal soul fixed for eternity.

If he returns again the next Sabbath, he will see the effects of his delinquency. Perhaps half his class will be absent. They will naturally say, "It's of no use for me to go to school. I don't know whether my teacher will be there, and I don't want to sit there doing nothing." If he is often absent, this feeling will be greatly increased; and the impression will rest on their minds, that he feels very little interest in them. The occasional absence of a teacher is enough to break up any class; and any teacher who does not make it a point of duty to be always present with his class, unless necessarily detained by unavoidable circumstances, will do more harm than good in a Sabbath school. A few irregular teachers are sufficient to ruin any school. And, when detained by sickness, or other unavoidable hindrances, it would do much to remove the evil consequences, if he would either procure a substitute or send word to the superintendent in season for him to do it; and also write an affectionate note to his class.—Pittsburgh Pa.

THE PIOUS SOLDIER. The comfortable influence of the precious truths of the Bible at a dying hour, was manifested in the case of a poor soldier, who was mortally wounded at the battle of Waterloo. His companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket bible, and read to him, a small portion of it before he died. When asked what passages he should read, he desired him to read John xiv. 27. "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Now," said he, "I die happy. I desired to have peace with God, and I possess the peace of God which passeth all understanding." A little while after, one of his officers passed him, and seeing him in such an exhausted state, asked him how he did. "I die happy, for I enjoy the peace of God which passeth all understanding," and then expired. The officer left him, and went into the battle, where he was soon after mortally wounded. When surrounded by his brother officers, full of anguish and dismay he cried out, "Oh! I would give ten thousand worlds if I had them, that I possessed that peace which gladdened the heart of a dying soldier, whom I saw lying under a tree; for he declared that he possessed that peace of God which passeth all understanding! I know nothing of this peace! I die miserable! for I die in despair."

HOW TO JUDGE CUSTOMERS. A merchant who has acquired considerable of this world's gain by his attention to business, lately informed us how to decide whether a man was fit to be trusted or not. He said, whenever he saw a farmer come in, riding or driving a good fat horse, he knew he could be relied upon. If his horse was poor, he knew him careless and inattentive to his contracts. [Maine Farmer.]

NEWS REGISTER.

THE BURNING OF THE TREASURY.

It is now about three years since the destruction by fire of the Treasury building with the greater part of its contents. Never, perhaps, did so serious a public calamity in any country, produce so little excitement, raise so little curiosity, or provoke so little censure of the Government. The Opposition press, slow to censure, except where there is just ground for it, forbore accusation, because they saw nothing in the circumstances of the case to inculpate the Administration. Of neglect of due care and precaution, there was sufficient evidence in the fact of the conflagration; but censure for that would have fallen upon subordinates, such as watchmen, &c. already sufficiently affected by the loss of their employments, and the censure was either withheld or sparingly bestowed.

Upon a vague suspicion of design being at the bottom of this fire, examination into the matter was made, by the proper authorities, at the instance of the Executive; and, after full investigation, nothing appeared to justify the belief that the fire was not the result of accident.

Time, however, which is often the only test of truth to the senses of mortals, has disclosed circumstances which leave little doubt of this fire having been the work of a conspiracy of individuals, of whom some were directly, and others indirectly, instrumental in producing the conflagration. The matter has, we believe, been some time, in the course of investigation; but, as secrecy was important to success in the pursuit of evidence and the criminals, we should have refrained from noticing it even now, were it not that the bringing to this city one of the persons implicated has been noticed in the Baltimore papers.

Such an individual, arrested in the city of New York, arrived here on Saturday, in custody of several peace officers, and is now in confinement. Another, we have heard, is in confinement in Canada, and one or more others elsewhere. The evidence must be in some degree circumstantial. We have reason to think, however, that the whole iniquity will be brought to light and judicially established. The desire to destroy evidence in the public records will probably appear to have been the motive of this desperate action. —*Nat. Intel.*

THE MASSACHUSETTS HOSPITAL. We have received a copy of the report lately presented to the Trustees of the Massachusetts General Hospital, embracing the reports of the Superintendent of the General Hospital in M'Lean-street, showing the condition of the institution for the year 1835, and of the Superintendent of the M'Lean Asylum for the Insane, showing the condition of that institution since May last, when the present Superintendent went into office.

From the first named report it appears that there were admitted into the Hospital during the year, 194 paying patients, 281 free, and 30 who paid a part of the time of their residence; making a total of 505, of whom 324 were males, and 181 females. The greatest number of patients at any one time was 64, the least 35—the average number 50. Of those discharged, 193 were cured, 175 relieved, 67 not relieved, 13 were removed or eloped, and 44 died. The amount of the year's expenses was \$14,720.

In the M'Lean Asylum there were on the first of May last, 81 patients—there have been received since, 56—total, 137. Of these, 59 are removed, and 77 remain. Of those who are removed, 35 had recovered, 12 were improved, 3 convalescent, 3 not improved, and 6 died. Of those who remain, 7 are recovered, 9 are convalescent, 10 much improved, 15 improved, and 36 not improved. —*Boston Daily Adv.*

CAPITAL PUNISHMENT. The Senate has rejected the Bill abolishing Capital Punishment in certain cases, by a vote of two to one. As this is one of the most interesting subjects that has come before the Legislature during the present session, we give the yeas and nays:

Yeas—Parker, Sturges, Hudson, Russell, Gray, Allen, Lunt, Blake, Kingman, Fairbanks, Ward, Lawrence, Flint, Kittredge, Sprague, Williams, Webb, Cushing, Tenney, Fitch, Child, Chapin—22.

Nays—Shove, Parmenter, Sage, Handy, Pope, Livingston, Brown, Whitmarsh, Marston, Turner, H. Williams—11.

Absent—Gurney, Greenwood, Bacon, Kimball, Hastings, Thaxter.—*Boston Atlas.*

THOMAS PERKINS, Esq. of New Market, was drowned in the Great Bay, Greenland, on Friday last. He was returning home from Portsmouth in a single sleigh, and attempted to cross the Bay upon the ice. The attempt was considered somewhat dangerous, and a person of whom he had made inquiries, followed him to the shore in order to dissuade him from making it; but he arrived only in season to see his horse plunging through the ice into the water. All attempts at relief were ineffectual.—Mr. Perkins' hat was found but his body has not been recovered. Mr. Perkins was a good citizen, had been much in Town business, and has left a wife and young family to mourn an irreparable loss.—*Exeter News Letter.*

CONVERSION OF A JEW. A Jew went from Paris to Rome, in order to acquire a just idea of the Christian religion, as at the fountain head. There he beheld simony, intrigue and abominations of all sorts; and, after gratifying his curiosity in every particular, returned to France, where he gave a detail of his observations to a friend, by whom he had been long solicited to abjure Judaism. From such a recital, the Christian ex-

pected nothing but an obstinate perseverance in the old worship; and was struck with amazement when the Jew acquainted him with his resolution of requesting baptism upon the following grounds of conviction:—That he had seen at Rome every body, from the Pope down to the beggar, using all their endeavors to subvert the Christian faith, which nevertheless took deeper and firmer root, and must therefore be of divine institution.

MORE MURDERS AT NEW-ORLEANS. Some of the laborers on the New Canal at New-Orleans, had a quarrel with the sailors of the schooner Napoleon, on the 8th inst., which was temporarily quelled; but watching the departure of the vessel, when she had gained the bridge, the canalers seized her hawser, drew her to the shore and had a fight with the crew, during which three men were killed.

The Mobile Commercial Advertiser of the 19th ult. says, the money market at New Orleans was much embarrassed, in consequence of the difficulties in Mexico having cut short the receipts of specie from that quarter several millions of dollars. Business operations, in consequence were considerably checked—exchange on New York was at 2 3/4 per cent discount for the best 60 days bills. Constant and heavy drafts made on the banks for specie, had compelled them to curtail their facilities.

On passing through one of our public streets, a few days since, we chanced to see a little girl, apparently about four years old, who attracted our attention by her poverty-stricken appearance. She was squalid in the extreme. Her clothes hung in rags about her person. On her feet were something, that we suppose were once shoes, but in their present state, afforded no protection from cold or wet. In the course of our scrutiny of this little object of pity, we discovered a *jug*, which she was vainly endeavoring to conceal beneath her tattered garments. This *jug* revealed the whole story of her rags and wretchedness. We watched her, until she descended into her subterranean abode, and as we lost sight of her, we could not help imagining the scene that would probably follow in her cheerless dwelling place, when the contents of the *jug* should have fired the brain of a brutal father, or perhaps a besotted mother. This unoffending child, thus made the involuntary instrument of ministering to the depraved appetite of a parent, might be the first to suffer from the maddening effects of the intoxicating draught.—*Lowell Cour.*

DUTIES ON FRENCH WINES AND SILKS. The value of French Silks imported into the United States in the year 1835, amounted to \$12,129,640. The duties on them under the act of 1832, amounted to only \$6,540, whereas under the tariff of 1828, they would have amounted to \$2,633,724. The quantity of Wines imported from France in 1835, was 2,898,781 gallons. The duties under the act of 1832, amounted to \$136,623. The duties under the tariff of 1828 would have amounted to \$414,028. The difference of duty on wines and silks imported from France since the year 1831, as paid under the act of 1832, compared with what would have been payable under the previous tariff, is \$5,966,139.—*Boston Daily Adv.*

To the public, who may see a pamphlet sent forth to assist J. H. Slack, Esq., in GULLING THE PEOPLE. I hereby withdraw publicly my name and recommendation from his papers, which were incautiously given him, upon the strength of others' testimony.

Keene, 16th March, 1836. Z. S. BARSTOW.

BANK ROBBERY. We learn by a letter from Pittsburgh to a gentleman of this city, that the Merchants' and Mechanics' Bank of Pittsburg was robbed on the 24th instant of a package of notes amounting to \$9,400, all on the Bank of St. Clairsville, Ohio, of all denominations, from \$5 to \$50. A reward has been offered for its recovery. [*United States Gazette of Tuesday.*]

WATERVILLE COLLEGE. We understand that President Babcock is about to resign his station in this institution, having accepted an invitation to become pastor of a Baptist Church in Philadelphia. Professor Caswell of Brown University, will probably be chosen to fill the vacancy occasioned by his resignation.—*Bangor Adv.*

GRAHAMISM.—The Boston Medical Journal contains an article on the effects of the Graham system of diet. Several instances are stated, and names given, of persons who had adopted the Graham diet entire, in nearly every one of which, they had become insane.

The general tendency of such a diet, says the writer of the article, is to excite the nervous system, and a liability to become insane.

Davy Crockett not dead.—We are happy to state, on the authority of a letter from Tennessee, that the report of the death of the eccentric Davy Crockett, is not true.—“He started (says the letter) on a hunting expedition to the Rocky Mountains, and then dropped down into Texas; but we expect him home early in the Spring.”—*N. Y. Journal of Commerce.*

The bill authorizing the Treasurer of the Commonwealth of Massachusetts to subscribe a million of dollars in the stock of the Western Railroad, has passed both Houses and received the signature of the Governor.

FOREIGN NEWS.

LATE FROM ENGLAND. The packet ship Roscoe arrived at New-York, on Wednesday, from Liverpool, bringing papers to the 26th of February, inclusive.

The trial of Fieschi, and his accomplices, has terminated. He, Morey and Pepin, were condemned to death, and were executed on the 18th.

In the House of Commons, on the 18th, Lord Morpeth gave notice, that, on the 25th of March, he should move that that part of the King's speech relating to the settlement of the Tithe question in Ireland, should be read, and taken into consideration by the House.

Accounts from Vienna, of the 10th of February, state that the ice in the Danube had broken up without accident, and the danger is now past.

The accounts from Germany, via Paris, state that the Austrian Government continues to execute its projects of reduction in the army, and to place it on the peace establishment.

CONGRESS.

The New-York Commercial Advertiser of Tuesday, contains a letter giving an account of the proceedings of the House, until HALF-PAST FOUR O'CLOCK, on Sunday morning, at which time the House adjourned. The proceedings, for which we have no room to-day, were of a most disorderly character. Mr. J. Q. Adams refused to vote, and denied the right of the House to require his vote, on the Sabbath. Mr. Wise and Mr. Blynum were disgracefully personal towards each other. The subject was postponed to Monday, one o'clock.—*Boston Cour.*

In the Senate, on Monday, Mr. Southard offered a resolution relative to the discrepancy of \$40,450,91 in the post-office accounts.

A joint resolution was adopted, assigning Monday, May 23d, as the day of adjournment.

The expunging resolutions were taken up, and after a speech from Mr. Rives, laid on the table again.

In the House, a resolution was offered to inquire &c. of establishing a rule that the session of the house shall expire at 12 o'clock on Saturday night, and no business be done on the Sabbath, except in case of urgent necessity. The House refused to suspend the rules to receive the resolution.

The North-Carolina election occupied the remainder of the sitting.

MASS. LEGISLATURE.

THURSDAY, March 31. In the Senate, *Bills passed to be Enacted*:—To establish the Attleboro' Bank; to establish the Essex Bank; to establish the East-Bridgewater Bank; to establish the Farmers' and Mechanics' Bank; to establish the Haverhill Bank; to establish the Manufacturers' Bank in Rowley; to establish the city of Lowell.

In the House, *Bills Reported*:—To punish the crime of drunkenness; which was read, laid on the table, and directed to be printed.

FRIDAY, April 1. In the House, On motion of Mr. Adams of Newbury, Ordered, That the Committee on the Judiciary be directed to consider whether any alteration is necessary in the laws relative to commitment for certain offences to the House of Correction.

AFTERNOON. A petition of John Wade and others, for a Bank in Woburn, was presented and committed.

Mr. Adams of Newbury announced to the House the decease of Jacob Towne, Esq., member from Topsfield, and offered several resolutions, expressing the respect of the House for the character and services of the deceased, and of their sympathy for his afflicted family.

The proceedings of the Legislature for the last few days would not be of much importance to our readers.

HOME. The heart may seek to conceal itself from the outward world, but in the sanctuary of home it takes refuge from constraint, leaving its excellence or its depravity, its charms or its defects, to the observation of others. A multitude of little circumstances that we can neither foresee nor avert, daily make discoveries of our principles and actions to those that surround us, and happy is the individual whose conduct will always bear this microscope of home.

SINGULAR DEATH. Mr Isaac Billings, a well known pioneer of Philadelphia, while walking in the streets of that city, on Tuesday of last week, became suddenly oppressed with dizziness, and stopping at a bar room, laid himself down on a seat. In about half an hour they attempted to arouse him, but he was “cold in death.” [*Boston Daily Times.*]

A gentleman had his pocket picked of his pocket book, containing eight hundred dollars, on Thursday night at Bool's auction rooms. He immediately gave information to Mr Bool who closed the doors, and a general search was commenced. The villain finding it impossible otherwise to escape detection, judged it prudent to drop it upon the floor, whence it was restored to the owner. Baltimore Trans.

We notice with regret the death of the venerable Hugh Nelson, Esq. of Albermarle, Virginia—long a distinguished member of Congress, and late minister to Spain.

The Government of Great Britain offers to grant £10,000 to the London Missionary Society, for the purpose of erecting schools for the free negroes in the West Indies—provided the society will make up the sum £15,000. The offer has been gladly accepted.

PRAYER OF A CHINESE CONVERT. A few weeks before the baptism of Chaeheo, a young Chinese at Singapore, the prayer, of which the following is a close translation, was found among some thrown away papers, in his hand writing. He had hastily composed it for his own assistance in devotion. Since then a more lengthy prayer, composed with more care, has been seen in his sleeping room. They both correspond with the feelings and views he expresses in conversation.

“Father in the heavenly temple, God of heaven, Jesus, I daily sin against thee. I pray God to forgive my sins, prevent their punishment, and help me henceforth, that I may not again transgress. Have mercy upon me, protect me, prevent wicked men's injuring me.

I pray God to pardon my ten thousand times ten thousand sins. Protect me thoroughly while in the world. Wicked men are very many. I have no strength, no merit. O God, protect and help me, a sinner. My heart truly is thus.”—*Boston Rec.*

NEWBURYPORT LYCEUM. The Lecture before the LYCEUM THIS EVENING, will be delivered by REV. DR. DANA.

The subscriber would gratefully acknowledge the receipt of Fifty Dollars from the Ladies' Association in Belleville, to constitute him an honorary member of the American Board of Commissioners for Foreign Missions.

MR. AND MRS. DIMMICK, acknowledge the regard shown them by the North Church and Society in this place, in constituting them Life Members of the AMERICAN TRACT SOCIETY at NEW YORK. May the leaves which they thus scatter be for the healing of the nations; and their beneficence be remunerated many fold to themselves.

The Treasurer of Essex North A. F. M. Society would acknowledge \$10,36 being the Monthly Concert Collection in Linebrook, by Dea. Wm. Dickerson. Also \$4,56 by Mrs. S. N. Brown from the Ladies F. M. Society.

From Mr. Wm. Chase, Monthly Concert Amesbury Mills, Rev. Mr. Towne's Society, \$25.

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.

MARRIAGES.

In this town, by the Rev. Mr. Williams, Mr. Ephraim S. Rising, of Berlin, Vt. to Miss Sarah E. George, of this town.

In Exeter, Mr. Charles R. Shaw, to Miss Harriet Card.

In Methuen, Mr. Daniel Silver of Salem N. H. to Miss Deborah Hervey of the former place.

In Lynn, Mr. Gustavus Atwell, to Miss Almira Mudge.

In Beverly Farms, Mr. William West Eldredge, to Miss Mary Elizabeth Ohear.

In Newmarket, James Smith jr. Esq. to Miss Maria Balfour Spence, both of Portsmouth.

At Oahu, Sandwich Islands, at the residence of P. A. Brinsmade, Esq. by Rev. John Diell, Capt. Wm. Coffin Little, of brig Griffin, (formerly of Boston.) to Miss Charlotte Augusta Wood of Augusta, Me.

DEATHS.

In this town, Monday morning, Mrs. Ruth Lord, aged 89.

Thomas M. child of Elisha and Harriet Hutchinson, aged 11 months.

In Newbury, Mr. Humphrey Morse, of Andover Theological Seminary, aged 28.

In Amesbury, on Friday last, Mr. Samuel Pilsbury, aged 72.

In Ipswich, March 25, Mr. Moses Kinsman, aged 82.

In Boston, Ephraim Thayer, Esq. aged 86; a veteran of the revolution.

In Concord, Mrs. Elizabeth Low, relict of the Late Wm Low, Esq. of Amherst, and daughter of Capt Josiah Crosby of Milford, 75.

In Haverhill, Mr. Charles Bailey, aged 32.

In Weare N. H. Mrs. Hannah Lull, wife of Mr. John Lull, aged 48.

In Hampton, suddenly, Mr. John D. Shaw.

SHIPPING LIST.

PORT OF NEWBURYPORT.

Arr. on Sunday the 3d. sch Bound Brook, Atwood, Fredericksburg.

The Vesper, at Havana, was quarantined, having no health bill.

Sch. Mariner, Knight, cleared at Richmond 27th, for Newburyport.

Brig Wm & Joseph, at New Orleans 16th ult was bound to the West Indies.

CREW SAVED. The officers, crew and pilot of the brig Holland, wrecked on the Graves last winter, and of whom nothing had been heard since they were seen to be taken from their boats, have arrived safe at Havana in the brig Fame, of Boston, (belonging to the same owners as the H.) which vessel met the boats and rescued the men. They were to take passage for the U. States immediately. The H. struck on the Graves previous to her capsizeing.

Arr. at New Orleans, 17th, Malaga, Sawyer, Havana; Euphrates, Stearns, Tampico; Com. Tucker, Boston.

Adv. Grandee, Gilchrist, for Boston.

Cleared, 19th, ships Ferax, Healy, Liverpool: Mars, McGilchrist, do: Girard, Taylor, Boston: brigs Clarissa Ann, Providence: Carroll, Havana: Catharine, Boston: Borodino, do: Whig, Portsmouth: Union, Salem: Elizabeth, New York

The Saracen and Pactolus had been towed to the bar.

Arr. at N. York, 31st, Alexander, Freeman, Messina, Feb. 7; Mary Howland, Aikin, Liverpool, 29th; Cld. Pedraza, Camp, Africa.

Arr. at Newport, 31st, Thombroke, Atwood, Fredericksburg for this port. Cld. Sea-Bird, Maybery, Havana.

Spoken, March 11, off the Hole in the Wall, ship Hamilton, Balls, 34 days from Liverpool for New Orleans.

March 31, lat. 38 50, lon. 74 30, ship Marmora, Pearce, 196 days from Canton for New York.

At Smyrna, Jan. 23, Metamora, Hallet, from Trieste, for Boston, 15 days.

At Messina, Feb. 8, Jones, to leave in 5 days; Sailed, Jan. 28 and 29, Mexico, Philad. & Gen. Bolivar, Nason, for Boston.

Sailed, 14th, Victoria, Somes, N. Orl. 15th, Sarah Parker, Portsmouth.

Fresh Garden Seeds.
FOR SALE BY EBENEZER STEDMAN, MARKET-SQUARE.

EARLIEST Dwarf Pea,
Early Washington do.
Early Golden Hotspur do.
Early Bishop dwarf do. 1 foot high.
Dwarf blue Imperial, 2 feet high.
Dwarf blue Top do. which produces the pods on the top of the braches.
Large Russia Marrowfat do.
Spanish Fan do. 1 1/2 feet high.
Early Bust and Pole Beans, 13 varieties,
Long Blood and Early Turnip Beet,
Early and late Cabbage, 12 varieties,
Long Orange and Early Horn Carrot,
Early and Late Cauliflower,
White and Rose Celcees,
Early Canada Corn,
Sweet and Tuscarora do,
Early and Late Cucumber,
Smooth do. for Pickles,
Endive Leek. Early and late Lettuce.
Mush Mellons, 8 varieties,
White and brown Mustard. Margel Wurtzel,
Yellow, white and red Onion,
Large Dutch Parsnip. Curled Parsley.
Squash Pepper. Fine Family Pumpkin.
Early and late Radish, 7 varieties.
Rubarb for Tart.
Ruta Boga, or Swedish Turnip.
Salsaly or Vegetable Oyster.
Saffron, Spinage, Tomatos or Love Apple,
Early and late Squash. Early and late Turnip.
Thyme, Summer Savory, Balm, Lavender,
White and Purple Egg Plant,
White Mulbery Seed,
Pepper Grass. Clover Seed.
Herds Grass. Red Top, &c. &c. a8

NEW GOODS.
Spring Importations.

A. D. CURRIER & CO. Have just received a beautiful assortment of

NEW SPRING GOODS.
Blue, black, brown, drake, neck green, dahlia and Roman Purple BROADCLOTHS.
Blue, black, brown, slate, drab and mix'd CASIMERES.
Blue, black, drab and mix'd SATINETTS.
Red, white, green and yellow FLANNELS.
Black and blue black, Silk Velvets.
Flagg and Bandanna Silk HDKFS.
English Spitalfield do.
Furniture Patch, Gents Cotton Cravats.
10 ps. Irish Linnens. Linnen Lawns
Bishop Lawns. 4-4 and 5-4 Cambric and Cambric Muslins.
300 yards slate, Brown, red & green Cambrics.
10 ps. New Style plaid Gingham.
Plain and Plaid Pink Gingham.
White Linnen Hdks. Ladies white Cotton Hdks. Fancy Hdks. Ladies Kid Gloves.
Brown and white Linnen Damask Covers.
Linnen Damask, Linnen Damask Napkins.
10 ps. dark London Prints, at 25 cents.
A few ps. Turkey Fancies.
10 ps. Prints at 1s. 10 ps. do. at 12-1-2 cts.
Also—A great variety of other New Goods, for sale Cheap at No. 13, STATE STREET.
April 8 4w

Garden Seeds

OF the growth of the last Season raised for and put up at the New-England Seed Store. Each sort is Labelled with directions for its culture. Among which are the following—
The Earliest Dwarf Pea,
“ do Washington Pea,
“ do Frame Pea,
Dwarf Blue Imperial Pea,
do Scymetar Pea,
Larger Marrowfat,
Early White Dwarf Case Knife Bean,
do China Dwarf Bean (Early and fine)
do Marrow Bean (best string Bean)
Lennon Horticultural Pole Beans.
Also a great variety of Garden and Flower Seeds, raised in one of the first Establishments in the Country, for sale by J. G. TILTON.

New Books.

WAY-MARK, in which some of the Turns of the Broad Road are pointed out.
Turner's Guide to Vocal Music, with Notes,
Rev. William Nevin's Thoughts on Popery,
Barrows's view of the American Slavery Question, for sale by A. S. C. WHIPPLE.

New Carpeting.

WILLIAM H. THOMPSON, No. 4 State Street, has this day received a fresh supply of Carpeting, comprising a good assortment of common, fine and superfine, light and dark colors, Venecian Damask Stair Carpeting, Brussels, Wilton and Common Rugs, 6-4 Straw Carpeting of a superior quality, Bindings & Trimmings of all kinds, and will be sold at the lowest Boston prices.

Russia Crash.

I BALE, 485 yds. Good quality at 8 cts. per yard. Just received by,
RICHARD PLUMMER,
a8. 10 Cornhill.

POETRY.

From the Christian Intelligencer. THE BAPTISM OF JOHN.

MATT. iii. 7-12.

In Jordan's stream the Baptist stands, While joy is beaming from his eyes, He takes the water in his hands And with it doth the Jews baptize: A crowd of pharisees unite, To ask of him the holy rite.

"Ye vipers vile," the Baptist cries, "Why for this rite repair to me? O, who hath warned you to be wise, And bade you from perdition flee? A life of holiness commence; Bring forth the fruits of penitence.

Think not within yourselves to say, We claim descent from Abram's line; God can his potent arm display, And Gentile nations shall resign Worship of senseless stocks and stones, And be that Father's holy sons.

As falls each barren, withered tree, Cut down and cast into the flame, Thus false professors ruin see, And all their hopes are turned to shame: Religion's form will not avail, To keep their guilty souls from hell.

I do with water you baptize, To show your need of penitence, But after me shall one arise, Who will a mighty work commence: He claims my reverence and fear, I am not fit his shoes to bear.

The Holy Ghost shall with him join, To execute his righteous will, And saints like metal shall refine, When tried by the refiner's skill: But while he thus their souls shall bless, Sinners shall feel in deep distress.

Like a summer threshing floor, The Jewish church shall soon appear; Her purest saints shall be more pure, But hypocrites his judgments fear: Christ's word, his fan, shall separate, The useless chaff from precious wheat.

O, blessed day! when he shall come, With all his heavenly glories crown'd; Then he shall take his people home, As wheat is in the garner found: But men who glory in their shame, Like chaff, shall feel the quenchless flame.

ALPHA BETA.

HUMILITY.

The bird that soars on highest wing Builds on the ground-her lowly nest; And she that doth most sweetly sing, Sings in the shade when all things rest:—In lark and nightingale we see What honor hath humility.

When Mary chose the better part, She meekly sat at Jesus' feet; And Lydia's gently opened heart, Was made for God's own temple meet;—Fairest and best adorned is she, Whose clothing is humility.

The saint that wears Heaven's brightest crown, In deepest adoration bends; The weight of glory bows him down, Then most when most his soul ascends;—Nearest the throne itself must be The footstool of humility. Montgomery.

LORD OF THE SEA.

Lord of the sea! thy potent sway Old ocean's wildest waves obey; The gale that whistles through the shrouds, The storm that drives the frighted clouds— If but thy whisper order, "Peace!" How soon their rude commotions cease!

Lord of the sea! the seamen keep, From all the dangers of the deep; When high the white-capped billows rise, When tempests roar along the skies, When foes or shoals awaken fear— O, in thy mercy be thou near.

Lord of the sea! a sea is life, Of care, of sorrow, woe and strife! With watchful pains we steer along, To keep the right path, shun the wrong, God grant, that after every room We gain an everlasting home.

Temperance.

INTEMPERANCE IN BANGOR.—By a report recently made by the Bangor Temperance Association, it would seem that the friends of this cause are beginning to awake. It is time if we are to rely upon the statements set forth in the report alluded to. The report states that the Sabbath is openly violated, and the hours sacred to the worship of God, are devoted to worse than beastly rioting, and shameless drunkenness, and in many instances, a commerce is carried on, on that day, more gainful to those who deal out these licensed poisons, than on any day of the week, a commerce, which involves not money only, but the happiness, morals, life, health, nay the very souls of men. The drunkeries in that city are more crowded on the Sabbath, than any of the Churches dedicated to the worship of Almighty God! and this in the midst of a religious community.

Several individual cases are mentioned, where persons, who but a few years since were steady and attentive to business, are now but palsied wrecks of beings—blasted things—the living sepulchres of a thousand hopes.

We are gratified at the bold and independent stand which the committee, of which A. Walker, Jr., is chairman, have taken in publishing the state of the temperance cause in our neighboring city. May they never relax in their benevolent, in their Christian efforts, until the last dealer in Ardent Spirits is compelled by public opinion, to abandon the unpopular traffic. The object which the friends of temperance have in view cannot be accomplished by force or by excited threats, or petty declamation—it must be

done by our reasoning powers—by kind persuasion and Christian feeling. We might tell a tale relative to our own town—but we leave the retailer for the present to settle the matter with his own conscience.—Calais Adv.

THE DRUNKARD'S FUNERAL.

I was once called to attend the funeral of an old man who was brought down to his grave by drunkenness. His wife who had gone before him, died in her chair, as I was informed, after a drunken siege of several days. The old man was a town pauper, and of course, one of the selectmen—who by the way kept a rum shop—called upon me to attend. The deceased died in the family of his daughter, with whom the town had boarded him for sometime previous to his death. She was a pious woman, but her husband was a drunkard.—Two other daughters from a factory at a distance, had come to pay their last respects to their parents. They were very interesting in their appearance, and both, I believe, were pious. These, I think, were the only connexions present. I said a few words to them (for who can say much on such an occasion as the funeral of a drunkard?) and then prayed. Though it was at the funeral of a drunken father, there was the tenderness of afflicted children. What seemed to add keenness to the sorrow of these daughters, was the manner in which those who were to bear the corpse conducted: for the coffin had no lid, so that they were obliged to leave the top loose until all had given "the last look." Then they took a hammer and nails, and nailed it up as they would a box of goods. Every stroke of the hammer brought a shriek from the afflicted daughters, while those who were employed in the business and the few bystanders appeared like senseless brutes. When all was ready, the train started with the little band of weeping mourners. I had tears for those who wept, but the feelings which I had towards the authors of their misery, the murderous retailers, I dare not express.—N. H. Baptist Register.

THE TEST. There are a few professors of religion who yet pretend to justify what is called a moderate use of strong drink. They even call it a creature of God and not to be refused, if received with thanksgiving. I would just ask such professors the following question. Can you take even a small quantity of spirit, and, holding it in your hand, look up to Heaven and humbly ask God to bless it in strengthening and nourishing your body and enabling you to do his will? If you cannot, dash it from you at once. Remember that God's word declares that "He that doubteth is damned if he eat."—H.

DEAR BRETHREN:—I wish to say that more than three years ago I abandoned entirely the use of Tea and Coffee. My reasons for so doing were, first, because I considered them not only useless but positively injurious; and, secondly, because I considered it wicked to spend the Lord's money for that which is not necessary to sustain life. Since that time, I have not suffered the least inconvenience on account of refraining from these articles, but am more and more convinced that it is the duty of Christians, especially, to deny themselves, and to be "temperate in all things." It now costs the inhabitants of this country eight millions of dollars annually simply for their Tea and Coffee. Can the church give countenance and lend a helping hand in this awful sacrifice, while thousands are perishing for lack of the word of God?—Morning Star.

Juvenile Register.

POLITENESS.

How few little children think it worth while to be polite to their playmates and friends.—By politeness I do not mean a great deal of unnecessary bowing and courtesying, but that delicate attention to the comfort of those around us that springs from a kind, generous heart. How many little children enter the room without noticing respectfully those who are older than themselves. I have seen them come in of a cold winter day, and draw their little chairs up before the fire in such a way that those who are sitting back could not feel the warmth of it at all, and this without the least apology for such a breach of politeness. Then, perhaps, they interrupt those in the room when they are engaged in conversation, by asking some foolish question, instead of waiting till an opportunity was given them to speak. Then they are impolite to their playmates, their little sisters, if they have any; instead of assisting, when their help is really needed, they leave them to help themselves. How many little boys think it beneath them to be kind and polite to a sister.

I have seen some few who think differently. I recollect last winter I used to meet a fine manly lad, drawing his sister to school on a sled. Her little rosy cheeks and sparkling eyes bore testimony that his politeness was not thrown away upon her. She would pat his cheek with her little soft hand and call him her "kind brother." He would frequently meet boys of his acquaintance who would urge him to leave his sister and go with them to coast on the common. His answer always was, "Yes when I have carried little Emily to school." Do you think that boy was not a good son, a good brother? I never saw him impatient when he was walking with his little sister, because her little feet could not keep up with his. He didn't give her a sly twitch as some little boys do, or frighten her with stories of 'men,' or 'beggars,' till she was afraid of her shadow. No; he was always polite to her. And do you think he will forget to

grow polite as he grows older? No; for it will become a habit with him, and the little attentions which cost him nothing, and are so gratifying to those who receive them, will gain him many a friend. Think of this when you are tempted to be rude or selfish or unkind to those about you, and remember that you lose nothing by being polite. But a stronger motive than that should influence us, we should "do unto others as we would that they should do unto us." Who is it has said, "Be ye kind one to another?"—Youth's Companion.

BALLS. Balls of every kind, public and private, baby assemblies and adult ones, are in my judgment, reprehensible and injurious; and if our Lord's exposition of the seventh commandment be correct, I am perfectly sure that an assembly-room is no place for christian morals: the half naked costume there exhibited, has the same effect as Montesquieu ascribed to the dances of the Spartan virgins, which taught them 'to strip chastity itself of modesty.' Piety looks round in vain, in a ball-room, for one single object congenial with its nature.

THE BEST WAY TO BE HAPPY.—Never sit down and brood over trouble of any kind. If you are vexed with yourself or the world, this is not the way to obtain satisfaction. Find employment that will keep the mind active, and depend upon it, this will force out all unwelcome thoughts.

Who are the poor? Are they the industrious? Those who labor, provided their gains are small, have generally a feeling of independence with that little, akin to the rich man's treasures.

Who are the unhappy? Are they not those who are inactive, and sit still and tell us, if fortune had only thrown this and that in their way, that they should have been far happier?

It seems to me there is a great defect in the conduct of the unfortunate. If we are deprived of ordinary resources, instead of looking round and substituting other things, are we not prone to sit down and mourn what we have lost? This deadens the energies, kills the activity of our natures, and makes us useless drones, when we should be working bees. Besides, this indolence sets fancy at work, and presently we imagine ourselves to be in a condition that we are unfit to work. We get the habit of observing the changes in the wind, we feel our pulses, look at our tongues, and in a short time become regular dyspeptics. Industry, then, preserves health as well as happiness.

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, Erminett, Lama Cassimeres, Beaverteen, Buffalo Cloth, Satin Vesting, Fancy Drill, Vestings, Ital. Hdks, Super Flag Hdks., "Bandanna, common Flag, Cotton do. Cotton Hose, from 1 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, Imitation do. Bordered Cotton Hdks, at 1s 12 1/2 pair Kid Gloves, a good article at 25 cts per pair, white linen Table Covers, 6, 7, and 8-4 Brown do do. 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

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

Quarterly Anti-Slavery Magazine. NOS 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 A. I. C. WHIPPLE.

The Female Student, OR Lectures to Young Ladies on Female Education, for the use of Mother's, 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.

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. a1

New Books, Cards, &c.

- JUST published by the MASS. S. S. SOCIETY, THE LIFE OF PETER THE APOSTLE. By Wm. A. Alcott, price 30; THE WYANDOT CHIEF; or the History of Barnet, a Converted Indian, and his two Sons: with some account of the Wea Missions. By Harvey Newcomb, 20; STORY OF THE PRODIGAL. By Wm. A. Alcott, 12; THE DEAD BIRD, CREATION. By Rev. Alexander Fletcher, 12; A JEWISH BABE; or Moses among the Flags By Rev. Alexander Fletcher, 9; TALES OF INTEMPERANCE. By an Observer, 20; 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; Teacher's Companion, 1; Scholar's Companion, with a Cut, 1; 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.

Harrowgate Salts.

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. Newbury, March 8, 1836.

Barian Page.

A NEW supply of this very interesting work. Also, more "Wright and Wrong in Boston," just received at the Bookstore of CHARLES WHIPPLE.

Bangor Lumber.

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

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 Sweetser's SILK STORE for 42cts. Colored Bord'd Hdks. for 1s.

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. For sale by CHARLES WHIPPLE.

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For sale at the DEPOSITORY of the Am. S. S. Union, NO. 22, COURT ST. BOSTON.

To Invalids.

DR. RICHARDSON, of South Reading (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.

No. 2.—Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrophula, Salt Rheum, Leprosy, St Anthony's Fire, Scald Head in children, and various other cutaneous diseases. It is an excellent remedy for females afflicted with a sore mouth while nursing, or at any other time.

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 wretched to a premature grave.

Observe that none are genuine without the written signature of Nathan Richardson and Son, on the outside printed wrapper. For sale in Newburyport, by A. S. JONES, Bracket Hutchings, Portsmouth; John Maron, Hampton; J. G. May, Kennebunk.

Domestic Goods.

1 Bale 4 1/2 Lawrence Sheetting, 1 " Hamilton do, 1 " Suffolk Drillings, 300 yds Waltham Shirting, Ticking, Stripes &c. with a good assortment of bleached Cottons cheap for cash, by RICHARD PLUMER.

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A MANUAL of Moral, Religious, and Domestic Duties. For sale by JOHN G. TILTON.

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The SCHOOL ROOM in Brown's Square For terms, apply to F-6 5 CHARLES BUTLER.

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