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TERMS.

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#### RELIGIOUS.

SEEK THE LOST.

[Furnished by a Pastor.] "In the evening withhold not thine hand."-

Eccle 11, 6. -, the subject of the following G. Hsketch, resides in the town of \_\_\_\_\_, and was about 40 years of age, at the time of the writer's first knowledge of him. He was then in feeble health; and it was thought, by most of his naidhbor. his neighbors, would not recover. He sometimes thought so himself. But his disease was of that kind, in which hope of life is often cherished to its utmost verge. It is not known, that in a large circle of near relatives, there was more than one individual who professed to be religious, and his piety, if real, was of a very ordi-

Poor G. H., had he rightly appreciated his

condition, might have exclaimed, "no man careth for my soul!" In the early part of the last winter, the writer incidentally met him, when he manifested an unusual flow of spirits:though, he was ordinarily a man of cheerful character. He had discovered a new medicine, which seemed to operate favorably; and its immediate effects encouraged him. This, together with the accompanying exhilaration of spirits, might seem, to a casual observer, to denote rapidly returning health. But to the eye of the careful his counterage indicated, the inciding his countenance indicated the insidious progress of a fatal consumption within. He lived in a remote section of the town, and but little was said or known of his case out of that neigh-borhood. A few weeks after the above interview, I was informed that a hemorrhage of the lungs had commenced with G. H., which would, probably, very soon terminate his existence. I called to see him. The effusion of blood had ceased; but his expectorations were still tinged with the stream of life. He was free of pain, and appeared comfortable. His attendants were suited the critetion of the first scene had whole the agitation of the first scene had wholly subsided, and every thing was calm. I had previously heard that he had been opposed to religious conversation; and had treated with more than indifference, those who sought to direct his mind to religious subjects. I was almost an entire stranger, to G. H.; having never seen him but two or three times, and then under such circumstances that I could not converse nature of his disease; and then called his attenof his health, spoke tion to the subject of religion. He was calm, but did not appear indifferent. He saw my object, and perceived that I was in earnest; and not to be easily turned from my purpose. He accordingly heard me a few moments, and then attempted to divert my attention from himself, in which he exhibited much ingenuity. He spoke of the future world, and of a future judgment; and denied a belief in the latter. He was a universalist; and he evidently intended, by introducing that subject, to divert my attention own, from the subject of his soul. I heard him for a few moments, and saw, with feeling amounting almost to agony, the state of his mind. I saw, that something must awaken him first, or there would be no hope in conversing with him further. I pointed to the vessel that sat by him, and said, "there, my friend, in that dish, is your life blood, and soon it will thus be all drawn away, and then your soul will He was silent. I instantly changed the subject, and directed him to the blood of Christ, which cleanseth from all sin. The atonement of the Lamb of God, was spoken of, in the plainest and simplest manner, as the foundation of hope and salvation, only through the Saviour. Not a word of terror was spoken, not a word of hell, or of any punishment. But, Christ as the only Saviour of sinners was the

The Spirit of God seemed to come immediate-The individual trembled in every limb; his mind seemed to be in an intense struggle. tried to speak several times, but in vain. tempted to calm his excitement, and asked him if I should pray. He assented. After conversing with him a few moments more, and select-ing a few passages of Scripture for his family to read to him, and exhorting him to go to Christ immediately, I left him. From this time, I did not see him for three days, as he lived several miles distant. He then sent for me. I went; and found him calm and quiet; he was more comfortable in respect to body, than he had been for many days, and his mind was in a state of deep interest. He had been in the deepest mental distress, for two or three days; but his "burden had left him;" he was quiet. But he knew not what to think of his present feelings and condition; but he wished me to instruct him. He expressed no hope that he was a Christian, and did not think that he was. But he had given up his belief in the doctrine of universal salvation; the reasons that he had seemed to see in its favor formerly, had vanished. He hoped that Jesus Christ whould have mercy on him, and sometimes believed that he would. He heard the promises, and could not doubt them. He felt determined to seek Christ with all his heart. He was evidently a happy man, though he seemed not to be aware himself of the cause or nature of his emotions. The tear of joy would

his mind was such, that I thought he would not sink into despondency, and I did not encourage him, but exhorted him to cast himself entirely upon the Saviour. Three days after this, I saw him again. He met me with joy. He thought he could trust in Christ; he expressed no raptures, but was calm, resigned,—willing to live or die. He had no will of his own, aside from God's. I attempted now, and in subsequent visits, in every possible way, to present Scripture evidence to try his faith, and teach him to try himself. He appeared firm in God nothing seemed to move him. He sometimes had fears not of Christ, but of himself. He never doubted the fidelity of the Saviour, he only distrusted his own heart. His thoughts soon turned to the case of his impenitent wife and children, and his aged parents. He conversed with them all with great fidelity, and affection, and prayed for them, for now he had become a man of pray-er. The particulars of his conversation, and efforts, and prayers, are in a high degree interesting—but for want of room must now be omitted. I can only here say that his fidelity and prayers were blessed to the hopeful conversion of his companion, and of both of his parents between 70 and 80 years of age, and to the awakening of other members of the family. The parents have both since made a public profession of religion, and adon it. In this kind of effort and ligion, and adorn it. In this kind of effort and feeling G. H. lived six or eight weeks after his change, giving increasing evidence that he had chosen Christ for his portion, to the last. And his death, though it came in a most dreadful manner, by pouring out his life blood, was peaceful—and he cheerfully resigned his soul into the hands of his Saviour.

Am. Pastor's Journal.

#### INFIDEL'S TESTIMONY.

A gentleman of our acquaintance had occasion to travel through a new and thinly settled part of the country. His travelling companion was a gentleman of intelligence, but of infidel principles, who was fond of discussion, and ready to beguile the way in urging arguments against the truth of the Christian religion. The sparse population of the section of country through which they were passing, was composed of rough and uncouth materials, and it had been rumored that travellers had suffered statal violence from them when thrown within their power. As regular inns were unknown, our travellers were compelled to trust the hospitality of those of whom they could not but entertain a secret fear. On one occasion as the evening closed in, they sought a lodging in log cabin, far removed from other habita-

various appearances induced them to believe, that it would be a measure of safety for each of them to watch alternately through the night.

As they were about to retire to their rude bed, their host whose exterior had excited their distrust, proceeding to a shelf took down an old and much worn Bible, and informing his visiters that it was his custom to with him, on the subject of religion. But I felt determined to be a stranger no longer. I took him by the hand, and affectionately asked him of him by the hand, and affectionately asked him worship God in his family, he read and prayof alternate watching. In the morning our acquaintance addressed his infidel companion requiring him as an honest man to say, whether the religious exercises of the preceding evening, had not dispelled every particle of distrust of their host's character, and had not enabled him to close his eyes in the most confident security? He was evidently embarrassed by the question, but at length candidly acknowledged, that the sight of the Bible had secured him a sound night's rest. Here was a testimony extorted to the excellent moral influence of the religion which he especially assailed. He could not for a moment, harbor a fear of violence from one who was in the habit of daily bending the knee before God. The very erection of the family altar, rendered the house a secure asylum. - Presbyterian.

> OUR TABLE. - The late Rev. Rowland Hill of London, having preached on one occasion in a Baptist chapel, where the Lord's supper was to be observed, was after the S sermon going to take his place at the table, but was respectfully told, "You cannot sit down at our table." He only replied calmly, "I thought it was the Lord's table !" Christian Intel.

### THE ANGEL BAND.

It is sweet and delightful to think of the great care our Heavenly Parent takes of us from our earliest infancy. The Scriptures teach us that when we come into the world God not only watches over us himself, but that he sends a company of bright and charge of us lest we wander into the paths of danger and ruin, and to preserve, protect and bless us in all our way.

How kind and compassionate does this prove God to be towards us—that in our Church. his sweet Angels to protect and bless us.

What a privilege it is to serve one who is so careful and kind toward us! And if any of us can serve God, shall we be reluctant? Shall we suppress and suffocate all the tender and generous sensibilities of our souls Several others are physicians and lawyers, devoted, for a moment's ease and indolence ? The as well to the interests of the Church, as to their Angels, those sweet and happy beings, are zealous and active and indefatigable in doing good-and we certainly should seek to be like them.

esting circumstances, I left him. The state of | been so good to them, and at his command | dew of their youth" to the cause of God and the | himself rose rapidly in respectability and they leave their homes with cheerfulness and joy to come to our guilty and ruined world befriend us in our troubles and protect us in our dangers-to soothe our sorrows and sweeten our joys. And these are Foreign Missionaries engaged in their work and la- bath school! Preserve our country!-Sabbath School bors of love amongst us. And these are they who have left their homes for us. How kind, how benevolent is it in them! What a lovely example in it to us! Are Angels constantly acting as Foreign Missionaries to us-and shall any of us, can any of us be ashamed of so high and noble employment? Should we not rather aspire to one so glorious? Let then the example of the Angel Band of Foreign Masionaries around us ever be an abiding war ies to us of God's favor to and approbation of our glorious enterprise, and make us steadfast immoveable, ever abounding in zeal, in prayers and in ef-

#### From the Vermont Chronicle. NEGLECTERS OF MEETINGS.

The remarks of "Simon" have solemnly reminded me of personal transgressions. In former years I have been guilty of the very sins, which ustly awakened his distressing fears. The devoted friends of Zion did indeed often meet to-gether & bow before the throne of the Most High; but these meetings for social prayer presented no charms for me. I did not countenance them by my attendance. They were held often and statedly within a few steps of my dwelling: but alas! something else was more agreeable to my

Other Christian disciples could find in them a sacred pleasure. But with me it was not so .-Others could travel the distance of some miles to enjoy such a privilege; but with their feelings I had no sympathy. Others were often impelled by the power of holy love to admonish and entreat the confessedly impenitent, but in labors of this kind I had no share; and while living thus it could have answered no purpose if I had. Even the public ministrations of the sanctuary were often abandoned; and when present in body slumbering habit gave reason for the convic-

tion that my mind was not there. Time, and elaborate, persevering effort, were readily given to my secular interest; but no of-fering of this kind was given to the service of Lord. Thus my moral sensibilities actually fell below the freezing point. My example was grievous to the faithful and most pernicious or fatal to those without hope. I made various excuses; but at length settled down upon the plea that I was not profited by religious meetings .-To make this the more plausible, I dealt largely committed myself in this way, my proud heart would not let me retreat. I held on upon my course, and indirectly invited others to copy my

Thus I continued till my waywardness was arrested through God's blessing upon a faithful Christian admonition.

"Do you refuse to obey God under such a

If this is a valid excuse for neglecting the social meeting, it is also for neglecting your closet, your Bible, and every Christian duty. Be assured your trouble is exclusively with your own heart," &c. The reproof was made useful. Conscience a-

woke and commenced the work of chastisement. I poured out my sorrows before the God of mercy, confessed my sin to those whom my conduct had grieved or injured, and having obtained a new conversion, my difficulties vanished.

I have since found some of my sweetest enjoyments in meetings for social prayer and in endeavoring to interest my fellow sinners in the salvation of their souls. And I trust it is my daily prayer that I may not shrink from those self-denying duties which are often found in efficient Christian action.

Christian professor!-does conscience convict you of the sins which I have ascribed to myself? Be assured your case is alarming. While such duties are neglected without any providential necessity, we are without excuse; and nothing can essentially improve our condition, but a new

The Harvest of the Sabbath School .- Mr. Bullard, -Some months since, I took up one of the Visiters, and among other things that deeply interested me, was a short article headed with the inquiry, "What will happen between this and the year 1854?" immediately asked myself what had happened during the twenty years past? What, in relation to Sabbath schools?

I thought of the place of my nativity. Twenty years ago in that town there was no Sabbath school But very few children or young persons in the Church. In 1817 a Sabbath school was formed in the centre district. From 50 to 100 attended. Its first effect was, to rouse the Church to prayer.
Its influence spread. In one school district one after another, the children were gathered together on the evening of the Sabbath for religious instruction. Teachers found themselves, ere they were aware, all absorbed in the interests of the school. They began to feel that it was not a thing impossible r children to be converted. More prayer was of fered. And the salvation of the children and youth was the burden of the prayer. In 1821 blissful Angels to go with us wherever we the Holy Spirit came down. More than two thirds go, and minister to our necessities-take of the Sabbath school scholars, from 13 to 20, were subjects of the revival. From 18 to 100 publicly professed their faith in Christ. I was a member of the first school, and "through the tender mercy of our God," was one of, perhaps, half a dozer young persons who are already members of the In two subsequent revivals the Sabbath weak and feeble infancy he should send his school has yielded an abundant harvest to the Church.

I asked myself, "what are these Sabbath school scholars now doing for Zion?" I found five of the males in the ministry; three females, missionaries or teachers among the heathen (Indians); three or four preparing for the ministry, others for teachers. profession. Others still are merchants, "giving as the Lord hath prospered them," to swell the mighty stream of benevolence, which is destined to bless our rising country and the world.

Yes, my dear brother, in our town, within twenty

good of man. Some in the ministry -some among the heathen—some preparing to preach glad tidings of great joy"—some in western N. Y.—some in the "Far West," commencing and sustaing Sabbath schools. How the stream widens and deepens! God of mercy bless our children! Bless the Sab-

> (From the Pastor's Journal.) UNIVERSALISM IN A DYING HOUR. [Furnished by a Pastor.]

The following fact shows the power of conscience and truth. One of my neighbours, an avowed Universalist, in the course of the past summer was called to a sick and dying bed. Not long previously he remarked to one of his friends that he much rather hear Mr. -- (who was of the same sentiments sent repeatedly to my house for me to visit him. It was so ordered, however, that I did he repaid ten fold all that had in days long not hear of his sickness until I heard of his death, having been on a visit, at the time, to a distant part of the country He was greatly distressed, and employed his last three

days in pleading for mercy. Professed Universalists should be reminded that the hour of death will test the sinscience is awakened, and a man's sins are to deceive himself into the belief that God for a Universalist to die.

For the Observer.

Cast thy bread upon the waters for thou shall receive it again after many days.

country parish in New England. He was unknown to fame; but I doubt not his name unrewarded. is among the brightest in the annals of heaven if it be true that they who turn many to God's faithfulness to his promises was righteousness shall shine as the stars forever manifested .- Though my father's efforts to and ever. Content to do his Master's will, reform the intemperate were apparently so though in obscurity, he paid no court to the rich and powerful. His ambition was to tread of the last acts of his life, when the shadin the footsteps of Him who came to bind up lows of the dark valley were already gaththe broken hearted-to comfort those that ering around him, was to address a letter memperalis lot was cast in a place where mong husbands and fathers. He saw men yet in the prime of manhood cut down by the destroyer tottering upon the brink of the the scene of my youth, and I heard the voice grave with the drunkard's oaths upon their of that aged man in prayer he had become lips—and the young eagerly and madly fol- a christian—a decided, a devoted christian: lowing in their steps. His heart bled at the and the morning and evening sacrifice arose view of such infatuation and misery, and he from his family altar. His wife who had opposed his single arm to the power of the been long a professor of the religion of Jedemon who had hitherto held undisputed sus—and who had wept in hopeless sorrow sway. Long before the spirit-stirring ap- over him whom she had no power to savepeals of Kittredge had come home to men's grasped my hand and said with tears "Oh business and bosoms, or the thrilling elo- L. do you not rejoice with me? Indeed I quence of Edwards had enlisted in the cause | did-and oh 1 thought if there is joy in of temperance the noblest spirits in our land, heaven over one sinner that repenteth with in that secluded spot he had advocated the what new transport must the glorified spirit doctrine of total abstinence. Fearless of of the faithful pastor have heard the tidings, reproach, he warned the wretched victims of behold he prayeth. Minister of Christ, the soul-destroying vice. He took by the ready to sink in despondency from seeing hand those whom he saw blindly approaching so little fruits of your labors, take courage the fearful precipice and entreated them to Remember who has said-In the morning pause and abstain. The decanter and glass- sow thy seed and in the evening withhold deadly drug, so freely bestowed on every and prayer and in due season thou shalt other visiter, was no longer offered to him. reap it if thou faint not. But he stood alone-public opinion was against him. All with one consent-the professed christian, as well as the scoffer, hugged the viper to their bosoms, and while the poison was drinking up their life-blood, and they were already writhing in agony beneath its pangs, they would not let it go. Finding his efforts unavailing to stay the progress of the destroyer, my father turned the full tide of heavenly charity towards the innocent sufferer-mothers whom it had made more than widows, their children more than fatherless. Among those who shared his sympathy and prayers was one, the mother of three children, whose husband was intemperate, idle and brutal. She was uneducated and poor indeed in this world's goods. But she was a christian. She opened her Bible.

"And in that charter read with sparkling eyes

Her title to a treasure in the skies. care-worn-her hair already turning gray more from sorrow than age-she was no favorite of my childish fancy. I wondered my parents would listen with so much pleasure saw what I had not then learned to love-the kindness to her they remembered who has said inasmuch as ye have done it unto one of ly inquiry was, can we do her good? silver and gold they had little to bestow-but such as they had, they freely gave; kindness, sympathy, advice, and when my father to increase his small income took charge of a select school, her only son was of the number. Years passed away—the husband, possessed of an iron constitution, yet lived on, to be a curse to his family. But better days began to dawn upon the wife. She had trainoften start in his eye, while speaking of the Saviour, though he had no hope, and no conception that he was a Christian. After giving him the best directions I could, in these inter-

wealth. He too became a christian-and his mother felt that her cup of blessings overflowed. Then it was that my father, yet in the midst of usefalness, was taken to his reward, leaving his family nought, save the rich legacy of his example and his prayers. Thus thrown upon their own resources, my sister went to the city to qualify herself as a teacher; but soon was my mother summoned thither to attend her in an illness which seemed to preclude all hope of life. She was a widow and a stranger, watching over the sick and apparently dying bed of a beloved daughter. But God did not forget her. This young man, who had scarcely met his bene factors since his boyhood, heard of her affliction and sought her out. As soon as the invalid could be moved, he took them to his with himself, and is indeed a fluent man, and own house, cheered them by his kindness, a good neighbour,) preach than to hear me. But, when death came verily to his door, he have been. Nor did his gratitude end there did not send for a man to come and preach to | -but so long as they continued in that part him the doctrine of universal salvation, but of the country his kindness never knew a

pause-and ever on the watch to do good, past been bestowed on his afflicted mother. Ye on whom the son of prosperity yet shines without a cloud-will you not be encouraged by this instance of God's faithfulness to his promises, to go and do likewise. Ye who taste the happiness of the favored few

"Whose hearts, on hearts as faithful may repose," cerity of their professions. When con- remember there are those who find the staff on which they would lean, a thorn to pierce set in order before him, it is not easy for him their hearts with untold agony-Go seek them and in the spirit of christian charityregards, with equal complacency, the righ- Encourage them to train their children up teous and the wicked. It is a serious thing for Heaven-alleviate by your sympathy and kindness those heart breaking sorrows which no human arm can remove-and be assured that when the days of darknes come upon you and your children as come they must, if yours be the common lot-He who My father was the pastor of an obscure remembers the bestowing of a cup of cold

But there was a yet nobler sense in which es soon disappeared at his approach: and the not thy hand-Commit it to him with faith

CONSTANTINOPLE. Religious Inquiry and Reform among the Armenians.

The following narrative was prepared and forwarded by Messrs Goodell and Dwight, and has een recently published as one of the Missionary Papers of the Board. That the friends of Christ generally may see how the Spirit of the Lord has gone before the Missionarics, preparing their way y raising up inquirers and reformers among the cople themselves, whom the mission was designed benefit, it is inserted in the Hesald.

In the introduction the brethren remark-

We have, for a long time, had the purpose of communicating some interesting facts in reference to the Armenians of Constantinople and its vicinity; but the fear of prematurely exciting hopes and xpectations, which might never be realized, has deterred us from mentioning all the encourage-ments, which we ourselves have felt in our labors here. As circumstances of an interesting nature Her figure is before me now. Tall, thin and are accumulating upon us, and as the characters of some individuals, of whom we wish to speak, have become more mature, we feel it our duty to withold no longer. You will therefore permit us to address. to you a joint letter; and in order to give you a connected and intelligible story, we must be allowed to her unpolished language and the harsh to go back almost two years in the history of our tones of her voice. But through these they mission. At that time, we were residing at Orta-Koy, and we were visited by many Armenians, most image of the Saviour-and while showing of them seemed to come more from motives of curiosity, than any thing else. Among our visitors at this time, was a young Varjabed (teacher,) called said inasmuch as ye have done it unto one of tholannes, who seemed from the outset to be actu-She was in affliction-neglected by him who intelligent, and disposed to inquire much about our should have been her protector, and their on- views of religion, and desirous of instruction, and there was an air of sincerity and seriousness in his whole deportment, which generally interested as in his behalf. His first visit was made in January 1833, and at his second call, a week after, he avowed himself openly to us, as being desirous of direc-tion in the right way. "Here," said he, "there is no liberty of speech. I talk very freely with you, but when I leave this room I must be silent." soon brought to us another young man of his own nation, who he said was a very dear friend. and who, we soon found, had imbibed similar views with Hohannes. This was Sennakerim,\*

gress they had made in individual knowledge previous to their acquaintance with us, is so peculiar and so interesting, that we choose to give it to you somewhat in detail in their own words

The following narrative was drawn up by Sennakerim in Turkish, at the request of Mr. Goodell, who subsequently translated it into English.

History of the Inquiry from its Commencement. Hohannes, my brother in Christ, had from his youth a thirst for knowledge; and he longed for schools to be established in our nation, and especially a great college, in which the sciences might be taught, and with which a printing-press might be connected, to print such books as might be useful to

One time his father met with a cheap copy of the New Testament and bought it; and this holy book being now found on a shelf in the house, the son began to read it, and examine the principles of our Lord, compare them with the conduct of those called Christians.

About this time, the high school at the patriarchal church was opened, and my brother Hohannes went there to study. This was in the year of our Lord 1829.

While at the seminary he was always examining the subject of the gospel, and whatever was to him dark and uncertain he carried to the Peshtimaljean, his beloved preceptor; and he had the joy to find that he was also enlightened.

Our brother Hohannes longed for a bosom friend, whose desires should be like his own, and from whose breast no secret should ever escape. Full of those thoughts, he was one day walking back-wards and forward in the garden of Peshtimaljean's seminary, at the moment when I, (Sennakerim) had to pass there on some business; and I was at that time the Khoja (teacher) of the other school at the patriarchal church. Behold thus was our first interview; in the garden we met; we were pleased with each other; and from that time we began to associate together, and to make trial of each ether's character.

Soon after, about the year 1830, he began by degrees to open his mind to me on religion, saying, "This is all false;" or "That is not necessary." I, in the mean time shrinking from such remarks, was saying within myself, "What he speaks is a-But on account of our love for each other, I could not be separated from him, and began myself to examine the principles of our Lord Jesus Christ in the New Testament. By little and little I saw, that here was truth, and that our church had gone far from the precepts of the gospel. And now with new desire on my part, we continued our intercourse, and in order to converse on these subjects without interruption, we were accustomed to take a walk together. On one of these occasions our souls melted with love to each other, and we conversed and conversed, but with conversing we never could be satisfied.

In these days it became necessary for Hohannes, my brother, to go and live at Orta-Koy in the family of Janich Aga, as tutor to his children. We were grieved by being thus separated, though we had still much intercourse. On Sabbath, and even on week days, I would go to Orta-Koy, and in company with him would walk ent upon the mountains, or to some retired spet, and there we would sit down together and converse. But with conversing on the gospel there was no such thing as being satisfied; for behold our hearts were knit together the love of our Lord Jesus Christ. We understood

of our conversation was, "In what way was it pos sible for us to rouse our nation that they may come to the knowledge of the gospel, and may become our brethren?" And we often said to each other, "Well let us love Christ our Lord, and keep his commandments to do them, and he will keep us." And at the close of every meeting, we said thus, May Jesus be our way.

Once when we went out upon a mountain together, we sat down under the shade of a tree, began to meditate and converse as follows:-"Will it ever be that twenty or thirty individuals will know the gospel, and will be of one heart and "this is mine,' 'or that is thine,' but all being one in Christ and being always found in him, and he in us? Oh that God would grant us to see such a day! Oh that he would do what even surpasses our understanding?" (For we did not at that time know, that there was a single nation in the world well acquainted with the gospel.) Such were our thoughts and conversation. Hours had already passed away; and though my house was in a distant part of Constantinople, and he had a master who might be angry with him for so long absence, yet how could we separate? The great question with us was, "What can we do? What ought we to do? What should we take hold of first? And how are we to be furnished with the means of living? Tracts of an awakening character must be prepared; schools also must be established, for with men of learning it is easy to converse on these subjects; but for all this money is indispensable, and where is it to come from?" After dwelling a long time on these and kindred subjects, with great reluctance we separated, having this little to comfort us, that we had put some things in a train, at least in our

After this, brother Hohannes had to go to the bazars, in Constantinople, with Janich Aga's children that they might receive lessons in Turkish; and we now began to meet each other in the bazars. "What is the lesson to day?" or is the hour for it arrived?" were questions we asked not; but we forthwith sought a private room, and for a while held our meetings there. We then got in the habit of walking, and holding our conversation about a khan, or in an unfrequented street, comforting each other with saying, "Inshalluah! with the strength of our Lord Jesus Christ we shall bring something to pass." When we two had walked together so much, that every body began to notice us, we would say "Let us pass into the next street, for we have now walked here a great deal." And in all Constantinople nearly, I do not think a street was left to us, where the people there would not immediately recognize us.

One day while standing at the head of the stairs

of YeniKhan, after we had finished our conversation, we exhorted each other, saying, "Now then let us consecrate our bodies, ourselves, our ideas, and every thing pertaining to us, to our Lord Jesus Carist. Every thing is known to him and from henceforward we are ready to execute his will." That day we made a consecration of ourselves to

In reading the New Testament one time, I came to the passage, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.' On finding this I rejoiced greatly, and communicated the good news to my brother. were both of us exceedingly glad; and we prayed and said "O God, we agree to ask, that our nation may awake, may know the gospel, and may understand that it is the blood of Jesus Christalone which purgeth away sin." And great was our hope

these days, in the spring of 1833, we heard, that two or three missionaries had come, and were residing at Orta Koy; and we understood that it was their intention to establish schools, etc.

order to find out what kind of persons they were. that we might understand their views, and especially might prove them and their works. But, in our first visit, we ascertained nothing, this only excepted, that they treated us with respect, and asked us to call and see them another time. Again we went; and Mr. Goodell began to speak to us of our Lord; then conversed with another person present; gave our ears to every word; and by little and we perceived, that the great object of our pursuit was nigh at hand. We laughed, we were tall of joy; and from that time their house was our place of habitual resort.

Our brother began the English with Mr. Dwight; but he was soon interrupted by Janich Aga's family going to spend the summer at Thadi Koy. were now separated from each other farther than ever. But on the Lord's day we sought each other's society, and wandered away into some grove, and sitting down together, would converse to the following effect; "Where are we now? We must in some way be connected with these men. We must learn a little English, that we may read English books, understand their arguments, and feel the force of them. But we must also in the mean

time lrave some means of support.' And behold Jesus Christ our Lord has now done all this for us. He has put us in the way of accomplishing the desire of our hearts. And we are now going on, saying, "Let his holy will be done on earth, as it is in heaven. Amen.

#### ANTI-SLAVERY.

LETTERS ON ANTI-SLAVERY .- LETTER IV. Suffer me a little and I will shew thee that there are yet words for God .- Job. 32. 2. (Marginal reading.)

I have not done with the point introduced to notice in my last letter. It is frequently said that many of the slaves have kind masters; that they are treated in a kind and generous manner as it respects their labor, food, clothing, religious instruction &c. Doubtless there are instances of this nature. very strong case of this kind is given by Rev. Mr. Bailey in his letters to Rev. Mr. McKeen. It may be found in the N. H. Observer for Nov. 6, 1835 The reader is requested particularly to examine it as presented by Mr. B. I shall illustrate the point in view by this case. There are 700 slaves. Their owner is a Mr. B., a presbyterian minister. He considers them all as members of his family They form his congregation. He is devoted to their religious instruction, and hopes that some of Their labors are them are in the path to heaven. light; their clothing good; and they apparently as happy as they can be this side the grave. What a lovely and enchanting picture is here! Who would not wish to be a slave under such a kind and faithful master-a minister of Christ? Here surely is an angel of light. Amidst so much happiness-such labors of love for the body and the soul -there cannot lurk a fiend from the bottomless pit. But stop. Let us go into the 'chapel' at the hour of prayer and religious instruction. Here is a congregation of 700; probably of almost every age. Here are husbands and wives, parents and children, brothers and sisters, and all the dear relationships of life. The minister is present. He pours out his soul in sup-plications to God in their behalf. He opens his lips and instructs them from the oracles of God.

It is a pleasant scene; and heaven seems to smile. Where now are the horrors of slavery? The clank. ing of chains are unheard, and bondage itself is turned into a blessing. \* \* \* BONDAGE ITSELF turned into a blessing. \* \* BONDAGE ITSELF TURNED INTO A BLESSING! "Freedom" only "o. Slavery become the means of spiritual good !- Ah! here is the sad mistake. Here are the WRONG CONCLUSIONS from the premises stated. There may be kind and faithful ministers, and pious and devoted congregations, where there is no slavery. None of these things belong to slavery, or have the least possible connection with it as such. slavery is, they exist in spite of it through the kindone soul, without any one betraying selfish feelings, ness of some generous master. But let us not forget the point in view. We are, we have supposed, in "the chapel" with the minister, and "his congregation" of slaves. Let us have a little conversation with him. Of course I must introduce myself as a stranger.

Stranger. Your congregation, Mr. B. appears to be very attentive and very much interested in your

Mr B Yes. I take great satisfaction in my en deavors to open their minds, to religious truth. It is my wish to be faithful to their souls

Str. You have, it seems, on the Sabbath a Sunday School. It is your object, I doubt not, to bring this institution to bear on their spiritual welfare. Mr B Yes. I can in this way be more familiar in

my instructions. Str. You furnish them, I presume, with 1 ibles. or Testaments, and other suitable books, to aid them in their studies and enable them the better to obey the command of their Saviour-"Search the Scriptures,"-since "they are they which testify of

Mr. B Oh no. You forget. This congregation are slaves. It is not lawful for them to be taught to read or write. The law, of this State (S C) imposes a fine of £100 on any person who teaches a lave to read or write; and any school for teaching reading or writing to slaves, is considered an unlawful assembly, and may be dispersed, as such, and every pupil be punished by the infliction of twenty lashes. It would, therefore, do no good to give them the Bible—for they cannot read it.

Str. (To himself. Surely this is just as the devil would have it. Keep the minds of the slaves dark. Don't teach them to read or write. By all means keep the Bible out of their reach. This can be most effectually done by slavery. Alas! this begins to show out his hideous form.) Well, Mr B, I suppose that those in your congre gation, who give evidence of piety, since they cannot read the Bible and meditate on its blessed contents, take great satisfaction in meeting together by themselves, uniting in prayer, and telling other what God has done for their souls. Doubtless, in this case as well as others, the promise of the Saviour is fulfilled-"Where two or three are gathtogether in my name, there am I in the midst of

Mr B My dear sir, this congregation are slaves. The law does not permit them to assemble by them-selves for religious worship. Were they to meet for this purpose before sunrise or after sunset, majority of white persons were present, they would be liable to the penalty of twenty lashes well laid on. In some states a justice of the peace may break up any religious assembly of slaves, and order each present to be corrected, without trial, by receiving on the bare back twenty five stripes, with a

whip, switch, or cow skin.

Str. (To himself. Can this be possible? A CRIME punishable with twenty, or twenty five, LASHES on the bare back of for pious souls to meet and worship God! O Slavery, this is thy work! Where is THY KINDNESS to man!) I suppose, Mr. B, that the members of this happy con-

Mr B Houses of their own? They have houses,

My brother schight an interview with them, in or a kind of buildings, to live in but not of their own. They are SLAVES. They are not allowed legally He afterwards brought the news to me, and we to own any thing-to possess any property. They went together. We met and conversed with them, cannot in this State raise, or breed, for their own benefit, any cattle, horses, sheep, or hogs, under pain of forfeiture. Any person may take such articles from them. Indeed they are themselves nothing but property. Our laws say-"Slaves shall be deemed, taken, reported, and adjudged to be chattels personal in the hands of their masters and possessors, to all intents and purposes whatsoever." They are not entitled to, and do not receive, any wages for their labor. In fact, this whole congregation are my property-are but chattles in my hand, and at my disposal.
Str. They live in families; do they not?

Mr. B. Why — — no — — not in the common acceptation of that term. Our laws do not recognize the marriage of slaves any more than they do the marriage of beasts. A slave may indeed be formally married, but not legally; which makes it but an idle ceremony. Besides the wife and children may be torn from the husband and parted, at any time, and sold in the market like cattle. A slave has no legal authority over his children; -no more than any brute has over is young.

Remainder next week

## For the N. H. Observer

Messrs Editors, Some of the sentiments contained in the second letter of the Rev. R. A. Putnam, published in the Observer, of Jan. 29, appear to me to be incorrect. I cannot reconcile them, with the express declaration of Scripture. As the difficulties (whether real or imaginary) may perplex others as well as myself, I hope the writer will endeav-

or to remove them.

He says, "Slavery in the very essence-in all its influence and results, on slaves, the slave deal r and the slave-holder is at infinite variance with the law of God :" That is the moral law. The sentiment is, that slavery is distinctly forbidden by the moral law. This is, the sentiment which we doubt; and our object is to show the reason of

The writer says, "Anti-Slavery is based on the law of God. The sum of that law is-Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest command. And the second is like unto Thou shall love thy neighbor as thyself. Mat. 22: 37-39. "This is the fundamental principle of God's moral government. In all the details of that government-in all the specific commands, directions addressed to his intelligent offspring to guide them in the path of duty and happiness and glo ry, of whatever order they may be, in whatever world they may exist, or in whatever circumstances they may be placed-there is nothing inconsistent with this law Now take this law and carry it out into detail-into spe cific precepts-into moral action, respecting Gou and man, and it never would, it never could, lead to any thing like slavery. If any thing in the universe can be found contrary to this law, it is slavery, the act, by which an immortal being is made a slave; the laws and measures by which he is kept in bondage, are all the very opposite of this law. There is not a single feature in the whole, which does not bear the stamp of having come from beneath. Let me not be misunderstood.

am speaking of SLAVERY."
The law of which the writer has spoken, is the moral law The moral law is founded in the nature of things and is immutable. It is, and will be, eternally binding, on all moral beings. "This law is the funda-

n the relation of things. The nature of things is immutable; but the relation of things is mutable. If God has given laws founded on the nature of things and also laws founded on the relation of things, they are both the result of infinite wisdom, and cannot contra vene each other. They are, and must be perfectly consistent. "Thou shalt not kill;" is a law founded in the nature of things; and God could never give a law that would contravene it, nor man pass a law that would disannul it. It is immutable.

Having quoted the most prominent views of the writer of the moral law, and of slavery, and his remarks on both; we proceed a step further

Soon after God gave the moral law, he gave some positive laws for Moses to lay before the people, by which they were to be governed. Exodus 21st chapter. hese laws respected the government of masters, menservants and women-servants, as the words are here used and explained, can mean nothing less than slaves.

God directed Moses to say, "Now these are the judgments [laws] which thou shalt set before them [the If thou buy a Hebrew servant, six years he shall serve (he shall be a slave six years) and in the seventh, he shall go out free for nothing." He, by this purchase becomes the property of the purchaser for six years "If be come in by himself, he shall go out by himself if he were married, then his wife shall go out with him. If his master (after he has purchased him) have given him a wife, and she have borne him sons or daugh ters, the wife and her children shall be her master [they shall continue slaves] and he shall go out by him And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free; (this contract shall be confirmed) then his master shall bring him unto the judges; he shall also bring hin unto the door, or unto the door post; and his master serve him forever. Verse 21. If a man smite his ser vant, or his maid [his slave] with a rod, and he die un der his hand; he shall be surely punished. Notwith standing, if he continue a day or two, he shall not be punished; for he is his money Here slavery is distinctly recognized by the positive law of God, and also the moral law; or God's positive law conflicts with

his moral law, the latter of which cannot be. We shall quote only one passage more, out of the many, to which we might refer, to show that the views of the writer are not in accordance with the word of men, and thy bond maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids. Morcover, or the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall e your Possession. And ve shall take them as an inheritance for your children after you, to inherit i for a possession, they shall be your bond-men forever. This passage needs no comment. If this is not slavery. authorized by the laws of God, it is difficult to define

To make the subject appear more prominent, we will compare some of the declarations of the writer with the word of God.

The writer says. God's law says. "If any thing in the universe can be found contrary servant, he shall be his slave to this law [the moral law] six years; and under other "If any thing in the uniit is slavery. circumstances he shall be

his slave forever.' God's law says, 'A man "Slavery is at infinite variance with the law of may buy a servant, he shall serve his master forever; he

his property. "The act, the laws and Moses says God directed measures, by which an im-him to inform the people,, mortal being is kept in bon-that when a man bought a dage, are all the very oppo-site of the moral law." servant, he was his property his money, and might be his

lawful slave forever "There is not a single Moses says, the laws feature in the whole system which he was directed to of slavery, which does not set before the people, by pose, Mr. B, that the members of this happy con-gregation have pleasant and comfortable house of their own?

Mr. B. House of this case? There have been been strong been the stamp of having which the purchase and holding of slaves was regu-lated, was directly from God

"The law gives no one God says, "Both thy a right in God's dominion bond-men, & bond women, to lord it over his fellow;" shall ye buy, and they shall be your possession, an inor hold him as a slave.

heritance for your children after you forever."

Let the writer examine

"If slavery could be shown to be agreeable to the 21st chapter of Exodus, God's law, - in conformity and the 25th of Leviticus to its specific precept-I and he will find that the would not oppose it: I should "specific precepts" feel bound to uphold and God's positive laws did embrace it." justify slavery; which laws cannot contravene his moral law.

> Remainder next week D. L. MORRIL.

#### For the N. H. Observer.

There is at the present day a great deal said about mobs and the right of free discussion. I wish that some person who has the ability would give the community a little advice about Mobs and Mobism. For one I believe there is greater danger to our churches from a spirit of insubordination in some of our ministerial brethren and in many of the members of our churches than from what we call mebs.

When I see a christian minister go into another minister's parish to preach abolition, anti-masonry or any thing else, without reference to his brother minister's feelings, influence or reputation, I ask myself with astonishment and grief wherein does he differ from the conduct of the mob? Does he obey the law of Christ? "As ye would that men should do to you, do ye also to them likewise."

When I see the brethren or sisters in our churches, inviting ministers to come and lecture-establishing prayer-meetings for special purposes, without consulting the pastor and the church, without reference to the influence which these meetings will have upon the peace and harmony of the church and the reputation and influence of their pastor, I ask again with grief, wherein do they differ from the mob? Have they not sworn to seek the peace and prosperity of the church with which they have united? How can they

I know of one church which is all but rent by these influences. I know of another in as bad or worse condition and from the same causes They are churches which have done much for the cause of Christ .-But how are they now? The pastors are discouraged.-There is less and less fervent prayer. - They have excitement, but it is an unholy excitement. They have sympathy for those who are in bondage, but they have few tears for those about them who are in the bondage of sin. As members they are less and less interested in personal piety and holiness. Where are our aged ministers that we are not warned and rebuked?

ed-amerendence, this want of christian courtesy and sacred regard for ministerial character and usefulness, this disposition to do as we please, reckless of our covenant obligations, than I am of intemperance, infidelity, Romanism or Slavery; for while the gospel is mighty to remove these great evils, I remember that "a house divided against itself cannot stand." A LAYMAN.

"A Layman" wishes us to add a word on the above subject; we do not know what to say. The evil cannot be rectified until experience teaches to do it. We leave it to others to treat the subject as they judge best .- Eds. Obs.

TEXAS .- Several of the religious and other papers, their independence, for the purpose of making that country a mart for slaves. A writer in the Landmark makes the following remarks :

But, as it is almost unnecessary to repeat, the present struggle is not with the Mexican Government, but St. Anna; of course, the subject of Slavery could have nothing to do with it; and Texas does not wish to be allowed to hold Slaves. I am confident the votes would be two to one against it. It is true there are blacks in Texas, many of the emigrants bringing a few of their Slaves with them; but the moment they touch the soil of Texas they are free; and only those are brought who are so attached to their owners as to assure them they will never leave them. Even those cannot be held in Texas, except by being voluntarily indentured. The longest term I have ever known them to be indentured for is seven years, and from that down to one. Those whom they cannot confide in, they dispose of previous to leaving the U. S. On a negro's arrival in any part of Texas he cannot be kept in ignorance that he is free, nor is it ever attempted to keep them in such ignorance; and it is well known they cannot be returned to any part of the United States, excepting as free persons. I have repeatedly observed to negroes going to Texas, You are free when you arrive there. The reply has almost universally been, we know it, but we do not wish to leave our

I now hope, sir, that you will be convinced the Texians are not in any way at variance with the Mexican government, but have only taken up arms to defend themselves against the encroachments of St. Anna; and that the steps they have taken are not only approved of, but their success ardently hoped for by the government party in Mexico, and I hope you will use your in- they are engaged in. They aim at a great object, the fluence, through your paper, to induce all its patrons and others to come forward liberally in aid of the Texians. Their being one-to rescue their fellow mon from degradation and obliged to be in arms will prevent their raising provisions, and they must depend on assistance from their friends for the support of themselves and families.

Your obd't serv't. THOMAS BRIDGES.

TEMPERANCE PUBLICATIONS. A variety of Temperance Publications, including Sargent's series to No. 9. Tracts, books, dec. eau be had atthis Office.

#### THE OBSERVER.

CONCORD, FEBRUARY 19, 1836.

### GOOD NEWS.

From France .--- The message of the President at the opening of Congress was received at Paris Jan. 1, and was quite satisfactory. Private letters to this country give the information, the Message was satisfactory to the French government; and that notice was given to the English minister at Paris, that the proposed mediation of England which had been accepted, was not needed. The money stipulated in the treaty would be immediately paid. If these reports are correct, the causes of war are removed. In fact, we never could believe, that war would ensue without better reasons; for we have seen no valid cause for plunging the nation into so tremendous a calamity as war with its train of evils. The current of feelings in this country is against a war with France. The ashes of La Fayette would almost start from the tomb to reproach us for it. The war spirit has long been slumbering here; and we hope it may slumber forever. The garment rolled in blood is an unwelcome sight.

Is there not an unseen Hand, touched by the breath of prayer, that has overruled and that will continue to overrule our nation's affairs, and that will scatter the gathering clouds. And yet, if prayer for our country should cease, other and darker clouds will yet arise and our forfeited blessings be injudgment taken away.

Before the receipt of the above news from France, there had been an arrival from Liverpool, which brought information that the President's Messagethad been received there, & was highly approved; and that France had accepted the proffered mediation. The prospect of war had vanished.

The following letter is from Baron Rothschild, one of the great European bankers, dated Paris Jan. 7, to a banking house in N. York.

We felt much obliged for your kind attention in sending as the message, and have the greatest pleasure in announcing to you that that document, so admirable for the considerate, dignified and conciliating manner in which it presents the facts bearing on the point about which so much anxiety was felt on all sides, has produced here the most favorable sensation in every quarter, raised the scruy les of this Government, and determined them to inform yours, through the English cabinet, that they are ready to fulfil the financial as well the other clauses of the roaty without delay. We expect soon to receive the instalments due, and have no doubt that this happy result will be received by the American nation with as much joy as it has created generally here.

Rev. N. Bouton of this town, has received a unanimous call to the First Free Church in Boston. Mr. B. declines accepting the call.

GERRIT SMITH .- The Liberator welcomes Mr. Smith to the ranks of Anti-Slavery; but at the same time gives him a sound lashing for not keeping better n the track marked out for him. Mr. Garrison is evidently suspicious that Mr. S. will not be a safe man in the ranks. The fact is, Mr. Smith is one of the have alleged that the designof the Texians was to gain best hearted men in the country: noble and generous: And he will take hold of the abolition cause with philanthropic motives and views. He will have eventually a preponderating influence in its counsels: and he will pursue a course that wisdom and kindness dictate. He will not throw the cloke of charity or concealment over all the faults of his friends; nor will have vilify all the motives and conduct of his opponents, When such men as he combine their influence, and give a kind and consistent direction to the affairs of an institution, it will annihilate the cause of difference and show that the great body of the people at the north are undeviating opponents of slavery, and will rejoice as they have rejoiced to see it rooted out from any portion of the land. In 1827, we were located in the State of N. Y. and we took occasion to call the attention to the gratifying circumstances, that that year was the termination of slavery in N. Y. The emancipation was gradual; but that year virtually put an end to it there. The cause has been working its way onward in other States. What effect the present contest will have is not easy to predict. The bands of slavery are drawn the tighter for it now; but whether tightening of the cords will occasion them to burst or not is not easy to tell. If it should not, it seems to us that the day of emancipation is retarded instead of being hastened, by this contest.

> We say what our judgment dictates. We have no party views or feelings to promote; we love the African; we have ever felt an interest in the welfare of the colored population: and we verily believe we are prepared to take any course which appears calculated for their best good.

When we see men like Mr. Smith changing sides, whether one way or the other, it is no cause for lamenation or discouragement. They are eagerly benton seeking the good of the African; they suppose they have sufficient cause for pursuing the course they do. It is not a contest between two opposing societies, that removal of an evil: and though they see not eye to eye, nor can they pursue the same path, still the object is slavery: and to elevate them to their proper rank in the scale of being.

Banks. An investigation of the practices on, Banks is now going on in the Mass. Legislature .-It is discovered, if we have not mistaken, the subject, that many Banks have been in the practice of taking more than the legal interest; but it is done. so evasively as to avoid the arm of the law.

FEBRUARY 23.

Next Tuesday is the day agreed upon for sito bless a world. Let effort be made to give in- cation of sinful creatures. Temporal life and interposed to this man's ordination. It is someterest to the occasion. Efforts should not be death are not to be compared to it: a world's relaxed in the cause: if they are, the world will riches and honors weigh comparatively nothing and no counsel could be found to assume the ressoon perceive the melancholy results. The ar- against the worth and welfare of a deathless soulmy of the Intemperate will march on without And when that soul is hanging upon the crumbtheir opponents.

FEBRUARY 25.

Prayer for Colleges .- Next Thursday is the last in Feb. That day has been agreed upon as a Concert of prayer for Colleges. The object is a great one. It is, to ask of God that by his might and power, souls may be converted in our Colleges: and that the talents of the young men may be consecrated to the service of Christ and the church. The promise is recorded that if two shall agree on earth for a specific object of prayer, that prayer shall be answered. There is, then reason for perfect confidence in coming to a throne of grace; and we may believe without a doubt that he who has promised will never fail of his word. It is certain that some souls will be converted in our Co'leges because there is agreement in asking. Go up, then, ye who believe what the Lord has said, and pray for this all important object.

DR. ELY. A story is going the rounds that Dr. Ely has perjured himself in the purchase of lands in Missouri. From our personal knowledge of him, we felt a confidence of his innocence. He is one of the most noble-hearted, "wholesculed" men to be found. He would not do a dishonorable act, much less a criminal one, for all the lands in the west. He entered or took up at the land office, 150,000 to \$200,000 of land. It was charged against him that he took oath ty. that land was not taken up, when it really given to Dr. Ely a most honorable exculpation from all blame. Dr. E declined taking up several sections of land because he was uncertain whether he had seen them; and was in all cases particularly careful not to interfere with the rights of settlers. The charge against him is, therefore, grossly calumnious. If he had by mistake entered land which was settled by others, he would without fail relinquish it and rectify the mistake. We should not have thought of noticing the charge had it not travelled in the papers to this part of the country.

Scoffers have come .- On the 29th of Jan. a company of believers in Thomas Paine, assembled at Philadelphia, and celebrated the day that gave him birth. Some of the toasts which they drank were a direct and open insult to God. Of Paine they spoke in rapture ; of God, with spite, malice, and reviling. Thus we are permitted to have before us a living embodied testimony to the doctrine of de- late intelligence. The Indians have possession pravity, and to the truth of the Bible which these men revile. The fool, the wicked man, hath said men, women and children, and committed great had a personal interest in fleeing from the wrath to in his heart, There is no God; corrupt are they, &c.

While such open blasphemies are uttered by men who are responsible to God for their actions, we of the people. The Indians will sell their lives ed their faith. Their custom is to require a writmay be grieved; but instead of shaking our confi- dearly; but probably they will be exterminated ten statement of experience on uniting with the dence in the Bible and the promises, they only strengthen and confirm our faith: and make us will be joined by runaway negroes, and by whites and most influential persons in the town, and a following message:

feel that our religion and our prospects are more with black hearts. Probably the Indians have feel that our religion and our prospects are more and more precious and cheering.

" The course." The Editor of the Register does not quite like it, because we offered to publish as much on his part in our paper as he would publish on our part in his paper. He sent us a note requesting leave to occupy our columns in answer to "Letters on Close communion." Our publication of his note was to be the sign of our assent. We were willing to oblige him to a moderate extent, sumed. though we did not think we were under obligation to lend him any room. He had a paper of his own; and if that would not answer the purpose, pamphlets might be sent as the Newport Circular pros, which occasioned the writing of the " Letters." It was hardly to be expected, that we would premise to publish any quantity which he might write. We could not tell whether his language would be abusive or not, though we might have guessedit would, from what he has written.

-Under all circumstances we felt justified in offeriug to do as we would be done by. But he says, Christianity does permit him to accept the offer! He has called us hard names because of our offers; we will not call him any thing at all : we do not love to use such hard words.

We do not think it fair that he should ask us to lend him our gun, before he lets us see the charge which he is to put into it. It may be so big as to split the guu : or in his hands the gun may kick and knock us both flat : or he may shoot down all of our friends; or blow us up. In fine there is no telling what he might do. No, Ino : he must not load our gun till we see the charge. Let him put our charge and his into his own gun, and if that will bear both, no danger but ours will.

He has been telling us for a good while, that his charge was almost ready; it's coming now from a new gun. It will make our granite hills tremble. Stand clear all hands! There, it is off! Poor S. we pity him. He cannot live after such a defeat. But no ; it is " vox et preterea nihil."

George Thompson .- We have received a slip from the office of the Liberator, announcing that Mr T reached England in safety on the 4th Jan. and was cordially received. He had the offer of a beautiful and spacious Hall, to lecture on American affairs.

AGONIZE IN PRAYER.

Heartless prayers cannot draw down the blessof wo, they then are induced to raise their cries

On a Sabbath morning, in the course of my practice, a man who lived at a distance from the meeting house called on me, and said his son was sick, but appeared that morning to be better. I concluded, as he was some better not to visit him till after meeting. Then I went; and as soon as I came and looked on him and examined him, I took his parents aside and told them. They were then alarmed. They were pious people; but their son was not prepared to die. They desired me to communicate the sad news to their son. I did it "Doctor," said the youth, shall I die before another morning?" I think you will. Do you feel prepared to die? No, said he, I do not. And then with an agonizing groan, such as I never heard before, he said, O doctor, do pray for me; father and mother, pray for me. Then, said the Doctor, we felt an agony for the youth: we prayed and prayed, as if his soul's destiny were at stake. At twelve o'clock he gave signs | ses with this touching historical allusion: of reconciliation to God. He had his reason perfectly; he expressed a hope of forgiveness .- male Fortune;" and over its magnificent portal was At two the scene closed, and he was in eterni-

was. The land Register and the receiver, have prayed for that young man, their prayers would which was inscribed "Comelia, the Mother of go up as a memorial before God, and bring returns of mercy and of love.

> Spontaneous Combustion .- The waste house of the Pitisfield Cotton Factory took fire on Tuesday last, and was consumed, by spontaneous lous in the happiness of all coming generations? combustion. About 3 tons of waste were destroyed. We once knew an instance in Plainfield, Ms during and precious, than the richest temple or column in which a lot of wool that was oiled, thus took which Rome ever saw; and a still more enduring mefire and the factory came near being destroyed. it was said that the oil was bad.

challenged Col Benton to fight a duel. He has been prosecuted and fined \$72. By this we should think that the absurd practice of dueiling was ly to become less popular at the West and South If public opinion can be made to frown upon it there, as here, it will go to the shades.

Indian War in Florida.-We have seen no of a part of the Territory. They have massacred left, who have not been brought to feel that they depredations, by burning houses, and destroying come. Eighty or more now attend the inquiry meetalready murdered nearly 200 persons. Thus bare differed were little of that have been used

On Thursday 11th inst. the meeting house of the 1st Christian Baptist Society in Exeter, Emmons, who has been so long and so very justly

A convention is now in session at Little Rock, A convention is now in session at Little Rock, which more than a half a century, he so faithfully Arkansas, for forming a Constitution and taking cultivated. The prayers of God's people there, and preparatory steps for gaining admission into the Union. Probably Michigan and Arkansas will be admitted together.

Tennessee.-The Legislature is now in cession. The Nashville Prespyterian says that a Bill is before the Legislature appropriating over Baptist church in Providence, R. I. Forty hope, \$3,500,000 for railroads. A railroad will be 60 are inquiring. The meeting was very signally made from Nashville to New Orleans: and also blessed. The work that has been going forward made from Nashville to New Orleans; and also a branch to Charleston, S. C. The spirit for internal improvement is awakning in the

Indiana. A bill is proposed in the Indiana Legislature, for borrowing 10 millions of dollars, to be appropriated for Canals, railroads, &c.

North Carolina. The House of Commons, has voted that the proceeds of the U.S. public lands ought to be distributed among the several service. States in some equitable proportion. If Mr. Clay's land bill had passed, New Hampshire would have received over \$400,000, as her portion for three years-quite a sum of pocket

The House of Representatives in Ohio has voted to repeal the act establishing a chaplaincy free, the Bible will soon be allowed circulation: to the State Prison. An unwise and unphilosoph- and liberty to read the Bible will soon be follow-

Free Road .- The turnpike from Boston to Andover and Methuen has been made a free road. Efforts are now making to open the Lonlonderry turnpike as a free road also. Much travel has been turned to the Mammoth road on account of tolls on the turnpike. The rail road to Andover and Haverhill will draw a portion of the travel from the Lowell route.

For the N. H. Observer.

Mr Kimball, I noticed in your paper the ormultaneous Temp, meetings wherever the Tem- ings of heaven upon the world. It is a great and dination of the Rev. Mr Gannet. Intimately acquainted as you are with the ecclesiastical affairs of perance cause has gained footing. It is the cause momentous business, to present petitions to the our state will you have the goodness to inform of humanity—the cause of righteousness: it aims throne of the Universe for the pardon and purifi- your readers the reason of so many obstacles being what extensively known that this was the the third attempt :- that twice before, the people assembled, ponsibility of performing the ceremony. It is well known that the little church in Conway is feeble, both as to numbers and wealth, and has for years check or restraint; and will shout victory over ling verge of life, loosening its grasp on things been able to sustain the ordinances of the Gospel below; and friends see it trembling over the pit only through the assistance of the N. H. Missionary Society. But ever since Mr Gannet has been with them, this assistance has been refused. Mr to heaven for pardon of the dying sinner. A case G. is represented to be an efficient and worthy was lately related by a physician which illustrates | young man, and is doing great good in that region, and is every way acceptable to the people, so much so that some individuals are taxing themselves the present y ar at the rate of 40, 50 and even 60 dollars for his support, which they cannot be expected to do long. Why are these things so? What has Mr Gannet done to prevent his ordination as in ordinary cases? and that would cause the Trustees the Missionary Society to punish this feeble Church by withholding from them its fostering care? The course tobas by the Missionary Socie ty, in regard to this people is becoming a subject saw how it was. He was in a sweat, but it was of much remark and inquery, and if you Mr Editor, the cold, clammy swent of dissolving nature. I will have the goodness to give the reasons for this state of things you will oblige many of your subscri-

Feb. 9th, 1836.

We are totally ignorant of the circumstances of Mr G's ordination, and of the situation of the Society and people of Conway. If any explanation is necessary, there are persons who can give it-

NATIONAL PREACHER .- The January No. of this work, (published at 151 Nassau-st.) contains three excellent discourses by the Rev. Dr. Mathews, Chancellor of New-York University. Subjects-"The religious influence of mothers," "The adorable Savior," and critical periods in the sinner's life." The first clo-

In the days of Rome's greatest splendor, there s'ood on one of her seven hills, a temple dedicated to was written the name of Voluminia; for whose honor the temple had been built, to perpetuate her memory as a matron who had saved Rome by her influence ov Could Christians feel and pray as we felt and er her son. Not far distant from it, arose a column, on Gracchi;" in acknowledgment of her worth, as the mother of two sons, whom she had trained up to be wards made for him, but for some time in vain. Finalthe ornaments and defenders of her nation. the respect paid to mothers who a facted well their part in pagan Rome And will not Christian communities r delight to "honor those whom God so greatly honors," by committing to their hands what is most precmorial in heaven, where, with her sons and daughters around her, her crown gathering brightness from their, she may bow before the throne of God and the Lamb Light in the West.—Col Strother of Missouri the children thou hast given me!

> REVIVAL OF RELIGION. Andover, January 30, 1836. Brother Leavitt The interesting work

last, has been a very peculiarly refreshing seaso Professing Christians have been greatly revived. A great number of the young and middle aged have given themselves to God. The work has been very thorough: it has been going steadily forward three successive months: it has been so uniproperty. The United States government has above number think they have given themselves ordered troops to the assistance and protection up to God. Very few, if any, have as yet professchurch. Many who have been constru or driven into the western wilderness. They themselves up to God, are among the middle aged, have differed very little from what have been used diation for the adjustment of the dispute between the there will always be danger of hostilities among for many years past. The work at the present time people of different complexions, unless the races can amalgamate and one or the other, lose its constant and one or the other, lose its constant and past of the pastor, Rev. E. Smadley, has had very little assistance, but has had health to labor without intermission, and his labors have been pecu liarly blessed. It must afford a pleasure, far from being ordinary, to the late pastor, the Rev. Dr. took fire from a stove and came near being con- held in such high terms of respect, to be allowed to stand, with locks whitened with the frost of more than ninety winters, and witness the ingathering o so plentiful a harvest from the ground which, in other places, that the merciful cloud might exend, have not been wholly in vain .- Within a month past it has spread itself over Wrentham. The people of God there, deeply feeling their need and their responsibility, have earnestly sought a share in its blessed contents. A considerable number, mostly of the young, have expressed a hope. this winter in West Boylston, Mass. still continues.

> A battle occurred lately in Mississippi between a Mr Caldwell and a Mr Gwinn. Both were killed. They died as fools and madmen.

Gov. M'Duffie of S. C. has made a draft of 600 men for the Florida service against the Indians .-The Gov. of Georgia has drafted 3500 for the same

The government of Spain is pursuing efficient measures to defeat Don Carlos. A cortez or national congress is soon to be assembled and one thing to be proposed and discussed, is the freedom of the press. Light seems to be dawn- Pinckney of S. C. called up a resolution previously ing on that dark country. For if the press is offered, which is as follows. [The resolution was ed by conversions to a belief of the truth.

These having expired, they were notified to bring | in their horses and cattle to be sold on the 1st and

of removing, and an adequate comparisation made therefor. Charles the head chief, assented to the measure, but others determined to die arms in hand, on their native soil, caused him to be assassinated, appointed a successor of opposite sentiments, and immediately commenced a course of hostilities against the whites in the vicinity .- New Bedford Mercuru.

RANSOMING SLAVES .- A correspondent at the South suggests that the collection of funds at the North, to be judiciously expended in ransoming slaves at the South, would be among the best means of touching the consciences and hearts of southern masters. He says 'It would prove, that the benevolence of those opposed at the North, is not in the abstract but a self-sacrificing benevolence, appealing to all the generous and lofty sentiments of the South with an emphasis irresistible. One hundred slaves redeemed by northern funds, taught by their benefactors to read the word and do the will of God, placed in situations wher they could at once be useful and happy, would plead the cause of the oppressed in the South with a power and pathos which no argument or eloquence could equal. I mistake altogether the feelings of the South, if sacrifices would not soon be made here exceeding the largest our northern brethren might make in this work of charity and mercy. For among the virtuous of the South, there is deep sympathy for the people of color. It is to be feared, however, that southern Christians are too little disposed to look at some of the darkest evils of slavery; they dread the pain of examining them; they dare not uncover the enormities (too frequently veiled from their sight,) which surround them, the horrible sundering of kindred ties, and breaking of humaa hearts, which are of almost daily occurrence. The spiritual slumber on this subject will be, and ought to be, bro-- N. Y. Observer. Narrow Escape .- As the cars of the mail pilot line

vere coming in on Sunday morning, says a Philadelphian paper, the engineer saw, a short way ahead, two horses and a sled on the track. He supposed that as it was a crossing place, they were going forward, so he did not reverse his engine. On approaching, however, it was ascertained that all were still. It was too late to stop, and the wheel of the engine came in violent contact with the sled loaded with cornstalks, in which were three nen drunk and asleep. The sled was knocked into the air nearly twenty feet, and the occupants alighted on a snow bank. No injury was sustained y man or beast.

During the fire in Catharine street, New York, on Thursday night, the occupants of the adjoining building moved their effects. In the confusion, a fine little boy, three years old, belonging to Mr. Meeks, was taken from his bed by one of his parents, wrapped in a covering, and given in care of a friend. Search was afterly it was ascertained that the person in whose charge he had been given, laid him on a bed which was among The little innocent was found dead, having been partly smothered and nearly frozen to death.

A child of Mr. Israel Vining, three years of age, fell into a well seventeen feet deep, in Hatfield, las week, and came near being drowned. The little one had been absent from the house some time, and the mother, alarmed at its absence, went out to seek it. Her feeble mounings attracted the mother to the well, where she could hear the child but was unable to see hor. The neighbors were rallied and fter some time, the child was drawn out nearly chil led to death, but otherwise not injured. It appeared she climbed up upon the curb and losing her balance, fell in haed foremost .- Northampton Courier.

PWENTY FOURTH CONGRESS

SENATE, Feb. 5. Mr Benton reported a bill for appropriating about \$2,500,000 for fortifications, steam

Mr Tipton submitted the following; Resolved, That the committee on military affairs be instructed to inquire whether the army is sufficiently numerous for the duties they are required to perform, and for the occupation of our various torts.

Resolved, also, That the same committee inquire and report to the Senate whether in their opinion, the pay and emoluments to the officers of the army is suffi nt compensation for the services they are required to

The bill (from the House) making appropriations for the support of Government for the year 1836, was

To the Senate and House of Representatives: The Government of Great Britain has offered its me United States and France. Carefully guarding that point in the controversy, which, as it involves our honor and independence, admits of no compromise, I have cheer fully accepted the offer. It will be obviously improper to resort even to the mildert measures of a compulsory character, until it is ascertained whether France has ac cepted or declined the mediation. I therefore reconmend a suspension of all proceedings on that part of my Special Message of the 15th of January last, which proposes a partial non intercourse with France. we cannot too highly appreciate the elevated and disinterested motives of the offer of Great Britain, and have a just reliance upon the great influence of that Power estore the relations of ancient friendship between the United States and France, and know, too, that our own pacific policy will be strictly adhered to until the nation I honor compels us to depart from it, we should be in sensible to the exposed condition of our country, and forget the lessons of experience, if we did not efficiently and sedulously prepare for an adverse result. The peac of a nation does not depend exclusively upon its own will, nor upon the beneficent policy of neighboring wers; and that nation which is found totally unpre ared for the exigencies and dangers of war, although come without having given warning of its approach, is criminally negligent of its honor and its duty I cannot too strongly repeat the recommendation, al

ready made, to place the seaboard in proper state of defence, and promptly provide the means for amply protecting our commerce. ANDREW JACKSON.

Washington, Feb. 8, 1836. The bill making appropriations, &c. to continue the Cumberland road in Ohio, Indiana and Illinois, was ta-

Mr Kendricks moved to insert \$350,000 in lieu of \$320,000 for the construction and repairs of the road

in the State of Ohio. Mr Cathoun said as the question of peace or war, renained yet unsettled, it was the duty of Congress to husband all-their means, until it was ascertained beyoud doubt, that peace was to be preserved. He movd to lay the bill on the table-there, he trusted, to remain, until that question was settled.

House. Feb 8 .- Tre abolition question. Mr divided into5parts and a separate vote taken on each of them. We insert it, with the votes to each,]

Member first Resolved, That all memorials which have been Origin of the Florida Troubles.—By the treaty of offered, or may hereafter be presented to this House May 1, 1832, the Seminole Indians, with whom the praying for the abolition of slavery in the District recent difficulties have been had, contracted to of Columbia, and also the resolution offered by an relinquish their present possessions at Tampa Bay, hon. member from Maine, [Mr Jarvis,] with the and retire to the prairies of Arkansas territory. That amendment thereto proposed by an hon member period clapsed in May last, but as they manifested from Virginia, [Mr Wise,] and every other paper an indisposition to remove at that time, six months, and proposition that may be submitted, in relation longer were allowed them to prepare for the journey. to hat subject, be referred to a select Committee.

Carried : Yeas 174 , Nays, 47. When the name of Mr Wise was calle, he re-

15th of December; agreeably to the stipulations . I fused to vote, or she ground that Schad it , constithe treaty providing that those domestic animals tutional authority to vote on this question here f should be surrendered, in order to avoid the expense and on motion of Mr Pinckney, Mr Wise was ex-

Member Second :

" With instructions to report, that Congress possesses no constitutional authority to interfere in any way with the institution of slavery in any of the states of this confederacy." Carried-Yeas 201; Navs 7.

Member third :

Member Fourth:

" And that, in the opinion of this House, Conress ought not to interfere with slavery in the disict of Columbia. Carried-Yeas, 163: Nays, 47.

"Because it would be a violation of the public

aith, unwise, impolitic, and dangerous to the Carried-Yeas 127 . Nava 76

Member Fifth and last: "Assigning such reasons for these conclusions as in the judgment of the Committee may be best calculated to enlighten the public mind, to repress agitation, to allay excitement, to sustain and preserve the just rights of the slave-holding states, and of the people of this district, and to re-establish harmony and tranquillity amongst the various sections, of the

Carried-Yeas, 168: Nays C. So the resolution was adopted, and on motion of Mr. Pinckney, the committee was ordered to consist of nine

[Thus it will be seen that the abolition question has eceived a vote indicating what the feeling of Congress on the subject. The third member is the decisive

Vote-Yeas 163-Nays 47.7

#### MARRIAGES

In Newport, 11, inst by Rev John Woods, Maj Leander Long and Miss Sybil A Buel, both

In Surry, by Rev Mr Barstow, Mr Daniel Darling of Keene, to Miss Theodosia Stone of

In Litchfield, by Rev J McGee, Mr Elijaha Leach to Miss Esther Barnes, both of L.

#### DEATHS.

In Rochester, Jan 14th Mrs Eliza Barker, wife of Mr Benjamin Barker of that place. Her death was unusually sudden and afflictive. She had uffered from a severe inflammation in the throat, so as for several days to prevent swallowing, and ust as she was supposed by her friends to getting better, it was perceived that mortification had taken place, and that she was dying. She has left three small children, one of which was but a few months old. Of Mrs Barker it may be said that few have attained to those excellencies of character which she possessed, yet few have apparently been less conscious of them. She was disciple who, had she lived in the days of Mary of old, would with her have been early at the grave of her crucified Redeemer. Though a noce of the death of a retired female is hardly sufficient to arrest the attention of the passing reader; yet there are few events in this eventful world connected with circumstances more distressing or followed by consequences more lasting than the death of an intelligent, discreet and at fectionate wife, a judicious and fond mother, and an active and prayerful member of the Christian Church. A great breach is made. But the voice from heaven is "Be still and know that I

In Boscawen, Jan 30, Abigail Conner, aged 31. In Walpole, Dr Stephen Johnson, one of the

County Judges, sged 68.
In Amherst, Mrs Mary O Aiken, consort of Rev Silas Aiken, aged 32. Mrs A had been of feeble health for same time past, but her disease, havng fastened upon her system, within the few last weeks made rapid progress to a dissolution of her earthly tabernacle. Although evident to herself and to all around her, that she must soon bid adieu to all earthly scenes and prospects, she calm-ly and patiently waited her appointed time.

In Hopkinton, 8th inst Cabt Moses C Bailey, aged 43. Printers in N York and the Western tates, are requested, &c

The public Quarterly Examination, for the Winter Term, in the Concord Literary Institution and Teach. er's Seminary will take place, with leave of Providence. on Wednesday, Feb. 24, at half past 1, P. M.
T. D. P. Stone, Frincipal.

### CONCORD SILK COMPANY

Notice is hereby given, that an assessment of Tweny Five Dollars on each and every share of the Capital Stock of the Concord Silk Company, was laid by a rote at the Annual Meeting of said Company held on he 26th ultimo, payable to the Treasurer, Fifteen Dolars on or before the first day of March next, and Ten terest after, or if paid before, interest deducted.
GARDNER P. LYON,

Concord. Feb. 15, 1836

EENIOVAL.

GEORGE PORTER HAS removed to the new and elegant Store in LOW'S Building, (opposite the Post Office) and is

addition to his former supply of CROCKERY AND GLASS WARE, he has added a full and extensive assortment of

HARD WARE,

of the latest importations, comprising all the articles enquired for in his line of business. His former customers and the public are invited to call and examine his present stock and they are assared that the quality and prices shall be satisfactory. Particulars will be given in future advertisements. Concord, Feb. 15, 1936.

HARD WARE & CROCKERY STORE. GEORGE PORTER, No. 1, Gen. Low's New Brick Block, has just opened, and offers for sale on the most reasonable terms, an extensive assortment of CROCKERY & HABD WARE.

Purchasers are invited to call and examine this stock Concord, Feb, 16, 1836.

HARD WARE

The subscriber has on hand a new and extensive as-Sheffield, Birmingham, and American HARD WARE GOODS, sortment of Sheffield,

consisting in part of Tools of all kinds, such as saws. chisels, gouges, files, cabinet trimings, Scotch brace and bitts, slide rules, Joiner's bench tools, She l's best augers, gimblets, butts, screws, brads, tacks, Brass Fire Scts, Table and Pocket Cutlery, door, trunk, chest, pad locks, and draw locks; tea trays, Norfolk latches, shears, scissors, wood knobs, cloak pins; door bells, hand and tea bells, steelyards, plastering and brick trowels, brass and iron candlesticks, coffee mills, hamners; gilt coat and vest buttons; razors, brass kettles, glue kettles, —— kettles; circular saws from 6 to 30 inches, warranted; and nearly every other article found in hard ware stores. Gentlemen are invited to call

GEORGE PORTER Concord, Feb 16, 1836.

BE AN APPRENTICE from 15 to 17 years of will be taken at this Office.

#### POETRY.

#### For the N H Observes THE SPIRIT LAND.

Will some kind angel, dip my hamble pen In wisdom's purest fount; and back again, From off my moral vision, throw the shroud That o'er it hangs ; dispel the darkened cloud, And teach my eye to gaze, my tongue to tell, Of scenes, that in the Spirit Land doth dwell. What thrills of wonder, rush o'er the soul, As it would scan the vast, the wond'rous whole. Fain would it mount and ride upon the sun, View worlds on worlds, commingling into one: Fain would it burst its tenement of clay. And, to that unknown region flee away, Regale its powers with wisdom's vast extent, And fly, and never cease, where bounds cannot prevent There nought but mind from cumb'rous clay released, Can gain admittance, or with angels feast. There grows the Tree of Life, luxuriant, fair, Whose verdant boughs, the fruits of life doth bear, Whose healing leaves, are ting'd, as may be seen, Not with decay, but with eternal green. There crystal streams, from out the well of life, Majestic flow, with every blessing rife. There golden streets, in dazzling splendor rise, Till they are lost, in yonder mellow skies. Their sun : 'tis po orbiculated world. Whose radiant light, now hid, and now unfurl'd, It needs no waning moon, or twinkling star, To throw reflected light, from other worlds afar. There intercepts no dark obscuring ray, But morn, and eve, are one meridian day. But Ah! a sad'ning picture turns upon our sight, A Spirit world; but struck from cheerful light, Where death eternal, and its victims dwell, And prowl and rage, without one cheering spell. Nought seen, but lakes of liquid burning fire, Nought heard, but foul blasphemous ire. And its cursed inmates, as aghast they lie Seek oft for death, but 'twill forever fly But hush! the mind would not extend the reach, But turn within, and there a lesson teach,-That all must pass beyond time's narrow bound, And then before their Maker, Judge, be found. Before the assembled world, before His throne. Their every thought, and action shall be known. Judged by those actions they shall fall or rise. In anguish wail, or bask in blissful skies. New-Ipswich, Jan. 1836.

From the Christian Keepsake, or 1836. THE SECRET PRAYER.

It was a still and solemn hour, In an isle of the Southern Seas, And slowly the shades of night were swept
Away by the morning breeze,
When a lonely son of Britain stood,
With check and brow of care,
Seeking amid the solitude
A place of servet prayer A place of secret prayer.

No ear to hear in that silent glen, No eye but the eye of God; Yet the giant fern gave back a voice As forth the wanderer trod. They were broken words that met his ear And a name was mingled there; It was the name of Christ he heard. And the voice of secret prayer.

A native of that savage isle

From the depths of his full heart cried, For mercy, for help, in the hoar of need, For faith in the Crucified! And peace and hope were in those tones, So solemnly sweet they were, For He who answers while yet we call, Had blessed that secret prayer.

The morning dawned on that lonely spot, But a far more glorious day
Came with the accents of prayer and praise,
On the Indian's lips that lay,
The first, the first that called on God In those regions of Satan's care, The first who had breathed in his native tongue The language of secret prayer.

And he who that hallowed music heard, The Missionary lone—
Oh! the joy that thrilled thre' his yearning heart By a stranger may not be known; But he knelt and bless'd the hand that sent, In the hour of deep despair,
Comfort and strength to his fainting soul
With the voice of that secret prayer.

### JUVENILE DEPARTMENT.

### READING.

John .- Ah! sister Caroline come again. I suppose your head is full of bright ideas, for you have a book in your hand. How do you retain so many thoughts of your authors? what my author says, an hour afterwards. You remember every thing.

Caroline.—You are mistaken. I retain wery little. I heard our pastor once say, that nearly all the advantage to be derived ny instances of the watchfulness and affectiain religious instruction for themselves, he, retain your author's leading thoughtsand by a frequent re-perusal of these make barked incessantly before the leaders, and them your own.

Blessedness of the Righteous?" I recollect guard got down to drive the animal away. when we were speaking of a lecture at church on regeneration, you said that Howe repre- turned to him, making use of such peculiar sented one in a sinful state as "a bone out gestures, that he was induced to take out ration sets it"—and that a converted soul doing so, for one handred yards, he found a tous question— 'What shall I do to be savshould conceive of itself only as a sacrifice farmer lying drunk across the road, and his always ascending to God in its own flames. horse grazing by the side of him. But for Saviour of sinners, reference was made to the I should not remember as much, if I had this extraordinary sagacity and affection of Bible. In a tone and manner, the meaning read it a dozen times.

Caroline. - Yet it seems you do remember it from my repeating it once. Your attennon has been called to those passages particularly. That is the very way I fixed them in my own mind. I marked perhaps to Him to treat them cruelly fifty passages in that discourse, and within ten days read these passages ten times apiece. I can never forget the thought, though I nev- mercies are over all his works.' er memorize the exact expression.

John .- And do you lay up something in this manner from every book you read? Caroline. - Yes. Our pastor said to me heard steps near it at night.

one day-"Caroline, my child, I wish to see you an intelligent christian. Do not follow the superficial, unreflecting crowd in your reading. Read the very best books, and make their very best thoughts your own. If you will lay up one truly rich and valuable thought every day, you will attain to in-tellectual opulence:" and I remember the very figure he used-"In a course of years you will hang the chambers of your mind all around with the best pictures of the great morning, and on passing a grocery, saw my little masters in literature. This one hint has scholar coming from it with something in her hand seemed to me more important than years of former study.

John .- But will not this course make your mind a mere receptacle of the thoughts of

Caroline .- Not necessarily. On the the use of ardent spirits. contrary, those ideas which the mind grasps fully, and retains clearly, are the very best food for reflection.

John .- I must say you seem to have reflected some on this subject. What book have you in your hands? Have you found any thing in it worth remembering?

Caroline.—Yes; it is "Manly Piety in its Principles," a book replete with good sense, and of a sweet and beautiful style. I have just completed the volume, and turned back to re-peruse the most elegant para- child. graph in it. It is his personification of error, as it existed at the time of our Savior's appearance. Will you have the goodness to read it aloud?

John .- (takes the book and reads) "Truth you will allow, is an important thing in any state of society; and never was more wanted than at the time when Christ began to pro- to get me a frock to come, for this is worn out. mulgate it to the world. Error was then triumphant, and stood, Colossus-like, with one foot on Mars Hill and the other on the Tar-clothing for his child, and why? foot on Mars Hill, and the other on the Tarpeian mount. Her right hand rested on the pyramids of Egypt, and her left on the pillars of Hercules, around her gigantic form, wreathed the incense of ten thousand altars; ner embossed pedestal was purpled with blood, and her shrine hung with the shields of the mighty, and the harps of antiquity. Beneath the shadow of her mighty wings lay the tombs of generations, sculptured with every emblem but immortality; and her temples, whilst they enchanted the eye, lent all their charms to licentiousness and fiction. Such was the sway and fascination of error, when trnth, in the meek and lowly form of a were her first adherents; and until the splendor of her miracles gave eclat to her docon every field of misery and despair. - And this she did successfully."

Elegant! One may gain as much knowledge of this charming making the passage familiar on your plan, as by reading a whole lecture from Blair's

Caroline .- Brother John this book is borrowed and must be returned to-morrow. Will you please take the book to the editor of the Observer and ask him to extract this paragraph? Then I will cut it out and seal it into my scrap-book, I hate to lose a fine thought.

morning.

Caroline. - Good morning. Stop a moment I wish you would get me six copies. I'll cut them out for cousin Jane, and-

John.-Yes, I understand you-(going to -what a child-an angelic sort of mind.—She cannot bear to lose a fine thought. That is not enough—she must diffuse it. Ah, Religion what hast thou done?-(N.

### THE DOG.

'Get out of the way,' said little Edward to a poor old dog, as he gave him a kick on his

'O, for shame,' said his mother; 'do not kick old Nero.'

'He is only a dog mother,' said Edward,

'and he is always lying in the way.'
'Poor old creature! He is almost blind as he was travelling on the outside of a mail John.—Is that the way you learned to to the heads of the horses. The coachman The dog ran before the guard and then rethe sleeping man."

useful creatures. And it is great ingratitude

'Poor old Nero is one of the works of God. -He has watched our house for us, and the Bible, without any friendly voice to happiness and virture, the highest object of my ambimany a time barked with his might, when he declare the love of Christ, and with no other tion will be gained.

'A good boy will never kick even a dog.' -Landmark.

#### "IT'S FOR FATHER."

the Sabbath school. She had been absent three make them wise to salvation. Sabbaths from school, and unavoidable circumstances prevented my visiting her parents to ascertain the causeof her absence and that o' her two sisters.

A few days ago, I was out quite early in the which, as she saw me, she vainly endeavored to hide under her tattered garment.

It was too plainly seen, a bottle of whiskey; and it might also have been seen in the distressed and confused looks of poor little Eliza, who had often heard me speak of the misery and sin attached to

"What have you there?" said I.

The tears started in her eyes as she said, in a faint tone-"Its for father;" and again tried to find it covering behind her seanty and torn frock. Her feet were bare, though the morning was cold and her pinched looks and uncombed hair showed neglect and poverty.

"Why have you not been to school this long. time, Eliza?" said "I have missed you, and have wondered at your staying away."

Indeed I had, for she often showed deep feeling,

and something within frequently whispered to me-

"Mother would not let me," said she. "Why not?"

"Because I had no shoes and father says he cannot get any."

"Has your father work and is he well?" "Yes, ma'am, -," and her voice faltered, and the tears again started in her eyes. - She brushed them away and said-"Mother says she will try This was too plain a case. Here was a man

Any one can answer the question .- Christian

#### " WE HAVE NO BIBLE."

It was a cold Saturday in December—the gathering clouds bespoke the approaching storm. "It is too cold to snow," said my fellow traveller, as he gathered his cloak closer around him. We had rode fifteen miles-night was coming on; and we were approaching the neighborhood of a neat and pleasant house of worship, in which I had occasionally, for several years, preached the word of life. This was to the termination of servant, sat down on the Mount of Olives to our present ride-I was to preach there the teach mankind. A few indigent fisherman next day. In a retired spot, at a little distance from the way we were passing, resided a numerous family, much secluded from trines, her 'gracious words, could hardly re- the world. It may be recorded to their hondeem her from public contempt. But her or, that they were strictly temperate, and cause was heaven's cause—and heaven in- we believe, industrious—and the mother terfered to vindicate it, by enabling truth to was a "keeper at home," quite beyond the wield the elements at will-to bind death and spirit of the apostle's injunction. Though disease in chains-and to reap her trophies they resided within a mile of one of those country corners, at which are a meeting house, stores, a tavern, town-house, &c. it was reported in the neighborhood, that the mother had not been at the corner for seventeen years. Neither parent was accustomed to go up to the kouse of worship-they knew not the blessings of the sanctuary-the social sympathies excited by assembling together on each returning Sabbath in the house of God; the intellectual advantages of weekly religious instruction—the communion of kindred spirits before a throne of grace—the lifting up of the heart to a great and invisible Spirit—the hope is the earthly John.-Yes. I will make a little preface sanctuary of a house not made with hands, to it this hour and take it to the office. Good where pleasures which they have never tasted, for which they have no relish, and of which they have formed almost no concep-But parental affection-what will it not

do-had prompted them to yield to the deire of their children to go occasionally with others to the house of God-here they heard | Dividend No. 1, to 10 of interest truths which they had never heard at home truths which were all new and strange to them. But there was a member of the family, a daughter, who had for many months been detained from sanctuary by a lin-gering and painful sickness. I had heard that she wished to see me-shall we now ride to the house? Chilling winds, a gathering storm, and approaching midnight seem to forbid a visit at present. But recollecting that whoever will accomplish much in such a world as this, must take things in their season, I resolved not to postpone my and cannot see you coming in time to get intended visit. Accordingly we rode to the I read more than you do, but can never tell out of your way. I cannot bear to see you door of the lonely dwelling, and met a corwhat my author says, an hour afterwards, cruel to animals, especially when they bedial reception from the whole family. It was come old and helpless. Dogs, too, are such apparent that the afflictions of the daughter faithful creatures that they always should be had softened the hearts of the parents, and treated with kindness. I have heard of ma- however little desire they might have to obfrom the greater part even of good books, is tion of dogs, and I will relate to you a fact they rejoiced in whatever might gratify the found by observing two things: First, says of which a gentleman of London was witness, wishes of their afflicted child. We were soon introduced into the sick daughter's the thought that marks his object. Second- stage. It was a dark night, and, as the mail apartment. It was comfortably fitted up ly, mark a few of the most striking passages, was travelling at the usual rate, a dog and well warmed by one of those cheerful fires which a woody country so readily afcontinued to do so for sometime, jumping up fords. The afflicted young woman was a little disconcerted by the unwonted presence make those beautiful allusions to "Howe's fearful of some accident, pulled up, and the of strangers—yet it was apparent that the visit was to her no unwelcome intrusion .-Both her words and her countenance bespoke no ordinary anxiety of mind. It could not be concealed that she was revolving in of joint, that knew no ease, and that regene- one of the lamps, and follow the dog. After the deep recesses of her heart, that momen-After pointing her to Christ as the the dog for his master, the coach would, most of which could not be misunderstood, she reprobably, have been driven over the body of plid, "We have no Bible, Sir." This declaration was one of those unlooked for oc-'God is very kind in giving us so many currences which sometimes break in upon us by surprise, awaken trains of thought of the widest range, and of the most interesting character. Who could forbear to meditate the leave the people of the United States to have ad-'Cruel children are not like God; for the character. Who could forbear to meditate Bible says, 'He is good to all, his tender on the unsearchable compassion of Christ, that he should pass by the "wise and prudent," and visit such a "babe;" without religious knowledge than some broken frag- Concord, Jan. 9, 1886.

Now he is old we must take care of him. | ments gathered from a few sermons in the house of God, and a few lessons in a Sabbath school! And who can doubt the value of associations to procure Bibles, or of laborers to distribute them? A Bible has Eliza is a promising little scholar in my class in since been sent to this family. May it

Zion's Advocate.

#### RELIGIOUS MAGAZINE. VOLUME III.

The object of the work is the direct promotion of practical and intelligent piety, with special reference to the circumstances of common life. Its design is to ex-ert a direct moral and religious influence upon the mass society by applying the principles and truth of the Gospel to the circumstances and relations of common life; and presenting such narratives and descriptions, mon reader. It is, of course, to be highly practical in its character and familiar in its style, and to exhibit a great variety in its subjects, and in its manner of presenting them, so as to interest, if possible, as well as benefit, the families to which it may come.

The Magazine will be issued on the first day of each month, at Two DOLLARS A YEAR. The price is reduced, to two dollars, with the hope that it may thus be more extensive in its influence. It is the design of the Editors, to make it a valuable family miscellany to fill its pages with articles which shall guide parents to fidelity and children to obedience—which shall foster in the heart sentiments of kindness, and which shall thus di-"The Lord has thoughts of love towards this minish domestic sorrow, and swell the amount of do-child." gical controversy, we wish to lead all our renders to go to God with penitence for sin, and cast themselves for mercy upon the merits of an atoning Saviour. We wish to incu'cate by every variety of precept and illustration the principles of that religion which requires us " to visit the widow and the fatherless in their affliction and to keep ourselves unspotted from the world."

CONDITIONS OF THE RELIGIOUS MAGA-

The work will be issued monthly, as heretofore, commencing January 1st, 1836, and will contain 48 pages royal 12mo, (as large as an octave,) making an annual volume of 576 pages. It will be printed on a

fair type and good paper.

The price will be TWO DOLLARS per volume, payable in advance. Any individual who will become responsible for six copies, shall be entitled to a seventh

Booksellers. Clergymon and others, acting as local Agents, or wishing to act as such, may receive for the apply of their subscribers, any number of copies under 50 at 20 per cent discount, and all over 50 copies at

Persons wishing to subscribe for the Religious Magazine, may apply to any respectable Bookseller in their vicinity; for any Bookseller may order copies of the work; each sending for as many as he wishes, to supply his own customers. He need not forward the mes, but only the number of copies he requires.

If any person, however, wishes to receive the work directly by mail, he may send his name through the Post Office, to the publisher, Boston. \*\* All commissions relating to the Editorial department must be addressed to "Abboti's Relig-

IOUS MAGAZINE, BOSTON, MASS, all others, to WILLIAM C. WEBSTER, No. 9, Cornhill, Boston,

Subscriptions received at this Office. CHADWICK & KIMBALL, Agente

#### GARDEN SDEDS AT \$1 PER BOX.

Small Boxes Garden Seeds, containing a good assortent for a very small garden, for sale at \$1 per box. ALSO—A very large assertment of Garden and Flower Seeds, raised in gardens connected with the Agricultural Warehouse, &c. now ready for sale and orrs promptly executed. GEORGE C. BARRETT,

New England Seed Store.

NEW-HAMPSHIRE SAVINGS BANK IN CON-CORD.

At the semi-annual meeting of the Trustees, Jantary 18th, 1836, it was voted that the statement of the Treasurer's accounts with the report of the Commintee appointed to examine the same, he published. SAMUEL MORRIL, Treasurer.

### TREASURER'S REPORT.

The Treasurer of the N. H. Saving's Bank in Concord submits to the Trustees the 11th semi-annual statement of the concerns of the Institution. The amount of deposites by 1807 persons \$264,925 00

Deposites withdrawn by 657 persons 92,416 00

\$19,057 37 carried to the principal Interest withdrawn 7,117 25 11,940 11 by Extra dividend of profits the 3d wednesday of July, 1835, \$3,500 CO five vears Extra dividend withdrawn 548 85 2,951 15 Dividend No. 11, of interest to Jan. 20, 1836 4,035 78 By profit and loss account 1,255 23 \$192,691 27

The funds of the Institution are invested and secured as follows.

Amount loaned to sundry individuals principally secured by pledge of real estate \$177,375 77 Amount loaned secured by pledge of in-

surance stoc! Steck in the Merrimack County Bank Cash on hand

\$192,691 27 We the undersigned have examined the foregoing ac count, find it correctly cast and well vouched, and we

rer's account of the Saving's Bank in Concord.

HALL BURGIN,
LEWIS DOWNING,

Committee. Concord, January 18th, 1836.

It will be perceived by the foregoing report, that the net income of the Institution at the expiration of the first 5 years was \$3,500, which sum has been apportioned among the depositors agreeably to the By-Laws, giving to the first depositors a fraction less than 7 p icent per annum.

SAMUEL MORRIL, Treasurer.

# MARSH, CAPEN & LYON, THIS day publish—the CONSTITUTION OF

as far as possible the style of the work, inserted new roofs and illustrations, and added three chapters entirey new-those on Punishment as inflicted under the Natural Laws,' on 'the influence of the the Natural Laws

vanced further towards the practical application of the principles developed in the following work, than any other nation; and if it shall in any degree serve to ani

#### NEW BOOKS.

Beauties of Female Holiness. Private Hours; Reflections; Ellet's Poems; Channing on Slavery; Influence of Mothers; Rose Hill; The Pilgrims of Walsingham, 2 vol.; Allan's Life of Sir Walter Scott; Rambler in America, by Latrobe; South West by a Yankee, in 2 vol. Paul Ulric; Miss Sedgewick's Tales; Sacred Offering, Great Teacher; Received by

Dec. 22 MARSH, CAPEN & LYON.

#### MERINOES & CIRCASSIAN

prime lot just received and for sale by F. N. FISK. Concord, Sept. 17, 1835.

#### NEW GOODS.

THE subscribers have just received for sale a large sortment of GOODS, comprising almost every article usually kept in a country store. All of which are fiered at prices as low as at any other store. Besides their large stock of

DRY GOODS, GROCERIES, HARD AND HOL-LOW WARE,

they have a large lot of FEATHERS some of a supe-100 bbls. NEW FLOUR;

400 bushels Salt; Sole Leather; Grind Stones, &c.

The highest price paid for most kinds of country Produce, and cash will be paid for Butter, Cheese, Oats and Flax seed.

J. & J. C. WEST. Concord, Oct. 14, 1835.

# Youth's companion.

THE YOUTH'S COMPANION is a small paper, published once a week, at the Office of the Boston Recorder, No. 19 Water street, Boston. Price One Dollar a year in advance—six copies for five dollars.

It commenced in June, 1827, and has had a steady

acrease of subscribers ever since. It is intended to convey Religious and Moral Instruction, in a manner the most interesting and impressive to Children and Youth. The articles it contains are mostly in the narrative form, and generally classed under the following heads:-Narrative-Religion-Morality—History—Obituary—Benevolence—NaturalHistory—Biography—The Library—The Nursery—The Sabbath School—Miscellany—Editotorial-Poetry An

index closes the volume.

The Youth's Companiou has been often used in Sabbath Schools. The teachers find in almost every number something suitable to be read by their scholars, which farnishes them with the groundwork for remarks. It is also proper to be read by the scholars during the week, and circulated among them like books

from the Library. Many letters have been received from the subscribers, approving of the plan and execution of the work,— The following will suffice to show the eagerness with which it is perused by the interesting class of society for whom it is intended:-

From a Clergyuan in Boston. I have taken the Companion from its commence-ment, and have all the numbers bound in volumes, and

I would not take ten dollars a volume for them, if I could not replace them, because they are so highly val-ued and so much read by my children, especially on

A gentleman who is now a Professor in one of our Colleges, asks, "What more acceptable or useful New Year's Present than the Youth's Companion? It is cheup; one dollar a year—it affords a constant variety its interesting and profitable reading for children—and of crowning excellence is, that it does not grow old,

cease to impart pleasure, and fall into neglect after a few days (as is the case with most Children's Books, but it returns fresh and bright with every returning week throughout the year." Letter from a gentleman in Bristol County.
"I have now two more new subscribers, which makes in all forty three. Please send them correct, as it is a very great disappointment for any one to be deprived of their paper. I can scarcely get time to mark them and get them ready for delivery, the children are

so anxious to receive them. This publication will, by the blessing of God; be instrumental of great good to the rising generation; there appears to be a growing interest in the work in our Sabbath School, and I hope many may date their first religious impresssions from this little messenger of good.' Subscriptions received by the Editors of the

N. H. Observer, Concord, N. H. N. WILLIS.

Boston, an. 20, 1836.

### PRINTS & CALICOES,

A Splendid assortment of which is just opened; new style, colors and figures suited to the season, for sale by F. N. FISK. Concord, Sept. 17, 1835.

> PERIODICALS. Blackwood's Magazine, No. 3. Christian Library, No. 33,

Westminster Review, No. 46. Penny Magazine, No. 40. Juvenile Miscellany, for Dec. Received by MARSH, CAPEN & LYON.

### W. I GOODS & GROCERIES,

Of the first quality, viz. Sugars, Teas, Coffee, Mosses, Fish, Tobacco, Snuff, Cigars, Spices, &c.
Also, 50 Barrels Gennessee Flour, from new

Also, Iron and Steel, Nails, Nail-Rods, &c.-2,853 08 Paints & Dye Stuffs—Linseed & Sperm Oil— 8,829 42 Crockery Ware; Hard & Hollow Ware— All of which will be sold as CHEAP as at any Store the place.
Concord, September 17, 1835.

> PULMONARY SYRUP. For Coughs and Colds,

# DIFFICULTY OF BREATHING.

THE PULMONARY SYRUP is purely a vegetable preparation, and nothing enters into its composition, of any injurious quality whatever. It is an efficacious remedy for hoarse COLDS and COUGHS, as in numerousinstances can be testified. It dissolves visid phlegm, promotes expectoration, appeares the irratation or tickling of the throat and lungs, and if taken in considerable quantity proves gently aperient. No medicine can be better adapted to family use, and it is recommended to be kept on hand for those cases of Coughs and Colds ; MAN CONSIDERED IN RELATION TO
EXTERNAL OBJECTS, by George Combe.

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EXTRACT FROM THE PREFACE.—I have corrected cord, N. H. who are General Agents and will supply

Druggists by the wholesale. Sold also at the retail by ISAAC SPAULDING, Nashua Village; GAY & BIXBY Francestown; Asa A. Tufts, Dover; Thom & Harper, Derry; Francis Grant, Exeter; A. & T. Hall, Keene; Edward B. Coe, Lowell, Mass., ROYAL WHITON, Hingham Mass; E. H. PRENTISS Montpelier, Vt.; and Low & REED, Boston.

Price 50 Cents a Bottle.

Oct. 16, 1835.

### BROADCLOTHS,

Consisting of Black, Blue, Brown, Olive, Caret, and Green, just received by F. N. FISK.
Concord, Sept. 17, 1835.