

PENNSYLVANIA SENTINEL.

The Protestant Sentinel.

Will vindicate the principles of the evangelical Protestant church, and defend them against profane and impious practices, and be devoted to Religious instruction, & moral description, interesting to the reader, and to news, Foreign and Domestic, and all other religious matter, as may be of general interest.

All patriotic, political, or other popular extenuates, will be judiciously avoided. Rather than the cause of religion may be concerned.

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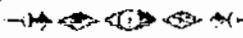
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RELIGIOUS.

Published by request.

Unity of the Spirit.

The following excellent remarks on this subject, are taken from the Cincinnati Journal, and will doubtless refresh the minds, as we inform the understandings of our readers. The place, the signature, the style, the spirit, and the well known sentiments, concordia designating the author.—N. Y. Evangelist.

The happy adjustment of difficulties existing in the Presbytery of Cincinnati, by the Synod, and the cheerful acquiescence of the Presbytery in their advice and decision, has afforded great, and, I believe, universal satisfaction. For it is one of the favorable signs of the present time, that Christian public sentiment is strongly opposed to contention among good men.—The long time the world has lain in wickedness and travailed in pain, waiting for the manifestation of the sons of God; the extent of the work to be done; the shortness of the time; the greatness of the obstacles; the virulence of sinners; the industry of errorists; the glorious promises, and multiplying signs of their speedy fulfillment, all lift up their voice of warning to Christians, that they "fall not out by the self-same thing is God."

Moses, David, Isaiah, Daniel, Paul, Luther, Calvin, Knox, Watts, Edwards, Davies, Finley, Dwight, Payson, all sung one song on earth, as they do now in heaven. It was the unity of the Spirit.

There is another unity of the Spirit, no less significant—the perfect self consistency of all his teachings and experiences. The doctrines of the Bible, as the bright links of a golden chain, fastened upon the throne of God and the Lamb, hang in blessed dependency upon one another...

From the eternity of God results his eternal purposes and universal providence, in which he worketh all things after the counsel of his own will, causing his counsel to stand, and doing all his pleasure.—From his goodness and wisdom, emanate the creation of intelligent beings, and the establishment and preservation of moral government. From the nature of free agency, the possibility and fact of sin entering his dominion. From the nature of law, the impossibility of universal forgiveness, and the necessity of an atonement, to render pardon upon any terms, practicable and safe. From the loss of holiness and the entire predominance of sin, and the obstinacy of the will, results the necessity of regeneration by the special influence of the Holy Spirit, by the instrumentality of the truth, and as an act of free and sovereign grace. From the benevolence of God the necessity of law, the incorrigible obstinacy of the wicked, and the exigencies of public justice, result the sufferings, without end, of the future state.

One reason may be, that we have not studied the subject of maintaining a kind and harmonious intercourse in extended bodies, united by the common interests, parts hopes and fears of a common faith. But, whatever the cause may be, none can doubt that there is a way attainable of preserving the peace of the church, and that before the dominion of the Devil can

strike over the earth, she must learn the secret art of seeing eye to eye, and of uniting heart with heart, and lifting up the cone and the hand to the other.

I have a few thoughts, the result of some desultory reading, in maintaining the unity of the word in the body of believers, and of the church.

The atmosphere of our age, having in tradition those of preceding, and errors having no consistency of truth to unite them, have found no end in wandering into vagabondism, while the Word, like the gallant captain of a ship, has come down from distant ages,

through darkness and storms, surrounded by the wreck of those who refused her shelter, and despised her light.

But I perceive I am trespassing the bounds of a letter, and must ask permission to pursue my subject another time.

I am, to specify, youth, pipe of the Bible, and the perfect and consistency of the doctrine one with another, is the exclusive peculiarity of the Word; authors who have written much, have not been able to maintain consistency with themselves.

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A Faithful Servant.

Not long ago, the Rev. Rowland Hill preached a funeral sermon, occasioned by the death of his man servant. In the course of his sermon, he delivered the following relation: "Many persons present," said he, "were acquainted with this deceased, and have had it in their power to observe his character and conduct. They can bear witness, that for a considerable number of years he was a honest, sober, industrious, and upright person."

Spent the rest of the day in preaching to the village and visitors from different parts. Several professed to believe, but kept continually attentive, though small considerate of every word he spoke, on the broad and bank of the river, with a view to the conversion of a certain donkey. We left the Holy Scripturc bearing the truth in a peculiar manner. Some of the disciples were engaged in religious discussion and prayer, a great part of the night.

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VIRTUES OF VIRTUES.

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THE DOMINION OF THE FALSE PROPHET.

From the changes which have been taking place in the Ottoman Empire for several years past, there are strong reasons to conclude that the Lord has begun the overthrow of the Mahometan delusion.

A letter from Mr. Beeson, dated at Smyrna, the 26th Sept. last, to the editor of the N. Y. Observer, in gave an account of this fact.

After noticing the increasing extension of the Vicinity of Egypt, and the liberal policy which the Egyptian prince has adopted towards those retiring from the Mahometan faith, he inquires, "whether the Sultan also must not keep peace to the principles of toleration?" to which he replies, "This seems to me a high degree probable, more especially, since the new Christian state of Greece will be ready to reap advantages, not only from the general oppression of her subjects, but more especially from my persecution of the Christians. The encouragement for missionary labors among the Jews in Turkey," he says, "has for some time past been on the increase. Labors among the Greeks in Turkey are only retarded for the want of funds."

He announces that "the fallow ground of centuries is breaking up, and that a precious harvest is to be gathered from the mouldering ruins of the primitive churches;" and exhorts his brethren in America "not to be grieved in sustaining the Mediterranean mission."

Can we read these things, and not be impressed with the fact that the Lord is about shaking the foundation of the extensive empire of the false prophet? If he should only open the hearts of Mahometans to search the scriptures in earnest, a fire would be kindled which would be felt in the extremities of Asia.—Baptist Register.

Asaad Shidinde.

The persecutions of this unfortunate individual for the truth's sake are well known. Our readers will remember his conversion at Beyrouth, under the instrumentality of the missionary, Mr. King, and of his being induced by his mother and brother to return home, when he was put in confinement by the Maronite patriarch, and underwent severe sufferings, to lead him to return to the Romish faith,—but in vain. For a long time nothing had been heard from him, and it was supposed that he was still closely confined, or had sunk under the weight of his sufferings. It seems pretty evident now, that he fell as victim to the wrath of the patriarch.

When Ibrahim Pacha entered Syria, Mr. Robert Todd, a British merchant from Alexandria, made application to the Egyptian conqueror for the release of Asaad.—Upon which an order was granted, and a military guard to search the convent of Cunobeen. Upon examination, the cell in which he had been confined was found empty, and the patriarch assured Mr. Todd that he was dead, and pointed to the grave of Asaad, and offered to have the body disinterred, if required. The testimony is pretty conclusive that he is dead, and also that he endured unto the end. This proceeding of Ibrahim has humbled the patriarch, and manifested that religious persecution will not be tolerated.—ib.

Bible for Burmah.

By Br. Judson's journal, in the last Magazine, it appears that Br. Bennett had returned from Calcutta, with a font of type for printing the Burman scriptures. The first page had been commenced. The arrival of the type, though joyful in one respect to Br. Judson, produced sorrow in another, as he must now be shut up for two years to complete the books of the Old Testament which remain to be translated; which will preclude him from the delightful employment of preaching the gospel to the perishing Karen, among whom he had just made a successful mission, and baptised 19.

The feeling is one, on this point, and that is, "Let the Bible be finished," and then our most excellent brother may preach as much as he pleases.—ib.

alone's village, where some situated in houses.

On Went several miles inland to visit N. K. King's village; but the people below Hadjat Karou, would not even trust us intruders; much less, listen to the word.

In the afternoon, reached Yahdun's village, and visited the little church, chiefly to receive the confession of two female members who have been implicated in making some offering to the demon, who rules over disease.

Spent the rest of the day in preaching to the village and visitors from different parts. Several professed to believe, but kept continually attentive, though small considerate of every word he spoke, on the broad and bank of the river, with a view to the conversion of a certain donkey.

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From the American Baptist Magazine.

Mr. Judson's Journal.

TOUR AMONG THE KAREN.—FAMILY SCENE.

March 24.—Spent the forenoon in instructing and examining the wife and daughter. The former we approved; but rejected the latter, as not yet established in the Christian faith. After the baptism, Hajah and his wife invited in presenting their young children, that I might lay my hands on them and bless them. The elder boy, being disposed of according good from our own accord, and held up their folded hands in the act of blessing to their parent God, while we offered a prayer, that they might obtain grace to become true disciples and receive the holy ordinance of baptism. At noon, left this interesting family and proceeded up the river, stopping occasionally and preaching wherever we could catch a listening ear. Entered the Mai-san and landed at the village above Rai-nai's, which Ko. Myat-kyon has formerly visited. In the evening, had two very attentive hearers.

3. The two attentive hearers were up nearly all night, drinking in the truth. One of them became urgent for baptism; and on hearing his present and past experience from the time he first listened to the gospel, we concluded to receive him into the fellowship of the church. His wife is very favorably disposed; but not so far advanced in knowledge and faith. Returned to the Salween, and made a long pull for Poordoor's village; but late in the evening, being still at a considerable distance, were obliged to coil ourselves up in our small boat there being no houses in these parts, and the country swarming with tigers, at this season, so that none of us ventured to sleep on shore.

5th. Lord's day. Uncoiled ourselves with the first dawn of light, and soon after sunrise, took possession of a fine flat log, in the middle of Poordoor's village, a mile from the river, where we held forth on the duty of restraining from work on this, the Lord's day, and attending divine worship. Some listened to our words, and in the forenoon, we succeeded in collecting a small assembly. After worship, the old man, mentioned formerly, whose son threatened to turn him out of doors, came forward, with his wife, and having both witnessed a good confession, we received them into our fellowship. Poordoor himself, absent on a journey; but his wife, ready to become a Christian.

5th. Spent the forenoon in examining and receiving another couple, and then went on to Chummerah. The disciples from Tee-pah's village have built a zayat, and two or three families, including Tuanah's, have arrived and are settling themselves. At night, went out to the village, four miles distant (instead of two, as first reported,) and had a full assembly of disciples and inquirers at evening worship.

6th. The truth is evidently spreading in this village: one inquirer after another is coming over to the side of Christ. After morning worship, left some of my people to follow up the work, and returned to the zayat.

7th. In the forenoon above twenty disciples assembled at the zayat; and after worship we examined and received five persons more, all from Tee-pah's village. Left Zutchee in charge of the zayat, and took Tuanah in his place. Visited Pan-

ya, S. Y., 28th, 1832.

Gentlemen: Want of direct opportunities to New York has prevented us from keeping you regularly advised of what is passing in the Levant. To go back a little, then, in our survey, and to begin with Egypt, you are already informed that the progress of war has put her ambitious ruler in the possession of the whole of Palestine and Syria, and promises to raise up a new Mohammedan em-

pire of at least the second class. Having under its control not only Cairo and Damascus, and Mecca and Jerusalem, cities still more sacred to the Mussulman, it is impossible not to watch with anxiety the policy by which she may be governed.—May we take as an augury for good, the protection which missionaries in common with other foreigners, have formerly enjoyed on the banks of the Nile, and the increased liberty recently given to Christian pilgrims visiting the city "where also our Lord was crucified?"

On the other hand if Egypt adopts a more liberal feeling towards those who dissent from the religion of Mahomet, must not Turkey, already entered upon the work of reform, strive to keep pace with her in the principles of religious toleration?

This seems to me in a high degree probable; the more especially, since the new Christian State of Greece will be ready to reap advantages, not only from the general oppression of her subjects, but more especially from any persecution of the Christian.

The encouragement for missionary labors among the Jews of Turkey has for some time past been on the increase.

From the first number of the new series of "The Friend of Youth," which I send herewith, you will see that labors among the Greeks of Turkey are retarded only by want of funds. Subscriptions to that little paper will tend to advance our cause and may perhaps prevent the suspension of more of our schools. In the absence of any agent of our Society in New York, we hope you will excuse the liberty we have taken of communicating with subscribers through you. At Constantinople, the missionaries are shut up with the Turks.

In Malta, the moral condition of the rock which forms the basis of the island begins now to repair, after many years. For long

years, it seems more solid, and the fixing of its government and the adjustment of its relations with the outside world.

Let not then the Church of Christ come weary of summing their accounts in Missions. The following round of victories is breaking up bad and evil works.

A precious harvest will be gathered from
the mouldering dust of these primitive
churches of our Lord and Saviour. From
your frosty hand of old Rulocent's con-
quest, shall yet the prayer of both, ring
to Heaven, and alme & laboris send forth,
from, what were a dry & prouide, testa-
ment of the expunged peoples, & the
glory of His face & triumph.

The Economic Policy JOSEPH BRUNVIEL

Recovering the path

What is it? When you think you are in thinking of **you** by which you are enabled when you do this, how spiritless you are, how dead and lost, how dull and dead, that is it. When you live to develop your individual character of your God-given propensities, that is it. When you are glad to see your Christian brother, hearing and then running from yourself, adopt measures that will restrain your indulgence in a part of "the light of the world." That is it. When you are pleased to see another, and another party has the same idea, and the opportunity to do just as you do, then you are in a fit to be a good example, and to be a good influence, and to be a good teacher, and to be a good **Host, Reader,**

Chart for the 3-D β

When the tragedy had occurred, I was in a
pandemic in the ~~the~~ ^{the} city of Atlanta, Georgia, on a
trip on a little plane by the side of my wife.
~~and~~ ^{and} page 171 of the book of Job,
out among the waters of the ocean, I said
to God, "And if thou art not, how then
Will God feel for us?" Then I said,
then the taking of our son, I said, "I am lost,
I then hope in God." He that is everlastingly
not but brawling, but freely giving his life up
for us all, how shall he not? You must freely
give us all things! It could not therefore
be the best thing for me, how could it have
given me comfort?"

"The Lord will provide."

A short time since, the writer of these had occasion to visit a poor widow, living in the suburbs of this city. She had been confined to her room for a long time with a paralytic affection, and was unable to work for her support. A young daughter ministered to her as far as she was able; but during the late pestilence, she was reduced to want the necessities of life. This pious woman mentioned that one day when her daughter was absent, she was without a cent of money to buy any thing, and had only a crust of bread to satisfy her hunger, and knew not where the next morsel could be obtained. She bit a piece of bread then intending to leave the rest till a future time. Biting it ~~she~~^{she}, ~~discovered~~^{discovered} a ~~silver~~^{silver} piece of ~~money~~^{money} which proved to be on cents. With a thankful heart, and ears of gratitude for this merciful Providence, she bought two loaves of bread.

Thus was poor Sarah sustained by the faithful promise of Him who said, "Bread you shall be given him; his waters shall be sure," etc.—*Bap. Repository.*

Divine Providence

In one of the villages east of the mountains, resided two clergymen, who labored together in the adjoining country. One Monday morning, they met and began to converse respecting the events of the preceding Sabbath.

"I will tell you," said one, "of a very kind and precious providence, on yesterday. I rode out yesterday and preached to a very interesting congregation, and on my return, while crossing a small bridge, my horse stumbled and fell, and I threw me entirely over his head on the bridge, yet I was not at all hurt. I consider it a very kind and gracious providence."

'True,' replied the other, 'yet I can relate an instance of God's good providence, demanding even higher gratitude. On yesterday, I took my horse and rode out nine miles and preached to a very interesting church, & rode back to my home & my horse never stumbled at all.—*Cincinnati Journal.*

Eloquence and Sublimity.
The idolatry of the Romish church
is more reprehensible than that of
Athens; and is infected with all the
vices attributed in the scriptures to that

the Jews. - The Idols are here set up
the temple of God; at the foot of the
very seat; immediately before the Urim
and Thummim; and in the very skirts of
the Shechinah! The idolatry is practiced
neath the cross; and openly insults the
name of the Saviour! The endless train
of external services also, in which the
whole of religion is placed; the vain obser-
vances; the incense, that is an abomination
to the new moons and Sabbaths; the

ing of assemblies; which God cannot
do with the solemn meeting, which is
only in the appointed feasts, which
comes with me and is weary to bear;
which is now malignant, in which
we may exalt his throne above the
of God, and says, "I will be like the
of High;" force upon us an irresistible
power, till these Augrau impurities
will be washed away before the Ro-
man can be clean in the sight of
God. — *Durham's Ministry Ser-*

I would further advise to recommend for placing my opinion to the editor as it occurs to me that he retains the right of publication.

the more of them to do, and fully aware
that we have had a long time past
no opportunity of meeting in Boston to dis-
cuss our business, as well as a more general
meeting of the Association in general of the eight
or ten days previous, but still the Committee
had not been able to get together.

...and the Lord, yet did not have subjects held by us, does not suppose that God
is now fit to use his power fully for punishing any for Adam's transgression,
and that this was not their crime, and often
opponent acknowledges that all men
suffer the effects of the fall. If we
say that God is fit to use his power
fully for punishing any for Adam's transgression,
we must suppose that he should have sent his
power to punish us for having the belief

10 of 11

We are at a loss to know whether remarks from us are called for, in answer to the communication, as it was elicited only by our remarks which immediately followed his articles, before we offered our reply. But as some things are said rather implicating our motives in making the remarks we did, and some queries proposed, it will not be thought unwise that we make a few words of explanation. But before we commence we wish our readers to examine our remarks in No. 37, if they are not still fresh in their recollection.

In this article, it is convenient for me two ways, 1st. From the nature of the error ("as we understand," for we do not assume infallibility,) to be dealt with; and 2d, from the fact that the remarks were aimed at his own sentiments and not at others.

It seems to be surprising to our correspondents, that we should, to prove the doctrine of depravity correct, say that it was adopted by the evangelical of all denominations, both calvinistic and arminian. In this, he misapprehends us; we did not say this as proof, but we said if his views are scriptural, they are correct, or this amount,

1st. He asks "What could have been your motive in condemning so pointedly our doctrine as you did, before you brought forward your strong reasons?" To this we reply, as we had not time to communicate our reasons, we could not conscientiously offer the communication to pass without giving our views on the subject, for it is an established custom in all journals, both religious and political, to publish nothing without remarks, which did not meet the approbation of the editor, as he is considered as sanctioning any thing published without remarks or explanations.

and this, if he is a lover of justice, he ~~will~~ acknowledge. Nor do we ~~wish~~ to ~~rely~~ ~~so~~ ~~greatly~~ ~~lean~~ on any other support, as proof of the correctness of our position. We only adverted to the facts in testimony of this point, that it was not a peculiar trait in doctrines of any people. Some are so much opposed to the doctrines of Arminius, and others to that of Calvin, that should it be supposed peculiar to either, it would be a sufficient objection to many; but we supposed it to be peculiar to the bible, and on this account, and this alone, have advocated it.

Again, he says, You told your readers at the sentiments advanced were the doctrines of Pelagius. Why did you not with honor acknowledge that they were the sentiments both held and taught by the major part of the pious and devout preachers of our order to the 19th century?"

We reply, because we believe it not to have been the fact; and we believe had we done, we should have been guilty of a sin on those devout servants of Christ, now in heaven. And we believe if such was the fact, that we need not go any farther to ascertain the cause which has prevented the organization of the truths they held.

I have heard the same persons make numerous excuses, and plead poverty, when they were called upon to take a religious newspaper, while they were supporting two or three political papers.

I have seen those professors who were really poor, and unable to sustain the expense of a paper, who could rather readily have paid the expenses of a religious paper.

Again, he objects to our statement that the doctrine of depravity lays the foundation for the gospel scheme. To this we answer, that if ignorant of this fact, it will no means prove it to be otherwise.—But our correspondent misquotes us, we find, "for the gospel scheme," not "of" we do not consider the doctrine of depravity as a part of the gospel scheme.

part of the gospel scheme, but that which do the gospel necessary. Had not Adam sinned and fell, the Redeemer, we have reason to believe would have been passed, as he was, immediately after the fall, and in consequence of it. This is too in to want a moment's vindication.— As by one man's disobedience many be made sinners, so by the obedience of one, all may be made righteous." The doctrine of "the sour grapes," (if he would a moment's attention to the subject) might discover had no application to the doctrine of depravity, but to the vain excuse which men brought against the doctrine of original sin; it was not spoken of man at large, but particularly of the land of Israel, calculated to justify themselves for their own sins, and charge God with punishing them for their father's sins, not of theirs, but *their fathers*, in the plural, their

PROTESTANT'S BAPTIST.

will say that there are others better able than themselves—go to them, or the poor shun.

I have seen and heard many other things of a similar kind which I forbear to particularize. —
PROTESTANT'S BAPTIST.

WEDNESDAY, JAN. 15.—1833.

We have received a sum of money from our brother, friend, "A Senator of the South country," requesting the alternate and his communists, and a sum in amount £100 to be sent to him. We should not expect from one so eminent as he has manifested himself to be, his communication for the present, we have not yet sufficiently examined it to form a judgment. It is apparent however, that he is desirous of having us to lay claim to our debt.

We are anxious to do every thing to ensure that the doctrines as held by the Senator, are the reasons that the Senator has no more general circulation in the *Confederacy*. If this be the case, we are astonished that our faithful and talented brother have not corrected its sentiments by wholesome reproof, but our friend is probably mistaken.

Extract of a letter from Brother George M. Burdick:

"M. D. J. 15. 1833.
Brooklyn, N. Y. December, 1832.

For the last few weeks I have been in constant gratitude to God for all the blessings of this life, & these I especially pay in the text, in the pleasure & portion of my heart, while I inform you that my health is good, and my enjoyments far surpass my deservings; but the ways of the Lord are not as the ways of man. He being full of mercy and truth. I need not give an account of our travels previous to our arrival at Hayfield, that having been done by our beloved Elder Alexander Campbell, in his communication to Eld. J. L. Greene. The object of the present letter is, in compliance with your request, to inform you of my situation, and the prospects of religion.

Brother Campbell left Hayfield, for Virginia, on the twenty-fifth of November.—It had been the original intention to have travelled in company the whole distance; but after leaving home, I was appointed by the surviving members to travel on Lake Erie Circuit; and wisdom and duty seemed to dictate that I should tarry for the present at Hayfield. I have attended a number of meetings, & in my feeble manner endeavored to let my light shine before perishing sinners as well as before the blessed children of God. But it has been through trembling, under a deep sense of my inability, to discharge the arduous duties that presented. I have held meetings in distant places, but it would be tedious to name them all. But I am now with joy unspeakable that I hold the increasing desire amongst persons for a revival of pure religion.—Our prayers have not been unanswered for the number of penitents, who publicly manifested their decided resolution to seek Jesus, and prepare for death, has increased from six to upwards of thirty. May God bless them with a "living knowledge" of his grace. Some have expressed a hope in Christ; and others are seeking for it. Five days in a week I am engaged in the instruction of between thirty and forty of the respectable youth of Hayfield; and two days and some evenings in a week, we attend meetings. Perhaps the propriety of my engaging in school may be questioned, it being calculated to employ the greater portion of time. To this I reply, I have no other palliation to offer than a conviction, that in my situation, I could be more useful to my fellow-youth in school than otherwise I should be.

On the twenty-ninth of December I was called to attend the funeral of Mrs. Garrison, S. D. B. sister, who died after a short illness. This to me was a solemn & interesting scene.

I have received intelligence from brother Campbell requesting me to come to Virginia and assist him in holding a protracted meeting. I know not whether I can comply or not, at present; but hope the will of the Lord may be done.

I must close, hoping for, and confidently expecting the prayers of my brethren, that God will give grace to an unworthy youth, sufficient to bear me up under every trial, and subdue my will, sanctify my heart, and prepare me for heaven.

I am, yours,
Christianosteem,
SEBEUS M. BURDICK.

GENERAL INTELLIGENCE.
From the National Intelligencer.

PRESIDENT'S MESSAGE.
A message of much importance was, as the reader will perceive, an reference to the Proceedings of Congress, transmitted by the President of the United States to

both Houses yesterday. The subject of it's substance, of course, would make the action of the Legislature difficult between the General Government and the State of South Carolina; as the Message was in action.

By the various paper editors, the Message was the state of South Carolina, and the action of the Legislature, and the result of the same.

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POETRY.

From the N. Y. Evangelist.

The Bible.

To light this way to worlds on high,
For guilty mortals doomed to die,
This precious book is given.
Its sacred pages there unfold
A pure, more precious than gold—
The blissful joys of heaven.

Without that light most you and I
Rest all our hopes beneath the sky,
And through dark ways be drawn,
But guided by that bright ray,
Our vision clearly marks the way,
Which leads to hope and heaven.

Whilst here on earth our spirits rove,
A view of scenes beyond the grave,
When death these frames has riven,
This holy book, with mixed hue,
Invites our faith to take a view,
Of glorious scenes in heaven.

And should we dare to close our eyes,
And all that sacred truth despise,
We never should be forgiv'n,
Our darkened path would downward trend,
And fearful be our latter end
With loss of bliss and heaven.

Then may it be our daily delight,
To ponder o'er the day and night,
At morning, noon, and eve,
Those blessed truths of love divine,
Which ever brighten over shore,
And rise from earth to heaven.

And whilst on earth we yet rove,
Exposed to trials, care, and pain,
May on this day in heaven
A greatest gift of joys above,
Where all is peace, and all is love,
The happy rest of heaven.

From the Christian Standard.

Foreign Missions.

Up, at the signal's glorious call!
Country and kindred, what are they?
Send from thy heart these charms, all—
Christ needs thy service hence, ay thy!
Though strong the pining tear may rise,
Though high should roll the boisterous wave,
Go find thy home 'neath foreign skies,
And rest there in a shuny & grave.
The Hindu in his sultry glade,
The infant at the Burman's knee,
Or Asia 'neath her palmy shade,
Shall bless the Eternal Sire for thee.
And what hath earth compared to this?
Knows she of wealth or joy like thine?
The ransomed heathen's heavenly bliss,
The plaudit of the Judge Divine!

Harford, Nov. 26. I. H. S.

Miscellaneous.

A Seaman's Dream.

From Capt. Morel's Narrative, just published.
I had not slept a wink the two preceding nights, and was now nearly exhausted by fatigue and watchfulness. At midnight, therefore, having renewed my injunctions of caution to the watch on deck, I went below to take a short nap; but, feeling a presentiment that it would be very temporary, I merely threw mat on the cabin floor, and lay down upon it, where I soon fell into a disturbed slumber, which was very far from being refreshing. My bodily senses, it is true, were "steeped in forgetfulness"; but my better part was still actively employed in the duties of the deck. Confused and undefinable images of difficulties and dangers flitted across my imagination, and in a few minutes I passed through weeks and months of fruitless toils, strange incidents, and unheard-of disasters.

At length the broken fragments of a tragic picture seemed to be reunited, and the visions of my fancy assumed some orderly arrangement. I was sailing on an unknown coast, by moonlight, running before a gentle breeze, with every inch of canvas extended. Every thing wore a sombre and melancholy appearance—the moon even seemed to look down upon me in pity, and the shore, as it glided past me, appeared to be peopled with spectres. I thought I was at the helm, and all alone.—The deck was running with blood, and the idea now flashed across my mind that all my crew had been cut to pieces by pirates. My situation was lonely and dreary in the extreme, and I longed to hear the voice of a human being. In the next instant a shadowy form flitted past me without sound of footsteps, and mounted the cat-head. After looking out on the deep a few moments, he suddenly turned his face aft, and I recognized the countenance of my deceased friend, the youthful and amiable Samuel Geery. With his right hand and arm extended in the direction we were sailing, he suddenly exclaimed, in a loud voice, "Breakers ahead, sir!"

I was on the deck, and had the helm hard down, before the officer of the watch had time to repeat the startling exclamation. My dream had become a frightful reality, and the warning voice which disclosed its vision was from the mast-head.

Mr. Hunt was scarcely an instant behind me in reaching the deck, from which he leaped on the forecastle; and in a moment more all hands were ast, gathering in the main-sheet, which was then about five fathoms off, at the same time the head was completely pointed to the wind, and the ship listing down.

I had not yet seen the breakers myself; but I could see every one of the crew had gazed in that direction as they came along, and that terror was strongly impressed on every countenance. I was now permitted to understand, which

would seal the fate of the Antarctic, and engulf us all, my wife included, in one common grave. I therefore commanded silence, in a stern voice as I know how to assume, and my lungs seldom fail me in case of emergency. I then stated with instant death the first man that spoke a word above his breath about the foremost. This had the desired effect; for the next instant there was nothing to be heard but the whistling of the wind and the low roar of the billows, about one hundred yards in diameter under our bow.

The vessel was coming to very fast, but so long as I got the main sheet off no room for error, on account of a small line getting into the turner or tackle block, which prevented the fall being overhauled; and meeting a very short and cross head sea in the bows, which dashed the vessel's headway before she came to the wind, she got stern way upon her, and began to fill.

"Keep the sail hard a port!" I exclaimed, and, for the first time, my eye caught a view of the breakers, under our lee. "Bear the head yards aback!" Down main and top headsail, with sheets to windward! These orders were obeyed as rapidly as they were given; and the Antarctic began to fall off very fast, with rapid stormy way upon her, so that the sea was coming in on both quarters. The head yards were braced, and they desire all their auxiliaries to be aback as long as possible, without springing them, and the head yards were run down the moment they refused to be a back any longer. The instant the square sails began to fill, the yards were braced sharp round in a moment; and before the Antarctic gathered any headway, the wind was about one point off the larboard quarter. The mizzen was now instantly set, and the vessel began to gather a little head-way. As she came so, the head yards were kept pointed to the wind, and all yards, except five or six, were placed at the halfards of the head yards; and by the time the vessel had come to, within eight points of the wind, the head sails were on her, and she was jumping from one sea to another, at the rate of eight miles an hour, with the fore-sheets aft.

Thus, in wearing or veering, a sharp pilot-boat schooner, of seventy-eight foot keel, in a ten-knot breeze, gained more than twice her length off-shore; and the man at mast-head said that when the helm was first put down, the vessel was nearer the breakers than when she had the wind on the other quarter, and began to crawl off-shore. The breakers were running about twenty feet high, and there was no land in sight from the mast-head. No other step which could possibly be taken would have saved the beautiful Antarctic from shipwreck. She was saved.

At the very crisis of our fate, my wife came on deck and asked me if I would have my hat! Happily for her, who know not, at that moment, that we were all tottering on the extreme verge of destruction's precipice. It was the tender officiousness of an affectionate, devoted wife, but at such a crisis inconceivably mal-apropos. My reply was short & not sweet:—"Go below, instantly, my dear, or I shall be compelled to have you taken from my presence by force!" From that moment I saw her no more, nor was there a word spoken on board, among thirty-four men, excepting by myself and the first officer, until the Antarctic was safe, retreating obliquely from the frothy and noisy rage of the boisterous enemy. Then we had time to breathe.

[Circular to all the Temperance Societies in the State of New-York, adopted at a meeting of the Ex. Com. held at Albany, January 1st, 1833.]

In accordance with an intimation given in the 8th No. of the Recorder, the Ex. Com. now proceed to indicate to their numerous auxiliaries throughout the state their wishes in regard to the annual report, which it has become customary to present each year. And in the first place they would remark, that it is their design to embrace in the fourth report not only a complete history of past efforts in this state thus showing what has been done, but a correct view of the present state of the cause in each town and county, in order that all may see what yet remains to be accomplished. But to do this it is manifest that we must have materials, and these we cannot have, unless they are furnished. Another remark—it is important because of the influence upon our own citizens, and upon those of other states, that N. Y. should fully sustain her character for her progress in reform, and show to the world the practicability of success by reference to her example. The committee wish this remark to be correctly understood, and fully appreciated; for part of the ensuing plan is based upon it. We are now prepared to speak our wishes, having the utmost confidence, that no reasonable effort will be wanting to fulfil them.

We request that in those towns where district associations are not formed, and yet are judged practicable, that no time might be lost in organizing them. It

should be done previous to the 25th day of February, the day for simultaneous meetings.

2. White Dist. Soc. are not desirous of holding or expediting at present, the Committee's request, urgently request, some friends of the cause to visit without delay, each of such districts, and use all proper and kind methods to persuade, if possible, each individual to enrol his or her name upon the lists of the town society. This measure if it were adopted would no doubt more than double the number of members in the state before the 25th of February.

As an encouragement, let the members of the temperance societies at hazard remember that the individual who thus collects names can report them forthwith to the officers of the proper temperance society.

3. The time for town societies to report to county societies, it is particularly requested, may be not later than the fifteenth of March; and the secretaries will please not to delay their reports later than the twentieth or the twenty-fifth. The Committee pay particular attention to this, because all their plans are even now formed with a strict reference to these periods, and do not essentially derange these plans.

4. The matters to be embodied in the Town and County reports, are simply the following:

1. Name of the society.

2. Names of Pres. and Sec. and their P. O. address.

3. Present No. of members.

4. Increase during the year.

5. No. of School District Societies.

6. No. of distilleries discontinued.

7. NB. in operation.

8. Stores which do not sell ardent spirit.

9. Taverns which do not sell spirit and the names of the proprietors.

10. Did you observe the 26th of Feb?

11. If so, the probable No. of persons who attended.

It has often been the practice of societies in making their reports to say, "several stores, or taverns, or distilleries," &c. discontinued. The Com. wish in all instances, that the precise number may be given, if known.

b: Those towns which can, and which are willing to do it, are requested to say how many individuals in the town since its settlement have kept tavern, and what proportion of them have been successful in the business.

Reference may be had to the report from the county of Rensselaer, published in the 3d State Report, which

has been sent to the Sec. of each Soc. in the State, as a specimen of the manner of embodying facts of the above character.

6. The Committee wish every county society to appoint at least three delegates to attend the annual meeting of the State Society on the 26th of FEBRUARY next, and it is particularly requested that those who are appointed to that service may attend.

7. The Com. desire that the names of the delegates so appointed, may be reported to their chairman at Albany, as soon after their appointment as possible.

E. C. DELEVAN, Chm. Ex. Com.

A Text.

"Instead of showing our love to our country by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, by piety, by an exemplary discharge of the duties of private life, under the persuasion that that man, in the final issue of things, will be seen to have been the best patriot, who is the best Christian. He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion then of some is to *shine*, of some to *govern*, and of others to *accumulate*, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which heaven inspires, that of *being and doing good*."

Rev. Robert Hall.

A Military Chieftain.

At New-London, Conn. the following inscription is found on a grave stone:—

"On the 20th of October, 1781, 4,000 English fell upon this town, with fire and sword—700 Americans defended the fort for a whole day; but in the evening, about 4 o'clock, it was taken. The commander of the besieged delivered up his sword to an Englishman, who immediately stabbed him; all his comrades were put to the sword. A line of powder was then laid from the magazine of the fort to the sea, there to be lighted, thus to blow the fort up into the air. William Hotman, who lay not far distant, wounded by three strokes of a bayonet in his body, beheld it, and said to one of his wounded friends, who was still alive, "We will endeavor to crawl to this line; we will completely wet the powder with our blood; thus will we, with the life that remains to us, save

the fort and the magazine, and perhaps a few of our comrades, who are still around us."

He alone had strength to accomplish this noble design. To his death he held on the powder, which he overthrew, drenched with his blood. His friends, and several of his wounded companions, by that means had their lives spared. After this simple narrative, we may well wonder in large capitals. It is near the body of William Hotman.

A sentence of heating to yourself.

Unto all I go in unto you, even to you of you of mortal life, who are even in the midst of me, which we shall have thought would have been well such effects. Rabbits, which venture to easily strike the earth with their feet, the vibrations of which do communicate their apprehensions to hear we very note.

As an instance of the devastating power of the chisel, we may mention a circumstance that occurred in the conflict of shooting the midden of the plant at Exeter change. After the said ditch had discharged thirty loads, the stop pond and deliberately caused to have been Mr. Herring conceiving that a load had struck him on a vital part, crawled up, he was only so for a moment. He leaped up with renewed vigor; and at last eighty balls were successively discharged at him from different positions, before he fell a second time. Previous to this, he had nearly brought down the building at Exeter change by his fortifications, flying around his den with the speed of a race horse.

In the midst of the crash of timber, and the hallooing of the assailants, he recognized the voice of the keeper in his master—Champeau bato Champeau lait!—which was his command to know and the noble beast actually knelt, and covered a valley of balls that terminated his sufferings. —Gardner's Music of Nature.

Distinction between Invention and Discovery.

The object of the former is to produce something which had no existence before; that of the latter to bring to light something which did exist, but which was concealed from common observation. Thus we say Otto Guericke invented the air pump; Santorius invented the thermometer; Newton and Gregory invented the reflecting telescope; Galileo discovered the circulation of the blood. It appears, therefore, that improvements in the arts are properly called inventions; and that facts brought to light by means of observation are properly called discoveries.—Dugald Stewart.

It is a very common error in the eloquence of the present day, that by the use of epithets and figures of speech, combined with abstract nouns, the address of the speaker is made more to the imagination than to the heart. Delightful emotions are awakened. We are pleased and entertained, but not overpowered and subdued. The difference between this species of eloquence, and that which comes to us with the direct force of powerful feeling, may be exemplified by the lambent lightning which plays over a cloud in a summer's evening, compared with the flaming bolt which "rives the gnarled and unwedged oak."—Dr. J. H. Rice.

Holy Scriptures the highest Models.

Unfortunately the bible, which would have offered inexhaustible riches to orators, poets, philosophers, moralists, and even to sculptors and painters, has exerted but a moderate influence over the literary labors of modern Europe; because it has been generally banished from schools and from the library of men of letters.—The fathers of the church themselves appear to have sought inspiration in the writers of Greece and Rome, rather than in the inspired penmen. Chrysostom kept a copy of Aristophanes constantly under his pillow; and Bossuet laid open on his table before him the Iliad of Homer, whilst engaged in the composition of his funeral orations. Some productions, however, of the highest order, show what a rich source the bible might become to superior minds. The Paradise Lost, of Milton, and Athaliah of Racine, the sacred songs of J. B. Rousseau, and other works of the same description, are imperishable monuments of the exalted inspiration derived from the holy scriptures.—Grimké's P. B. K. Oration.

Mr. Carter, being invited to dine, together with several other ministers, at the house of a respectable magistrate at Ipswich, a very vain person who sat at table boasted that he would dispute with any gentleman present, upon any question that should be proposed, either in divinity or philosophy. A profound silence ensued, till Mr. Carter addressed him in these words: "I will go no farther than my trencher to puzzle you. Here is a sole; now tell me the reason why this fish, which hath always lived in salt water, should come out fresh?" As the bold challenger did not so much as attempt any answer, the scorn and laughter of the company were presently turned on him.

BANK NOTE TABLE.

Copied from the New York papers.

Note 1st	Creation Banking Co.
2nd	Bethel & Fox & M'Connel
3rd	Examiner's Banking Co.
4th	Bank of the City of New-York
5th	Bank of the State of New-York
6th	Bank of the State of New-York
7th	Bank of the State of New-York
8th	Bank of the State of New-York
9th	Bank of the State of New-York
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12th	Bank of the State of New-York
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15th	Bank of the State of New-York
16th	Bank of the State of New-York
17th	Bank of the State of New-York
18th	Bank of the State of New-York
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21st	Bank of the State of New-York
22nd	Bank of the State of New-York
23rd	Bank of the State of New-York
24th	Bank of the State of New-York
25th	Bank of the State of New-York
26th	Bank of the State of New-York
27th	Bank of the State of New-York
28th	Bank of the State of New-York
29th	Bank of the State of New-York
30th	Bank of the State of New-York
31st	Bank of the State of New-York
1st	Bank of the State of New-York
2nd	Bank of the State of New-York