PROTESTANT SENTINEL.

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JOHN WAYSON,
Editor and Proprietor.

RELIGIOUS DEPARTMENT.

Letter V.

On the Connection between a Preacher's General Character and the Efficacy of his Public Instructions.

[illegible] of the Gospel, together with the [illegible] of its appointed ministers, [illegible] the [illegible] the professed [illegible] [illegible] to be [illegible] [illegible] [illegible]

[illegible]

Faith Rational.

[illegible] knowledge [illegible] on that which is the basis of [illegible] branch of knowledge—*belief*.

I have endeavored [illegible] you that even philosophical and mathematical knowledge is [illegible] on principles which are received only by an intuitive conviction, or *natural faith*, and that historical knowledge depends wholly on that peculiar kind of belief which is produced by testimony. I might have gone further; I might have [illegible] that your conclusions [illegible] the greater part of your lives in making philosophical experiments for yourselves, and from engaging in these mathematical [illegible] be true. And we [illegible] the *testimony* of books, and on the [illegible] *ny* of your lecturers. A few moments' thought will convince you that almost all the knowledge you possess, of nature and philosophy, as well as of geography and history, rests on no other basis whatsoever, than *faith in testimony*.

What, then, can be more irrational than to refuse to receive religious knowledge, because it rests, in part, on the same foundation? The doctrines of christianity are founded on facts; and those facts are the subject of testimony. And we are sure that the facts are true, and therefore that the doctrines resting on them are divine, because the testimony in question is at once abundant in quantity and sound in character. I cannot now enter on a detailed account of the historical evidence by which are proved the genuineness of the holy scriptures, and the reality of the events which are there recorded. But since you are accustomed to receive the testimony of your lecturers with implicit confidence, I beg of you on the present occasion to accept my own. I believe I am an honest man; and I have long been accustomed to investigate the subject. I am ready, then, to declare in your presence, in the presence of all Manchester, of all England, of all Europe, nay, of the whole world, that there are no facts whatsoever within the whole range of ancient history, of the truth of which we have more abundant and conclusive evidence, than of the *death and resurrection of Jesus Christ*. Indeed I know of no ancient events on record, of which the evidence is nearly so much accumulated, or nearly so strong.

The resurrection of Jesus Christ, together with the miracles of Christ himself and his apostles, are our sure vouchers that the author of nature, who can alone suspend or reverse its order, was the author of christianity. These miracles bore no resemblance to the false pretences of the fanatical and superstitious. They were for the most part immediate in their operation; wrought in public; utterly incapable of being accounted for by second causes; and of so broad and conspicuous a character, that no deliberate eye-witness could be deceived respecting them. Nor were they, in point of fact, *improbable* events. Who will deny that the dark and degraded condition of mankind required an outward revelation of the divine will? Who will not allow that miracles are a suitable test, the most suitable one which we can imagine, by which the truth of such a revelation might be established?—Who does not perceive, that under such circumstances, it was credible, nay, highly *probable*, that God would permit or ordain them?—*Gurney*.

[illegible]

Look around at the manner by which we hold our lives and our possessions, and the extent, the right God has on their appropriation. "The silver is mine, and the gold is mine," saith the Lord of hosts.—We live by his goodness and we are bound to live to his glory. Can we dare to ask? How small shall be the portion we will render him? We must render all; for all is rightfully his own. Their lives, their fortunes, and their sacred honor, were the willing sacrifice of the patriots whom we love to honor, at the altar of their country. And has God less claims upon the Christian, than his country has upon the patriot? Shall that be regarded as frenzy in the servant of Jesus, which, in these men is extolled as the most exalted magnanimity? Let the freed men of Immanuel banish the thought, let the soldiers who fight beneath the banner of the great Captain of our salvation, with the same self-immolation at the altar of duty, exclaim—"Whether we live, we live unto the Lord, or whether we die, we die unto the Lord."

The little band of primitive believers exhibited something of this spirit of supreme and entire devotedness. Had the flame which burned so brightly in their bosom continued to give light and heat to those who came after them, the work might have hastened on rapidly to its entire completion. The retrospect of the unfaithfulness of former generations only reminds us of the obligations of the present. Would every Christian hence forward begin in good earnest to do his duty, and write himself from this hour "the Lord's conscript," body and soul, the work would hasten to its full accomplishment. Let each individual begin with himself, and write "Holiness to the Lord," upon all within his reach, his heart, his life, his influence, his possessions, not leaving one unnoticed even to the bells of the horses, and he will soon see that the prophecy has begun to be fulfilled. The spirit of consecration, would soon spread from the individual to the family, to the neighborhood, the church, the city; its progress, once begun, will not cease till it has spread from country to country, penetrated the recesses of heathenish abominations, changed the world from a wilderness to a paradise, and filled it with the glory of the Lord.

Who, then, will share in the labor?—Who will become a partaker in the certain triumph? "Be ye doers of the word, and not hearers only."—*Churchman*.

Luther with the sick.

When Luther visited a sick person, he used to talk in a very friendly way with [illegible]

[illegible]

The [illegible] in the church, and at [illegible] and the whole [illegible] The good anxiety manifested by many hundreds of the natives towards [illegible] and subsequently, [illegible] great degree, the effect of [illegible] of the Holy Scriptures. They were surprised at its contents; a part of a story was read; many [illegible] from house to daily, carrying their Testaments, with pins and turned down, that they wished us to explain. Thus they were thus awakened to inquiry; and many learned to read from their personal friends, or from scholars, in order that they might read the Testament. Prayer meetings were established, in their own, and others out of it; and the Testament was read in nearly a hundred schools, extending eighty miles round the capital, which is the Mission station.

I went one day to an elder's house who was a very poor man, and dwelt in a house very much inferior to his master's horse stable. I found neither chair nor table, nor any other furniture or property except the earthen pot for cooking rice, and the native plates. But I observed a strong wooden box, with a lock; and on inquiring what was in it, the elder opened it and showed me his Testament; thus preserved to keep it from the rats, and from being stolen by an unprincipled scholar; and this I afterwards found to be a very common case, the natives value it as their highest treasure.

When the natives went out to the wars, to a distance of perhaps 500 miles, in 1830, and subsequently, not less than fifty "Believers," as they were scornfully termed, carried their Testaments; and, by means of them, were enabled to keep up prayer and other meetings, by which many were brought to a knowledge of the truth; and many hundred (perhaps thousands) were brought to a general knowledge of Christianity.

At present all the scholars who have been in the schools previous to August, 1832, have been dismissed, on proof being given of their knowledge of reading and writing; they, with others dismissed, amount to ten or fifteen thousand, and are all anxious to possess themselves of any thing printed. About six thousand new scholars have been put into the school; and very many voluntary learners learn to read in their own houses, and at the prayer meeting of the native believers.

From the Boston Recorder.
Sandwich Islands.

Extract of a letter from Rev. E. Spaulding, dated Lahaina, Maui, Nov. 15, 1833.

"In a note just received from brother Green he says, 'I am full of business; am preparing a few letters for American friends. This, with preaching four times a week, lecturing to a bible class, teaching school six days in seven, together with the care of the station and my family, keeps me quite busy. I am jaded out. I cannot do one fifth of what ought to be done, and my poor people are almost daily snatched away by death from the means of grace! O, that I could do more! Why cannot I do a fraction, at least, of the mighty work of Baxter? I am ashamed of myself when I think of that good man.'

"I have quoted this, to show what a missionary here *does*, and how he *feels*, or rather *how* he *may do*, and *how he ought to feel*. Brother Green, as you will hear, has just commenced a new station, at Wa-

[illegible]

"Most of our number commenced preaching in the native language within four months after our arrival."

Melancholy Accident.—A correspondent of the Western Recorder, gives the following account of a fatal accident, which befel a young lad at the late celebration of the Fourth, at York Mills. After passing severe censure on the folly of keeping the day by firing cannon, by which many valuable lives are lost every year, he proceeds as follows.—*Hope. Rep.*

These considerations are occasioned by the solemn providence which occurred in this village last week, in the death of Charles Jabez, son of George Clark, aged twelve years. The lad was engaged with a number of his companions, in the firing of sky-rockets, on the evening of the 4th inst. Charles had a quantity of powder loose in his pantaloons pocket, which, by the falling of a spark, took fire, and instantly enveloped him in a flame. His clothes were almost literally turned up on his body, before they could be torn off.—The little sufferer lived but about fourteen hours. He had his senses to the last, and was deeply conscious of his unpreparedness to die. For some time he was in great agony of mind, in view of his sudden and unexpected appearance before God. He had been taught the Bible at home and in the Sabbath School. Now he said that he had wickedly put off repentance. He called his little brothers to his dying bed, and warned them not to break the Sabbath, nor slight the instructions of the Sabbath School as he had done. He had a very clear view of his sins, and earnestly inquired what he should do to be saved. He was directed to the Lord Jesus, to whom he confessed his sins, and most earnestly prayed for pardon; and a short time before he died, said, with apparent composure of mind, "Lord Jesus, into thy hand I commend my spirit."

We are not without hope that the instruction of the Sabbath School may have been blessed to this young lad in his last hours.

Observance of the Sabbath.

Many of the German papers complain greatly of the profanation of the Lord's day throughout Germany, and the Village Gazette says, that Christian governments do not like to interfere, lest they should offend the rich Jews. In Wurtemburg, especially, great exertions are made for promoting a better observance of the Sabbath; and the king of Bavaria has lately [illegible] the sale of beer [illegible] on the sabbath, or [illegible] be observed, or that [illegible] be observed.

PROTESTANT SENTINEL.

BOSTON, JULY 31, 1833.

[illegible] Virginia.

[illegible] by the executive [illegible] that [illegible] should be [illegible] and; but the [illegible] with him, which [illegible] must be [illegible] circumstances which [illegible] knowing brother [illegible] employed to [illegible] Mr. [illegible] case, [illegible] will not be a [illegible] important reasons.

Christian Civility.

[illegible] I have observed of late [illegible] practice in some [illegible] the people to secular [illegible] freely upon [illegible] they have [illegible] We did not [illegible] house of God and [illegible] such moments [illegible] exercises com[illegible] prayer and supplication, [illegible] God may attend the [illegible] spoken by the [illegible]

[illegible] perhaps too prevalent, and [illegible], when the servant of God [illegible] offers the throne of grace, the greater part of the congregation will [illegible] which, perhaps, but too [illegible] (in ordinary cases) that they are [illegible] to *stand*, as servants of God, and too proud to *kneel*, as suppliants for mercy. CIVILIS AMICUS.

Remarks. Uniformity and order in the house of God is beautiful. God is not the author of confusion; so his worship should be conducted with order and profound respect. We are not not zealots of *forms* as to make them of too great importance; yet, forms of worship must be respectful. At protracted, and prayer meetings, and sometimes in crowded assemblies, the habit of sitting in time of prayer has prevailed to a considerable extent at seasons other than at the opening and closing exercises, and with some degree of propriety, no weariness would be the consequence of a continual standing or kneeling attitude. But, in ordinary cases, to see the whole, or a great part, of an assembly keep their seats when the throne of grace is addressed, impresses the mind forcibly that there is a great want of reverence for God, and much disrespect for their officiating minister, who is carrying their cause to God on his *knees*, or *stands*, waiting at the mercy-seat, for those who are not sufficiently interested in the exercise to change their position. Surely it becomes all when inducted into the presence of God, either to "stand as a servant, or kneel as a suppliant."

The Protestant Sabbath Almanack, for 1834—No. 1.

This work is now in press, and we can furnish to our friends and agents any number they may order on short notice. It is calculated for Lat. 42° 39′ N. and will answer for the northern states East and West, and will vary but a few minutes from the calculation for Philadelphia.

We shall propose for our friends who will assist us to dispose of them, to write us as soon as consistent, as the edition must be governed by the amount of sales. Our agents and friends who are so situated and who can feel disposed to devote some time to selling to merchants, at book stores, &c. will be rewarded for their labor. Tract Societies that have been waiting for some time for their anticipated numbers, might subserve the cause of truth, afford a small encouragement to the press, and be remunerated in the sales for their expenses, should they order it.

The miscellany is a scriptural view of the Sabbath, its *institution*, *general application*, and *perpetuity*; with a compendium of the different views of the Sabbath under the Christian dispensation, which tend to the profanation of holy time.

The change, with the evidences and arguments for and against it, and much interesting, historical, and miscellaneous matter, will be the subject of the next and succeeding numbers. It contains 32 pages of a large size, and will be afforded for $3 per gross, and a deduction for

[illegible]

GENERAL INTELLIGENCE.

[illegible]

LIGHT DAYS EARLY [illegible]

[illegible]

[illegible]

[

POETRY.

Christ Blessing the Bread.

Onward it speeds! the awful hour
From man's first fall decreed,
When the dark serpent's wrath shall bruise
The woman's pelless seed
The foe He met—the desert path
Triumphantly He trod,
But now a darker, deadlier strife
Awaits the son of God!

Soon shall a strange and midnight gloom
Involve the noon-tide sun,
While in Jehovah's inner ear
The mystic voice of wrath
Soon shall the sleep of death bring on
The still immovable calm
The yawning graves shall give their dead,
The buried saints arise!

And yet amid the battle-shock,
Still Jesus stands serene
Unawed by earth, unchanged by hell,
Unchanged by what heaven
Still beams the light of love unclouded
In that benignant eye,
Nor, save his own complacent word,
Aught speaks him soon to die!

He pours within the ruby cup
The rich blood of the vine,
And "Drink ye all the ransom'd sought,"
He cries—"This blood is mine!"
He breaks the bread—then clasps his hands,
And lifts his eyes in prayer,
"Receive ye this and view by faith
My body sacrificed here!"

"For, like the wine that rows in the cup,
My blood shall soon be shed,
My body broken on the cross,
As now I break the bread.
For you the crimson streams shall flow
For you the Hand divine
Bears the red sword, although the heart
That meets the blow be mine

"And oft your willing vows renew
Around the sacred board,
And break the bread, and pour the wine
In memory of your Lord!
To drink with me the grape's fresh blood
To you shall yet be given,
Fresh from the deathless Vine that blooms
In blest abodes of Heaven."

Resignation.

BY ELIZOR ELY.

My heart shall humbly, Lord, thy will attend—
Ambitious only, never to offend.
O keep my will meek, ductile, and sedate—
The same in a serene or stormy state:
O, Father, choose what thou would'st have me be,
In danger or secure, enslaved or free:
In consolation, or afflicting grief,
Wealthy, or destitute of all relief:
Give life or death, give health or a disease,
Success or disappointment, pain or ease,
I'll welcome o'er dissections when I pray,
Nor murmur at denial or delay:
Send persecution, torture, or disgrace,
I gladly will thy bitt'rest cross embrace:
'Tis by thy gracious will thy martyrs bleed,
And thy supports their agonies exceed.
Thou, Lord, not I, will suffer the distress,
While our two wills in thine shall coalesce.

I choose, my God! all thou hast predefined,
My very death—its time, place, manner, kind,
I'll welcome pangs, in which I shall expire:
Christ-like resign'd to die, is my desire:
In thee alone my spirit is at rest:
Thy will be done. Thy will is ever blest.
I'll from my bosom all self will expel—
Self-will, the fruitful sin which peoples hell:
In the blest saints, in all the hosts divine,
Throughout all heaven, there is no will but Thine!

MISCELLANEOUS

From the Messenger and Advocate.

A Striking Fact.

"The Lord gave & the Lord hath taken away."

These words were spoken by good old Job, but how often have they been misapplied and twisted to answer secular purposes, and that, too, by professors of religion? How frequently do we witness persons taking to themselves consolation instead of reproof? How frequently do we see men who have lost their property thro' their own imprudence applying this passage to their case, when perhaps Divine justice is frowning upon them for misusing the property committed to their charge?

At the age of fourteen years I entered the counting-house of a tradesman of high reputation. He was a member of a Christian Church, and a flaming professor, too; but, alas! he was one of those who would wish to rob God of his rights, and, as Pollock expresses it, would with one hand put a sixpence in the treasury of God, and with the other take a shilling out. I had been blessed with pious parents and a religious education, which enabled me to form to myself some idea of what a Christian ought to be. He was a man who had proved prosperous in business, and had accumulated wealth; he was one of those individuals who, whilst he could lavish pounds upon himself, would not afford to give to the poor a penny.

One cold winter's morning as I entered the counting-house, I observed him busily engaged with "lucre." Bank notes lay in piles upon his desk, whilst, with a miserly look and selfish whistle, he was pasting together various bank notes which had been remitted to him in halves; these he was placing before a fine bright fire to dry. While thus engaged he was interrupted by a slight tap at the door. "Walk in," said Mr. M——, and the next moment exhibited to our view a female, who, by her silvered locks and shriveled countenance, evinced that she had far passed the meridian of life, and was fast hastening to "that bourne from whence no traveller returns." Her attire exhibited poverty, but neatness; her deportment was respectful and genteel, and as she fixed her eyes upon Mr. M——, I could easily hear the sighs of [illegible] good than he was to bless and [illegible] the *relief* the poor old lady [illegible] Mr. M [illegible] "Well, my good woman, what is your business?" said Mr. M [illegible] stated that she was the widow [illegible] Baptist minister, who, [illegible] Mr. M [illegible] good [illegible] [illegible] Mr. M [illegible] Lord [illegible] Heaven [illegible] Lord [illegible] were placed [illegible] *pound* note [illegible] Mr. M [illegible] to the [illegible] but it was too late. He pronounced on a [illegible] woman, and, indeed, on all [illegible] Christians, declaring that he would [illegible] them altogether, if it was the way he was to be served. He remained in this state for some minutes, then leaning his head upon his hand, exclaimed with hysterical seriously "The Lord gave and the Lord hath taken away." My heart sunk within me, and I hastened to follow the poor woman to administer to her necessity, as far as my scanty means would permit.

Years have rolled by since that time, and the wide Atlantic separates me from the spot, yet are the circumstances as fresh in my mind as the day they happened. — Neither time nor change of scene have erased it from my memory; but the recollection remains as if written with an iron pen upon a table of stone. W. H. O.

Brooklyn.

Lake Tiberias.

On the night of our arrival we walked on the terraced roof to enjoy the coolness of the air. It was moonlight, and the lake and its shores were as beautiful a scene as can be conceived. It brought to mind the night, though so different a one, when Christ walked on the surface of the waves to rescue his disciples. Yet Tiberias is a scene where nature seems still to wear as sublime and lovely aspect as in the day when it drew the visitations and mercies of the Lord. No curse rests on its shores, as on those of the Dead Sea; but a hallowed calm, a majestic beauty, that are irresistably delightful. The length of the lake is about fourteen miles, and the breadth five. The fish that it contains have a most delicious flavor, and are much the size & color of mullet. The boats used on it are, in some seasons of the year much exposed from the sudden squalls of wind which issue from between the mountains. The water is perfectly sweet and clear. The Jordan is seen to enter it at the northern extremity, and its source is distinctly visible through the whole extent of the lake. The range of mountains forming its eastern shore, is very lofty; their steep and rocky sides are barren, with a sprinkling of trees on a few of the summits. The western shore, where the town stands, is level, but its picturesque hills divided by sweet vallies, are covered with a rich carpet of verdure, but destitute of trees. The side of the southern end of the lake is very pleasant, where the Jordan flows out of it. An ancient bridge, some of whose ruined and lofty arches still stand in the river, add much to the beauty of the scene. We bathed here in the Jordan, which issues out in a stream of about fifty feet wide, and flows down a rich and deserted valley, enclosed by bare and lofty mountains. The stream was here clear and shallow; but it soon became deep and rapid. Little is said in the Scriptures, respecting the extensive valley of the Jordan between Tiberias and Jericho. It must have been thickly populated from its luxuriance, being watered throughout by the river.— Yet with all the charms of its situation, the air around the lake, during the summer, is close and sultry. Of all places in Palestine, however, a stranger would desire to fix his residence here; as a situation on any of the verdant hills around would be exempt from the oppressive air on its banks. —*Carne.*

The Country Pastor.

Some entertain the opinion that there is not much, in the life of an unpretending country pastor, that deserves to be rescued from oblivion; yet many of this useful class of men are instrumental in doing more good than some who are called leaders in the spiritual army of the Church militant. He who in great faithfulness, leads his little village or country flock into green pastures, beside the still waters, or to the wells of salvation, often effects a greater

Advantages of looking about in church.

We learn from the Journal of Commerce the following particulars of a church thieving affair:

William Avery was on Friday last tried in the Court of Sessions, upon the charge of having abstracted thirty dollars from a lady's reticule at church. The circumstances were as follows. A young lady on entering St. John's Church, to attend a week-day lecture, passed Avery in the aisle, who immediately followed, closed her pew door with seeming politeness, and took a seat in the pew immediately back of her's. The affair was singular, and attracted the notice of the lady, but did not so far awaken her suspicions as to prevent her throwing down her reticule upon the cushion by her side, notwithstanding it contained a wallet with thirty dollars. After prayers, she was surprised on opening the reticule, to find the wallet lying on top of her pocket handkerchief, and turned to look for the gallant gentleman, but he had decamped, feeling no doubt quite sure of having obtained some good at church.

Unfortunate for him, however, he had been too long in setting his trap. A gentleman in the gallery had noticed him for several weeks at church, and always following some lady and taking a seat behind her, as on this occasion. As he was a stranger, and had no peculiar marks of a praying man, the constant repetition of the same ceremony excited suspicion. As the congregation were standing, this gentleman saw Avery, while leaning over and reading with apparent devotion, reach down and take something from the lady's seat, examine it, pass his hand to his own pocket, and then lay back what he had taken up. The gentleman interpreted the whole in a moment, and came down at once to secure the stranger's arrest. But he was gone. A young lady in the opposite gallery had also a full view of the whole affair. The gentleman had marked the appearance of Avery, and three weeks afterwards saw & recognized him, and secured his arrest.— On the trial, Avery managed his own cause with tact, exhibiting good mental resources, and notwithstanding the completeness of the testimony, and without offering any witness himself, undertook to maintain his innocence. He appealed earnestly to the jury on the value of liberty, and besought them not to deprive him of so great a blessing to gratify the combination of fanatics which had been formed for the ruin of an innocent man. But all in vain. The jury returned a verdict of guilty, and he will go; not to church exactly, yet where he will enjoy one continued Sing Sing.

Magnanimity.

Cæsar has had the testimony of ages to his bravery, and yet he refused a challenge from Anthony. He very calmly answered the bearer of the message—"If Anthony is weary of his life tell him there are other ways to death besides the point of my sword." How well would it be, if there were more instances of the like independence of mind.

Toy Books, published at this office, are kept constantly for sale, wholesale or retail, as cheap as can be purchased in this section of the state.

ALFRED STILLMAN'S
MACHINE SHOP AND BRASS FOUNDRY.
(Corner of Second & Liberty-streets,
OPPOSITE LADY [illegible]

Where are manufactured [illegible]

[illegible]

[illegible]

PROSPECTUS
OF THE
RURAL REPOSITORY,
Tenth Volume.

[illegible]

Nearing prospects for the Tenth Volume (First New Series) of the Repository, the publisher renders his most [illegible] Agents and Some others, for the liberal support which has attended his efforts to offer to the patrons and the public generally, an enlarged and improved sheet at the same low and [illegible] rate as heretofore, which he does in the fullest confidence of meeting an increased patronage as an [illegible] for his continued exertions to render his paper a pleasing and instructive companion, and enable it to vie in point of cheapness and interest with any literary journal now extant. New assurances on the part of the publisher of a period of which has stood the test of years, would seem superfluous, he will therefore only say that no pains nor expense, consistent with a reasonable compensation for his labor, shall be spared to promote their gratification by its further improvement; and that original contributions from able writers, and choice selections from the best periodicals both European and American, may be confidently expected.

The RURAL REPOSITORY will be published every other Saturday, in the Quarto form, and will contain twenty-six numbers of eight pages each, with a title page and index to the volume, making in the whole 212 pages. It will be printed in handsome style, on Medium paper of a superior quality, with new Burgeois and Brevier type, each number containing at least one quarter more matter than heretofore; making, at the end of the year, a neat and useful volume, the contents of which will be both amusing and instructive to youth in future years.

TERMS.—The Tenth Volume, (First new series) will commence on the 8th of June next, at the low rate of *One Dollar* per annum in advance, or *One Dollar & Fifty Cents*, at the expiration of three months from the time of subscribing. Any person who will remit us Five Dollars, free of postage, shall receive *six* copies, and any person, who will remit us Ten Dollars, free of postage, shall receive *twelve* copies, and one copy of the Ninth Volume.

☞ No subscriptions received for less than one year.

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Hudson, N. Y. May, 1838.

☞ Subscriptions will be received at this Office.

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Levi H. Bond, Lost Creek. Peter Davis, Salem.

☞ All Elders, Licentiates, and Deacons of the Connexion, and Post Masters generally are authorised to act as agents.

DEFAULT having been made in the payment of a sum of money due on a certain mortgage, bearing date the 20th day of December, 1829, executed by Nathan Tripp, then of the town of Tuxton, county of Cortland, and state of New York, to William Moses of the same place, on the premises hereinafter described, situate and being in the town of Tuxton aforesaid, [illegible] Nine hundred and eighty eight, [illegible] original entry on of the town of Tuxton, described as follows, viz: Beginning at the northwest corner of Zebediah Bailey's lot, [illegible] thence north eighty five degrees, west [illegible] chains & eighty seven links, thence south forty eight and one half degrees, west [illegible] links, thence south eighty two degrees west, nine chains and twenty seven links, thence south ten chains and seven [illegible] links to the place of beginning, containing [illegible] acres, [illegible] hundredths & twenty rods in said land, strict measure; which mortgage was duly recorded in the office of the Clerk of the county of Cortland, in Liber E of mortgages, page 227, the [illegible] day of January, 1830, at two o'clock P. M. which mortgage was duly assigned by the said William Moses to Jacob Otis, deceased, late of Tuxton, in the said county, as for which mortgage there is now claimed to be due the sum of one hundred and two dollars and seventy eight cents.

Notice therefore is hereby given that by virtue of a power of sale contained in the said mortgage, and in pursuance of the statute in such case made and provided, the said premises will be sold at public vendue, at the store of Otis & Smith, in the village of Tuxton, on the 15th day of August next, at one o'clock P. M.—Dated Dec. 25, 1837.

A. W. OTIS,
Administrator to the estate of Jacob Otis

BANK NOTE TABLE

Corrected from the New York papers.

New York.		Trenton Banking Co.	do
City Banks	par	Pathway Fur. & Mec.	do
Lancaster Franklin Lodge	par	Salem Banking Co.	1
Long Island Bank	par	Monmouth	broken
Dutchess county	par	Franklin	do
Lansingburgh	par	Hoboken	do
Bank of Albany*	1	Paterson	do
Albany state bank*	1	Rotterdam & Lombard	do
Other Albany banks*	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Orange co.	do	All others	1 a 2-8
Catskill	do	*Pennsylvania.*	
Farmer's, Troy*	do	Philadelphia bank	1
Other Troy Banks	do	York	1
Saratoga co.	do	Chester Co.	do
Mohawk	do	Delaware Co.	3 8
Utica	1	Reading	no
Geneva	do	Pittsburgh	do
Auburn	do	Gettysburgh	3
Ontario	do	Chambersburgh	do
Central	do	Harrisburg	do
Chenango	do	Lancaster	do
Ithaca	do	Greensburgh	do
Ogdensburg	do	Huntingdon	do
Jefferson co.	do	Silver Lake	50
Wayne co.	do	Other uncertain	broken
Lancaster	do	*Delaware.*	
Monroe co.	do	Bank of this state	1
Livingston co.	do	*Maryland.*	
Middle Dist. of	broken	Baltimore banks	3-8
Columbia, Hudson	do	Somerset & Worcester	broken
Greene co.	do	Cumberland	do
Washington & Warren	do	Princess Ann	do
Pittsburgh	do	Salisbury	do
Niagara	do	All others	2-1 a 1
Bank's Exchange	do	*Dist. Columbia.*	
Maine.		Banks of Columbia	par.
Bath	1	Alexandria merch.	broken
Waterville	do	Franklin	do
Castine	broken	All others	1
Wiscasset	do	*Virginia.*	
Kennebeck	do	Banks of this state	1 a 1
Passamaquoddy	do	*N. & S. Carolina.*	
Hallowell & Augusta	do	Banks of these states	1 a 2
All others	1	*Georgia.*	
New-Hampshire.		Banks of this state	2 a 3
Banks of this state	1	*Ohio.*	
Vermont.		Chillicothe	4 a 5
Banks of this state	2-	Marietta	do
Massachusetts.		Steubenville	do
Berkshire Bk	do	Farmers & Mechanics	do
Essex Salem,	do	New Lancaster	do
Farmer's, Belchertown	do	St. Clairsville	do
All others	3-8	Mount Pleasant	do
Connecticut		Western Reserve	do
Norwich Bank	par.	Columbus	do
Eagle, New Haven	broken	Others uncertain	broken
Derby	do	*Miscellaneous.*	
All others	1	New Orleans banks	3
Rhode Island.		Michigan	1
Pawtuxet	broken	Detroit	broken
All others	3-8	Upper Canada, York	3
New Jersey.		Kingston	broken
State, Newark	par	Quebec	3
do. Elizabethtown	do	Montreal	2
do. New Brunswick	do		
Newark Ins. Comp'y	par		

*Bills of these Banks, $10 and upwards, par.

BOOKS.

WE have on hand and for sale at this Office a small assortment of religious books, among which are

Memoir of Mrs. Judson,
Church Member's Guide,
Fuller on Communion,
Hinton on Revivals,
Calvinism and Arminianism contrasted,
Antidote for Universalism,
Baxter's Call,
Baxter's Saint's Rest,
Memoirs of Howard, the Philanthropist.
Travels of True Godliness,

WE have on hand a few volumes of Discourses on the Parable of the Sower by the Rev. Samuel Stennett, D. D. This is the first American, from the London edition.

Job Printing.

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will be done at this Office, in as good style, and on as reasonable terms, as at any other office in this section of country. From our friends, and the public in general, we solicit a share of patronage.