

you merciful. I incensed you by no insolence of manner, by no turbulence of conduct. I bore your taunts with mildness. Surely it would become you to distinguish between the hardened sinner and the lowly one—between the perpetrator in great misdeeds, and the offender in trifling ones.

"What is the amount of my crime? I attempted to despoil this man of a loaf of bread. I had no money; I had no friends; I had no home; but I had—God of Heaven hear and forgive me, I had a father! an aged, helpless, blind and dying father, calling aloud for food, and no raven of the desert to bring it him. Poor old man! I would have plucked the morsel from a hungry bear to have given thee, rather than have longer heard thy feeble wailings for want; rather than still have beheld thy sightless eye-balls rolling in their sockets, and turning towards Heaven to implore its pitying help!

"What had I to fear from man? From man, who is my brother! From man, whose heart should feel for misery! Three long days and three miserable nights has my father fasted; during that time has he pined, inch-meal, away; in that time has he drunk nothing but the water of the stagnant pool; in that time has he cursed his existence; during all that time has he groaned beneath the bony grasp of death! Stretched on the bare earth, with no shelter from the inclement skies but what the embowering trees could give him, no pillow for his head but the green turf, no covering for his wasting body but his tattered clothes, there he lies, dark, and famished!

"I have shared his hunger; I have shared his watching; I have set by him, and longed to hear his last sigh! Every moment I expected it, and I would not leave him. His cries for food I evaded, believing death at hand. I shuddered at the thought of lengthening a wretched life a few sad hours! I sat in gloomy desperation, hoping to see him expire! Aye! look on me with horror. I panted—I thirsted to behold that wasted form stretched in the arms of death; for what is life to the blind, the aged, the needy, and the ailing? Who that is thus bowed down with the infirmities of nature, and oppressed by the tyranny of man, would arrest the silent strides of death? Do you abhor the savage of the desert who leaves his aged parent to perish? he is more merciful than we who shut out the grave, even when we are shut out from the world and world's delights!

"Fixed was my gloomy purpose, and I set, in horrid silence, by my father, heaving in the throes of death! With the green mantle of the standing pool I watered his lips as often as he called for drink; when he moaned for food I was silent as the mole; he knew not that I was near him. Heart rending was my task, and dreadfully I fulfilled it. When the darkness of night encompassed the creation, when all was stillness and solemn gloom, then have I sat impatiently listening to my father as he gasped for life! The fever's fiery fang had unstrung his joints, and he could not move. Still as he called for drink I was at hand; but, when he bade me feed him, I answered not. Vain hope! Each morning's dawn showed him to me still living but still dying!

"The length of my trial subdued my resolution; the energy which despair and misery had lent me was weakened; the iron purpose of my heart gave way, when I saw my father lingering on in the pangs of death, yet struggling to live; when I viewed his emaciated form still triumphing over hunger and the fever's rage; when I beheld him gnawing the very earth on which he lay to satisfy the ravenous cravings of his famished stomach, my soul yearned with pity, and I left him this morning with the desperate resolve of procuring food for him at whatever hazard. Filled with this resolution I passed your door; I repassed it; I hoped to interest your compassion by my looks; but you had no commerce with pity. I then seized the loaf and fled; not hastily, or I might have escaped. I was brought back. An agonizing thought of my poor father's condition came across my mind. I rushed forth again pursued by you and others. I was deceived in that lane; I thought it led to where my father lay. If it had, and I could have dropped the bread by his side, I would have turned upon you, and delivered up myself without a struggle. But it was otherwise ordered! and now glut your revenge: here I am, a poor, forsaken, wretched, persecuted outcast. You know my crime; you have it recorded. I would have robbed this man; but let it be recorded also I would have robbed him to feed a dying parent! Perhaps, by this time, he is dead. Heaven grant it may be so! I am your prisoner. Only let me know my father's spirit is released, that it is in another world, and you may command this carcass of mine to what part of this world it may please you to send it."

Here he paused, and never did an oration of Demosthenes of Cicero produce an equal effect. After a silence of some minutes, which was more expressive than any language could have been, mine host, in a stammering voice,

addressed his worship, observing "that, as we were all christians alike, he that's for his part we ought to behave like christians one to another; and though he might not choose to have his bread taken away by any Jack that had a fancy to purloin it, yet could he have known at the time what he knew then, all the bread in his cellar, might have kept company with that loaf, if they could have carried comfort with them to the poor creature who had pined with hunger three days and nights."

His worship, who when the dignity of office did not interfere, had a really kind and a compassionate heart in his bosom, looked at mine host as he spoke with a glistening eye, for, he divined his meaning and secretly lauded it. It was not for him, however, sitting in the chair of justice, and sworn to administer it impartially, to propound an escape for the prisoner; but he very significantly pointed out how it might be done, while gravely deprecating such a course. Peverell comprehended his humane intention, and by a timely hint to mine host, enabled him to withdraw the charge, which he instantly did, to the infinite satisfaction of all present.

"I am free to depart, then," said the youth.

"You are," replied his worship.

"Then let me begone," he continued, "every moment is precious, and I should ill deserve the liberty I have regained were I to waste it in sloth, nor to fulfil the purpose of my absence."

Peverell and mine host proposed to accompany him to the spot where he had left his father, and the mayor's kitchen supplied him with viands and a flagon of cordials, which Crab, who had heard the whole proceeding, placed under the youth's arm, with an honest "God bless you," as he left the house.

Improvement of the River.

Extract of a letter from Capt. Sowers to a gentleman in Louisville:

"ISLAND NO. 40, 21st Aug. 1829.

"Dear Sir:—I have the pleasure to inform you, that in about eleven hours we have succeeded in effectually removing the obstructions at the celebrated and much dreaded place called Plum Point, and have made it as good and safe a point as any other on the Mississippi river. The Heliopolis far exceeds my most sanguine expectations; and I have now the utmost confidence, that if the present should prove to be a favorable season for operating with her, that there will be but little risk in navigating the Mississippi hereafter.

Respectfully yours, &c."

MT. STERLING, KY. AUGUST 22.

Horrid Murder.—We have received a letter from a gentleman, who signs himself J. Knap, detailing a murder that took place in Greenup county, on Friday, the 14th inst. Three gentlemen, named Pettit, Allen, and Gordon, were driving about 40 negroes of all ages and sexes, from Virginia, on the road between Greenupburg and Maysville; when seven of the number rose upon their masters, about 7 miles from the former place, and murdered Allen and Pettit, and pursued Gordon some distance, until, on firing a pistol at him, he fell also. They left him for dead; but he has since recovered, and is now convalescent. Five of the negroes have been taken and lodged in Greenupburg jail; and the citizens are now in pursuit of the two fugitives, who were seen near the Ohio on the following Monday. Mr. Gordon has offered a reward of \$300 for their apprehension.—*Whig.*

SHAWNEETOWN, AUG. 29.

We learn by report, that the steam boat Plough-Boy was snagged a few days since, on her passage down, about one hundred miles below Louisville. Report further adds, that some lives were lost.

Indianapolis, September 10.

Mr. ST. CLAIR the new Register of the Land Office at this place entered upon the duties of his office the first part of last week. Mr. Drake the Receiver of Public Monies has not yet arrived.—We hear but little complaint of the new appointments.—*Gazette.*

DIED, at his residence in Loudon county, Va. a short time since, Tommy Tompkins, a black man, aged 130 years. He was born and lived in Virginia, and retained his mental and physical faculties, to within a few days previous to his decease.

Leaning to the Church.—A man, who had applied for admission into the church, was observed by the pastor, a day or two after, in a state of glorious intoxication, leaning on a fence in front of the meeting house. "I am surprised to see you in this condition," said the minister,—"I thought you were calculating to join the church." The unworthy applicant looked up with a mauldin stare, and replied:—"True, I did think about it—and I'm rather *leaning that way* now."

Berkshire American.

Mr. D. V. CULLEY.—To gratify the wishes of some of the members of the Aurora Sabbath School Union; and to remove an impression, that the Sabbath School Report, read at Aurora on the 4th July last, contained reflections on the Schools that have joined the Methodist Union, I send you a copy of that Report for publication. It is an exact copy except the omissions noted, which contained not a word about any Schools, except those in our Union.

J. L. HOLMAN, Sec'y
Aurora S. S. U.

SUNDAY SCHOOLS.
The second annual report of the Aurora Sunday School Union, read at Aurora, on the 4th of July last, after the reading of the Declaration of Independence, by the Rev. S. HARRIS, and a national address by the Rev. L. ALDEN.

While reviewing the national deeds of our fathers, we are strongly induced to look forward to the probable conduct of our children. While rejoicing in our national privileges, we naturally feel a deep solicitude for their perpetuity; and our eyes must be fixed with intense anxiety on the disposition and capacity of our children to preserve them. While we look up with adoring gratitude to our heavenly father, whose almighty arm was the bulwark of our infant nation; we are led to inquire with all the strength of a father's affections, with all the ardor of a mother's bosom, will our children be that happy people whose God is the Lord?

The difficulties of our peculiar form of government increase with our wealth, our knowledge, and our population. And if we sometimes tremble lest our national privileges should perish in our own hands, what will be their perilous condition in the hands of our children, when they, on the tide of prosperity, shall have spread from the Atlantic to the Pacific—from the cape of Florida to the Lake of the Woods. Nothing but the influence of the Holy Spirit will be competent to regulate the mighty energies they will then possess,—nothing but the wisdom that is from above will be sufficient to direct so vast a concern. But if we rear them up in an acquaintance with the holy scriptures,—if they act under the guidance of their heavenly father, the Lord Almighty will be their "munition of rocks," and his banner over them will be love. It is therefore a matter of the highest importance that we give their infant minds that initiation that will lead their feet in the ways of wisdom, and in the paths of peace. In order to effect this desirable object we have called in the aid of the Sabbath school.

This noble institution, when in its infancy, had an infantile object. For many years it looked no further than to the restraining of a few mischievous children on the Sabbath, and to the imparting of a little education to a few of the poor. It was even then the cherished darling of a number of pious individuals, who watched over its infant movements with parental solicitude. But little did they anticipate its rapid growth and gigantic stature. They neither thought nor dreamed that in so short a time it would assume such an astonishing attitude, as to cast its eyes over the nation, and claim the wide world as its own.—"Extending its arms like seas to grasp in all the shores."

They saw it as the hope of the poor and the friendless: we see it as the hope of the statesman for the preservation and perfection of liberty—as the hope of the christian philanthropist for the renovation of a world that lieth in wickedness. But in order to establish its claim to universal empire, and to satisfy the broad eye of hope that is fixed upon it, we must make it an individual concern—we must give it dominion in the circle in which we move. The promotion of this benevolent institution in our immediate neighborhood, has demanded and received, a portion of our attention. But we are not able to give so favorable an account of all the schools as we did last year. In some there has been a diminution in the number of teachers and scholars, and two or three have entirely ceased to act.

But this apparent declension was not unexpected. The general attention to this institution was then excited to a very high degree. A variety of causes operated to silence opposition; and the novelty of the subject brought into the schools a number of teachers and scholars who had no higher object in view than to go with the crowd. These continued no longer than the novelty existed, and they could devise some plausible pretext for being dissatisfied with the institution. Others expected too much. They were impatient for the harvest before the seed was properly sown. The name and the appearance of a Sabbath school did not effect an immediate transformation in the minds of the scholars, nor an instantaneous coincidence in opinion among superintendents and teachers. They were disappointed, and have become a serious detriment to the progress of moral instruction. They have been heard to complain of the manner in

which the schools have been conducted—of the misconduct of superintendents and teachers—parents and children—inimating that if the schools were conducted in a proper manner they would be their warm supporters.

But who could suppose that near thirty schools, awaking into existence almost at once, containing near 300 teachers, and near 2000 scholars, with scarcely an individual among them who was thoroughly acquainted with the best method of Sabbath school instruction, should all be organised and conducted in the most advantageous manner; and even if their plans were the most judicious, who could suppose that these plans would approve themselves at once to the various minds that were just beginning to think upon the subject. In fact if we consider our almost universal unacquaintance with the whole subject of Sabbath schools, and the endless variety of conflicting opinions that exist among us on every subject of a general nature, instead of being surprised at the low condition of our schools, we shall be filled with wonder that we have been instrumental in effecting so much in so short a time. Nor was it to be supposed that this mighty engine for the moral culture of millions, should go into operation among us without direct opposition. It is not in the nature of the enemies of Bible morality to view this wonderful system without jealousy and alarm; but such is the force of public opinion in its favor, that there are few that dare to oppose it openly. They are compelled to resort to something like plausibility in their objections against it. Hence the outcry of "Union between church and state"—"Sectarian ascendancy," "speculation," &c. &c. And it is to be regretted that many good but inconsiderate men have learned their language, and are echoing their objections; so that in relation to this subject it is difficult to distinguish the direct opposer of morality, from the disaffected, the indolent, and the slumbering professor of the religion of Jesus. We lament that it is so; and call upon every lover of the Bible—every friend of man—every advocate of republican liberty, to come out from among the enemies of morality, and to show himself the friend of individual and universal reformation, by zealously supporting the Sabbath school institution.

The high sounding alarm of "Union between church and state, and Sectarian ascendancy," is scarcely calculated to frighten children.—Let us promote a union between God and man—let us give the ascendancy to holiness of heart and life and we have nothing to fear. And who among us is so weak as to be misled by the stale and fallacious suggestion of speculation in Sunday school books; while those books are cheaper than any others ever furnished to the world, of an equal character, except the holy scriptures. There is but one description of men who have any pretext for being so misled. And they are the men who have never done an act for the benefit of others without the prospect of a pecuniary reward; and who have neither the mind nor the generosity to suppose, that others can zealously engage in any thing of a public nature, without similar expectations: And those must be left where they are until they are silenced by the force of public opinion.

But notwithstanding all that has been done to defeat this institution, by enemies in disguise, and by inconsiderate friends—and all that has been left undone, by the indolent and the slumbering, the system of benevolence moves forward with a progress that insures success.

Since our last report we have formed a connection with the American system by the name of the Aurora Sunday School Union, Auxiliary to the American S. S. Union. This union was formed by sixteen schools, and two others have since united with them.

Of these, three have been formed within the last year. The school in Wilmington, and the first in Manchester have not been kept up with that regularity that ensures success. Some others have been irregular, especially during the winter. There are a few in our contemplated bounds from which we have received no account, and know not whether they will unite with us or not.

Although the number of teachers and scholars in several of the schools is not as great as was stated in our last report, yet as in the same bounds we have more schools, we have not the slightest reason to be discouraged.

Independently of this, we have gained some points of the utmost importance. We have several hundred scholars who have acquired a regular habit of punctually receiving Sabbath school instruction throughout the year. We have a number of superintendents and teachers, who have accustomed themselves to all

"Here followed the particular state of each school, which having been published heretofore is now omitted. Some general remarks respecting two schools recently formed are also omitted, as those schools have since joined the Union. The whole number of schools is near 20; teachers 211; scholars 1160; volumes in their libraries 2700.

Also the two that have since joined our Union.

the routine of the schools, and who have obtained much useful information and experience. We have profitable libraries in all the schools, and have cultivated an increasing taste for instructive and devotional reading. We have been instrumental in giving a new aspect to the Lord's day, and a new tone of seriousness to a very considerable portion of the community. We have promoted a more extensive diffusion of the gospel of peace, and a more general acquaintance with the word that God has given of his son than would have been done in the ordinary course of instruction; and we have extended those blessings into the bosom of families that seemed to be shut up against any other mode of religious instruction.

We have thus become convinced, that a sufficient number of individuals may act in concert to carry on this institution in every school district; and that with that zeal and perseverance that becomes the disciples of Jesus, we can overcome the ten thousand obstacles that retard the moral discipline of youth; as surely and as unquestionably, as the fertility of the soil, the warmth of the sun, the moisture of the shower, and the bairn of the cultivator, will rear the budding seed into a copious harvest. And that under the fostering care of heaven this magnificent system of benevolence will ultimately triumph over all opposition, and will, in its progress and perfection, insure incalculable blessings to the present, and to all future generations.

When we look beyond the bounds of our Union we see much of an encouraging nature. Many schools have been organized in parts where they were heretofore unknown; and a continually increasing attention to this subject has been awakened in almost every part of this state. When we take a still wider survey, we are animated with the rapid progress of this institution. We have not received the latest reports, but are confident that there are at this time in the United States, half a million of Sunday schools; and that the individuals who are receiving some moral benefit from this institution are more than double that number. In every quarter of the globe those blessed nurseries of moral principles are to be found. The sun that lights the Sabbath morning, sheds his smiling beams upon nearly two millions of Sabbath scholars, repeating or preparing to repeat the precepts of Jesus, in nearly fifty languages. And all this is the work of a little more than forty years. If the number of Sunday scholars should continue to increase in the same ratio, it will not be thirty years before all the children on our globe will be embraced in this Sabbath school. By the time the least of these children become active, efficient teachers and superintendents of Sunday schools, their ears may be saluted with the triumphant acclamation, sounding from the northern to the southern winter, that the last child of the human family is brought into this nursery of Jesus.

Here then is the hope of our beloved country. And on this our day of national festivity, there is nothing that sheds a bright glow over our future prospects, or tunes our hearts to so high a key of felicitous expectation, as our Sunday schools. Not the high tide of prosperity that swells through all our bounds—not the exuberant provision that is displayed for this day's rejoicing; nor the smile of plenty that gladdens our fertile fields—not the boisterous buzzes of two millions of freemen; nor the loud roar of artillery that shakes our extended shores, and echoes from the Allegheny to the Stony mountains, can give such an assurance that our civil institutions will endure to the latest ages, as is to be derived from the Sabbath exercises of these little children.

BIBLE SOCIETY.
The anniversary of the Aurora Bible Society will be held at Aurora on Sunday the 18th of October next, commencing at 11 o'clock. All persons friendly to the distribution of the Bible, and who wish every destitute family in the country to be supplied, are respectfully and earnestly requested to attend.

D. BARTHOLOMEW, Sec'y.

[Communicated.]
Lawrenceburg, Sept. 15, 1829.
MR. CULLEY.—In your paper, of the 12th inst. I find a letter from Robert Hanna, jr. to Solomon Manwaring, on the subject of Reform. Mr. Hanna displays an apparent resignation, which is certainly creditable; and will redound to his advantage on a future occasion.—Amen. But the motives which prompt such declarations, as we find in this letter, are subjects of criticism, as will be acknowledged by all parties. The motives can alone be decyphered by a knowledge of his character; and character should be established and understood by a series of actions, all tending to the point to be established. I promise, on a future occasion, to scan the actions of this man in past life; and previous to this examination, it will be prudent for the public to suspend their opinions, as to his merits, for I promise correctness and impartiality in the examination.

EXPOSITOR.