

A. Woods The Indiana Republican.

"WHERE LIBERTY DWELLS, THERE IS MY COUNTRY."

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CONDITIONS.

The "REPUBLICAN" will be delivered at the office for two dollars per annum, paid in advance; if paid within two months after subscribing, it will be considered in advance; two dollars and fifty cents if paid within twelve months; and three dollars if not paid until the year expires.

No paper will be discontinued until all arrearages are paid.

In all cases a subscriber must give notice punctually at the end of the year of his intention to discontinue, or he will be held responsible for another year's subscription.

Advertisements not exceeding a square will be inserted three times for a dollar; longer ones in proportion, and if the number of insertions desired, are not specified, they will be continued at the expense of the advertiser until ordered out.

All letters to the Editors will be post paid.

Land-Office, Jeffersonville,

August 15th, 1818.

PERSONS wishing to make transfers of lands entered in this office are requested not to make them on the back of the Register's certificate but on a separate piece of paper. It frequently happens, that by transferring and assigning on the back of certificates, they become so mutilated and defaced as to destroy the contents. The following form may be used.—

"For value received I, A. B. of county, do assign & transfer to C. D. of county all my right & title to the quarter section No. in township No. (North or South as the case may be) of range No. East of the Jeffersonville District. Witness my hand and seal this day of

1818. A. B. (Seal.)

Test."

This assignment being acknowledged before any justice of the peace, and certified by the clerk of the county of its being such, will procure a patent. In all cases where the magistrate's or clerk's certificate happens to be on a different piece of paper from the assignment it will be proper for them to set forth the particular tract sold.

It will be well for magistrates and others who are in the habit of writing assignments, to preserve a copy of the foregoing as their guide.

Those who send to the office to get their business done, will please to be particular in describing in a plain legible hand, the tract they wish to enter, and to write their given names at full length.

SAML. GWATHMEY.

(BY REQUEST.)

Friends of improvement look at this.

Extract from Shinn's Essay
Section IV.
of the right exercise of the Understanding.

"By good works, in the gospel sense of the phrase, is to be understood—The whole of our inward tempers and outward

behavior regulated by grace. The term implies the right exercise of *all* our faculties, moral, corporeal and intellectual.

"It is true the doctrines of Gospel, especially the practical part, are very plain and adapted to the weakest capacity; but they are made plain, not to afford any apology for indolence.

"The first operation necessary for the enlargement of knowledge is *attention*. Attention arrests and fixes the thoughts. This cannot be done without a voluntary exertion. This exertion, for the most part is laborious, and men in general have such an aversion to *labor*, that they choose rather to let their thoughts run on in their irregular course, as imagination or passion may dictate, than to confine them to any useful subject. Hence thousands spend the whole course of their lives with so little thinking; hence also they remain so strangely indifferent to their eternal welfare. For them the law has no terrors, the gospel no charms. The great motives derived from eternity—from Heaven—from Hell, are no motives to them; and why? Because they will not think. Whence is it, that nothing in heaven, earth or hell can move these hardened indifferent creatures to repentance? They will not think."

"The ox knoweth his owner and the ass his master's crib; but Isreal doth not know—my people do not consider."

"The irregularity, luke-warmness and instability of professing christians may often be traced to the same source.

These persons have taken for granted, and, perhaps, have often heard it hinted from the pulpit, that religion prospers most among ignorant and uninformed people—that all attempts to improve our knowledge are dangerous and only lead to a *bad religion*—that a studious habit naturally makes a man *speculative, philosophical* and then *deistical*: consequently, that there is no necessity of much reading or thinking; but a person can *pray* and talk about religion, and *feel well* it is altogether sufficient. [“These ought ye to have done, and not leave the other undone.”]

Such persons, of course, make *feeling* the standard of their religion. Being ignorant of the duties arising from their various relations in life, there is often a deficiency in their moral conduct, & they dishonor the cause of the Redeemer by frequent irregularities, which will be noticed by others, though their immorality is unobserved by themselves, through a most culpable *inattention* and *want of thought*. Hence their conscience does not condemn them, and the singing of a lively tune will excite their passionate feelings into transports as before:—but they ought to consider that ignorance affords no apology, where that ignorance arises from a voluntary neglect of the proper means of knowledge; and that a *sacred regard to duty*

is of far higher price in the sight of God, than any *feelings*, that can be made to accord with deficiency in moral conduct.

"That pernicious prejudice against intellectual improvement, too often cherished, is more dangerous than thousands are aware of. I fear it leads many to glory in their ignorance and look with suspicion or animosity upon every attempt to improve the mind, and to enlarge our knowledge of God and his works—confining the attention to *feeling*, to the almost total neglect of the *judgment*, tends to produce a blind and fiery zeal, that is not according to knowledge. Let the passions operate independent of the judgment in religious matters, and they will be equally ungovernable in the common affairs of life. Other excitements, as well as devotional exercises, will move upon them, and the person, who is at no pains to regulate his religious affections by the calm *dictates of an enlightened understanding*, will be apt to manifest a quickness of feeling under the powerful excitements this world affords, as well as in religious affairs.

"Pious reader, mistake me not. I am far from being an advocate for that stoical formality, that inexcusable and frozen dullness, which prevails in too many professors. The speculative, unfeeling formalist ought indeed to be reproved, but it is equally necessary to guard against the direful influence of a blind and ranting enthusiasm.

"The fourth and last duty we will mention as belonging to the understanding is *candor*.

"Many professors of religion have indulged prejudice without a scruple; and narrow-hearted bigotry has often passed for abecoming firmness to the truth, and a commendable zeal for the Lord of Hosts. This bigotted partiality, instead of being viewed according to its real nature, as a crime of the deepest dye, has been permitted to assume the semblance of virtue, or to pass as a matter of indifference, that may well accord with high attainments in religion.

"The plain English of all this is, that our party is the god we are resolved to worship. He is a god too, that is to be supported at the expense of every moral principle. If the popularity of our cause can be supported by telling the truth, it is very well; if not it must be done by falsehood and deceit.

The following communication was handed to us in November last, but was unavoidably excluded until this week, for want of room.

(COMMUNICATED.)

SABBATH SCHOOL.

The Quarterly Meeting of the Madison Female Sabbath School Association was attended on Tuesday 6th inst.

From an imperfect collection of the reports of the Teachers,

it appears that there have been recited within the last quarter, 6691 verses of scripture, & 448 verses of hymns. This is the number reported; but, it is supposed, falls considerably short of the actual amount.—

Great credit is due to the teachers for their kindly assiduity with the classes under their care. Several of the scholars have done eminently well in reciting ample portions of scripture, and the improvement of others is worthy of particular notice.

The benefits of the institution of Sabbath Schools are truly incalculable. To notice but two or three in the most cursory manner. The *Bible* is the "mark of the prize of its high calling." The *Bible* is the soul of the Sabbath School. The pure *Bible* is the source of all its institutions; and if, as has been triumphantly proclaimed, "The *Bible* is the religion of Protestants," surely Protestants universally,

ought to be the *Patrons* and *Promoters* of Sabbath Schools.

—This precious *Bible*, the book of God, is, by the medium of the Sabbath School, impressed on the mind at the most auspicious season—the period of childhood and youth. Sweet are the remembrances of childhood, and dear the recollection of the days of pious youth. O to seize that vernal time and solemnize, and sweeten the thoughts with the truths of God—it is so to lay the amplest foundation for improvement and felicity—it is to inculcate permanent the word of God—it is to harmonize with his design. God sets a high value on children, and he has made their period of life the season for lasting impressions.

Memory is, in children, the principal mental faculty; and that, perhaps, the most improvable of all the faculties of the mind. The improvement of memory is effected by exercise: for a child, therefore, the Sabbath School presents the direct method of mental improvement. Children are eminently *social* in their disposition: That which, single and alone, they would have shrunk to contemplate, becomes to them, when associated, easy and delightful. Confining or suffer the child to remain at home, and he might almost as soon learn an acre as a page—put him with a company of equals, rouse their enthusiasm, kindle the spirit of noble enterprise, and nothing is any longer hard. The sanctification of the Sabbath is promoted by the Sabbath School. Children must be employed or asleep. The profanation of the Sabbath is the inlets of vice. Turn children loose on the Sabbath & you train them for hell. Shut them in through the Sabbath, inactive and unemployed, by the mere dictate of authority, and you hazard their disgust and dread of the sacred day. What then remains but to give them employment suited

to their age and social disposition? Send them to a well regulated Sabbath School.

The suffrage of the christian world is decisively on the side of Sabbath Schools. Wherever the experiment has been fully made, that man would defame his understanding and his heart, who should oppose this institution consecrated in the eyes of all good men. God most manifestly approves the Sabbath School. Many a teacher and many a scholar has thro' this means been born again. Many a hardened family has thus been brought to tears of penitence, the love of God and the knowledge of the Saviour. In proportion to the rigour of Sabbath Schools, knowledge and holiness abound in the community. To carry the Sabbath Schools to their just extent—it is to lay in the minds of the rising generation "the foundation of the Apostles and prophets, Jesus Christ himself being the Chief Corner

Shall any hand be slack, then, and heart cold in these religious interests of children? Is this not the science of God? and how then could Jesus say—“Suffer the little children to come unto me—forbid them not—of such the kingdom of God?” How should he assign this as a mark of attachment to him! Simon, son of Jonas, lovest thou me?—Feed my lambs?” What is that disposition which withdraws us from a work like this? Can it be the mind of Christ? What is that religion which makes us indifferent or averse to the religious culture of children? Lay the hand on the heart and answer. Q.

From the Sketch Book No. 4.

RURAL FUNERALS.

"I have dwelt upon this beautiful and rural custom, [decorating with flowers the graves of departed friends because, as it is one of the last, so it is one of the holiest offices of love. The grave is the ordeal of truly human affection. Is there that the divine passion of the soul shows its superiority the instinctive attachment of the brute: for the love of the animal must be continually refreshed by the presence of its object; but the love of the human soul can live on long remembrance.

"The sorrow for the dead is the only sorrow from which we refuse to be divorced: Every other would we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open—this affliction we cherish, & brood over in solitude.—Where is the mother that would willingly forget the infant that perished like a blos- som from her arms, though every recollection is a pang?—Where is the child that would willingly forget the most tender parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over