food. The kidneys exactly resembled a pint of small grapes enclosed in a thin transparent pellicle. The rapidity with which these creatures swim is astonishing. Instead of the lazy tumbling and rolling of those in our bays and harbors, these play back and forward, and across the bows, though the ship is going eight or ten miles an hour; and with the most evident ease and gaiety, sometimes leaping entirely out of the water, and seeming to enjoy themselves greatly.

We had scarcely done with the porpoise, when "a sail" was announced. By keeping away a little, we soon came near enough to perceive with the glass, that she was a whaler, with a whale alongside, from which they were hoisting the last sheets of blubber, and soon after cut adrift the carcass. It floated by us, at a little distance, covered with huge and ravenous birds pulling it to peices, while a multitude of smaller ones swam around, picking up the scattered fragments. We soon spoke the ship, and found her to be the *Samuel Robertson*, of New Bedford, out ninety days. The captain politely offered to send a boat, if any of us wished to gratify our curiosity, and several of our gentlemen gladly availed themselves of the opportunity. They found her a "temperance ship," in fine order, and after spending half an hour, and leaving some tracts, newspapers, &c., returned with a present of two fine albatrosses (*Diomedea exulans*,) measuring eleven feet across the wings. Unaccustomed to injury from man, they seem no wise affrighted, and sat quietly on deck. Their long wings, and short legs, render it impossible for them to rise in flight from a flat solid surface. They were entirely inoffensive;—though, when provoked, they snapped violently at the person, uttering a shrill loud sound, not unlike the braying of a mule. They cannot stand upon their feet a minute, but continue squatting, as on the water. In walking, their awkwardness is really ludicrous, while their enormous palmated foot comes down each time with a heavy slap. Though the largest of all aquatic birds, they fly with great ease, seldom moving the wing; now skimming gracefully along the surface of the water, adroitly conforming to its undulations, and now soaring aloft like an eagle. They are continually seen in this region, hundreds of miles from land, and at night repose at pleasure on the surface of the deep. They prey upon flying-fish, spawn, moluscae, dead carcasses, &c., and are generally in good condition.

Sunday, 29. For an entire week, we have been going six or seven miles an hour, day and night, on our exact course, enjoying mild weather, but with excessive dews, rendering the deck unsafe for evening walks. This morning at sunrise the wind lulled to a three knot breeze, and has continued so all day, giving us a fine opportunity for our worship. It is remarkable, that as yet, every Sabbath but one has been calm, and pleasant enough for service on deck.

An uncommon scene has been before us all day. Since daylight we have been sailing through vast multitudes of the "Portuguese man of war," (*Holocuria physatis*,) and so it continued till night, though we have gone forty miles. They extended on every side as far as the eye could reach, varying in size from that of the palm of the hand, to that of a finger nail, and close enough to average, probably, one to every two cubic feet. We readily caught some in a basket. They are eliptical in shape, about as thick as common pasteboard, with a sail of the same thickness, extending diagonally from one end to the other. This position of their sail makes them always seem to be sailing "on a wind," and not directly before it. Beneath is a cavity, corresponding to the base of the sail. The interior of this is filled with small short tubes, like mouths, and from the edge of it hang numerous long tentacles, like roots. The sail is white, the body, or horizontal part, is of a beautiful silvery lead color, inclining to a deep blue at the circumference, and after it has been kept some time in a glass, taking on an edge tint of rose. It has no bones nor shell. The sailors considered it poisonous to the touch, but I handled them (cautiously at first, of course,) without any ill effect.

Our Bible class continues to be exceedingly interesting, and generally holds nearer two hours than one. I find, however, that it costs me more effort than I anticipated. The questions asked by such a class, are not of ready solution. All take a deep interest in it, and prepare themselves by study. We use no text book.

To be continued.

RECENT INTELLIGENCE.

By late arrivals, letters have been received from Maulmein, last date April 4; from Sadya, of April 5, and from Singapore, of April 12. Our latest dates from Ava and Rangoon, are Feb. 23 and 24.

The Louvre arrived at Amherst, on Saturday, Feb. 20, all well. Mr. Malcom and the missionaries reached Maulmein, at daybreak, the next morning. Soon afterwards, Mr. Malcom proceeded to Tavoy, and thence to Mergui, and returned to Maulmein about the close of March.

Mr. and Mrs. Ingalls had been assigned to the mission in Arracan. Messrs. Haswell and Abbot, were to remain in Burmah. Messrs. Brown and Cutter, with their families, were "quietly settled at their new station in Asam, and were in the enjoyment of comfortable health."

At Port au Prince, July 14, the prospects of the Mission were encouraging. Mr. Monroe had recently baptized two persons.

Miss Sarah C. Day, late missionary to the Ottawas at Thomas, Mich., has been compelled to retire from the station by ill health. She left Grand river July 13, and returned as far as Auburn, N. Y., where, Sept. 29, she was still suffering from severe illness.

Rev. Chandler Curtiss and Miss Mary A. Colburt, late of the Western Creek Mission, were married July 24, and on the following day left for the north, to establish a new station among the Omahas.

THE TELEGRAPH.

BRANDON, WEDNESDAY, NOV. 9, 1836.

African Colonization.—The following article, taken from the Friend of Man, is the report by Wm. Goodell, the editor of that paper, of a conversation which passed between him and Ex-Governor Pinney of the Liberian Colony, last spring. We publish it at this time because Governor Pinney has been, during the summer, and is supposed to be now, travelling the country as agent of the Colonization Society. Those who are called upon to contribute to the support of this enterprize have a right to know the facts in the case. As many as go into it with their eyes open, have no body to blame but themselves. If any are imposed upon, we design to leave them no occasion to reflect upon the Telegraph.

We append a few brief notes:—

Gov. Pinney of Liberia—His testimony respecting the Colony.—As there seems to be a new effort making in favor of the Colonization scheme, and as the name of Gov. J. B. Pinney appears conspicuous in the proceedings of certain Colonization meetings, we think it not amiss to give his testimony on sundry points which the papers do not report him as having touched upon, on those occasions. Additional interest and importance will attach to this testimony, when it is observed how nearly it corresponds with that of the colored man, Mr. Brown, whose testimony and character were assailed with virulence at Chatham street Chapel in May, 1834, and made the pretext for the mobs of July following. Our printer copies from the identical memorandum we made at the time, immediately after the conversation took place.

New York, May 6, 1836.

Had an interview with Rev. J. B. Pinney at the Graham boarding house, kept by Mrs. Nicholson at No. 118 William street, New York. He appeared in bad health, and said he was slowly recovering. The following conversation took place.

W. G. "Did the climate of Liberia agree with you, sir?"

J. B. P. [Smiling mournfully] "Better than with almost any other person, I believe, who has visited it.

W. G. "You experienced the fever of the climate, I presume, sir."

J. B. P. Yes, sir, almost incessantly. In connection with my cares, it affected my head and brain very unpleasantly. (1.)

After some pause—

W. G. What is there doing for the conversion of the natives in the vicinity of Liberia?

J. B. P. Nothing. (2.)

W. G. Is the war with King Joe Harris terminated?

J. B. P. Yes. He was glad to make peace on any terms.—[After a pause] The war was a piece of boy's play on the part of the Colonists.

W. G. [After a pause—and doubting his meaning.] A piece of boy's play did you say, sir? In what respect do you mean?

J. B. P. I mean that the war was provoked on the part of the Colonists? (3.)

W. G. In what manner?

J. B. P. The burning of the native villages, was the *immediate* cause. (4.)

W. G. I had heard something of that matter, sir; but I suppose it would be claimed by the Colonists, that this was in retaliation of some previous injuries from the natives.

J. B. P. In the previous controversy, I suppose the blame was about equal between the parties. It was a mere question about a little property. A piece of boy's play. Five dollars would have settled the whole matter.

Mr. Pinney was of opinion that the slave trade was, on the whole, impeded by the Colony. Many slaves used to be shipped from that spot formerly.

W. G. But what prevents their being shipped from other points of the coast?

J. B. P. The colony occupies the best anchorage grounds for an extent of two hundred miles. The Colony likewise affords facilities for information to the British cruisers who hover round the coast.

W. G. But does it not also furnish facilities for the slaves? Is not its commerce adapted to these purposes?

J. B. P. To some extent this may be true. But I think not to an extent equaling the checks it imposes on the traffic.

W. G. From some quarter, the slave trade is still carried on with great activity. Some people think it equal to that of any former period?

J. B. P. This must be from the coast of Guinea.

W. G. Your Colony, I suppose exerts little or no influence for the suppression of the traffic *there?*

J. B. P. *None at all, sir.* (5.)

W. G. But the principal part of the traffic, I suppose, has always been from that coast?

J. B. P. Yes, Sir.

W. G. Did you know Thomas C. Brown, who afterwards returned.

J. P. B. Yes.—He became dissatisfied; but Johnson, who was his partner, is now doing very well.

W. G. Do you know any thing of his character?

J. B. P. Not very particularly. I never heard any thing against him.

W. G. I inquired because his veracity has been questioned.

J. B. P. I read the account of his examination. There were some statements in his testimony, in which I thought he either misapprehended the facts or mistated them. But the general statements made by him, were, I think, on the whole correct.

W. G. Do you mean that his statements on the more important topics, were correct?

J. B. P. Yes. (6.)

W. G. And what were the statements that were incorrect?

J. B. P. I do not remember them now, as it is a long time since I read them.—But I marked them at the time. The error, continued Mr. P., has been in sending out Colonists without adequate provisions for their comfort. The disasters were owing to this negligence. No physicians. The resources of a *Society* must be inadequate to such enterprises. It should be conducted by a *government*.

Such was the testimony of Gov. Pinney on these points, which, as our readers well know, have been matter of no little controversy. He appeared to be a candid sort of a man. In some further conversation, we found him not in favor of immediate emancipation, and his general views of slavery we should think very vague and confused.

We were particularly desirous of knowing how a pious Christian missionary, as he appeared to be, should be in favor of the Colonization scheme, after attaining a knowledge of the facts he had communicated. The secret of the matter we found to be this. He had conceived the idea that missionaries could not *safely* penetrate the native settlements in Africa, overrun as they are by the lawless whites who prosecute the slave trade among them, without the *protection of the military defence* furnished by European or American colonies. We held a long argument with him on this subject, and appealed to apostolic example and precept, without producing the least change in his views.—Our readers in the light of this fact, may appreciate the *missionary* claims of the Colonization cause. Think of the *facts* disclosed by Gov. Pinney in respect to the military attitude of the colonists in the case of King Joe Harris; and then think of supporting such a colony because it affords military protection to the missionaries. We could as easily reconcile ourselves to the idea of openly propagating our religion by the sword, as Mahomet directed his followers to do. But let Gov. Pinney speak for himself on this point.

We copy from a speech made by him at the New-York Young Men's Colonization Society, as reported by the editor of the New-York Evangelist:

"I went to Africa alone, and while I was waiting in Liberia, I obtained such views of the influence of missions, of the unsettled state of the country, of slavery and the slave trade, that I thought it best the work should be commenced under the protection of the Colony.

"This has been made the turning point of the debate on the claims of Colonization, whether it favors or hinders the missionary cause. I am aware that God has all power, and if he sends D[illegible] into the lion's den, he can send his an[illegible] also and shut the lion's mouth. But he ordinarily acts by means, and we are bound to make arrangements on that principle.—Now I suppose a missionary might go as safely among the African tribes, and labor and do good, as in other savage nations, so far as his own conduct is concerned.—But in Africa there is a special difficulty. It is in the interests and the influence of the slave holders. The missionary is like a traveller, who in a warm day lies down under a tree in which there was a hornets' nest. The hornets will not hurt him, for he will not provoke them. But a mischievous boy comes along and troubles them, and then runs away and leaves the traveller to bear the effects. So it is in Africa. The Quaker principle is good if the missionary had no body but himself to contend with. But let the slave trader come there, and he will soon poison the minds of the natives with suspicion, and in a little while they will be persuaded that the missionaries are their enemies, and destroy them. With Lander, Mr. Clapperton's servant, he was received and treated in the most friendly manner by the tribes in the interior, until he approached within five miles of the coast.—There he met the influence of the traders; and he soon found the character of the natives entirely changed and the cause was soon manifest enough, in the presence of an hundred slave ships on the coast.

Now, the labors of the missionary go even more directly to interrupt the slave trade than the traveller or the merchant, and without a miracle, missions could not be established on 4,000 miles of coast.—The same spirit will continue to present the most formidable obstacles to the progress and success of the Christian missionary, unless some visible power shall be established for his protection. Such a power is to be found at the Colony, and it will increase and extend its influence as the Colony shall become more flourishing and better known. I would ask those who insist that the missionary may rely on God for protection alone, to point out a single case where, at any time, missions have succeeded without being either directly or indirectly protected. The Colony, then, is useful, as affording a safe point at which to commence missionary labors."

(1.) He "experienced the fever of the climate," which "affected his head and brain very unpleasantly," and, yet, he believed that this climate agrees with him, "better than with almost any other person who has visited it." How then can he go about recommending the removal of "any other person" from this climate to that? Where is the benevolence—not to inquire for the honesty of his course?

(2.) Remember, this is the testimony of the Ex-Governor of the Colony, who of all other men ought to know the truth whereof he affirms. Surely he will not be expected to speak too unfavorably of an enterprize which he is still laboring to prop up and push forward. We trust then that those who have all along been giving the facts showing the case to be precisely what this Governor now acknowledges that it is, will no longer be called fools and liars for their fidelity.

(3.) Will it now continue to be asserted that the wars with the natives have only been *defensive* on the part of the Colonists? And this is very far from being the only instance of their murderous aggressions.

(4.) And this is the work of a colony whose "every emigrant"—according to Henry Clay—"is a *missionary*, carrying out credentials in the holy cause of civilization, religion and free institutions" [!!!] Such missionaries! And such missionary work! Away with it—away with it! It is too reproachful to Christianity—too derogatory to the peaceful religion of Jesus Christ.

(5.) Let this not be forgotten by those who have supposed that the Colony has done or ever will do any thing effectual for the suppression of the slave trade. If there are fewer slaves taken out from the Liberian coast, there will be more taken out somewhere else. The idea, which has obtained to some extent, of binding the vast coast of Africa with a chain of colonies for the prevention of the slave-trade, is one of the most absurd conceptions of this monstrously abused system.

(6.) Neither forget this. Governor Pinney, in this short conversation, has virtually acknowledged the truth of nearly all the essential charges ever brought against the scheme, by the abolitionists. We trust that those who have been too strongly prejudiced against the abolitionists to receive these truths from them, will not be too strongly prejudiced against the truths themselves to receive them from Governor Pinney.

Wonder if Governor Pinney thinks to acquaint his hearers, wherever he lectures *in faror* of colonization, with the facts here drawn from him by Mr. Goodell? To us, we must confess that it is most unaccountable that any man, after making the concessions he does in regard to the condition of the colony, should allow himself to advocate the prosecution of that Society's measures.

If it were needful, we could add our testimony to that of brother Goodell's, as we had much conversation with Gov. Pinney, at the same boarding house, at the time here mentioned by brother Goodell. He made many of the same concessions to us.—Brother Goodell has it right, when he thinks the man's "general views of slavery to be very vague and confused." Either he cannot, or will not, reason on the subject. The moment he approaches it, he talks confusion.

The Governor's Message.—In one sentence of our remarks upon the Governor's Message, we inadvertently furnished occasion for half a column of harsh comment in the Telegraph. Our meaning would have been expressed more clearly, thus: "To what is said of the faults of our militia system and the demand for a thorough revision of it, we assent most heartily." The *main subject* of the paragraph, in the Message, occupied our minds, to the exclusion of three or four lines on another topic, culled out by the Telegraph.

In what we have said about the Militia, it has been our object to meet the most zealous advocates of the system, on their own ground—neither affirming or denying the possibility of a militia system that, with reference to the eternal requisitions of the law of holiness and love, could be denominated good. In the discussion of *that* question the considerations urged by the Telegraph would of course be attended to.—*Vt. Chronicle.*

Remarks.—If the Chronicle had had the fairness or candor to have shown its readers the "harsh comment" of which it complains, they would have seen that the *harsh* part of the comment was applied to the atrocious system of learning human beings to slaughter each other systematically—that what was said of the Chronicle was a statement of fact which the Chronicle has not denied, an expression of horror at finding the Chronicle on such ground, and a pleading with its editors to stop and read the New Testament.

On reading over this attempt of the editors at explanation, we at first rejoice to see them so far retrace as to acknowledge that what they formerly said was said "inadvertently." But then they start off again in such a tortuous, two-sided, back-and-forth course, doing up again what they have just undone, and again half re-undoing it, that there can be no knowing where they wish to be found, or whether they wish to be found anywhere.

It may be proper to stop here and put the reader on guard against being misled by the phrase, "culled out by the Telegraph."—This alleged culling was not from the Chronicle's remarks, [for they were copied entire, so far as we now recollect, not having the copy before us,] but from the Governor's Message; and our readers were informed at the time that we had not copied all the paragraph of the Message on the whole subject, for the very good reason that it was in the Telegraph, length and breadth, the week before, so that if it were already out of mind they could readily recur to it. The Chronicle has no right to complain at the Telegraph's applying its remarks to all, or to any part of, the paragraph in the message, because the language of the Chronicle was altogether unqualified and equally applicable to one part as to another. No reader of the Chronicle could possibly know, from the language itself, that its editors did not *more* "heartily assent" to the passage "culled out by the Telegraph," than to any other passage of the paragraph. With the Telegraph, they had an undoubted right to suppose that it *as* heartily assented to this as to any other part. But the Chronicle, it seems, now wants to say that it was not *peculiarly* in love with *that* passage, and we are happy to let it speak to our readers by way of attempted explanation.

But has it now abjured this passage which is particularly obnoxious to the Telegraph? Not at all. It only finds fault with the "*faults of our* militia system." This the Governor did, at the same time he lauded the *system* to the skies. Why speak of the *faults* of a system if it has no *virtues?* If it is all fault and sin why not condemn and abjure the whole? If the system as a whole is good, or if it has good qualities, why undertake to stand uncommitted, "neither affirming or denying—why not manfully and Christianly defend the good? The Chronicle speaks of meeting the "advocates of the system on their own ground." But how does it *meet* them, as long as it neither affirms or denies that the militia system as a whole is consonant with Christianity? Its meeting them amounts to no more nor less than laboring for the improvement and efficiency of this wicked, death-dealing system. To the discerning reader it must be rather apparent, after all, that the Chronicle has strong sympathies for this blood-drinking, earth-desolating, heaven-convulsing monster. A part of the proof lies in its complaint of "harsh comment in the Telegraph," it being most manifest from this, that whatever hits this monster of blood, hits the Chronicle. This militia system has drunk more human blood, eaten more human flesh, destroyed more human life than now exists on the face of the whole earth. To us it is absurdity and nonsense to talk of treating such a system harshly. It would be equal good sense to complain of "harsh comment" upon the conduct of wolves, lions and tigers that had herded together and commenced exterminating war upon the human race.

☞ We very much desire to accommodate all our brethren, by giving their various notices in the Telegraph, and will therefore inform them that, to insure insertion, the notice must reach the office, if it comes from the north, by Monday evening's mail—if from the south or east, by Tuesday morning's mail. All Communications of any considerable length should arrive earlier if possible. Our paper is made up, Tuesday in the afternoon, and goes to press early Wednesday morning.

We are particularly sorry to disappoint a brother who always pays his postage, and who prepares his articles with as much care as the one who sent a notice, one mail too late, for our last. The disappointment is the greater in his present case, because it is now too late to accomplish his purpose. We trust he will hereafter be in season to give us the privilege of accommodating him; and that others will not forget this information in regard to the *time* of forwarding notices and communications.

A Moral Reform Society, of about 40 members, has been formed in the town of Orwell. Money has been raised for between a dozen and twenty papers, besides ten dollars for the benefit of the parent Society in New York. We are happy to announce such things of our native town. Let others go and do likewise.

John R. McDowall.—The decision of the 3d Presbytery of New York, deposing John R. McDowall, from the Christian ministry, has been reversed by the Synod, to whom McDowall appealed, on the ground that the proceedings against McDowall had been unconstitutional. The case was remanded to the Presbytery, by the Synod, for a new trial. From this decision the Presbytery appeals, so that the whole goes up to the Presbyterian General Assembly.

A little too fast.—While reading our proof-sheet last week, we discovered a communication in one of our columns, headed, "for the Telegraph," and signed, "A Subscriber." This was the first time that the article had fallen into our hands. The printers being inquired of as to the origin of the matter, one of them stated that he found the manuscript in the copy-drawer, and supposing it to have been left there by the editor, he set it up. The article called on us for remarks, but the hour was then too late, either for remarks or for the correction of the piece itself. Accordingly it was set aside, the manuscript has been lost, and we have now concluded, on the eve of going to press again, to have the type distributed, and to say to "A Subscriber" that any article which he will place in the hands of the editor shall be attended to in due form.

The Salem Landmark is discontinued.

ANTI-SLAVERY.

A Dying Testimony. Among the friends of Wilberforce that evinced a great interest in the cause of emancipation, was Hannah More. This interest seemed to increase with her years and strengthen with her strength. After she had attained to her 80th year, at a time when, to all human appearance, she was languishing on a bed of death, she said to her friends, "When I turn my thoughts upon the world, there are but three things there which deeply interest me—the state of the church—the religious progress of the king,—and the *abolition of slavery.*"—*Morning Star.*

Abolitionism among Young Men in Literary Institutions.—We have received the first Annual Report of the Union College Anti-Slavery Society, which contains an interesting address to young men in our literary institutions. We shall give some extracts next week. The young men of this country, who are in a course of liberal education, *will be* abolitionists, and no laws and no array of college dignity against discussion can stop them. Their business is to *investigate*, and investigation, full and candid, is all that is wanted to make men abolitionists.—*Buffalo Spectator.*

RELIGIOUS SUMMARY.

The Vermont Baptist Association, as it appears from the minutes, consists of 14 churches with 8 ministers—total number of communicants, 1032—added by baptism during the past year, 87. Resolutions were adopted in favor of the Baptist General Tract Society—the Northern Baptist Education Society—the American and Foreign Bible Society, and of the formation of a Vermont State Society auxiliary to it—appointing H. Proctor, S. C. Dillaway and C. A. Thomas, delegates to the proposed Convention to be held in Philadelphia, on the last Wednesday in April next—and the following:

Whereas the Vermont Baptist Convention, embracing Foreign and Domestic Missions, is entirely dependent on the contributions of Churches and individuals to enable it to carry forward its important designs;

Resolved, That each Church be earnestly requested to collect subscriptions and donations, and forward them to the Treasurer of the Convention; that in collecting funds for the Convention, particular application should be made to every brother, sister, and friend.

Whereas, we are in the habit of expressing our views in relation to great evils, as well as in relation to the great plans of benevolence in this eventful age, therefore, Be it known, that we are decidedly opposed to slavery both in principle and practice, and we do recommend to our brethren to pray fervently for the emancipation of all slaves, and to accompany their prayers with all suitable and judidious efforts to place them where they can enjoy advantages, social, civil, and religious, equal to those enjoyed by ourselves.*

Resolved, That we recommend to the Churches of the Association to discountenance by precept and example, the pernicious and unchristian practice of visiting circus exhibitions, which are annoying and demoralizing our towns and villages at the present time.

Resolved, That we recommend to all the Churches, composing this Association, not to receive or hold in fellowship any individuals who use for beverage any intoxicating liquor, or who traffic in the same, except for medicinal, mechanical, or sacramental purposes.

As it is much to be regretted that our Churches have so long neglected to follow the Scriptural example in relation to the office of Deacons, Therefore, we recommend to all the Churches in this Association the apostolical practice of ordaining suitable men to fill this important office.

Resolved, That we will observe the first Monday in each year as a day of fasting and prayer for the conversion of the world to God.

Resolved, That we will exert ourselves to the utmost of our power to promote a punctual and general attendance at the monthly missionary concert of prayer.

Resolved. That we approve of the measures, adopted by the Trustees of the Vermont Literary and Scientific Institution, at a late meeting, providing for a Theological Class at said Institution.

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*We greatly rejoice that this association has at last mustered courage enough to speak of American slavery as an "*evil*," recommending an indefinite remedy for the evil. We trust that by the time of the next session, its members will be ready to call it by its right name, *a sin against God*, and urge the remedy which God has appointed.—Ed. Tel.

A new church was formed at Leroy, N. Y. Sept. 13, for the purpose of emigrating to Illinois; it consists of 5 males and 8 females. This is a good movement. If you go to the west carry the gospel with you. This church is founded on the principle of total abstinence from ardent spirits, slavery and Romanism.—*N. H. Obs.*

A Gentle Hint. Lengthy addresses, sermons and prayers, are generally condemned by all, except by those who speak—they often mistake the feelings of their audience. The following remarks of the editor of the Exeter News Letter respecting a public lecturer, whom he had lately heard are very just, and so much to the point that we cannot withhold them.—*N. H. Baptist Register.*

He was a man of talents, of learning, and eloquence. During the first half hour of his discourse he enchained the attention of his audience, the second half hour he was heard with commendable patience, but in the third half hour, the yawning and restlessness of his hearers