



J. D. WILLIAMS. JOHN HAFT, JR.

J. D. WILLIAMS & Co.,
Wholesale Grocers and Commission Merchants and Dealers in Produce and Pittsburgh Manufactures.

Have now in store, and to arrive this week, the following goods, of the most recent importations, which are offered on the most reasonable terms:

- 115 catty boxes Prime Green Tea.
- 45 half chests do do
- 46 " Oolong and Chulan.
- 100 bags Rio Coffee.
- 15 " Laguna and Java.
- 60 boxes 8's, 5's, 3's and 1 lb lump tobacco.
- 35 bbls. Nos. 1 and 3 Mackerel.
- 20 " and 1/2 do No. 1 do
- 2 " and 1/2 do Salmon.
- 50 boxes scaled Herring.
- 1300 lbs extra Madder.
- 3 bales Cassia.
- 1 bale Cloves.
- 6 bags Pepper & Alspice.
- 1 bbl Nutmegs.
- 2 bbls Ground Ginger.
- 1 bbl ground Pepper.
- 1 bbl Ground Mustard.
- 10 kegs ground Mustard.
- 25 bbls Garret's Snuff.
- 45 lbs Stearin Candles.
- 20 bxs Star Candles.
- 10 do Sperm do
- 100 doz Masons Black 100 lbs sup. Rice Flour.
- 100 lbs S. F. Indigo.
- 20 doz Ink.
- 150 doz Corn Brooms.
- 125 doz Patent Zinc 50 bxs extra pure Starch.
- 25 do Saleratus.
- 15 bbls N. O. Molasses.
- 10 do Golden Syrup.
- 25 do Leaf, Crushed.
- 550 lbs seed Raisins.
- 1 Powdered Sugar.
- 50 drams Smyrna Figs.
- 20 jars Bordeaux Prunes.
- 50 lbs Slicy Prunes.
- 5 boxes Rock Candy.
- 2 boxes Genoa Citrons.
- 10 do Cocoa & Chocolate.
- 5 do Castile & Almond 12 doz Military Soap.
- 1 bbl Cream Tartar.
- 1 bbl sup. Carb. Soda.
- 2 cases Isinglass.
- 1 case Pearl Sago.
- 1 case Arrow Root.
- 2 cases Sicily & Refined Liquorice.
- 150 Bath Brick.
- 1 bbl Flour Sulphur.
- 100 gross Matches.
- 100 doz Extract of Lem- on, Rose & Vanilla.
- 1 cask Sai Soda.
- Glass, Nails, White Lead, Lard Oil, &c.

Refer to Merchants Thomas Read & Son, " Fisher & M'Murtrie, " Charles Miller, " Honorable John Ker, " Huntingdon.

May 15, 1851.-ly.

HO! LOOK HERE!

Jacob Numer

RESPECTFULLY informs the citizens of the borough of Huntingdon, and the public generally, that he has taken the shop formerly occupied by T. Adams, where he is carrying on business as a

CABINET MAKER,

in all its branches, and he hereby solicits a share of the public patronage. By strict attention to his business (attending to be at home at all times) and care in the manufacture of articles, he hopes to please those who may become his patrons and, also, to induce a fair trade.

He makes Coffins and attends Funerals on the shortest notice.

He has a SPLENDID HEARSE for the accommodation of those living in the country. Huntingdon, June 26, 1851.-3m.

FITS, FITS, FITS.

JOHN A. KING

BEGS leave to return his sincere thanks, for the very liberal patronage he has heretofore received, and at the same time informs a generous public, that he still continues the

TAILORING BUSINESS,

at the old stand of Jacob Snyder, where he will be pleased to have his friends call and leave their measures.

Every garment is warranted to fit neatly, and shall be well made.

JOHN A. KING.

Hunt., July, 1851.

GRAND COMBINATION

Useful, Beautiful and Ornamental!!

EDMUND SNARE

BEGS LEAVE to inform the people of Huntingdon, and the rest of mankind, that he has bought, brought and opened the richest, largest and cheapest assortment of

WATCHES & JEWELRY

ever beheld in this meridian. In addition to his unprecedented stock of Watches and Jewelry he is just opening a most excellent variety of miscellaneous BOOKS, as well as School Books and STATIONARY, which he is determined shall be sold lower than ever sold in Huntingdon.

Call in and see if this statement is not correct. Store formerly occupied by Neff & Miller.

Old Gold and Silver wanted. April 21, 1851.

TO OWNERS OF

UNPATENTED LANDS.—All persons in possession of, or owning unpatented lands within this Commonwealth, are hereby notified that the act of assembly, passed the 10th of April, 1835, entitled "An Act to graduate lands on which money is due and unpaid to the Commonwealth of Pennsylvania," and which act has been extended from time to time by supplementary laws, WILL EXPIRE ON THE FIRST DAY OF DECEMBER NEXT, after which time no abatement can be made of any interest which may have accrued upon the original purchase money.

It will therefore be highly important to those interested to secure their patents and the benefits of the said act and its supplements during the time the same will continue in force.

WILLIAM HUTCHISON, ISAAC PEIGHTAL, BENJAMIN LEAS, Commissioners.

August 28, 1851.

A beautiful lot of the latest style of Bonnets, large and small. Also, children's Hats for sale by May 29, '51. J. & W. Saxton.

BAGLEY'S Superior Gold Pens, in gold and silver patent extension cases, warranted to give entire satisfaction, for sale at Scott's Cheap Jewelry Store.

TO PRINTERS AND PUBLISHERS.

THE undersigned begs leave to call the attention of Printers and Publishers, to the fact that he continues to manufacture all kinds of BOOK, NEWSPAPER, JOB and FANCY TYPE at his old stand, N. W. Corner of Third & Chestnut streets, Philadelphia, at his usual low prices for cash. He has just introduced a large quantity of new style

JOB & FANCY TYPE, all of which are made of the best metal; and for beauty of finish and durability, cannot be surpassed by any other foundry in the Union. His long experience in the different branches of the trade as well as in the mixing of metals, will, he flatters himself, enabled him to make a better article and at a much less price than any of his competitors.

He keeps constantly on hand a large variety of Cases, Clashes, Composing Sticks, Imposing-stones, Common and Brass Gallies, Stands, Bodkins, Brass Rules, Leads, Printing Presses, Furniture, and all other articles required in a Printing Office.

Old Type taken in exchange for new at nine cents per pound. Printers are requested to call and examine his specimens before purchasing elsewhere. All orders thankfully received and promptly attended to, at his Philadelphia Type Foundry, corner of Third and Chestnut streets.

July 3, 1851.-ly.

H. K. NEFF, M. D.,

HAVING located himself in WASHINGTON, in this County, would respectfully offer his professional services to the citizens of that place and the country adjacent.

REFERENCES:

- J. B. Luden, M. D. Gen. A. P. Wilson,
- M. A. Henderson, " Wm. P. Orison, Esq.
- J. H. Dorsey, " Hon. James Gwinn,
- M. Stewart, " John Scott, Esq.
- Hon. George Taylor.

Jacob M. Gemmill, M. D., Alexandria. John McCulloch, " Petersburg. ap1751.-tf.

Splendid Stock of New and Cheap Watches, Clocks, & Jewelry, at Philadelphia Prices.

J. T. Scott has just received from Philadelphia and is now opening a new and very large assortment of Gold and Silver Watches, 8 day and thirty-hour Clocks, Jewelry, and a great variety of other articles, which he is enabled to sell at rates much lower than usual. "Quick sales and small profits" is his motto, the proof of which will be found on examining his excellent assortment April 10th '51.-tf

R. A. MILLER,

SURGEON DENTIST.

HUNTINGDON, PA.

N. B. All operations Warranted.

COSTUME HALL

"This True is the place to purchase Spring and Summer Clothing, cheaper than you can buy in the city of Philadelphia."

JACOB SNYDER,

The Proprietor of "COSTUME HALL," has just arrived from the East with the largest assortment of Spring and Summer Clothing, suitable for men and boys, ever offered to the good citizens of Huntingdon county.

He does not wish to offend his friends by offering to give them any article of Clothing they may desire, but he will sell so cheap that it will amount to the same thing in the end.

EXCHANGE HOTEL.

JOHN LIVINGSTON

Takes this method of announcing to his friends, and the public generally, that he has leased the long established and well known stand, lately occupied by Col. Johnston, and flatters himself he is prepared to accommodate all who may honor him with a call, in the most satisfactory manner.

HIS TABLE will always be furnished with the choicest viands the market will afford, and

HIS STABLING is as good as can be found in the borough. Huntingdon, April 31, '51.-tf.

Town Lots for Sale.

The subscriber has several town lots, situate in the most pleasant part of West Huntingdon, the ground formerly used by him as a Brick Yard, which he will dispose of on very reasonable terms. E. C. SUMMEIS.

Huntingdon, May 15, 1851.-tf.

FANCY Articles in endless variety at E. Snare's Store.

NOTICE.

AMAN & MARKS inform the public that they still continue to make coffins at the old stand formerly occupied by Thomas Burchinell in the rear of the Sons of Temperance Hall, fronting on Washington Street, and attend funerals either in town or country. They keep a splendid Hearse for the accommodation of their customers. July 17, 1851.-tf

NOTICE

All persons having unliquidated accounts with the late firm of Dorsey & Maguire are respectfully requested to call and have the same satisfactorily arranged, as they are determined to have the accounts settled without respect to persons. Huntingdon July 31, 1851.

NOVELS AND SCHOOL BOOKS for sale at May 22, '51. Ed. Snare's.

LADIES Gold Pens and Pencils at the Cheap Corner Jewelry Store.

FANS—A beautiful assortment at various prices. Also, Card Cases, Bouquet Holders, fancy Envelopes, Note Paper, and other articles expressly for the Ladies, for sale at Scott's Cheap Jewelry Store.

10 Half Barrels Herring for sale by J. & W. Saxton. May 29, '51.

SABBATH SCHOOL FESTIVAL.

Hon. Geo. Taylor:—

Sir—The undersigned Committee of the Huntingdon Presbyterian Sabbath School, believing that much good may result from the publication of the excellent Address delivered by you at their recent festival, respectfully request a copy of the same for that purpose.

NANNIE D. ALLISON, ANNIE DORRIS, HARRIET O. M'MURTRIE. Sept. 13th, 1851.

Ladies:—

I have received your note of this inst. If, in your judgment, and the judgment of those whom you represent, any good may result from the publication of the "address" to which you refer, I am not at liberty to withhold it. The requested copy is therefore placed in your hands, and committed to your disposal.

With great respect, GEO. TAYLOR.

Miss Nannie D. Allison, " Annie Dorris, " Harriet O. M'Murtrie, Committee.

ADDRESS,

To the Teachers, Parents, and others, assembled at the Festival of the Huntingdon Presbyterian Sabbath School, Sept. 11th, 1851.

BY GEO. TAYLOR.

To some, my friends, this may seem an empty pageant. But is it so?—If there is any thing in these organizations for the Sabbath-day instruction of our children calculated to instill into their tender minds the principles of religion and virtue, and preserve them from vice, and promote their happiness and well-being here and here after, it is NOT so. Every appliance suited to win their affections and confidence,—to attach them to their Sabbath school instructors, interest them in the instruction, and open an avenue to their young hearts,—becomes part of the noble enterprise, and demands the countenance and encouragement, not only of every parent, not alone of those to whom these little children are endeared by natural ties, but of every lover of his country and institutions, and every philanthropist, as well as of every christian. And I propose, in the part which has been allotted to me in your exercises, to offer some reflections upon the importance which should be attached to Sabbath School instruction. If in doing so, I shall be fortunate enough to present views of the subject which shall stimulate any to more zealous effort, or prevent any from wearying, in a good cause, the time which I may claim your attention, will not be time misspent.

It is the aim of this institution to impart religious instruction. Its pupils are all the children of the whole country. We have here, to-day, it is true, only the children of a single school: but we were all gratified to notice on the 4th of July a procession of teachers and children belonging to the school connected with the Methodist Episcopal Church, as large, perhaps, as this; and we all know that here, and elsewhere, and every where throughout this Union, these and other christian societies have organized schools in every town and neighborhood, and in which the large mass of the children of the whole country receive religious instruction every Sabbath day. The institution, therefore, we may say, aims at, and is now actually engaged in, the moral instruction of all the children in the whole country. It makes its impress upon an age! Its influence upon the rising and succeeding generations cannot fail, therefore, to be potent. What that influence is likely to be, may be inferred from the nature and tendency of the truth inculcated; and from the intimate connection and dependence which God has established, by laws as immutable as that which govern the planets, between man's duty and his happiness,—a characteristic of the Divine laws which applies to individuals in this life, and hereafter; and which is not alone applicable to individuals, but is embodied, also, in the great POLITICAL TRUISM taught in the Bible,—that "righteousness exalteth a NATION."

It is laid down as an axiom by a celebrated writer upon elementary law, that the Divine law of Nature is reducible to one paternal precept,—that "man should pursue his own true and substantial happiness." And this benign characteristic is the broad seal of heaven, attesting the high authority, and gilding with divine perfection, all the moral precepts of the Bible. They are all framed in infinite wisdom and goodness "for man"; and display visibly that wisdom and goodness in their perfect adaptation to establish upon earth the pure government of heaven, and in their tendency to elevate man toward the perfection and happiness of the angels of light. The most reckless sceptic must admit

that if all mankind would render a perfect and ceaseless obedience to the letter and spirit of the decalogue, all evil, except natural evil,—all moral evil,—would depart from the world. He must admit this: and if, in his eagerness to impeach the divine wisdom, he suggests that these laws are not wisely adapted to man as we find him, for that he will not and cannot render such obedience; his cavil only amounts to the admission of a cardinal Bible testimony of which the whole earth, and the whole history of our race, are filled with corroborating evidence,—that man is a depraved being, prone to evil and naturally disinclined to walk in the paths of virtue and happiness; while the great truth still stands forth in all its towering prominence, that "WISDOM'S WAYS," if a man would pursue them, "are ways of pleasantness, and all its paths, paths of peace."

That the converse of this is equally true, we have evidence no less convincing and abundant. While perfect obedience to the Divine laws would elevate man almost to angelic perfection and bliss, the entire withdrawal of their influence and restraints, would plunge him to a depth of misery and degradation which human conception has not yet learned to fathom. If we only look within ourselves, and observe the strong downward tendency of the innate depravity of our hearts, we tremble at the dark and bottomless gulf over which we feel ourselves suspended by the mighty restraints, direct and indirect, of the religion of the Bible. If we look at the crime and tendency to crime which exist in our midst, despite these restraints, we must feel a yet deeper conviction of the same great truth, and wonder what we,—enlightened Americans,—would be, if these restraints were removed. If we glance back upon the history of the world, and pause in contemplation upon its dark spots, with scarce a tint of humanity to relieve the ghastly images of ignorance, cruelty, superstition, and blood, which make up each horrid picture, we have a miniature representation of what this whole earth would be without the Bible, its institutions, its teachings, and its restraints. And still we are not thus afforded a true idea of what man would be destitute of all sense of accountability; for, in his worst estate, he bears with him some faint, illegible traces of that law written upon the heart of our common progenitor in Eden,—some vague sense of accountability to some invisible being,—which, acting upon a greater or less amount of ignorance, has filled the pagan world with idolatries and superstitions more or less revolting, but still better, perhaps, than no religion at all. And it is impossible to tell how far the rays of revealed truth, cast out by feeble reflection over the pagan earth, may have saved it from the thickest gloom, and the lowest degradation. But we need not search for reasons why man as he has been found in past ages, and as he is even now found in a state of heathenism, has not been, and is not, still more miserable and benighted. Paganism,—the state of man without God's revealed truth,—in its softest garb, is sufficiently appalling. Who does not shudder at the thought of exchanging America for India? Yes, you shudder at the thought! Yet no one here doubts,—no one who will reflect can doubt,—that we are indebted for every thing that elevates us in knowledge, and refinement, and virtue, and happiness, above the most degraded heathen that ever

lived,—in their blindness "Bowed down to wood and stone"—that ever sacrificed themselves or their offspring, or fed upon one another,—to the religion revealed in the Bible;—the system of morality which you instill into the minds of these little children. It is to it that we owe our national existence, and the purest and best government on the face of the earth. It is through it that beams upon us this day, the brightest moral light that ever shone from heaven upon mortals. It is the source of every thing pure and exalted in civilization, intelligence, virtue, and happiness, on the foot-stool of God. All the various and pre-eminent civil rights and privileges we enjoy, and all the advancements and enterprises which add to their enjoyment and increase their value, are but diverging streamlets of goodness and mercy, each flowing out in its appointed channel,—all springing from a common fountain beneath the throne of the Almighty.

In the light of these plain truths, it is impossible to over-estimate the efforts of the present day for the moral and religious training of the young. It is impossible to give too much aid, countenance, and encouragement to Sabbath school organizations, and Sabbath school instruction; or to value too highly the Sabbath school teacher's mission; whether it be viewed in its political, social, or direct personal tendency.

Its influence upon our political institutions, considering the nature of our government, and what is plainly essential to its purity and permanence, is too evident, one would suppose, to require notice. But

as those in the enjoyment of present health are prone to forget that they carry about within the seeds of decay and death, and to think "all men mortal but themselves;" so, since our government has remained stable, answering all the high expectations of its sage and patriotic founders, for seventy-five years, we are perhaps too ready to assume, without thought or reflection upon the subject, that it must so remain forever.

GOVERNMENT, which consists in the association of a people for the protection of the weak against the strong, the depraved, and the vicious, and for the common defence and general welfare of the whole, by means of laws established and enforced by a sovereign power, has been found, and will be found, indispensable, for these purposes, in the most refined and improved state of human society. It must either derive its support from a controlling sense of right, a love of justice implanted and cherished in the hearts of the mass of the people; or be enforced by the strong arm of arbitrary power. The former is self-government, or the principle of republicanism; the latter kind includes all the family of monarchies and despotisms.—The one may be maintained, such as it is, if the ruling principle, the rod of iron, be sufficiently strong, in a comparatively degraded state of human society; the other can only "live, and move, and have its being" in a moral atmosphere. Where the people themselves are at one and the same time THE RULERS, and by their own chosen agents THE RULERS, and make and change their own laws at will, as in a republican form of government, and as in the case with us, the government itself must of necessity partake of the character, embody the principles, and conform to the habits and sentiments, of the people. The stream cannot rise above its source. A corrupt fountain cannot send forth a pure stream. "Do men gather grapes of thorns, or figs of thistles?" When the mass of the people become degraded, besotted, rapacious, and lawless, the very idea of self-government, is an absurdity. This is plain. It requires no argument to show, for it is an axiom, a self-evident truth, that "VIRTUE, IS THE VITAL PRINCIPLE OF A REPUBLIC." Let this principle of its life be destroyed, and it will present the sepulchral aspect of the dry bones in the valley of vision. Let the foundation be removed, and the fabric must fall.

Nor should we for a moment fall into the error of supposing that intellectual culture, or education in the restricted sense of that word, may supply the place, or subserve the end, of this vital principle; or that our institutions of learning, our common schools more particularly, are sufficient safe-guards of the republic. These, be it remembered, are the progeny, and not the parents, of morality. Schools are only sought and established, and appreciated, by a virtuous and religious people; only flourish in a state of good morals.—We see the house of worship and the school house rise, side by side, and stand together, in congenial companionship. VICE is the unrestrained sway of the baser PASSIONS: VIRTUE, the sway of the moral sentiments, and the pure affections of the heart. Intellectual culture may be made subserve one principle or the other, and so become an agency of good or of evil; but it is congenial only to virtue. VICE, like its victim, "loves darkness rather than light." A vicious thirst for the gratification of the base passions, does not beget any desire for intellectual improvement; nor does intellectual culture necessarily make men good. The intellectual endowments of an angel may characterize Gabriel or Beelzebub. Learning is good; indispensable to the happiness and prosperity of a people; but it is only as the hand-maid, the auxiliary, of virtue. Knowledge unaided can never make of a child a virtuous man; or of a man, a virtuous citizen; though it may make of a child a more useful man, and will certainly make of a virtuous man a better citizen. Talents and learning may make a Bonaparte; but virtue,—the influence of religion upon the heart,—must be superadded, to make a Washington.—Knowledge alone may make an intriguing politician; but, to make a good citizen, you must awaken a CONSCIENCE in the bosom, as well as instil knowledge into the mind. This can only be done by that which schools the heart. Nothing else can do it. Nothing else can implant, and cultivate, and cherish that love for his fellow man, that regard for the rights and welfare of others, which constitutes the silken cord, the heavenly principle of cohesion, which brings and binds the members of a great republican family together, in happy and permanent union.

And while the American constitution is founded upon the principle that "man is capable of self-government," we must all at once see, that, be our people intelligent or otherwise, the glorious structure may rest upon a rock, or may reel and totter upon a foundation of sand. For, though man is a creature of self-government, we see many, and among them the most learn-

ed and intelligent, who do not, and will not govern themselves ARIGHT; who would tread upon the necks and wade through the tears and blood of their fellows, to gratify rampant selfishness and unbounded ambition. Let the number of such swell into a majority,—let unrestrained vice and corruption bear sway,—and what high hopes could the patriot draw from the abstract truth of a maxim? No! It is impossible for a people, whatever else they may possess, to establish and maintain a republican form of government, without possessing and preserving as its foundation,—the only foundation upon which it can possibly stand,—A PURE NATIONAL MORALITY.

With what an anxious eye, then, should the patriot watch the progress of this institution! The SABBATH SCHOOL congregates together once a week the children of the land—those who will soon fill our places in the active scenes of life—who will be left to manage the affairs of this government, when those who manage them now shall be numbered with the silent dead—its future teachers, voters, magistrates, and statesmen. It collects them together, and instils into their tender hearts the seeds of true morality—the morality of the Bible—pure from heaven—pure as from the lips of him who "spoke as never man spake." It "trains them up in the way they should go;" and reason and revelation lead us to trust that "when they are old, they will not depart from it."—Thus, commencing at the proper place,—ere vicious habits are formed and evil passions gain the ascendancy and mastery,—ere the inexperienced feel have learned to stray,—while the tender mind is susceptible of deep and abiding impressions,—adopting the proper means,—the instillation into the heart of the pure and purifying principles of gospel morality;—and embracing in its comprehensive scheme of moral tuition A WHOLE GENERATION AT ONCE, how perfectly is it calculated, under the blessing of God, to purge the nation of its moral impurities, and bear on and onward to remote posterity, the blessings of civil and religious liberty!

Apart, I repeat it, from the immediate and direct aim of this humble institution, no intelligent mind can fail to discover, and no patriot can undervalue, its important political influence. Aid,—encourage it—let it be sustained and nourished throughout the land, and though it may work unseen, it must work miracles. Though its silent, unpretending operations may be overlooked or despised by the bustling multitude, its work of moral reformation will go steadily on. As "one generation passeth, and another generation cometh," its influence will be manifest in a new succession of virtuous men and good citizens. When one foundation stone may be swept by the under-currents of vice and corruption, from beneath our republican edifice, it will lay another. When the ship of state launched by our fathers, shall be, if it ever be, (but God grant that it never may be!) well nigh grounded by the mad recklessness of an inebriate crew, may we not rationally trust that our moral school will exert a prominent agency in furnishing another that will prevent the wreck, and steer her on, safely and prosperously, in her careering course!

As a scheme of BENEVOLENCE merely,—or as an enterprise having in view only to benefit our children, and promote their happiness and well-being, and the happiness and well-being of those associated and connected with them, IN THIS LIFE,—the Sabbath School would have high claims to the patronage and encouragement of the wise and the good; and, regarded in this light merely, no one could be present, it seems to me, on an occasion like this, a cold indifferent spectator, unless he had brought with him a mind unaccustomed to think, or a heart unaccustomed to feel.

Though the seeds of vice exist in our very nature, and, like the noxious growth of a fertile soil, spring up spontaneously, there is a period in life when proper culture, if it cannot completely eradicate, will check and restrain their growth; a period when the heart and the affections may be pre-occupied by the germs of virtue. That period is childhood. That is the auspicious seed-time which gives promise of a golden harvest. "Train up a child in the way he should go, and when he is old he will not depart from it." And often at a very early period, character is shaped for all after life. Habits, good or bad, then formed, are likely to grow with the growth, and strengthen with the strength, of the youth, and give character to the man.—The first departure from the path of rectitude, is likely to be followed by other and wider deviations. The course of vice is downward and easy. To breast the descending tide, youth, beset by passion and lured on every side by temptation, occupies the position of a water-craft upon a rapid, where a strong and steady pressure is ever required to save it from yielding to the current, and a still more vigorous pressure to overcome and make head way against it. The principles of virtue, early