

From the (N. Y.) Morning Chronicle.

THE DREAM.

VISION of bliss! yet stay, ah, stay! Why on swift wing flit'st thou away? Why to my throbbing heart restore The cherub form I still adore; Then envious, from my eager sight, Shroud it in shades of deepest night? 'Twas but a dream—be still my heart! Caus'd by distemper'd fancy's art, Who, fondly turning to the past, Wrought the dear cheat too fair to last, Swifter than thought it glides away— Delusive bliss one moment stay: Dream of delight, yet once again Return and soothe the regret's fond pain. Restore again that laughing eye, Ting'd with heaven's pure cerulean dye, That bloomy cheek, so soft and fair, Elvium's sweets seem'd treasur'd there; Of auburn hair the wavy shade Which o'er his snowy forehead play'd; The scarlet lip, th' endearing smile; The polish'd form, th' enchanting smile; All that a mother's heart could charm Or with fond pride her bosom warm. Soft power of sleep, thy lethean dews O'er ev'ry willing sense effuse. The substance lost, oh! give the shade: Let no rude noise again invade. Fair as in life, my arms he blest, Bring the bright vision to my rest. Since dreams are all I dare to hope, Oh! give the dear illusion scope; Again the fancied bliss restore, Benignant Power, I ask no more.

CLARA.

From the Trenton True American.

HYPOCRISY EXPOSED.

WE have been favored with the perusal of a pamphlet entitled, "Infidelity not the only Enemy of Christianity, or, Hypocrisy and Antichrist exposed;" a discourse delivered at New-Haven, on the evening preceding the public commencement, Sept. 13 h, 1803, by the Rev. STANLEY GRISWOLD. Seldom have we seen the pure precepts of Christianity more forcibly inculcated; and never have we beheld the IMPOSTURES, DECEPTIONS and WICKEDNESS of those who employ the name of Religion to accomplish political purposes and personal ends, more completely unmasked, or exhibited in a more odious point of view. We regret that the narrow limits of our paper will not permit us to present our readers with the Discourse at large; but we select for their perusal some of the passages most pointed against those "Wolves in Sheep's clothing" who hold the language and have the form of Religion, but are destitute of the spirit and fruits.

It is in vain to disguise it; things of this world have become strangely mixed and interwoven with religion and things of a spiritual nature: inasmuch that you can now scarcely hear any thing on any occasion but what plainly discovers the mixture. Is this agreeable to that distinguishing characteristic which Christ gave of his own kingdom, that it is not of this world? Is it not rather assimilating his kingdom, to the image seen by Nebuchadnezzar, in his dream? When these things are thus mixed and confounded together, there is the best opportunity afforded to operate in the one under cover of the other, to aim at earthly objects under the name of religion and heaven. And how shall the unskilled perceive the fraud?—Depend on it, my hearers, when a mixture of these things is once obtained, a great point is obtained by carnal men.

Let us trace the matter further; let us see which part of this unnatural mixture is most prized and actually governs many.—Is it the earthly or is it the heavenly? The heavenly no doubt in profession. Religion, religion is an easy burthen on the tongue: But we will look at the conduct: the conduct is a fuller exposition of the heart.

What then is the meaning of all that cold, unfriendly, unfair, uncharitable conduct shown by some on account of men's politics, when no faith is to be found on the score of their religion or morals? Why are the party distinctions of this world brought up and made a line of demarcation in a religious and moral point of view? Why is it represented that those on one side of this line are good men, Christians, and worthy to be treated as friends, and those on the other are all bad men, infidels, and ought to be put at a distance as foes?

The question with many seems to be, not so much what GOD a man serves as what party—not so much what SAVIOUR he believes in, as what President!—If JESUS CHRIST were properly regarded, would not the friends of his name and religion be regarded, notwithstanding differences about other names? Agreed in Him are we not agreed in the chief thing, if indeed we regard Him as the chief? If we loved Him, should we not love one another, according to his commandment? But no,

the name of Christ is nothing unless accompanied by some other name. Yea, the purest practice of his religion is nothing, unless backed by a certain party conduct. Even silence and neutrality will not answer with some. A man must come out and act a strenuous part in these worldly disputes, or expect Jealousy to blast him, or to experience the cold neglects of his brethren.

If ETERNITY were properly regarded, why should we not walk together as fellow-travellers to it, and not fall out and become hostile, imbittered, and malicious on account of the trivial affairs of time? Does this not look as if we had more regard for the affairs of time, than for eternity?

Again what is the meaning of that connection of religion with the civil affairs, the wealth, the parade and pomp of this world, so eagerly fought by some, and so much prized and boasted so far as it is already obtained? Is this agreeable to the teachings of Him who had not where to lay his head,—Him who could have pressed all these things into his service, if it had been his pleasure; Him who could have worn a mitre or become a nobleman of this world with infinite ease; but who rejected a world of wealth offered him by Satan, and a princely crown by the men of his own nation?

What is the meaning of that propensity to make use of human laws in support of religious establishments, evidently possessed by some and boldly advocated by a few? What is their design?

What is the meaning of the disposition to persecute and lord it over other men's consciences, betrayed in many shapes and on many occasions? Who knows to what length they would go, if they had the power?

What is the meaning of that contempt poured by some on the idea of philanthropy, as if we were not to love all mankind, or those out of our own circle and country? Yea, the sacred name of CHARITY is by some ridiculed, obloquy is pointed at what breathes through the gospel and all the writings of John, and on which Paul expends the highest strains of eulogy. Does this betray no forgetfulness of Christianity, and the governing desire for a system of worldly policy with which philanthropy and charity do not well comport?

What is the meaning of that forwardness for war and bloodshed displayed at times and loudly urged upon the people? Is a war-spirit the spirit of Christianity? Is it the spirit of Him who is pre-eminently styled the PRINCE OF PEACE, who came not to destroy men's lives, but to save them, who taught us to love our enemies and all mankind, who refused the sword, and declared, that those who take the sword shall perish by the sword? Are blood and wounds agreeable in his sight, the agonies of mothers, the shrieks of wives, the tears of orphan children? O heaven! can the servants of Christ be friends of needless war? No; the apostle is in the right, Whence came wars and fighting among you? Come they not even from your lusts?—Yes, from lusts, lusts of this world.

What is the meaning of that un-friendliness to mild and equitable government, that speaking evil of rulers, that determined implacability to their measures though never so excellent, displayed among us? Was this taught by Jesus Christ? Is it agreeable to the scriptures which forbid cursing the gods and speaking evil of the rulers of the people; and direct us to be in all good subjection for conscience' sake, and to pray for those in authority? Are those in authority prayed for by some at the present day? What is the complexion of all this, but that men are more concerned for certain objects on earth than to seek heaven by obeying its high commands?

What was the meaning of the positive, yet groundless, predictions which were founded abroad, that if certain men should come into office, our Bibles would be taken from us, our houses of worship razed to the ground, our religion destroyed? Has any thing of this proved true in fact? Are not our Bibles safe, our houses of worship standing, our religion flourishing? Did the authors of these predictions know them to be groundless? Was this making use of the sacred pretence of religion to compass ambitious, earthly views?—Dreadful duplicity!—Strange conduct for Christians who are seeking the things of eternity!

What is the meaning of that presumptuous claim set up by some, that religion and morality are altogether possessed by them, and little or none by their political opponents?—Is not this palpable Pharisaism instead of Christianity? The meaning is plainly almost literally this, stand by thyself, for I am better than thou—God, I think thee I am not as other men are. Does sincere christian meekness lead to such vanity? Is such a conceitedness consistent with evangelical repentance? Dare we indulge in prayer before a heart searching God?—No person of candor will admit that there is the least colour of justice arising from fall to this haughty

claim; but every such person will despise it as a base attempt at deception. It is nothing less than another reach at earthly objects, under the sacred name of religion.—How will all this vanish away like stubble and smoke at the coming of the tremendous day of God! Trembling and aguish, each one will then fear that he has the least religion of all men.

When the trump of the archangel shall sound, and the Son of man shall come in the clouds of heaven with power and great glory, then shall be gathered before him all nations;—and the people of the present day will appear with the vast assembly in presence of the august Judge. Then it is that every man's work shall be tried:—then it is that it shall be made manifest, of what SORT it is:—that is the day which shall declare it.

What then will become of politics? What then will become of party? What then will become of all those works which were prompted by party spirit?—Yea, what then will become of the world,—of its riches, of its honors, of its pomp, of all those things which tempt men to warp religion from its high purpose and bend it to purposes of the earth? Who then but will be ashamed of all this business? Who then but would give millions of worlds such as this, if he might recal his lies, his flanders, his scurrilities, the misrepresentations he has given, all the exertions he has made to deceive and to effect sinister, earthly purposes? How can such behold the face of the glorious Judge whose name and cause they have neglected in the ardent pursuit of those purposes?

If they have promoted needless war, how will the bloody ghosts start up around before the bar of God to afflict their sight; and how can they meet with orphan and widowed spirits coming forward to that bar to accuse them of the woes they endured on earth?

If they have persecuted for conscience' sake, and what trembling will seize them for their audacity and cruelty; and what insufficient judges will they now feel themselves of the consciences of other men?

If they have arrogantly claimed for themselves all religion, all morality, and denied a portion of these to others, as good as they, will they now be disposed to continue the claim? Alas! before the flaming eyes of a holy and just God, they will fear that they have the least religion of all, and hardly sufficient to clear them from the awful sentence, I never know you, depart from me, ye that work iniquity. That day, my hearers, will be a serious day for the men of this world. And if they have cloaked their worldly-mindedness under the sacred pretence of religion, doubly awful will the day be for them. Can this fraud be viewed with indifference by Him who came down and shed his blood to erect a kingdom not of this world, a kingdom for immortal souls to be sheltered in?—Must not the wrath of the Lamb kindle and burn with exceeding fierceness against this fraud?

And how will such bear to meet at the judgment-seat with souls which have been cheated, which have been deceived, which have been swayed into a guilty course and rendered unfit for heaven, thro' their duplicity and dreadful artifice? Must they not call to the rocks and to the mountains to fall on them and to cover them from so fearful a spectacle and from the aggravated doom they are conscious of deserving?

TO FARMERS.

Experience has proved, that smoking your Seed Corn, thoroughly, before planting, will effectually prevent the worms or any other insect from touching it whilst growing. Care must be taken that it is not heated in the smoking, lest it should destroy the vegetation. It will therefore be best to hang it where the smoke may gradually impregnate the kernel during the winter season.

Probably the smoking of other seeds may have the same happy effect. Should this be the case, it would save much labour and care in raising Squashes, Melons, Cucumbers, &c.

NAUTICAL INFORMATION.

Salem Reg. AN experienced Seaman has given us the following account of the ceasing of the TRADE WIND, which he has with much labour collected from more than two hundred and fifty journals to and from India:—

In January, between the 6th and 4th degrees of North Latitude. In Feb. between the 5th & 3d degrees. In March and April, between the 5th and 2d degrees. In May, between the 6th and 4th deg. In June, in 10th degree. In July, in 12th degree. In August and September, between the 14th and 13th degrees. And during the months of Oct. Nov. & Dec. they blow as far as the Line.

ALLMAND HALL HAS FOR SALE. At his BOOK-STORE in Market-Street, opposite Dr. N. HILL.

December 13, 1803. THE North American Pilot, being a collection of Sixty accurate Charts and Plans, drawn from original Surveys. Charts of various kinds. A variety of Blank Books. All kinds of Shipping and other Blanks. Bell Dutch Quills, Wafers, Sealing Wax, & Ink Powder, Paper, thick post paper, thin do. Letter, &c. &c. Pencils, &c. American Practical Navigator, Hamilton Moore's Navigation, Nicholson's do. The Seaman's Complete Daily Assistant, and New Maritime's Compend, The Cape Fear Pilot and Charts of the Bar and River

SCHOOL-BOOKS. Dictionaries, Geographical, History of England, Fraser's Assistant, Lee's American Accountant, School-Master's Assistant, Fisher's Companion, Murray's English Grammar, Scott's Lessons, American Freeman, Cornelli Nepotis, Celsus's Commentaries, Clark's Latin, Horace, Virgil, French Prætical Grammar, Cambou's French and English Exercises, Young & Amos's Latin & English Dictionaries, Phleeta's Spelling-Books, and a variety of Chess and Toy Books. Hutson's Comic Sections Do. Logarithms. Simson's Comic Sections, Ward's Mathematicæ Heatham's Lectures in Natural Philosophy Ferguson's Moral Philoſophy Reid's Essays on the Intellectual & Active Powers of Man Priestley's Lectures on History and General Policy Biot's Lectures, Elegant Extracts in prose Byron's Tour through Sicily and Malta Bolingbroke's Works Do. Tracts Olden's Remarks on the History of Eng and British Antiquities, Waitce's Ancient Poetæ Jefferson's Notes, Johnson's Rambler Pope's Works, The Spectator, Seneca's Morals Watt's Log & Fordyce on Education, Paine's Works Belknap's American Biography, Biographical Dictionary Botanical Harmony, Purdiss's of Literature Thompson's Seasons, Brown's Poems, Bloomfield's do. Zimmerman on National Pride, Do on Solitude The Mistle, or Anecdotes of distinguished personages in the 18th century, Alexander's History of Women, Kotzebue's Plays Exile of Kotzebue, Free Mason's Monitor, Di to Pocket Companion Spirit of Drapitism, Briggs's Cookery Johnson's, Jones's and Bailey's Dictionaries Do. and do Pocket do.

NOVELS and ROMANCES. Tom Jones, Arabian Tales, Tale of the Times, O'Connell's Family Girl of the Mountains, Charlotte Temple, Beggar Boy, and so of Milton, Iniquitor or Invisible Knave, Ruffian's Elusion, Evelina, Tom Jones, Hibernian Memoirs, Fool of Quality, Acadie de banquer, Peppercorns or the Fortunate Elopement, Orlando and Lavinia or the Licentious, The Adulteress, Robinson Crusoe, Ruffian and Disgrace, George Barnwell, The Negro, Sue Lives in Hope, Theodore Cyprien or the Benevolent Jew, The Man of Feeling, Roderic Random, The Infidel Father.

Elegant folio family Bibles with plates Common quarto do. Brown's Concordance Whitefield's Life, Watt's Thoughts, Rise and Progress of Religion in the soul, Church Government, The Christian's Guide, Sacramental Directory, A Treatise on the Sanctification of the Lord's Day, Bolton's view of the sacred other World, McEwen's Sermon's Essays, Sacramental Catechism Watt's Prayers and Hymns, Beauties of Hervey, Hervey's Meditations, Common Prayer Books, The Confession of Faith, Hallyburton's Memoirs, Edwards on the Afflictions, Sermons, Calvinism and Universalism Contrasted, Bolton's Covenant of Grace, Origin of Evil, &c.

Martin on Executors, Taylor's Reports, Haywood's do. Evans's Essays, Poehner on Obligations, Gilbert's Distresses, Poehner's Practice, Shiele's Practice of Law, Fitzherbert's Natura Brevium, Laiche's Cases, Mattia's Collection of Statutes. Hunter on the Blood, A Treatise on the Plague and Yellow Fever, Esinburg Pharmacopœia.

A variety of Political and other Pamphlets, &c. &c. ALSO, ALMANACKS For the year 1804.

PROPOSALS For Publishing by Subscription, The Sheriff's, Marshal's and Constable's GUIDE;

Containing practical Directions to those Officers on every Subject connected with the Duties of their Office—with an Appendix of Precedents.

By the Hon. J. L. TAYLOR, Esq. THIS work is carefully compiled from the best authorities, and adapted by a Digest of the several Acts of Assembly and of Congress upon all the subjects it contains, to the use of the citizens of this State. It has been the aim of the Compiler to select from the mass of matter with which it is intermingled, the useful learning relative to Sheriffs and Constables; and by a distinct arrangement of the several titles, to furnish practical men with an easy reference to more copious sources of information, and the persons for whose use the work is immediately designed, with plain and intelligible instructions.

Under the important title of ARREST, the duty of Sheriffs, Constables, and private persons in the apprehension of offenders, will be described, and the degree of prosecution afforded by the Law accurately stated.—Connected with this subject is the Law of Homicide, when committed by an officer of justice, or when the person killed is an officer of justice, respecting which an attempt will be made to abridge and methodize leading cases. Some other subjects treated of will be Bail, Executions, Gaols, and Prisoners, Escapes, Juries, Sheriffs' and Constables' accounts, &c.

CONDITIONS. The work will be comprised in 400 pages, octavo, printed on a neat type and good paper. It will be delivered to subscribers, handsomely bound, at Four Dollars each.

It will be put to press as soon as a sufficient number of subscribers is obtained to defray the expence, and it need in 4 months thereafter. A list of the subscribers will be subjoined to the work.

Subscriptions are received in Wilmington, by Allmand Hall, the publisher; by the several Post Masters and Sheriffs in the State, and by other gentlemen, in whose hands papers for that purpose may be lodged. Wilmington, October 20, 1803.

RATES OF STORAGE, At Wilmington—For the Year 1804, For Sale at this Office.