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# MORNING STAR.

PUBLISHED EVERY THURSDAY MORNING, BY HOBBS, WOODMAN AND COMPANY. EDITED BY J. BUZZELL, AND S. BURBANK.

VOLUME I.

LIMERICK, THURSDAY, MAY 11, 1826.

NUMBER I.

## TERMS OF THE STAR.

OF: DOLLAR AND FIFTY CENTS, if paid in advance; or within three months from the date of the first paper received; otherwise, ONE DOLLAR AND FIFTY CENTS PER ANNUM.

It should be understood that one year is the shortest term of subscription.

All those who have procured, or may hereafter procure, the subscribers, and continue to act as Agents for the publishers, in collecting and making payment for the same, will be gratuitously entitled to their paper.

## TO CORRESPONDENTS.

All communications whether they are calculated to furnish matter for the STAR or to do business with the publishers, should be directed, either to JOHN BUZZELL, Post-Master, Bristol's Corner, Parsonfield, Me. or to SAMUEL BURBANK, Limerick, Me. All letters which can be sent without mailing need not be directed to the last mentioned person and place.

Persons yet holding subscription papers, are desired, if they have procured any subscribers, to re-tail the same, or forward their names immediately.

The publishers feel grateful to several individuals for the spirited efforts, which they have made, and are still making to obtain patrons for the paper.

We shall forward several of our first papers to individuals in different parts of the community, with the publishers, and yet correspond, who we trust, will be their best endeavors to solicit subscribers, and return the same, so soon as it can be conveniently done.

Some of our subscribers, living at a distance, have desired to know to whom money shall be paid, and how remitted. Current money may be sent by letter.

William Hunt, PRINTER.

## EDITORIAL ADDRESS.

The freedom of the Press, may be considered one of the greatest blessings, which the religious and civil communities enjoy. A weekly publication that is calculated to communicate Religious Intelligence, and maintain Christian Correspondence; and likewise to promulgate the various transpiring events—the News of the day, is eminently adapted to foster the capacious, and searching mind of man.

Feeling interested in the precious cause of Zion; the prosperity of their favored country, and the welfare of the human family, several individuals have united in the formation of a Company, for the purpose of establishing a Printing Press in this town.

The undersigned has been, by this company, appointed to assist in conducting the Editorial department of their paper—the MORNING STAR. Convinced that the labor of managing a work of this kind is arduous; and that it is difficult, nay, impossible to please all, so different are the views and tastes of men, he enters with diffidence upon the duties which the undertaking imposes upon him. The consideration, however, that his colleague, the Senior Editor,\* is a man of years and experience, of unshaken faith, tried virtue, and happy talents, affords much consolation and encouragement.

Pursuant to the Prospectus, which was issued under the date of January 2, 1826. "The first two pages of this paper, will be devoted to Religious Intelligence and Christian Correspondence. The other two pages to News in general, and whatever may be attractive to the candid reader." This scheme can be varied as wisdom and experience may direct.

Although the religious department of the STAR, will be calculated to vindicate the doctrine of Christ—the truths of the gospel as manifested in the scriptures of divine truth, yet it is not designed to make of it a rigid sectarian. We shall, with pleasure, give accounts of revivals of religion, and of reformations among all people, when accounts can be obtained. If desired, Obituary notices, and Biographical remarks upon the lives and wisdom of Christians of every denomination, will be inserted, so far as the limits of our paper will admit. It is desirable that the fruit of the Spirit, which is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance," should characterize every feature of the STAR.

An agreeable exchange of papers with other religious Editors is anticipated. Should our columns be furnished with

any subject matter which may not concur with the views of those who may sentimentally differ with us, they are desired to select what to them will be entertaining, and pass over the other; as we shall cheerfully do, in pursuing their productions. By pursuing this course, we may be mutual helps to one another. As brethren in Christ, we will rejoice together, and all Christians will rejoice with us. Means are in operation to spread a knowledge of the glory of God throughout the earth. The laudable efforts which are making among different religious societies, to moralize and christianize the world; appear to be wonderfully blessed by the great Head of the church. We are encouraged to look forward and hope that the period is not far distant when "all shall know the Lord from the least to the greatest."—When all the sticks of Judah, Ephraim and Joseph, and the respective companions of each, shall be joined together into one stick in the hand of the Most High; Ezek. 18: 10, 17.

In the second part of our paper, it is intended to furnish our readers with the News of the day, domestic and foreign; and such other general Intelligence; as an enlightened and growing country demands. All polemical subjects which are calculated to awaken suspicion, create animosity, and sow discord among the people, will studiously be avoided. For the benefit of our patrons, we shall give the names of such candidates for offices of public trust, as may have been regularly nominated; also the result of elections in the different States in which the STAR may have a circulation. But the merits, or demerits of no man in this respect, will be discussed. "If we cannot do justice to all," we will endeavor to "speak evil of none."

A portion of this paper will occasionally be devoted to Public Improvement, Agriculture, Literature, Science, Domestic Economy, and to any subject that may be deemed beneficial to the rising generation.

Finally, the undersigned feels disposed to assure his brethren, and the public, that no effort which he can make, shall be wanting to render the STAR refulgent, entertaining and useful.

SAMUEL BURBANK.

## TYPICAL PERSONS, NO. I.

(For the Star.)  
ADAM AND CHRIST COMPARED.

It is evident to the understanding of every candid reader, who carefully searches the scriptures of the Old Testament, and compares them with that which is recorded in the New, that, it pleased God, in his infinite wisdom and goodness, before the fulness of time, to qualify and ordain a number of men, for the express purpose of personating his Son Jesus Christ. Or, in other words, to typify him in all his offices and mediatorial excellences. These were therefore said to have been foreknown, and predestinated to be conformed to the image of his Son, Rom. viii: 29. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son that he might be the first born among many brethren." I shall, therefore, for the edification of those truly interested in Christ, and skilled in biblical knowledge, and for the information of inquiring minds, give our readers a biographical sketch, or a specimen of the scripture account of a number of those persons alluded to by the apostle, and show wherein they were conformed to the image of Christ, and in what respect they typified him. I shall begin with Adam, our common progenitor, of whom it is expressly said, that he was a figure of him that was to come. Rom. 5: 14. Adam typified Christ in six things, viz: 1. He was the man in the world of nature, to whom there was nothing equal nor like in all the world. "All things were put under his feet; all sheep and oxen, the beasts of the field, the fowls of the air, the fish of the sea, and whatsoever passeth through the path of the sea." Psal. 8: 6-9. No Christ was there, first-born among many brethren in the world of grace; and there are none who are equal to him among men or angels. In personal graces, in moral perfections, in dignified titles, and in point of authority, he excels them all. "For unto which of the angels said I, at any time, Thou art my Son, this day have I begotten thee? And again, when he bringeth

the first begotten into the world, he saith, And let all the angels of God worship him. In personal grace, he is so lovely that he is altogether lovely. In moral perfections he is so perfect, that the whole law of God is in his heart, and his whole delight is to do the will of his Father. In dignified titles, he is so excellent, that he is called God's only begotten Son Jesus Christ—The Word of God—The True Light, that enlighteneth every man that cometh into the world—Wonderful Counsellor—The Mighty God—The everlasting Father—and the Prince of Peace. In point of authority, all power in heaven and earth is committed unto him. "Wherefore God hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess Jesus Christ is Lord to the glory of God the Father; Philip. 2: 9-11. He is more patient than Job, meeker than Moses, a better High Priest than Aaron, stronger than Sampson, mightier than David, wiser than Solomon, greater than Jonas, higher than Agag, and better, more bear a faint resemblance of Christ.

2. Adam was made in the likeness of God; Gen. 1: 26. Christ is the brightness of the Father's Glory, and the express image of his person; Heb. 1: 3. Adam bore the image of God, as the coin bears the image of the king on the throne; but Christ bears the image of God, the prince and heir to the crown of his royal father, being not only like him, but of the same nature and substance with him. It may therefore be said of Christ, that he is the image of the invisible God; Col. 1: 15.

3. Adam, being created of the dust of the ground, by the immediate hand of God, and being inspired by the breath of the Almighty, and thus becoming a living soul, in a sense peculiar to himself, is once in the bible, repeated the Son of God; Luke 3: 38. Christ is emphatically so called, Mat. 4: 3, and in 42 other places. He is not only called the Son of God; but, The first begotten Son of God, John 3: 16-18; Christ, therefore, excellently Adam in sonship, as far as the creator of a thing does the thing created. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him;" Col. 1: 16.

4. I come now to the marriage of our first parent. According to the account given us of this extraordinary occurrence, by the Hebrew lawgiver; Gen. 2: 18-24. In order that Adam might have in help, a wife, or bride, were sought in his capacity. God sent him into a deep sleep, which was a striking emblem of death. While in this situation God took one of his ribs, and closed up the flesh instead thereof; And the rib which the Lord had taken from man, made he a woman, and brought her unto man; 2. Adam, waking from sleep, knowing what was true, and beholding a most beautiful creature, the last in creation, and the most desirable, bearing his own image, and every way suited to his capacity, exclaimed, "This is now bone of my bones and flesh of my flesh." He probably, with the deepest gratitude, and utmost joy, embraced her as the highest pledge of his Maker's love, and as his bosom companion. Had they continued sinless, they might have lived in perfect paradise and happy forever.

So happy might have been a bride suited to his glorious capacity, contented to sleep the sleep of death. He, being delivered by the determinate counsel and foreknowledge of God, was taken, and by wicked hands was crucified and slain, having his hands and feet nailed to the shameful cross, and his side opened with a spear. All this, and much more, he suffered for the church, that he might sanctify and cleanse it with the washing of water of the word. "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish;" Eph. 5: 26-27. Christ being a dying person, and knowing all that was done, saw the travel of his soul and was satisfied; he being raised from the dead the third day, was exalted at God's right hand, where he still remains a powerful intercessor, and rejoiceth over the church as a bridegroom rejoiceth over his bride; and by every expression of his divine goodness, acknowledgeth her to be bone of his bones and flesh of his flesh; 3. Adam is the remote father and progenitor of all other men, and imparts a natural life to all the human family; of course, they all bear his image. So Jesus Christ is the efficient Father of all true believers; and imparts to them a spiritual life, whereby they are all transformed into his divine image. Hence, we see the propriety of saying; 1st. 9: 6. "For un-

to us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of peace." So, we see, that Jesus Christ is not only the immediate Father of all true believers, but their everliving Father. Yea he beareth all the above titles everlastingly to true believers. "Of the increase of government and peace there shall be no end, upon the throne of David; and upon his kingdom to endure it; and to establish it with judgement and justice from hence forth even forever."

6. Before I close this typical subject that it may have justice done to it, let me for a moment take a retrospect, and view the counterpart; and show the disparity, or difference between this illustrious type and the more glorious Antitype. The first man [Adam] was of the earth, earthy. But "The second man [Christ] was made of Heaven. The first man Adam was made a living soul. The last Adam was made a quickening spirit." The first, being in honour abode not; but sinned by transgressing the commandment of God; and thereby brought death upon himself and all his posterity. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" Rom. 5: 12; But, Jesus Christ, the second Adam, never sinned, neither was guilt found in his mouth: He kept all the commands of God, how crossing soever to fallen nature, yea, He magnified the law and made it honorable, Isa. 42: 21. And by a propitiatory sacrifice of himself, made an ample atonement for the offence committed by Adam. He wrought, out, and brought in an everlasting righteousness, every way adequate to the demands of the divine law, and suitable to clothe the naked returning sinner. Thus he rendered Adam and all his posterity, gospel probationers, their sins were made pardonable, and their souls salvable. Therefore, as by the offence of one, judgement came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life. Rom. 5: 18. That is to say, they are all freed from any condemnation incurred on account of Adam's particular sin, called the sin of the world; John 1: 29. And are only held accountable, individually, for their conduct; and for that, amenable to Christ only. For the debt he paid by the surety, to the full satisfaction of the creditor, the debtors are, of course, only held accountable. If Christ of his own benevolence and beneficence, issue his proclamation, "I desire to captives, and the opening of the prison to them that are bound;" and add, that he is able, willing, and ready, to loose them from their chains, supply all their wants, and make them happy forever, on condition of the public acknowledgment of their sins, and their good behaviour for the future; then it is certain, that the debtors are at option, and may come out of the prison if they will. But if they do not, it is only because they will not; and of course if they perish, they will have no one to blame but themselves. "I only add, & But not as the offence, so also is our free gift." For if through the offence of one many be dead, much more the grace of one many be made alive by grace, which is by one man, Jesus Christ; and many are justified, so is the gift; for the judgment was by one [offence] unto condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one, [Adam] much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ; Rom. 5: 10, 16, 17.

[The Senior Editor intends, should his health permit, to offer several numbers on typical persons.]

Value of the Star Testament.—At a regular review, a pedlar offered for sale, at auction, a copy of the book. After having sold several at a very low rate, he held up a testament, a well printed, and neatly bound, saying, "I will now sell you one of the best of books—the New Testament; what will you bid, gentlemen? After several offers, the book took at a great price. The auctioneer, not willing, thus to sacrifice his property, redoubled his efforts for raising his voice the higher. "This is the New Testament of our Lord and Saviour Jesus Christ, just going for ten cents, all done at that!" A minister of the gospel, who had attended the review to perform the duties of a chaplain, reverberated with a voice equally shrill, "I will give you ten cents for that blessed book, and would give a hundred dollars, rather than be without one of the kind." It was immediately struck off to the highest bidder.

Speak well of your friend, or your enemy, say nothing.

\* We expected to have received from this hand an editorial address, but it has not been forwarded.

**POETRY**

Addressed to the Young.

When the roses of beauty enliven thy cheek,  
And health gives thy sinews their strength;  
When mercies encircle the path of thy feet,  
Then remember the God of thy youth.

Gay Pleasure will strow her delights in your way  
To tempt your acceptance and love;  
But remember she only designs to betray,  
And never will point you above.

And Wealth's mountain treasures will glare on you  
And tell you that they can impart, [sigh]  
The surest contentment and purest delight,  
But—  
They cannot fill the heart.

And fame's soaring trumpet will blow long and long  
With calls to bow at her shrine;  
But remember, although she prostrates the crowd

And Literature, too will open her lore,  
And beg you her transports to taste;  
But remember, O now, if never before,

That she will desert you in haste.  
The world, dearest youth, will never direct  
Your footsteps to happiness sure;

The Bible alone is the friend you may trust,  
Her counsel is ever most true!

She ever has been the safe guide of the just,  
If you wish, she will now be of you.  
Youth's Instructor

## MISCELLANY

[From the Dover Gazette.

## DEATH

There is a sad kind of gloominess  
wildness of conjecture, and a wretched  
loneliness, that pervades our minds in  
presence of death. There is a stillness  
too, that seems to settle over and around  
the spot, and even the atmosphere seems  
grey. We hold our wretched regret  
in our hands, and say before him again  
that "life" is no more. In vain are we  
cheated, heightened by the endearing  
ness of those we love. We hear nature  
but the fearful knell of the departed spirit  
we see nothing, save the poor miserable  
remains of what we soon must be of  
selves; the coffin, the winding sheet, the  
mourners going about the streets, the  
grave newly dug. All these things so

from you to me, and I am sad. An unnumbered multitude of our senses, awakened by the tumult of contending passions in our souls, are greatly moved, while our lordly spirits, trembling between hope and fear, conjure up unutterable things. The passions crowd upon our mental vision, and find ourselves reluctantly passing the sentence of condemnation upon almost every action of our lives. This for awhile alarms us. Our unsettled accounts stare upon the face, and we already imagine our lordship at an end and the messengers of eternity at the door. While these impressions last, a reformation is resolved upon. We now set to work in good earnest, and for a time at least, are better than we have been. But, how soon our

feelings, and can care no more! The business of their taste is usual course, the sun shines as bright as ever, and we speedily turn to the little restraint we had put upon ourselves, while the voice of death is upon our ears and the ruin is closed in upon our eyes. Before our eyes are happy then would it be, were we to continually reminding ourselves of the shortness of life, and the certain death!—Meanings it would teach us to forget the grand end of our sojourn upon these mortal shores where all things rest as in a dream, and to see the same nature of all beneath the sun, that grand vicissitude to which the life of life are continually hastening. We would then be able to see things as we to consider these things in their proper light and look at them with reason's eye, we should soon be seen coming up out of the wilderness, learning to be contented with our lot, and fully prepared for that better country where the right shine as the stars in the firmament ever.

O yes, there's a harbour of quiet repose,  
Where joy ever carols, and spring ever blows  
A land from all sorrow and weariness free,  
A country my Saviour has promis'd to me.

## THE BIRTH OF SPRING

[illegible]

hope spanned the future with her rainbow colourings, and pleasures mingled with every dream of life. The flowers are budding—budding for us—but not for all who gazed delighted on their unfolding beauties in other springs—graves, above which now the first spring season is smiling, may be seen in every church-yard. Whose are they? The graves of those who were as gay, as full of life, hope and happiness as we, a year ago.

But it seems to me these changing seasons lead to meditative moods more than to the moods of action. Things must change. They speak a lesson of virtue.—How kind, how benevolent is the bounteous governor of the universe. How beautifully he adorns this temporary residence of his creatures. How completely he has adapted to the promotion of our well being and happiness. How much benevolence is manifest in all the dealings of Providence. And if it be wise to aim at the greatest perfection of character—what can compare with the development of the highest kind should we be to one another. How should we strive to administer happiness to those around us. How careful not to cause pain in any. There is constantly open around us a wide field for the exercise of our benevolent feelings. We are purposely placed in circumstances which afford us constant opportunities of proving ourselves by our works.—*Mech'r. Intell.*

"TAKE NO THOUGHT FOR THE MORROW."

When ye behold one of the choristers  
 of heaven sitting upon a naked bush, amidst  
 the darkness and desolation of winter,  
 might ye not address it in some such man-  
 ner as the following? Sweet bird, how cheer-  
 fully dost thou sit and sing; and yet know-  
 est not where thou art, nor where thou  
 shalt make thy next meal; and yet thou  
 must struggle thyself in the midst of the  
 flying snow, and shall howl through it,  
 as thy feathers shall be wet with the rain,  
 or covered with the snow! How ought  
 I to blush, who see before me such liberal  
 provisions of my God, and find myself sit-  
 ting warm under my own roof, yet not ready  
 to droop through distrust and unthankful-  
 ness. Had I so little certainty of my sup-  
 port and shelter, how anxious and heartless  
 should I be! How little disposed to make  
 music for thee or for myself! Surely thou  
 canst not be either without a Providence.  
 God sent thee not so much to delight as to  
 shame me out of my sullen unbelief, who  
 under far more apparent means of main-  
 tenance and protection, am less cheerful  
 and confident. Reason and Nature have  
 been so far from making me more insti-  
 tute for thee; and yet, with more insti-  
 tute more merry, if not more happy, than  
 the foresight of better things maketh me.  
 Certainly, thy providence, O God, is not  
 impaired by those superior powers thou hast  
 given me; let not my greater helps hinder  
 me from possessing a holy security, and  
 comfortable reliance on thee. I never knew  
 an earthly Father take care of his fowls and  
 neglect his children; and shall I suspect  
 of my heavenly Father?—*Bishop Hall*

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OMNIPRESENCE OF GOD.

"How widely diversified, and multiple into many thousand distinct exercises, the attention of God! His eye is on every hour of our existence,—his Spirit is intimately present with every thought in our heart,—his inspiration gives birth to every purpose within me,—his hand impresses direction on every footstep of my going,—every breath I inhale is drawn by an energy which God deals out to me. This body which upon the slightest derangement would become the prey of death, or worse sufferings, is now at ease, because He, at this moment, is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery: his presiding influence keeps by me through the whole current of my restless and ever changing history.

When I walk by the wayside, he is  
 along with me,—when I enter into company  
 amid all my forgetfulness of him, he never  
 forgets me,—in the silent watches of the  
 night, when my eyelids have closed, at  
 my spirit has sunk into unconsciousness,  
 the observant eye of Him who never slum-  
 bers, is upon me; I cannot fly from his  
 presence, go where I will; he leads me, he  
 watches me, and cares for me; and the  
 same Being, who is now at work in the  
 remotest dominions of nature and of pro-  
 vidence, is also at my hand to ek out to  
 every moment of my being, and to uphold  
 me in the exercise of all my feelings and  
 all my faculties.” —Chalmers.

Happy is the man who is free from sorrow; who wishes and readily is content with his own condition, and delighted at the good fortune of those around him; his eye moisten at the tale of sorrow; his sympathies throb with him in union with the sufferer, and from his little store bestows generous aid to the children of poverty. Enjoyments attend him through the various walks of life, and misfortune never lightly on his heart; his heart is ever generous; his heart is nourishing; the water which he drinks is cool and refreshing; the straw which supports his weary limbs softens him in soft forgetfulness.—When he visits his neighbor in trouble, such

significantly appears in his countenance that the eye of sorrow wears a smile, and the distressed breast ceases to heave a sigh. Like a minister of peace he is received among them; and his words prove the oil of consolation. How large and how extensive must be his felicity! Surely he is above the rest of his fellow mortals; he takes heaven here below, of bliss which none but the virtuous ever claim.

*Internal evidence of the Scriptures.*—Search diligently the word of eternal life, enriched and embosomed as it is with the claim and promise of the Father, and the Father's love, in the accomplishment of its prophecies; and the attestation of its manhood; and the consistency of its teaching; and the importance of its factor; the plenitude of its precepts; the fulfiling of its promises; the irradiation of the spirit; the abundance of its consolations; the proportion of its parts; the symmetry of the whole altogether presenting such a fund of instruction to the mind, of light to the path, of documents to the conduct, of satisfaction to the heart, as demonstrably prove it to be the instrument of God for the salvation of man.

LUKE x. 30. A certain man went down from Jerusalem to Jericho, and fell among thieves.

We may gather from this that the road from Jerusalem to Jericho was in our Lord's time much infested by robbers. It is a singular fact, that, as said by the characteristick, that dispirited at the present day, "The roads to Bisan (from Jerusalem) are, one by Jericho, up the pleasing and fertile banks of the river Jordan, the other by Nabulus and Jennin through the mountainous district, both of which are full of interesting scenes and places of glorious recollection. The former (the Jordan) is the safest, and the latter had been also the safest, or equally safe, would probably have been preferred; but the unkindly disposition of the natives counterbalances every inducement." The traveller is liable to be insulted, plundered, and stopped on his journey. Even the presence of one or two Turkish soldiers is insufficient to deter the country is under the government of the Turks, yet their power is more nominal than real.—*Richardson's Travels.*

*A difference of fears.*—Three elderly women professing christianity being in company, turned their conversation to the subject of religion. Sometimes we were asked, "said one of them, "thou art a christian; for I frequently tremble when I think of dying and appearing in the presence of a just and holy God. It seems to me that if I was in any of your graces, I should not fear to die." "If I knew," said another, "that I should be happy after death, I should not be afraid to die, but the greatest fear with me is, that I am not a christian; and that I shall not be blessed in the world to come." "Thou which most concerns me," said the third, "is that I shall not live to the glory of God in the life that now is. I have the confidence in him, whose promises are yea and amen in Christ Jesus, that if I needly follow him whithersoever he goeth, and trust in him in life, I shall be as much as Zion, which cannot be moved. My death shall come, as the seed of wheat, which is sown in the earth, and *of fears.*" In passing through the gloomy vale I shall fear evil; for, God, even my God, will be with me, and conduct me to that house, where made with hands, eternal in the heavens, and his own self hand will wipe the tears from my eyes. My greatest fears are, that I shall not live as I ought in this life."

**MORNING STAR**

**LIMERICK.....THURSDAY, MAY 11, 19**  
**REVIVALS.**

## REVIVALS

COPY OF A LETTER FROM ELDER CLEMENT  
PHINNY.—DATED  
Portland, April 6, 1826.

I took this opportunity to inform you of my travels in the Kennebec county which had been on my mind since I returned from Richmond where I began to blow the gospel trumpet. There soon seemed to be signs of spiritual rain. At length brethren of different denominations began to rally round the gospel standard; barriers were restored to the joys of God's salvation; sinners came flocking to the Lord's deerners' kingdom; the work spread in Gardiner, Litchfield, Bowdoinham & Bowdoin. I tarried twenty-one weeks and gathered a church in Richmond, which now has about eighty members. I then visited my family. In August I returned and found the work increasing. I had an invitation to go to Topsham, which I accepted. The work of the Lord was begun there, and now spreads like Log Cabin - every part of the town. The churches have been gathered in the towns since that above mentioned. I organized. I have lately made one of these visits, and can say to the glory of God that more heavenly time I never had. I attended a Quarterly Meeting at Topsham the first Saturday of this month, which was the first that was ever appointed in the town. The preachers came to the

ing like clouds full of rain. At the close  
we could say, "it was none other than the  
house of God, and the gate of Heaven;"  
All glory to God and the Lamb forever and  
ever. Amen. **CLEMENT PHINNY.**

Elder Gideon Cook of Kennebunk Port has verbally stated to us, that the Lord is graciously pouring out his spirit in that place. It is a time of refreshing in very deed. There has been already an accession of several members to the church under his care.

A letter has been received from Eld Joseph White, of Gloucester, R. I. dated March 28th, 1896, which states that there has been a glorious work of grace in Mendon, Mass. He states that during the last winter about thirty members have been added to the church of Christ in that town. Information is also communicated that the R. I. Quarterly Meeting will be held on the 13th and 14th days of May inst.

**MARRI**

In this town, 2nd inst. by the Rev. Charles Freeman, Col. Daniel Emery, of Hauden, to Anna Lydia Emerson, widow of Wm. Emerson, and daughter of the late Gen. John McDonald.

In Hebron, N. H. by Rev. Jonathan Ward, D. D. Aaron Kittredge of this town, to Miss Martha daughter of Stephen Goodhue, Esq. of the former place.

In N. Hampton, N. H. Master Wheeler Spillenee aged 15, to Miss Sally Gross, aged 60.

## DEATH

In this town, 30th ult. Mrs. Lydia McDonald, widow of the late Gen. John McDonald, aged 53. Joseph, a child of Mr. Joseph Mulloy.

In Limington February last, Sally, wife of Mr. Joseph, died, aged 76.

James Tufts, and daughter of Mr. Valentine Langley of Newfield, in the twenty eighth year of her age. She professed her faith in Christ when but a youth. She was baptized by Eld. Samuel Burbanck, and was the first candidate whom he led forward in that solemn ordinance. It may be said of this subject of these remarks, that she adopted the doctrine of Christ by a well ordered life and godly conversation. She lived and died in the fellowship of the church to which she belonged. Her sickness, which was long and afflictive, was borne with becoming patience, and christian fortitude. She saw death advancing, and bade the stern messenger welcome. "There remaineth, therefore, a rest to the people of God."

*Memoir of Hannah Chamberlaine, late of Limerick deceased, aged 30, wife of Ira Chamberlaine, Esq. who has left a husband and four children,*

Early in the commencement of the present year, she was arrested in the social circle of her friends, by a severe attack of the palsy, which, for a mortality began to take deep root, in her constitution, and ripened apace to Death, the universal end of all. Her friends, who were not prepared for such rapid advances on her pale conquest, having entangled themselves at the very cradle of the illness, were unable to do more than gaze on the horizon without a cloud; she retired with the serenity and quietude of mind, resembling the calm of the sea, when the sun is about to set in cloudless glory. Her welcoming friends, consoled by the joyful hope which she expressed of her immortality beyond the grave, hung upon her fallowings, and she, in the midst of her agonies, holy joy, admonished them not to weep for her, but to weep for themselves and their children, to prepare, without delay, for death and judgment. When she was asked, how she could be so content, to witness this dying scene, they would be retired abashed and confounded, to blush in grief for their infidelity; and even a Boilingbrook and a Watson, who have been generous to say, that there was a reality in religion, and would have extorted from their unwilling lips the profane wish, "O that I might have been a woman, to have been generous to this!" The writer has no disposition to censure the dead, or to shed a delusive glory over doubtful characters. His alone object is to glorify Christ, and to glorify in the triumph of his cause.

[illegible]

"Jesus can make a dying bed,  
Soft as downy pillows are;  
Whilst on his breast, I gently lean,  
And sweetly breathe my soul out there."  
Ye weeping friends, suppress your falling tears,  
Her ravished soul shines 'mid Angelic stars.





## POETRY.

### BETTER LATE THAN NEVER.

MISSES. EDITOR:—The following was found among the manuscript papers of *Flores* Lord, late of Newfield. It is supposed to have been written immediately after the death of the Father of his country. If you think it worth a place in your paper, insert it, and oblige a patron.

#### AN EPICUREAN ON

### GENERAL WASHINGTON.

From whence this pensive sadness now impress'd  
On every brow, and on each patriot's breast,  
Why is all gaiety so swiftly fled?  
Oh! is some mighty sage or hero dead!  
Why does Columbia mourn with grief sincere,  
And freely drop the unavailing tear?  
From Vernon's shades the solemn tidings spread,  
With grief we hear great Washington is dead.  
Oh is he dead! (the mighty of the land,  
Oh is he dead! who led the martial band,  
Through fields of blood, undaunted he strove,  
Whenceless vigour, philanthropic love,  
Great, and superior talents he possess'd,  
No haughty pride, disturb'd his placid breast;  
Calm as the sea when winds abundant stand,  
He mov'd with angels grace, and led the band  
Of hostile warriors o'er the rampaging plain;  
When daimles heroes were untimely slain.  
When through America's shades rang,  
O'er Yankee's hill and patriot's bosom hung,  
And in Columbia's clime did discord rove,  
Bolton's yell by sanguinary frowns,  
In whom fell rancour and oppression blend,  
He rose a mighty father and a friend.  
Through gloomy scenes of death and battle's bray,  
He bravely fought, and wisely led the way;  
Till the brilliant star of freedom rose,  
With gleaming splendor, and confid'g' his foes.  
To Vernon's peaceful brink he then retired,  
Pleas'd at the theme which long his breast inspir'd  
Of seeing freedom to Columbia given;  
The greatest blessing of propitious heaven.  
His life was spent in most essential good,  
When factions rose he peace's defender stood;  
And by his powerful word wide discord ceased,  
And to the states return'd profound peace.  
Each friend to virtue mourns with grief sincere,  
Columbia's genius sheds her noblest tear:  
Oh! Vernon mourn, no grief is wanting,  
Let all be clad with vestments of the lamb.  
Let millions yet unborn his praise repeat,  
While he on high doth fill a lofty seat.  
Go to his tomb, each friend; and there with grief  
Lament the loss of your victorious chief.  
There Washington the great, the just is laid,  
Alas! he's a member 'd with the mighty dead.  
Ascend, O sacred moun, the stars beyond,  
Then 'at our mighty here, and our friend,  
Clad in celestial robes of purest white,  
With choir of angels shine divinely bright.  
With thee, O sacred tomb, this day we trust,  
O' Washington the great supremely just,  
May he within thy rampart innocents lie,  
Till Gabriel's trump shall lead the lofty sky,  
Till the Archangel's voice shall lead to all proclaim:  
Arise, ye dead, and unto judgment come.  
When at the awful voice, from heaven profound,  
Volcanoes burst, and earthquakes rend the ground;  
Sun, moon, and stars, are from their orbits hurl'd,  
Tremendous thunders rend the solid world;  
O may great Washington rise from the dead,  
With crowns of endless glory on his head.

## DISSELLANY.

### [From the Mechanic's Intelligence.]

**THE ALMANAC OF LIFE.**  
**JANUARY.**—(Infancy.)—This month, which commences our year, may be justly compared with the infant state of man: whose faculties are yet in embryo. Artificial warmth, invigorating food, and refreshing sleep, are all that he requires or finds alone in.

**February.**—From 7 to 14.—The bud of intellect now expands to imbibe the general rays of instruction, whilst the all-cherishing luminary of spring nourishes into blossoms, of early promise.

**March.**—14 to 21.—This month is generally ushered in, with boisterous winds and nipping frosts.—Vegetation often perishes through severe and untimely frosts; even thus do the rude passions of man's soul break forth with restless force, at this unsettled period of existence, often wrecking the frail frame and cloud of youth.

**April.**—21 to 28.—The sun and showers now prevail alternately; the fruits of good education appear emerging from the beautiful blossoms; but as yet they are crude and imperfect.

**May.**—28 to 35.—The face of nature now wears a fresher bloom; the gardens are luxuriously filled with flowers, the trees are covered with foliage, and the swelling corn begins to fill the ear. So is the body of man ripened to perfection; the morals are formed, and the strongest energies of the mind disclose themselves.

**June.**—35 to 42.—The summer is now before us, we begin to gather the fruits; and already some of the spring flowers fade and droop; Thus does man already prepare to gather the fruits of his good works or begin to dread the punishment of his transgressions.

**July.**—42 to 49.—The bright days of summer are now passing away, with swift-ness unnoticed. The tempting fruits have

been plucked from the trees. The hay has been got in, the corn is ripe for the sickle, and the flowers on grass begin to shoot from the earth. It is now that man is drawing towards the harvest of his life's pineness. Those who have too early wasted their talents, remain neglected as an useless incumbrance upon the face of the earth, while those who have preserved their morals uncorrupted, and suffered their judgements to be matured by experience, and sought after as precious fruits, are justly appreciated for their superior excellence. At this period also, man holds a new generation rising to perpetuate his virtues; his tender offspring calls for all his care and attention; he looks anxiously forward to the period of its growth and improvement, in the fond hope that it will not only gladden his own heart, but contribute to the general benefit of society.

**August.**—19 to 56.—The yellow tints of autumn now begin to cheer our exultations, and renderly bid that earthly bliss not permanent; and as the aspect of nature undergoes a gradual change, so does the face of man. His cheeks begin to furrow, his locks turn grey, and the bloom of health and vigor leaves his cheeks. Pleasure fatigues his relaxed frame, and exertion weakens his intellectual powers which have now passed the period of improvement.

**September.**—56 to 63.—This is the period of rest and recreation, when the season of labour is over. The harvest is got in, and the days are considerably shortened. Man has gathered his harvest of knowledge, his toil is at an end, and too often he proudly exults in his vast acquisition, without reflecting how soon he may be called upon to render up a just account, and see his boasted stores transferred to others.

**October.**—63 to 70.—The fields now appear dreary; the hedges bare, no melody fills the grove, but rude howling winds sweep the earth, and scatter the straggling leaves in every direction. Thus also is man by this time stripped of many of his external graces. The storms scatter his dearest connections; friend after friend drops off, and he remains alone.

**November.**—70 to 77.—Every vestige of cultivation is buried beneath the deep incrusting snow, the meandering stream is bound in icy fetters, and heavy fog obscures the face of Heaven, thus are the faculties of man benighted at this advanced period. The hoary frost of age settles on his head; the warm current of life freezes in his veins.

**December.**—77 to 84.—Behold now the life of man with the season, drawing to its close. No material change has taken place in the aspect of things, yet this dreadful epoch is more tolerable than the preceding, for the pains and privations of mortality seem near their termination. A fresh spring will appear and vegetation flourish anew; and why should not the just man rejoice that his earthly course is also run, and that he is about to rest from all his labors?

[From the American Botanist.]

ON THE GENERAL CAUSES OF DISEASES.

That men are exposed to particular diseases, from the occupations which they follow, is a fact indubitable, but how to remedy this evil is a matter of some difficulty. Most people are under the necessity of following the employments to which they have been educated, whether it be favorable to health or not. For this reason, instead of inveighing in a general way against those occupations which are not consistent with health, I shall endeavour to point out the circumstances in each of them from which the danger arises, and propose some of the most practicable methods of preventing it.

Chymists, founders, glass-makers, &c. are often hurt by the unwholesome air which they are obliged to breathe. This air is not only loaded with noxious exhalations, but is so parched, or rather burnt, as to be rendered unfit for expanding the lungs sufficiently, and answering the other important functions of respiration. Hence proceed asthma, coughs, and consumptions of the lungs, so incident to persons who follow these employments.

To prevent these ill consequences as far as possible, the places where such occupations are carried on, should be constructed with the utmost care for discharging the smoke and other exhalations, and admitting a current of fresh air.

Such artists should never continue too long at work, and when they stop, should suffer themselves to cool gradually, and put on their clothes before they go into the open air. They should never drink large quantities of cold, weak, or watery liquors; whilst the body is hot; nor indulge in raw fruits, salads, or any thing that is cold upon the stomach.

Miners, and all who work under ground, are likewise hurt by unwholesome air. The air in deep mines is not only stagnant, but of other qualities necessary for respiration, but is often loaded with such noxious effluvia as to become a most deadly poison. This there is no other method of preventing than by promoting a free circulation of air in the mine.

Miners are likewise injured in their health by the particles of metal which ad-

here to their skin and cloth. These are absorbed or taken up into the body and occasion palsies, rheumatisms, and other nervous disorders, which frequently prove fatal.

Fallopian observes, that those who work in mines of mercury seldom live above three or four years. Lead, and several other metals is likewise very pernicious to health.

Miners should neither go to their work fasting, nor continue long under ground. Their food should be nourishing, and their liquor moderate. They should, by all means, avoid costiveness, which may be done by chewing a little subarb, or taking a sufficient quantity of salad oil. This oil will not only open the body, but sheathe and defend the viscera from the ill effects of the minerals. Nothing more tends to preserve the health of miners than a strict regard to cleanliness. They should, therefore, wash often and change their clothes as soon as they leave their work in the day. Painters, Gilders, and makers of white lead, and many others who work in metals, are liable to the same diseases as miners; and should observe the same directions for avoiding them.

Likewise, Tallow Chandlers, boilers of oil, and all who work upon putrid animal substances, are liable to suffer from the unwholesome effluvia of these bodies. They should pay the same regard to cleanliness as miners, and if they are troubled with nausea, sickness, or indigestion, should take a vomit or gentle purge.

As it would greatly exceed the limits of this part of the work to describe the diseases peculiar to persons of every occupation, we shall consider mankind under three general classes, viz. the laborious, the sedentary, and the studious; and as much of what we have said is the fruit of his own exertions, we shall endeavor to prescribe rules by which health may be preserved, and many fatal disorders averted.

**The Laborious.**—Although those who follow laborious employments are, in general, the most robust and healthy of mankind, yet the nature of their occupations and the places where they are carried on, expose them more particularly to certain diseases.

Husbandmen, for example, are exposed to all the vicissitudes of the weather, which in this climate are often very great and sudden. Hence proceed colds, coughs, quinseys, rheumatisms, fevers, and other inflammatory disorders. They are likewise forced to work hard, and often carry heavy burdens above their strength, which by overstraining the vessels, occasion asthma, fevers, ruptures, &c.

Those who labor without doors, are likewise often afflicted with intermittent fevers or agues, occasioned by the frequent vicissitudes of heat and cold, bad water, sitting or lying on the damp ground, evening dews, night air, &c. to which they are frequently exposed.

Those who bear heavy burdens; as porters, laborers, &c. are obliged to draw in their breath, and labor without doors, and to keep the lungs distended with more violence than is necessary for common respiration; by which means the tender vessels of the lungs are overstretched, and often burst, and hence a spitting of blood, or fever ensues. Carrying heavy burdens is often the effect of mere laziness, which prompts to do at once what should be done at several times, or of an emulation to do what others do, though it is that men of the greatest strength and ability are most hurt by heavy burdens, hard labors, or feats of activity.

Laborers, in the hot season, are apt to lie down and sleep in the sun. This practice is so dangerous that they frequently wake in a burning fever. When laborers leave off work, they they ought always to do during the heat of the day, they should go home, where they can repose themselves in shade, and sometimes follow their employments in the evening, from morning till night, without taking refreshment, which cannot fail of impairing their health.

And, however coarse is their fare, they should have it at regular times, and the harder they work, the more frequently they should eat; for if the humors be not frequently replenished with fresh nourishment, they become putrid, and produce fevers of the most kind.

Fevers of a very bad kind are likewise often occasioned among laborers by poor living. When the body is not sufficiently nourished, the humors become bad, and the solids weak, and from hence the most fatal consequences ensue.

Laborers, too, often hurt themselves in laborious employments, by striving to outdo each other, till they heat themselves to such a degree as to occasion a fever; or even to drop dead on the spot. They should only waste their health; and throw their lives away in this manner, deserve to be looked upon in no better light than self-murderers.

The office of a soldier in time of war, may be ranked among the laborious employments. Soldiers suffer many hardships from the inclemency of the weather, long marches, bad provisions, hunger, &c. These occasions, fevers, consumptions, and other fatal diseases, which often do greater execution than the sword.

Those who have the command of our armies should be careful that their soldiers be well fed and clothed, finish their cam-

paigns in due season, and provide their men with comfortable winter quarters, thus contributing to preserve the lives of our gallant soldiers who have so often signalized themselves in freedom's cause, and rendered themselves worthy of the best of treatment from those who have the command over them.

Sailors may likewise be numbered among the laborious. They undergo great hardships from change of climate, the violence of weather, hard labor, bad provisions, &c.

Sailors are of so great importance to the trade and safety of this republic, that too much pains can never be bestowed in pointing out the means of preserving their lives. One of the principal sources of the diseases of sea-faring people is excess. After having been long at sea; when they get on shore, without any regard to the habits of their own health, they plunge into cold, and change of diet, and often persist, until a fever puts an end to their lives.

Sailors, when on duty, cannot avoid sometimes getting wet. When this happens, instead of indulging in spirituous and other strong liquors, they should change their clothes as soon as they are relieved; have recourse to such liquors as are weak and diluting, and take other proper means to restore perspiration. The best medical antidote that can be recommended to sailors or soldiers on foreign coasts, is an ounce of the Peruvian bark, with half an ounce of orange peel, and two drams of Snake root, pulverized, and infused in one quart of brandy, and half a glass of the liquor take two or three times in a day upon an empty stomach. This has been found to be a powerful antidote against fluxes, palsy, and agues, and other fevers in unhealthy climates.

(To be continued.)

A Bachelor's description of what a Wife ought to be.—Amiable, affectionate, agreeable, artless, affable, accomplished, amorous, beautiful, benign, benevolent, chaste, charming, candid, cheerful, complaisant, careful, charitable, clean, civil, easy, constant, dutiful, elegant, easy, engaging, even, entertaining, faithful, fond, free, faultless, good, graceful, generous, governable, good humored, handsome, humane, harmless, healthy, heavenly-minded, intelligent, interesting, industrious, ingenious, just, kind, lively, liberal, lovely, modest, merciful, neat, notable, obedient, open, obliging, pretty, prudent, pious, polite, pleasing, pure, peaceable, righteous, sensible, submissive, sensible, tall, temperate, true, unreserved, virtuous, well-formed, really, young.

**Paulmanzar.**—He endeavored to impose upon the public, by pretending to be a native of an island he called Formosa. One day as he was enlarging upon its beauties, a gentleman who had no great relish for his flights of fancy, remarked to him: "If this island be in the latitude you describe, the sun must shine perpendicularly down the chimneys, and put all the fires out." "O sir," said Paulmanzar without any hesitation, "the inhabitants are aware of this inconvenience, and so all the chimneys are built obliquely."

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**Anecdote of Solymán.**—When Solymán the Magnificent marched to the conquest of Belgrade, in 1521, a woman of the common sort approached him, and complained bitterly, that while she was sleeping, soldiers had carried off her cattle, and this was all the property she had. "You must have been buried in very deep sleep," said the emperor, "not to hear the noise the robbers made." "Such," said the woman, "was indeed the case," replied the woman: "for I slept in full confidence that your highness was watching over the public safety." As Solymán was delighted with this answer, it is almost needless to add, that he ordered full amends to be made for her loss.

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A desire to please, is a commendable quality; but to please at the sacrifice of knowledge or virtue, is what can never be practised but by the vicious and abandoned.

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Care is the lot of life; and he that aspires to greatness in hopes to get rid of it, is like one who throws himself into a furnace, to avoid the shivering of an ague.

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Love is like the morning shadow, that diminish as the day advances; but friendship is like the shadows of evening which increase even with the setting sun.