

MORNING STAR.

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William Burr...PRINTER.

TERMS OF THE STAR.

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POETRY.

[For the Star.]

REFLECTIONS OF THE ALMOST MORTAL SICKNESS, WHICH EARL BEECHER, AND NOW IS PREVALENT IN TOWN, NORTH, NEW HAMPSHIRE.

Written May 12, 1826.

Whence is this voice of woe that wakes my ear?
Why do I tremble and why fill'd with fear?
Why am I discomposed in dreams? and why
Each thought so sad? and every breath a sigh?

Why do the almost clasp her tender child?
Bathe it in tears, on paralytic before she smil'd?
Why hangs the sire his agonized head?
And why the lover court, in tears, his maid?

When darkness veils the earth at dead of night,
Why do the cottage windows gleam with light?
Why does the wailing lamp so slowly turn?
The door so softly on its hinges turn?

Why does a tear steal from the watchful eye?
And why so oft the bosom yield a sigh?
Why is the downy bed approach'd with fear?
And bitter groans arouse the slumbering ear?

Why do the grave yards in new heaps arise?
A wail loud no often meet my eyes?
And why each hour bring scenes of deeper woe?
Tell me, my soul, oh tell me, dost thou know?

There is a foe that travels through the land,
Against whose conquering arm no one can stand;
The he that makes me fear, that makes me sigh,
T'isho that makes a tear steal from the eye.

His name is death! ah see his trembling lance;
With awful strides onward he doth advance;
With throb he draws his flaming dart,
Then grasps the hoary head and slabs the heart.

Look but again; see with what deadly rage
He thwarts the path of those in middle age;
They turn, they fly, but still before their way,
Strikes the bold stroke and triumphs o'er his prey.

Now dies the youth, and like a trembling hare,
He thwarts the path of those in middle age;
They turn, they fly, but still before their way,
Strikes the bold stroke and triumphs o'er his prey.

Now dies the youth, and like a trembling hare,
He thwarts the path of those in middle age;
They turn, they fly, but still before their way,
Strikes the bold stroke and triumphs o'er his prey.

Ho comes a warrior and will prevail;
Already so the youthful cheek turn pale,
The eye grow dim, how silent lies the tongue,
Each pulse stops beating, and each nerve unstrung.

The smiling infant next in tears is torn
From its fond mother's breast, who long will mourn
Till untimely loss; ne'll till the air shall sleep
Beside its grave, shall he forget to weep.

Oh horrid death! how wide is thy domain!
Exult awhile, but know thou that, thy reign,
Ere long will end; for He has come to save,
Who will triumph o'er thee, hell and the grave.

The man whom I call describing the name,
Is one whose thoughtful exertions are for others
Not himself, whose high purposes are adopted on
Just principles, and never abandoned while heaven
or earth afford means of accomplishing them. He
is one, who will neither seek an indirect advantage
by a specious road, nor take an evil path to gain
a good good purpose.—Scott.

The human heart reveals against oppression, and
is sequestered by gentleness, at the waves of the ocean
rise in proportion to the violence of the winds, and
sinks, with the breeze, into mildness and serenity.

Nemo can conceive in the truth of the
sacred writings, who do not endeavor to conform
their lives according to the recommendations con-
tained in them. Whoever will endeavor to do so,
will always succeed, if they please.

COMMUNICATION.

Messrs. Editors,

I cannot express my satisfaction on receiving and perusing the columns of the Morning Star; a satisfaction which arises not solely from the consideration that the many urgent solicitations are now answered, but because such a spirit of humility, benevolence and christian candor is breathed through it. This emotion is heightened from the belief that an opportunity is advanced for christians to disseminate, as well as receive, christian knowledge.

If knowledge should continue to spread agreeably to the ancient prophecy, till the earth shall be filled with it, as the waters cover the sea; and if, by this knowledge, the long expected era will be ushered forth, when the watchmen shall see eye to eye, and the minor shepherds with their flocks enter into one fold and have one Shepherd; then who will say that the Morning Star shall not be an additional means employed to promote this knowledge, and scatter light in every direction till the rising sun of righteousness shall succeed the rising of the Morning Star, and fill the earth with his glory. What friend of the Redeemer's cause is there, that can conscientiously refuse to contribute his mite, to support your laborious and well disposed undertaking. If indeed, he is poor and unable to become a subscriber (and many say so that would, on serious reflection, say to the contrary,) there are other means to which he may have recourse for the promotion of virtue, and the benefit of those around him. He may select, or prepare some spiritual, doctrinal or practical observations, all of which will tend to illustrate divine truth and prepare the heart of the reader for the reception of the grace of God. May he not give some pleasing account of his religious new year, in which of all communications is most desirable to be seen in the columns of the Star; or refer back to revivals of religion in years past, and mention particular and authentic instances of conversions, wherein the marvelous power of God was exhibited in the salvation of precious souls. May he not tell us of circumstances and events, though ancient and long since transpired, wherein God's power and the wisdom of his people has been concerned in their accomplishment. In short, may he not give sketches of characters and interesting occasions of different ages, that will strengthen the mind, confirm the truth of the gospel, and increase the faith of the children of God in every direction.

But if he feels himself unqualified for either of the undertakings before mentioned, we would wish his disposition tested, by forwarding him a Prospectus to obtain a few subscribers; and if after all these opportunities for receiving and dispensing good are presented to him, he still says "I pray thee have me excused," what shall we pronounce upon him an anathema of reprobation, as those who encourage any other interest? No, the farthest from it possible; though under the painful and reluctant necessity of considering him weighed in the balance and found wanting,—wanting a disposition to do good, yet will we pray for and seek the salvation of his soul.

I feel this moment that thousands are in darkness and in the valley of the shadow of death, notwithstanding the general spread of the gospel and that many in this deplorable condition of moral darkness not only feel the need, but wish, *very earnestly*, for religious instruction; and were they favored with the light of the Morning Star, or could they have one gospel sermon from a free minister of Jesus, how would they rattle the shackles of ignorance and superstition, to get on the ground, where they might see the excellencies of a free salvation. I need not say that to find souls of this description, we must fit out a missionary expedition to India; no, we may find them nearer home, if not in our own dwellings. But what shall be done? May we not do it? I know of nothing upon our part so effectual as prayer and the preaching of the gospel, followed by the heavy pen of the press, unnumbered the blessings of a year of release to captive souls.

The year of Jubilee is come,

Return ye ransomed sinners home."

ARTHUR CAVERNO.

Who can reflect, without being appalled, on that awful and tremendous moment, when the graves shall give up their dead, and every human being shall be summoned before the throne of the Most High, to answer for every action of their lives to their Judge, the Lord of the living and the dead, and the true savior of the world? What an inducement then, is this, to live soberly and righteously, that our end may be calm, and our resignation without fear.

MISCELLANY.

UNCONTESTABLE PROOF OF THE DIVINE ORIGIN OF CHRISTIANITY, DEDUCED FROM THE DESTRUCTION OF JERUSALEM, MATTHEW 24.

NO. V.

(Extracted mostly from a Treatise on the Destruction of Jerusalem.)

The next prediction of our Lord related to the persecutions of his disciples: "They shall lay their hands on you," said he, "and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake;"—"and they shall deliver you into councils, and in the synagogues shall be beaten;"—"and some of you shall they cause to be put to death." In the very infancy of the christian church, these unmerited and unprovoked cruelties began to be inflicted. Our Lord, and his firstborn John the Baptist, had already been put to death; the apostle Peter and John were first imprisoned, and then, together with the other apostles, were scourged before the Jewish council; Stephen, after confounding the Sanhedrim with his irresistible eloquence, was stoned to death; Herod Agrippa "stretched forth his hands to vex certain of the church," beheld James the brother of John, and again imprisoned Peter, designing to put him to death also; St. Paul pleaded before the Jewish council at Jerusalem, and before Felix, the Roman governor, who tremped prisoner "reasoned of righteousness, temperance, and judgement to come!" Two years afterwards, he was brought before the tribunal of Festus, who had succeeded Felix in the government, king Agrippa the younger being present, who, while the governor scornfully acknowledged the apostle's eloquence, and half-sarcastically exclaimed, "I almost persuade myself to be a christian."

Lastly, he pleaded before the emperor Nero at Rome; he was also brought with Silas before the rulers at Philippi, where both of them were scourged and imprisoned. Paul was likewise imprisoned two years in Judea, and afterwards twice at Rome, each time for the space of two years. He was scourged by the Jews five times, thrice beaten with rods, and once stoned; nay, he himself, before his conversion, was an instrument of fulfilling these predictions. St. Luke relates of him, that "he made havoc of the church, entering into every house, and hauling men and women, committed them to prison; when they were put to death, he gave his voice against them; he punished them oft in every synagogue, and persecuted them in every strange city;" and to this agree his own declarations. At length, about two years before the Jewish war, the first general persecution commenced at the instigation of the emperor Nero, "who," says Tacitus, "inflicting upon the christians, punishments exquisitely painful; multitudes suffered a cruel martyrdom, amid derision and insults, and among the rest, the venerable apostles St. Peter and St. Paul."

Our Lord continues—"And ye shall be hated of all nations for my name's sake." The hatred from which the above related persecutions sprang, was not provoked on the part of the christians, by a contumacious resistance to established authority, or by any violations of law, but was the inevitable consequence of their sustaining the name, and testifying the example of their master. "It was a war," says Tertullian, "against the very name; to be a christian was of itself crime enough." And to the same effect is that expression of Pliny in his letter to Trajan; "I asked them whether they were christians; if they confessed it, I asked them a second and a third time, threatening them with punishment, and those who persevered were committed to the execution of death.—It is added, "Of all nations." Whatever animosity or dissensions might subsist between the Gentiles and the Jews on other points, they were at all times ready to unite and to co-operate in the persecution of the humble followers of Him, who came to be a light to the former, and the glory of the latter.

"And then shall many be offended, and shall betray one another." Concerning this fact, the following decisive testimony of Tacitus may suffice; speaking of the persecutions of the christians under Nero, to which we have just alluded, he adds, "several were seized, who confessed, and by their discovery a great multitude of others were convicted and barbarously executed." "And the Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations."—Mark xvi. 7.

* Luke xii. 12. * Mark xvi. 7. * Luke xii. 16. * Vide Acts xxvii. 10. 11. Gal. ii. 23.

unto all nations, and then shall the end (i. e. of the Jewish dispensation) come." Of the fulfilment of this prediction, the Epistles of St. Paul, addressed to the christians at Rome, Corinth, Galatia, Ephesus, Philippi, Colossae, Thessalonica, and those of Peter, to such as resided in Pontus, Capadocia, and Bythynia, are monuments now standing; for neither of these Apostles were living when the Jewish war commenced. St. Paul too, in his Epistle to the Romans, informs them that "their faith was spoken of throughout the world;" and in that to the Colossians he observes, that the "gospel had been preached to every creature under heaven." Clement, who was a fellow-laborer, with the Apostle, relates of him that "he taught the whole world righteous, travelling from the east westward to the borders of the ocean." Eusebius says that "the Apostles preached the gospel in all the world, and that some of them passed beyond the bounds of the ocean, and visited the Britannie isles;" so says Theodoret likewise.

"It appears," says Bishop Newton, "from the writer of the history of the church, that before the destruction of Jerusalem, the gospel was not only preached to the Lesser Asia, and Greece, and Italy, the great theatres of action then in the world, but was likewise propagated as far northward as Scythia, as far southward as Ethiopia, as far eastward as Parthia and India, as far westward as Spain and Britain." And Tacitus asserts; that "the christian religion, which arose in Judea, spread over many parts of the world, and extended to Rome itself, where the professors of it, as early as the time of Nero, amounted to a vast multitude," inasmuch, that their numbers excited the jealousy of the government.

Thus completely was fulfilled a prediction, contrary to every conclusion that could have been grounded on moral probability, and to the accomplishment of which every kind of impediment was incessantly opposed. The reputation of a mechanic, of a few simple fishermen in a new religion, destitute of worldly incentives, but full of self-denials, sacrifices, and sufferings, and tells them that in about fifty years it should spread over all the world. It spreads accordingly; and, in defiance of the exasperated bigotry of the Jews, and of all the authority, power, and active opposition of the Gentiles, is established within that period, in all the countries into which it penetrates. Can any one doubt but that the prediction and its fulfilment were equally divine?

Such, briefly, is the account that history gives of the several events and signs, which our Lord had foretold would precede the destruction of the Holy City. No sooner were his predictions accomplished, than a most unaccountable infatuation seized upon the whole Jewish nation, so that they not only provoked but seemed even to rush into the midst of those unparalleled calamities, which at length totally overwhelmed them.

REMARKS ON MORAL VIRTUE.

By Bishop Griswold.

"Moral virtue, though not in itself the word we are to preach, is also a very necessary part of our preaching. It is a faithful saying," and it is our duty to affirm "constantly, that they who seek to be saved, must first be diligent to do good works." We are to teach the restraint and purest morality; not indeed as the foundation of our hope, or ground of our justification, but as entitling us to heaven and happiness; but as the just return for God's goodness; as a grateful acknowledgment for his mercies; as a cordial compliance with his will; as the proper fruit of christian faith; and as a participation in the Saviour's cross, and a conformity to his holy example, necessary to the glorious rewards of his heavenly Kingdom.

Such is the morality we are called to preach, founded on a faith in the doctrine of the gospel; and it is the only morality which will be of much real benefit to mankind. Let us expatiate ever so finely on the inherent beauty and amiableableness of virtue; though we speak with the eloquence of men and angels, of the natural fitness of men to rectitude; though we earnestly declaim against the vices of the age, and expose to view the deformity of sin, we shall never remove it from the heart, nor make men better, till we make them christians. when was the heart ever changed, or the world reformed, by this kind of teaching? Will the best prospects of moral teaching, independent of the Saviour's cross, and a conformity to his holy example, necessary to the glorious rewards of his heavenly Kingdom, ever be of much real benefit to mankind. Let us expatiate ever so finely on the inherent beauty and amiableableness of virtue; though we speak with the eloquence of men and angels, of the natural fitness of men to rectitude; though we earnestly declaim against the vices of the age, and expose to view the deformity of sin, we shall never remove it from the heart, nor make men better, till we make them christians. when was the heart ever changed, or the world reformed, by this kind of teaching? Will the best prospects of moral teaching, independent of the Saviour's cross, and a conformity to his holy example, necessary to the glorious rewards of his heavenly Kingdom, ever be of much real benefit to mankind. Let us expatiate ever so finely on the inherent beauty and amiableableness of virtue; though we speak with the eloquence of men and angels, of the natural fitness of men to rectitude; though we earnestly declaim against the vices of the age, and expose to view the deformity of sin, we shall never remove it from the heart, nor make men better, till we make them christians. when was the heart ever changed, or the world reformed, by this kind of teaching? Will the best prospects of moral teaching, independent of the Saviour's cross, and a conformity to his holy example, necessary to the glorious rewards of his heavenly Kingdom, ever be of much real benefit to mankind.

deny. But are its charms alone sufficient to counterbalance the "alienations of the world, and restrain the inordinate propensities of corrupted nature? No; we must preach the word; we must preach the gospel; we must preach Jesus Christ; and him crucified. We must cleanse the fountain, that the streams may be pure. The word, the quickening word of God must be "grafted inwardly in the heart," before it will bring forth the fruit of good living." They who are whole need not a physician; and they, who think themselves whole, feel not the want of one. Men must be brought out of their sinful, perilous state, before they will "hunger and thirst after righteousness;" which yet they must do, before they are fed. For God fills the hungry with good things, and the vainly rich he sends empty away. How shall we apply to the great Physician, till we are sensible that "we have no health in us?"

FAMILY RELIGION.

The domestic relation involves an assemblage of the most interesting and important duties. These have been often explained and gloriously illustrated; it is apprehended, that there is a lamentable deficiency in heads of families. Will they indulge us with their attention to a few thoughts on the subject?

It cannot be necessary to prove, that it is the duty of Christians, who are heads of families, to maintain the worship of God in their houses. There may be many obstructions to be encountered, but Christian faithfulness will not fail while the promises of grace are abundant. In regard to family prayer, let us then say, that it should be uniformly maintained, without omission, in the morning and evening. It is not sufficient, that it is performed at only one of these seasons, and we earnestly treat those who are in the habit of doing no more than this, to reflect seriously upon the subject of their neglect, and sometimes that the excuses, which they may now offer, will be the subjects of unrelieved lamentation at that solemn hour, when the unalterable scenes of life shall pass in painful retrospect.

It is no less important, that the duty under consideration should be attended to at an hour, most favorable to its design. This should be at such a season in the morning, that neither interruption from friends, nor intrusion from worldly cares, nor any other source of distraction, be performed in the most profitable manner. In the evening an early hour should be selected, that drowsiness may not render the exercise burdensome to any one of the domestic circle. It may be added, that the season should be uniform, and that a deviation should not be even occasionally admitted, unless it be quite unavoidable.

It is to be regretted, that in some families there is no suitable arrangement, that all the members are present. In general, nothing more is wanting to insure their attendance, than suitable arrangements in regard to time and other circumstances. In case of a reluctance on the part of children or other domestics, we are satisfied, that authority is not to be withheld. No person should be retained in a family, who will not cheerfully submit to its regulations.

The manner in which family prayer is conducted is not of small consequence. The most common error is too great length. This should be carefully avoided; while, on the other hand, the duty should, by no means, be hurried over in such a manner, as to give little opportunity for the indulgence of those devout emotions, which are suitable to the occasion. Formality and every thing which may tend to render the exercise uninteresting, should, as much as possible, be avoided. The portions of scripture, which are read on the occasion, should be judiciously selected, and, if a commentary, practical observations, or extemporary remarks be added, they should not be of too great a length. It is an excellent practice of some families, that every individual has a bible in his hand, and takes a part in reading the portions of scripture. Singing is with great propriety and advantage introduced in such cases, when there are those present, who are able to perform it. On the subject of family prayer we shall only add, that there should be the greatest decorum cultivated in children and all others during the solemn service. In some families there is a culpable neglect in this particular. Let parents reflect, that by this neglect they not only diminish the privilege of the consecrated moments to themselves, but they suffer their children in form habits of disrespect to sacred things, which may prove fatally decisive of their future characters, and of their eternal destinies.

Connected with proper regulations in regard to devotions at the domestic altar, is the maintenance of a religious influence over the minds of all subordinate members of a family. Religious and moral instructions should be given at proper times, and in a manner most calculated to be productive of benefit. Children should be encouraged and assisted in their Sabbath School exercises; and they should be induced to attend with punctuality at the house of public worship by considerations of duty, of benefit, of duty, and, if necessary, by the injunctions of authority.

It is believed, that in many families there is too little regard paid to the spiritual wants of domestics. Not only are they readily educated on the family, but they are ready devotions of the family, but they are required to be so much occupied on the Lord's day in their usual employments, as to prevent their attending public worship. Is it forgotten that God has appointed a day of rest, and that he has sanctified it for man? is it for the spiritual welfare of our children alone that we should feel an interest? should we be willing that the temporal convenience should be promoted at the expense of the eternal well being of an immortal soul? It is supposed, perhaps, that the compensation that is given of domestic services, lays those who perform them, under obligation to devote all their time to our use. But what Christian can be willing to purchase of an individual the time, upon which depends the salvation of his soul? Since we may be found in the lamentable truth, that we are engaged at our salaried duty, but in such cases it is certainly our duty, instead of being accessory to the eternal ruin, to lend him every possible means to attend to the momentous concern.

RESOLUTION OF YOUTH.

The most usual way among young men, who have no resolution of their own, is first to ask one friend's advice, and follow it for some time; then to ask advice of another, and turn to that; and so on, till, scarcely, always changing. However, every change of this nature is for the worse; people may tell you how being very good; but in their occupations in life; but they never put them into employment you follow with perseverance and assiduity, will be found fit for you; it will be your support and comfort in age. In learning the useful part of every profession, a good education will suffice; great abilities are frequently wanting to the possessor. Life has been compared to a race, but the allusion still improves by observing, that the victor never stops to rest, but goes on to the goal. To know one profession only is enough for one man, and this, whatever the professions may tell you to the contrary, is soon learned; for if you understand two at a time, people will give you business in neither.

MORNING STAR.

AMERICA—THURSDAY, JULY 6, 1826.

GENERAL BAPTISTS IN ENGLAND.

It has been ascertained within a few years that there is a religious community in England, called General Baptist, whose doctrine and discipline, so far as they have been understood, are similar to those of the Free Will Baptist in America. At the New Hampshire yearly meeting, held in June 1825, an interesting letter was read from Adam Taylor, of London, a minister of the Baptist Church, and editor of a monthly periodical published for the society, who was appointed at an annual association of his people to write the same, and to open a general correspondence with their brethren on this side of the Atlantic. At the same yearly meeting Eld. John Buzzell was appointed to correspond with the said Adam Taylor. A letter has been received within a few days from London, which, with the corresponding answer, we cheerfully lay before our readers.

London, England, May 11, 1826.

DEAR BROTHER,

About a month ago, I received, with great satisfaction, a small parcel from you and two accompanying letters. As much more than a year had elapsed since I had written to my American brethren, I had almost given up all hopes of hearing from them. Your communications therefore were peculiarly acceptable. The pamphlets, being sent through the post office, were transmitted to me in a most judicious manner, and, by the proper application, I obtained a considerable reduction.

I have laid the substance of your communications before our Connexion, by means of our monthly publication, and they appear to have excited great pleasure and gratitude. Our Annual Association will be held at Midsummer, and I shall, if spared, then lay your letter before the meeting; and, if proper, will, I doubt not, be adopted to render our future correspondence more regular and more conducive to promote the great objects we have in view, the promotion of the genuine doctrines of the gospel and the salvation of immortal souls. May He, with whom is the residue of the Spirit, render it by his blessing, conducive to these great purposes.—I had intended to write to you immediately after the Association, and to have transmitted the same to the Minutes of that assembly; but, having just received a letter from you, dated Feb. 10, 1826, in which you seem anxious to ascertain the safe arrival of your former parcel, I thought best to send this without delay.

I have already sent three copies of my History of the English General Baptists to our American friends: one to you, as formerly stated; one to Eld. Towne; and one to Eld. B. B. Burdett. I have not heard that either of them has arrived at its proper destination. I shall however most cheerfully send you another copy, as soon as some more certain mode of conveyance is established. This object must demand our first attention; and as the chief difficulty seems to be on your side of the Atlantic, I hope you will give

it your prompt attention, and favor me with the result. Nothing that has been sent to me that I am aware of, has miscarried.

I have no doubt but our Connexion will be very willing to send a copy of our *Periodicals, Minutes, Reports, Prospects*, and every other publication which may be necessary to give you an adequate acquaintance with our state, progress and proceedings, as well as a correct view of our doctrinal sentiments and discipline. And I am persuaded our American brethren will cheerfully send us all their publications of a similar nature. Much of the advantage which will be very acceptable, the proposed correspondence will depend on the frankness and unreservedness of our communications.

I shall wait with some impatience for your next letters, which will I trust contain some information as to the safest and best mode of sending to you. You may send a parcel to me as you did the former through the post-office. This mode the least expensive is; and I should not wish our correspondence to drop for the sake of a small expense.

I have read your "Religious Magazine" with much interest, and have inserted some extracts from it into our Repository. Is that work continued? If so, I trust you will send the remaining Nos. Are elders Randal and Tingley dead? Are there any memoirs of their lives published? Every information respecting your leading men will be very acceptable to our friends and very useful to your correspondent as an editor.

Present my Christian respects to your brethren, and assure them of the prayers of their brethren in England for their personal happiness in time and eternity, and for the prosperity of the cause of the Redeemer, in which they are so honorably engaged; in which they are warmly joined by, Dear Brother, your unworthy servant for Christ's sake, ADAM TAYLOR.

Parsonfield, June 29, 1826.

BETROVED BROTHER,

I received yours of the eleventh of May, yesterday, and was glad to learn that you had received mine; but was sorry to hear that the little bundle of pamphlets had cost you so much. It was my intention to send them to you with as little expense as possible. I paid the postage from my dwelling to Boston, Mass. which was all the land carriage, and was in hopes that the transportation, by water, would not be very high. However, one anciently refused to bring an offering to God of that which cost him nothing. I trust, brother, that a small expense will not prevent the perpetuity of our religious correspondence.

My brethren rejoice much to hear that there is such a people as your churches in England, and are very anxious to know the age of your Connexion—who were the principal founders—the outlines of your doctrines—your mode of discipline—the number of your churches—the number of your ordained and licensed preachers—the name of those who are at present the most useful in building up the church of Christ—and, finally the present state of religion among your churches. I hope, brother, you will not neglect to give me a short specimen of the above in your next letter.

We have a Press of our own, recently established, and publish a weekly paper, called the *MORNING STAR*, which is daily increasing in its patronage. It has hitherto been hailed with joy, by those who feel interested in the spread of useful knowledge; and especially by those who are true gospel preachers, and who are revivists, and the building up of immortal kingdom. The last two pages are devoted to religious purposes; the last two, to the most important news, domestic and foreign. The editors are myself and Samuel Burbank. We should be pleased to have the lustre of the Star increased by an auxiliary ray from the British constellation.

ELIJAH BENJAMIN RANDAL is dead. You will find an account of his death in the *Religious Magazine*, Vol. I. No. 8. I have the history of his useful life (prepared by myself at the request of the Elders' Conference) in manuscript, which will be published in the course of the present year, if nothing in providence should prevent. Also our very useful and well beloved brother Eld. TINGLEY is dead. He lived piously and died triumphantly, and has doubtless entered into the joys of his reward. We have likewise lost number of other useful ministers; but, notwithstanding the excessive labors, fatigues and hardships which were endured by them, they generally lived to a good old age, and none of them have, I believe, outlived their usefulness.

You have the names of the principal part of our present ministers in the *Magazine and Register*. I do not publish the Magazine at present, finding that a weekly paper will answer my purpose much better.

Our yearly meeting convened at Tunbridge, Vermont, last October. It resulted in a very glorious revival; within a few months after the session, rising of three hundred souls, we trust, experienced emancipating grace in the region where

the meeting was held. Our last session, which was in Sandwich, N. H. the present month, was attended with similar effects. The work of the Lord is very glorious in different parts of America. We have seasons of revival every week. Our ministers are evangelizing in every country in different directions. They go forth accepting, bearing the precious seed, and come again rejoicing, bringing their sheaves with them. We greatly desire to hear from our English brethren, and hope we shall soon be favored with an account of their standing.

As to the books mentioned in my former letter, you may omit sending them, till we get the way of communication to be established, as to render their conveyance safe.

Give my best respects to the ministers and brethren of your Association. That we and they may be favored with the Divine presence, and be enabled to conduct our correspondence in such a manner as shall result in the declarative glory of God and good of souls, is the prayer of Your brother in gospel bonds.

JOHN BUZZELL.

REVIVALS.

Copy of a letter from Samuel Hall to Eld. J. B. B. dated Edgcomb, June 22, 1826.

DEAR BROTHER,

A revival of religion, has recently taken place in this town and Boothby. The Lord has poured out his spirit in those places, and a number have found him to be precious to their souls. Four young people followed their Redeemer to the distance of baptism last week. It is expected that a number more, who have been hopefully converted to God, will soon follow the same example. This work began under the improvement of Eld. Elias Hutchings of New-Portland. He has been laboring in this region the most of the year, since the first of April last; and God is blessing his labors, and giving souls as seals of his mission. He appears to be well engaged in the work of the Lord. Eld. Timothy Cunningham, who has had the oversight of the church in this place for a great number of years, is yet living, and is with Eld. Hutchings in the work. He has lived to see many revivals in this place. God has heard his prayers, and blessed his labors; and now in his declining years, he permits him to witness another revival, and to see many precious converts praise God, and tell what he has done for their souls. The old saints likewise appear to take new courage to go on their way rejoicing, while some of them see their children, and others their grand children, forsaking sin to serve the true and living God, and fill the shining ranks of Zion. SAMUEL HALL.

Salem, N. H., July 1st.

We are happy to have it in our power to state, that revivals of religion are spreading in many of the towns north and east of us. We are informed that a very promising degree of attention to divine things is manifest in Arlington, Vt. and that notwithstanding the good work has been several months in duration, yet the Holy Spirit appears of late, to be shedding down his influence anew, and giving promise of a more copious ingathering of souls than has hitherto been witnessed. We are rejoiced also to hear that the cloud of divine mercy which has for some time been watering the town of Pawlet, has not spent itself in that town, but is now passing onward over Dorset, where revivifying influences are now felt, and where a powerful work of grace has very recently commenced. Respecting the revival in Pawlet; Vt. a respected correspondent writes—"The Lord hath done great things for us, whereof we are glad." He hath been pouring out his Holy Spirit for a considerable time, and in copious effusions. An unusual attention among the people in the east part of the town commenced last fall, and continued to increase, gradually, until some time in March last, during which time probably more than two hundred persons have been brought from nature's darkness into the marvellous light of the gospel, and made savingly acquainted with the glorious Redeemer.

"The progress of the work has been such as to stop the mouths of gainsayers, silence the infidels, and break down the strong holds of the enemies of the cross. Among the peculiar traits of this reformation, are the hopeful conversion of a number of Universalists, who have abjured their former principles, and are uniting with Christian churches. Deists and skeptics who despised revelation, are found reading the scriptures with earnestness, believing that in them they have eternal life. Bold blasphemers, and profane swearers, with midnight revellers, are found clothed in their right mind, and sitting at the feet of Jesus. In fact the whole work exhibits incontestible evidence that the effect produced could proceed from nothing but the sovereign grace of God. All ages and conditions have shared in this good and glorious work, although nine tenths of the hopeful conversions are among the youth. Hebron and Granville have shared some few drops of the blessed shower. The Christians here fervent in prayer, until the Lord rained upon us a rain of universal righteousness." Christian Reg.

ALSO
Jarvis' Billious Pills, Detergent Bitters
and Cough Drops.
The above are for sale at the store of JOHN
SANBORN, Esq. Limerick.

POETRY.

(From the Gen. of Union Emancipation.)

The Treaty of Penn.

INDIAN CHIEF.

Art thou Chief of the white men that crowd'd on the strand?
No broad gleaming sword flashes bright in thy hand,
No plume proudly waving, sight on thy brow—
Nor with hate and contempt does thine eye darkly
glare.

I have seen the white Chieftains, but proudly they stood;
Thou' they called to their brethren, they thirst for
our blood—
With the peace belt of wampum they stretch'd forth
one hand,
With the other, they wielded the death-dealing brand.

On their lip was the Calumet—was on their brow;
But thine scowls not with hatred—a Chieftain art thou!

PENN.

My brethren are those whom thou see'st on the strand,
My friends, whom I govern with fatherly hand;
We worship the Spirit who rules above;
One watched and paid for, our motto is love.
We fight not, we war not, for lie or for land,
And the weapons of death never darken our hand.
Thou land that in purchase you cheerfully give,
Will we, for our friends and our brethren, receive;
But we will not destroy you, by force or by fraud,
Of the land that yourselves and your fathers have
trod.

CHIEF.

Then deep be the tomahawk buried in sight;
The peace-tree shall bloom where it slumbers in night.
We will bury from sight and from memory the dead,
We will plant o' the spot where their blood has
been shed;
O'er their graves shall the green maize its tassels
expand;
But whether the white men by force wreathe our land
Or whether they win it in war or in peace,
Our hunting grounds narrow, our tribes still de-
crease.

PENN.

O'er the land that I purchase ye freely may rove;
We will dwell in the spirit of brotherly love—
By mutual kindness we both shall be blest,
Your wishes, as the white-man's be promptly re-
sist.

We will teach you with justice, our knowledge im-
part,
And teach you each useful and civil art.
We extend you, in truth and in friendship, our hand;
We will turn to the ploughshare, the death-dealing
brand.

One and the same created the white man and red,
One Spirit we worship, tho' different our creed;
And that God who looks down on our acts from
above,
Still conceals in darkness from the fair face of his love,
From the land, that is darken'd with bloodshed and
rage,
Where brethren with brethren in battle engage.

CHIEF.

We have listened my Father, your peaceable talk;
In the path you have chosen we cheerfully walk.
The white men have wronged us, have crimsoned
our plains,
Where forefathers sleep, with the blood of our
veins.

Of those plains they have left us, the fairest and
best,
And are forced to seek other homes in the west;
Thro' the wilds of the forest to follow the chase
Till brambles have choked up the path way of
peace.

Yet as still we needed our horses were slain,
Our axes and our children be dead on the plain,
Then we dug from the earth the fell hatchet of war,
While our whirop of destruction was heard from
afar.

We roared on our foemen, we fought and we bled,
But our arms with the blood of the white-men were
red;
Yet, Father, the red-man delights not in war,
And thy words shall the spring time of friendship
restore.

Now again we will bury the hatchet, again
We will burnish the links of our amity's chain,
We will not cut the weeds from the path of our
peace,
And all hatred and battle betwixt us shall cease.

CHIEF.

Philadelphia, 5th Mo. 25th, 1826.

MISCELLANY.

[For the Star.]

CANADIAN TOUR, NO. II.

The benefits of a civilized and cultivated society are scarcely enjoyed in the newly settled parts of this country. Many of the people, however, in their individual capacity, are kind and courteous to strangers. In many places very little attention is paid to schools. Many children, it is believed, are bred in ignorance. The government of the parent country, in certain cases, provide for the education of youth. If a sufficient number of citizens unite and build a school house, not smaller than a stated size, (which is considerably larger than such buildings generally are in the country towns in Maine) they are entitled yearly to a moderate sum from the Crown of Great Britain, to be expended in the education of youth: provided that the school, and the education of children be solely under the superintendence of the clergymen of the Church of England. This is what the Yankees call "the hook in the bail," and rather than have their children subjected to the rules and discipline of that Church refuse the proffered sum. In passing through several townships, which had been settled for some years, we discovered that school houses were built, and schools were in operation. But these are wholly effected by the will of the people. At present, a man may assist to build a house, and hire an instructor for his children, or he may neglect these important matters.

The Church of England is the established religion in this country. If the people in any place will build what is called a Church, (a large building in which to wor-

ship), the Church of England will furnish them with a Priest, and the Priest with a Living, as it is there called; yea more, this Government Church frequently does much in erecting the building. Although this is established, it is not the prevailing religion in the Province. There being many French in the country, it is rational to suppose that, in the largest and oldest towns, the Roman Catholic mostly prevails. The Methodist Missionary Society in England has sent several missionaries over to this Province. With one of them we formed an agreeable acquaintance. He appears to be a "Messenger of grace to guilty men;" and, it seems, is spreading light among the people.

The Freewill Baptist Society has several churches in those parts which border on New Hampshire and Vermont. Within two years past several preachers, under the patronage of this society, have extended their labors much farther into the Province, whose preaching is satisfactory to the people generally, and abundantly blessed. Several revivals of religion appear to be the fruit of these efforts. Many people in Canada have petitioned this society to send preachers among them. These petitions are continued.

The civil and local concerns of the citizens are not managed as in the United States. The public highways which lead from one principal place to another, as from Stanstead to Quebec, are made at the expense of the Crown; hence they are called the King's Highways. If a man purchases a farm, or a piece of land, which is situated on one of these roads, he is to use thereof without paying the price of labor for the same. But if a man make a purchase in the forest, remote from the King's Highway, he may make a road to his land, at his own expense, or do without one as he pleases. The government does not intermeddle with his advantages or inconveniences.

The soil, as beforementioned, is luxuriant. The climate appears to be tolerably healthy, and the people are principally industrious; consequently, there are but few who are wretchedly poor. We saw none that appeared to lack daily bread. On inquiry we learned that government had made no provision for the needy. But the hand of charity supplied the defect, if a defect it is considered, which, from the power of custom, is open in cases of extreme distress. All the necessarily which exist, in an office of this kind, rest upon the basis of humanity and philanthropy.

The rites of matrimony are likewise different. The bans are published by the Notary Public, an officer, commissioned perhaps by the governor of the Province, who also serves as a register of deeds, &c. The English clergyman have the exclusive right to solemnize marriages. It frequently requires a journey of days to be published and married.

Transgressors of the laws, are speedily brought to a tribunal, called a Court of the King's Bench, consisting of several inferior Judges having jurisdiction over a limited district, and either acquitted, or conveyed for safe keeping, to Montreal or Quebec, to await the decision of "higher powers;" as the merits of the crime may dictate. We were told that theft, if the property stolen was valued at five dollars, is a punishable offence, and the power to deprive is vested in the governor. This favor is usually granted for the first and second offence; but for the third the transgressor must atone with the loss of his life. Stealing, of course, in this country seldom happens. The foregoing information was gathered from the most intelligent with whom we were conversant in our tour.

(From the Richmond Inquirer.)

LETTER OF ADVICE FROM A FATHER TO HIS ONLY DAUGHTER.

Written immediately after her Marriage.

The following letter is handed to us, "from the pen of one of the best, and (our correspondent believes in his conscience) one of the noblest and most virtuous conductors, which wisdom and virtue so strongly recommend, on the one hand,—or, that imprudence, which a want of reflection or passion may prompt, on the other. But as there is no wish nearer to my heart than that you may insure all that happiness which the union of virtuous persons is capable of bestowing, and as the best sometimes err for the want of previous reflection, I have thought it expedient to be pursued in the conduct which I consider you a higher service than by presenting you with that advice which the warmest affection suggests. My experience, as well as my solicitude,—my fond hope of seeing you happy and beloved,—even self-interest,—for your happiness must constitute the principal source of that of your parents,—all urge me to fulfil a duty at once pleasing, and I trust most useful.

You possess a good heart and a good understanding. You are allied to a man of honor, of talents, and of an open, generous disposition. You have, therefore, in your own power all the essential ingredients of domestic happiness; it cannot be marred, if you now reflect upon that system of conduct which you ought invariably to pursue, if you now consider clearly the path from which you will resolve never to deviate. Our conduct is often the result of whim or caprice, often such as will give us many a pang, unless we see beforehand what is always the most praise worthy, and the most essential to happiness. I will call your attention to a few primary rules of conduct, from which a virtuous wife—one who has the sense and the goodness to endeavor to promote mutual happiness, and to render the matrimonial state a feast of the purest affection—will never depart.

The first maxim which you should impress most deeply upon your mind, is, never to attempt to control your husband by opposition, by displeasure, or any other mark of anger. A man of sense, of prudence, of warm feelings, cannot and will not bear an opposition of any kind, which is attended with an angry look or expression. The current of his affections is suddenly stopped; his attachment is weakened; he begins to feel a mortification the most pungent; he is belittled even in his own eyes; and as assured, the wife who once excites those sentiments in the breast of her husband, will never regain the ground which she might and ought to have retained. When he marries her, if he be a good man, he expects from her smiles, not frowns; he expects to find in her one who is not to control him—not to take from him the freedom of acting as his own judgement shall direct; but one who will place such confidence in him as to believe that his own prudence is his best guide. Little things, which in reality are merest trifles in themselves, often produce bickerings, and even quarrels. Never permit these to arise, as a subject of dispute, which will be attended with a smile of affection. Be assured that one difference outweighs them all a thousand or ten thousand times.—A difference in reality with your husband ought to be considered as the greatest calamity—as one that is to be most studiously guarded against; it is a demon which must never be permitted to enter a habitation where all should be peace, unimpaird confidence, and hearty affection. Besides what can a woman gain by her opposition or her difference? Nothing. But she loses every thing; she loses her husband's respect for her virtues, she loses his love, and with that all prospect of future happiness. She creates her own misery, and then utters idle and silly complaints, but utters them in vain. The love of a husband can be retained only by the high opinion which he entertains of her worth, and of her heart, and of her disposition, of the sweetness of her temper, of her prudence, and of her devotion to him. Let nothing, upon any occasion, ever lessen that opinion. On the contrary, it should augment every day: he should have much more reason to admire her for those excellent qualities which will cast a lustre over a virtuous woman when her personal attractions are no more.

Has your husband staid long since you expected? When he returns, receive him as the partner of your heart. Has he disappointed you in something you expected, whether of ornament, of furniture, or of any other convenience? Never evince discontent—receive his apology with cheerfulness. Does he, when you are house keepers, invite company without informing you of it, or bring home with him a friend? Whatever may be your regret,—however faulty it may be,—if it is impossible it may be to add to it,—receive them with a pleasing countenance, adorn your table with cheerfulness, give to your husband and to your company a hearty welcome; it will more than compensate for every other deficiency; it will evince love for your husband, good sense in yourself, and that politeness of manners which acts as the most powerful charm: it will give to the plainest and the poorest supper a relish which can never be lost. Never be discontented on any occasion of this nature. If apologies as silly people often think, be necessary, your husband will make them, or an ingenious wife will with good humor banter her husband for giving his friends so indifferent a repast.

In the next place, as your husband's success in his profession will depend upon his popularity, and the manners of a wife have no little influence in extending or lessening the respect and esteem of others for her husband, you should take care to be affable and polite to the poorest as well as to the richest. A reserved haughtiness is the sure indication of a weak mind and an unfeeling heart. With respect to your servants, teach them to respect and love you, while you expect from them a reasonable discharge of their respective duties. Never tease yourself and them by punishing them for other effect than to render them discontented and impertinent. Admonish them with a calm firmness; and if that mode will not produce the desired effect, let them be moderately punished. Cultivate your mind by the perusal of those books which instruct while they

amuse. Do not devote much of your time to novels: there are a few which may be useful in improving, and in giving a higher tone to our moral sensibility; but, in general, they tend to vitiate the taste, and to produce a distaste for substantial intellectual food. Most plays are of the same cast: they are not friendly to that delicacy of which is the ornament of the female character. History, geography, poetry, moral essays, biography, travels, sermons, and other well-written religious productions, will not fail to enlarge your understanding, to render you a more agreeable companion, and to exalt your virtue. A woman devoid of rational ideas of religion, has no security for her virtue: it is sacrificed to her passions, whose voice and not that of her God, is her only governing principle. Besides, in those hours of calamity to which families must be exposed, where will she find support, if it be not in her just reflections upon that all ruling Providence which governs the universe, whether animate or inanimate?

Mutual politeness between the most intimate friends is essential to that harmony which should never be once broken or interrupted. How important, then, it is between man and wife. The more warm the attachment, the less will either party be disposed to be slighted, or treated with the smallest degree of rudeness or inattention.—This politeness, then, if it be not itself a virtue, is at least the means of giving to real goodness a new lustre: it is the means of preventing discontents, and even quarrels; it is the oil of intercourse,—it removes asperities, and gives to every thing a smooth, an even, and a pleasing movement.

I will only add that matrimonial happiness does not depend upon wealth: no, it is not to be found in wealth, but in minds properly tempered and united to our respective situations. Competency is necessary: all beyond that point is ideal. Do not suppose, however, that I would not advise and stimulate (if I require) your husband to augment his property by all honest and commendable means. I would wish to see him actively engaged in such a pursuit, because engagement—a sedulous employment in obtaining some laudable end—is essential to happiness. In the attainment of a fortune by honorable means, and particularly by professional exertion, a man derives peculiar satisfaction in self-applause, as well as from the increasing estimation in which he is held by those around him. Such means always indicate cheerfulness in a free flow of spirits, and consequently afford the best proof of their happiness,—while the indolent, or those who spend more than they make, are as universally gloomy, discontented, and peevish.

In the management of your domestic concerns, let prudence and wise economy always prevail. Let neatness, order, judgements, be in all your different departments. Unite liberality with frugality; always reserve something for the hand of charity, and never let your door be closed to the voice of suffering humanity. Your servants, in particular, will have the strongest claim upon your charity: let them be well fed, well clothed, nursed in sickness, and never unjustly treated.

As easily as a volume upon this interesting subject, as the short letter which you now receive, but I am persuaded it is of more importance to lead you "to reflect in time upon the essential means of securing matrimonial happiness" than to enter into a more minute detail. Without such reflections, you would expect an effect when the sufficient cause was removed. In short, there are two or three ways of gaining wisdom. If we are to be taught by our own experience, the cost is too often immense; if by the experience of all those who have gone before us, the cost to us is nothing: we set out aright, and the path we have entered upon will every day become more pleasing.

That you may enjoy mutual happiness is the fervent prayer of your affectionate father.

Every body naturally loves to be trusted: and the requiring a more than ordinary confidence, sometimes fixes a man in your interest and engages him to be secret and faithful.

FOR SALE.

THE Subscriber has on hand some of the first quality of new CHAISES, and one second hand do. Also new and second hand WAPONS, with good Harnesses.—A reasonable credit, if desired, will be given.

ROBERT COLE.

Limerick, June 29.

COPARTNERSHIP.

THE Subscribers have formed a connection under the firm of NORRIS & BLAISDELL. For the purpose of manufacturing Hats, they will do business at Limerick, as they are supplied by EZRA NORRIS, Limerick Corner; where they will keep constantly for sale an assortment of Hats of the best quality.

EZRA NORRIS.
GREENLEAF BLAISDELL.
June 22.