

# MORNING STAR.

PUBLISHED AT LINERICK, MAINE; BY HOBBS, WOODMAN AND COMPANY.—EDITED BY J. BUZZELL, AND S. BURBANK.

VOL. I.

LINERICK; THURSDAY, JULY 20, 1836.

NO. 11.

William Burr, PRINTER.

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ONE DOLLAR AND FIFTY CENTS, if paid in advance, or within three months from the date of the first paper received; otherwise, ONE DOLLAR AND SEVENTY FIVE CENTS per year; exclusive of postage.

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## POETRY.

[For the Star.]

### The Atheist Approves.

All things admitteth us of a Superior and Superintending Power.

That there's a God who rules on high,  
Presuming Atheist, don't deny;  
All things above, and all below  
Confirm this truth, and prove it so.  
His name is read in all we see,  
It stands engraven on every tree;

In every rolling star we find  
A God presented to the mind.  
The sun in his meridian height,  
The moon that shines with feeble light,

The morning dawn and evening shade  
Proclaim the great ADMIRING HEAD.  
The birds that sing from tree to tree,  
The soaring hawk, the busy bee,

The bleating flocks, the lowing herds,  
The fish that cleave the briny floods,  
The electric blast that streaks the sky,  
The lightning bursting from on high,

The gathering tempest, black'ning cloud,  
All, all, proclaim the "forming God."  
The fertile vale, the grassy plain,  
The forests wild, the swelling main,

The craggy rocks, the purling rill,  
All tend to show his matchless skill.  
When lightning's flash, when thunders roll,  
Cataracts spread from pole to pole;

When earth doth quake, who "gives the nod?"  
If, as you say, there is no God,  
When winds impetuous and surges roar,  
And break impetuous on the shore,

The raging billows then declare  
The powerful hand of God is there.  
When nature's hushed in calm repose,  
Nor thunders roll, nor Boreas blows,

But zephyrs breathe in softest strains,  
And whisper o'er the fruitful plains;  
Aerial tribes unite their song  
When gently waives the bending corn;

While earth appears with verdure crown'd,  
And smiling beauty spreads around;  
Trace then in all, by sea and land,  
His mighty power, his gentle hand,

Throughout the earth his glories shine,  
In heaven above still more divine;  
But all his works are far outdone,  
In the blood of Jesus of his Son.

Let your own reasonings now no more  
To chance, like fools, ascribe no power!  
Like fools I say, for faith the word,  
"The foot hath said, there is no God."

This then doth prove the scripture true,  
Since sanctified is spoke of you.  
—T—D—S—h.

—T—D—S—h.

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## MISCELLANY.

[For the Star.]

ON THE DUTY OF PARENTS TO THEIR CHILDREN.

Train up a child in the way he should go; and when he is old, he will not depart from it.

Solomon.

To train up children in the way they should go, is a duty which parents owe to God, themselves, their children, and society. A labor so arduous, and so important, should be seasonably commenced. Every parent should have a suitable criterion, by which to train their children, and prepare them to perform their part on the stage of life.

"Children should be taught obedient; Children obey your parents in the Lord," Col. 3: 20. They should be taught this as soon as they become capable of instruction. "In the morning say thy seed;" Eccl. 1: 6. There are none so well calculated, and whose situation is so advantageous to instruct children in the fundamental principles of moral virtue, and to "teach the young idea how to shoot," as he, who, under God, is the author of their existence, and who with them in infancy and childhood. With parents children learn to talk; and with them their education should commence. By them the foundation of their excellence should be laid; and they should do all that is in their power to assist in rearing the superstructure.

The time or age when children should receive commands from parents, when they should be taught to do right, and restrained from doing wrong, depends upon the abilities of children, and consequently must be submitted to the judgment of parents; hence it is necessary that parents should seek wisdom from above to bring up their children in the nurture and admonition of the Lord.

A man in the management of his children should be rational. He should perceive the part of a father, not of a tyrant. Much patience should be exercised. The man who hastily and severely whips his little child, before it is capable of knowing why it is made to smart, because its cries disturbed his repose, is unfeeling and cruel. On the other hand children should not be indulged in error, which too frequently is the result of ignorance. When a parent is satisfied that a child is capable of knowing what he is commanded, those things should be carefully attended to. First, the parent should not command unnecessarily, nor direct the child to do any thing which he does not mean shall be done. Secondly, the child should be subjected to perform what is required; if the proper course is pursued, this is not difficult to accomplish. When the child is desired to perform a thing, the parent should not speak with a terrific voice, or in a frightening manner; this will not have a good effect; it will rather make a child tardy, than speed him in the path of obedience. Nor should the child be spoken to in a smiling and unmeaning way. The voice should be sufficiently austere to convince the child that the parent means as he says. In the application of the rod, a mature judgment should be exercised. A blow judgement should be inflicted upon a child by person in anger. "Anger may glance into the bosom of fools." "Does thy child need correction? and art thou angry at the offence? Wait at the gates of wisdom, and at the ports of her doors for instruction." The writer would remark that there is a difference between the rod, and the hand in wisdom, many use the hand in passion; and heedlessly and unmercifully beat the child on his head, shoulders, or wherever it is most convenient. After vent is given to ire, the cruel parent, stung by the reproof of conscience, considers the error; and, knowing that he has done wrong, says to the child, "don't cry, Father; Papa is sorry, you shall not be satisfied, don't cry, dear." To make satisfaction, and to effect a reconciliation with the injured child, some trifling fry is engaged, the tears are wiped away, the hair is smoothed down, and thus the subject is wrapped up.

A course of this kind is attended with serious evils. In the first place the reformation of the child is not effected; but a dangerous precedent is established. In the next place, the heads of children should not be bruted. The head is the concentrating point of all the intellectual powers which distinguish man from the brute, the very seat of the brain, and the reservoir of all the senses. If the head is injured, the whole system is injured. If the head is destroyed, all is destroyed. Perhaps many have become idiots by having their heads beaten when they were children, by inconsiderate parents and masters. If the circumstance requires the application of the rod, it should be properly applied to a suitable part of the body. The parent, being in possession of the utmost candor, should rationally inform the child in what his transgression consists, that he must obey, and that by the rod he calculated to make him obey. After imparting this instruction to the child, if he still refuses, let the first stripe be so administered, that the child will keenly feel it. This will, in most cases, convince the child that the parent is determined to make him obey, and do the thing required; the very moment the child believes this, he submits. It is presumed that the circumstance will be rare when a second stripe will be necessary. If, however, that should be the case, let the second be inflicted with a small degree of increasing severity, which will generally have the desired effect. A single stripe thus received will have a more salutary operation, than forty and nine inflicted without any meaning or signification. Reproof, seasoned with salt, should always accompany the rod.—These observations are founded upon several years experience in the management of schools, and in family government.

The following beautiful Essay, (from the LAMBS' ALBUM, an ably conducted paper published at Boston) was written by a lady of Providence, R. I.; for which she received a gold medal, of the value of \$50.

### "RELIGION'S ALL."

The mind of man is like a fluctuating sea. It is never at rest. There is a perpetual tendency, which cannot be curbed by perpetual dissipation, to send out our desires after some object beyond our present reach. But we are never satisfied from the attainment of our desires. The law of the natural world, by which objects diminish according to their distance from us, is reversed in the moral. The objects of our wishes are magnified in proportion to the distance at which we view them. As we approach them, the charm is broken, the illusion vanishes. They prove to be but bubbles, which, as soon as touched, dissolve into airy vapor. Still we do not rest. At every fresh disappointment, we put forth new desires and new efforts, for the attainment of some object yet more remote. Even success, the most unbounded, does not satisfy us. We weep for more words to conquer.

We are so constituted, that pursuit is essential to our happiness. Progress to whatever it relates, is in itself delightful to us. There is therefore some degree of enjoyment in earthly pursuits; but it is not in the end attained, it is in the mere progress toward that end. How vague and evanescent this! how flickering, feeble, and insecure! like the dashes emitted by a ball in rapid motion, resulting not from its contact with other bodies! The soul remains empty—a soul of vast desires, vast energies and vast capacity! It is running to a goal, for mere pleasure of the race—the goal is of no value but to mark the place where he must stop. His race ended, his sand of life run out, he awakes in eternity, and what has he of all the labors that he has taken under the sun?

Amid the tumult of the mind, this everlasting restlessness of the soul, Religion, benign visitor, heavenly comforter, leans to man. She comes in radiant and alluring form, and addresses him in accents of winning tenderness. "Receive me, and I will say to the swelling surge of passion, Peace, be still." I will quell the fever of disappointment, by leading you to fountains of living waters. I will point you to the shadow of a great rock in this weary land. Receive me, oh! ye on whom the Son of God has looked with tenderness, and I will direct you to an object of pursuit, worthy your heavenly origin—worthy your nature, but a little lower than that of angels—worthy the inward aspirations of which you are proudly, yet painfully conscious. You love pursuit—the object to which I will direct you, is infinite, therefore, your pursuit will be endless. You delight in progress—here your progress shall be commensurate with eternity. Your desires are boundless—your shall be satisfied when you awake in the likeness of God. Not only so, you shall frequently be filled, in this the house of

your pilgrimage, with prelibations of future blessedness. Receive me, and you need never fear what your nature renders you entitled to, a cessation of hope, expectation, and effort. True, your capacity for happiness shall be filled as soon as you enter on your everlasting inheritance. But that capacity shall be forever increasing, and forever filling with all the fulness of God. Throughout the immortality of her existence, your soul shall be continually expanding her views, strengthening her energies, and drinking deeper of the river of blessing, which flows at the right hand of the Most High.

Such are the boundless offers of religion. All that man can desire, all that his nature can receive, more than his utmost powers of apprehension can reach. View the nature of man, and the objects by which he is surrounded; his immortal capacity forever seeking, yet forever refusing to be filled from earthly sources; and say, is not this divine religion, in its freeness, its richness, and its boundlessness, to a being thus constituted and thus situated, is it not all? View the individual who has embraced her in his inmost soul, and entered on the high and holy course to which she dictates, and then say, with an emphasis drawn from reality, and not from theory alone, is not Religion all? See her disciple a partaker of the ills incident to human nature. He considers himself as "under education in God's school," and whether his divine Master frown or smile, he knows the dispensation is adapted to his present need, and tends alike to fit him for his future inheritance. He regards all events as under the direction of a being of Almighty power, infinite wisdom, and unbounded goodness; and, therefore, whatever occurs, though his favorite schemes are crossed, he meekly says, "even so, father, for so it seemed good in thy sight." What moral grandeur is there in the character of the christian! Amid "the war of elements, the wreck of matter and the crush of worlds," he can sit, like Noah in the ark, calm, quiet, and secure, for the edifice of his hopes is built on the Rock of Ages. View him as christian as taught by religion to subdue the baneful passions of our nature, which are an ever springing source of wretchedness, within our bosoms. Instead of suffering the serpent, revenge, to twine round his heart, and nourish itself in the misery of another, he has learnt when he is reviled, to bless; when he is defamed, to suffer. Envy cannot invade itself into his mind, and corrode his peace; for he has learned the influence of the precept, "love thy neighbor as thyself;" and hence, he rejoices in the prosperity of another as if it were his own. Pride does not erect her stately tribunal in his breast, and incessantly wound his self-love, for he is taught to esteem others better than himself. A happy man is he; for, in proportion as he yields to the influence of the principles he has embraced, his soul is inured to his heavenly destiny, in harmony with all around him, in harmony with the governing principles of the universe. It is like a well tuned instrument; whatever key is struck it responds melodious notes.

Follow the christian further, as he enters the dark valley of the shadow of death. Here nature instinctively recoils. But religion takes away the sting of death, and disposses the grave of its victory. True, the proud pomp of philosophy might have enabled him to meet it with feigned composure, but it is divine religion, alone, which can in reality be the strength of his heart, when heart and flesh fail. When the silver cord is loosed, and the golden bowl is broken, and the frightened soul, finding that the frail edifice is crumbling about its feet, and its destiny, if a dark uncertainty hang over for a moment, it cannot but recoil in agony and horror. Religion alone, by that faith which is the substance of things hoped for, can present before it a vivid reality, so that when it launches into the Jordan of death, it finds firm footing, solid rock!

Blessed religious! light of the world, sole hope of a ruined race, renovating principle, which restores life and beauty where all was corruption and death; extend thy benign reign—let thy bow be embraced, and thy benefits diffused, until

"One song employs all nations; and all cry,  
"Worthy the Lamb, for he was slain for us!"  
The dwellers in the vales and on the rocks  
Shout to thee, O God, and with glad voice  
From distant mountains catch the dying joy;  
Till nation after nation taught the strain,  
Earth rolls the rapturous hosanna round."

THE BIBLE'S COMPLAINT.  
Hear, O heavens! and give ear, O earth!  
I have restored some remnant of God,  
and mute nature, to whom I brought  
boon, did me rightful homage. To man  
I came, and my words were to the children  
of men. I disclosed to you the mys-

series of hereafter, and the secrets of the throne of God. I set open to you the gates of salvation, and the way of eternal life, hitherto unknown. Nothing in heaven did I withhold from your hope and ambition; and upon your earthly lot I poured the full form of divine providence and consolation. But ye required me with no welcome; ye held no festivity on my arrival; ye sequester me from happiness and heaven, clothing me with sickness and infirmity; ye make not of me, nor use of me for your guide to wisdom and prudence, but press me into a place in your list of duties, and withdraw me to a mere corner of your time; and most of ye set me at naught and utterly disregard me. I came, the fullness of the knowledge of God; angels delighted in my company, and desired to dive into my secrets. But ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men, and tutoring me in your schools of learning. I came not to be silent in your dwellings, but to speak welfare to you and to your children. I came to rule, and my throne to set up in the hearts of men. Mine ancient residence was the bosom of God; no residence will I have but the soul of an immortal; and if you had entertained me, I should have possessed you of the peace which I had with God, "when I was with him and was daily his delight, rejoicing always before him." Because I called and you refused, I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproach; I also will laugh at your calamity and mock when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they cry unto me but I will not answer, they shall seek me early but they shall not find me."—*Irving's Orations.*

#### JOHN BUNYAN.

A student of Cambridge observing a multitude flock to a village church on a working day, inquired what was the cause. On being informed that John Bunyan, a tinker, was to preach there, he gave a boy a few half pence to hold his horse, resolved, as he said, to hear the tinker's prate. The tinker prated to such effect, that, for some time, the scholar wished to hear no other preacher; and through his future life gave proofs of the advantages he had received from the humble minister of the author of the Pilgrim's Progress. Bunyan, with rude but irresistible zeal, preached throughout the country, and formed a greater part of the Baptist churches in Bedfordshire; until, on the Restoration, he was thrown into prison, where he remained twelve years. During his confinement, he preached to all to whom he could gain access; and when liberty was offered to him, on condition of promising to abstain from preaching, he constantly replied, "You let me live to-day, I shall preach again to-morrow." Bunyan, on being liberated, became pastor of the Baptist church at Bedford; and when the kingdom enjoyed a portion of religious liberty, he enlarged the sphere of his usefulness, by preaching every year in London, where he excited great attention. On the day's notice, such multitudes would assemble, that the place of worship could not hold them. "At a lecture at 4 o'clock, in the dark morning of winter," (says one of Bunyan's contemporaries, "I have seen, about three hundred; and I computed about three thousand that came to hear him on the Lord's day, so that one half of them were obliged to return for want of room.")

PROVIDENCE.—That there is a supreme, infinite, and eternal mind, by which the world was made, is evident from the works of creation and providence. Those works every way confirm David's observation, "The heavens declare thy glory," the glorious existence of Omnipotence being the argument magnificently displays his wisdom, power and love. Every leaf of the trees that cover a thousand hills, every spire of the grass that clothes a thousand dales, echoes back the same soul cheering truth, that there is a God. In addition to this, all nations acknowledge the existence of a Supreme Being. "This sovereign Being, who formed man originally of the dust of the earth, who has been seen near the stupendous fabric of the universe, and whose wisdom continues to conduct the astonishing machinery with perfect regularity, is certainly an object worthy of adoration and praise, from every intelligence that owes an existence to his boundless love.

CHESTERVILLE, JUNE 30, 1826.

Brother Durban,

Since my last to you the work of reformation continues to spread in this part of the country. It is pleasing to me to see souls converted to God, and to hear them praise their Redeemer with his delivering grace; but I realize it is important that they should walk in Christ as they have received him. It is under these considerations that I have had, for a long time, something like the following on my mind to communicate to the public through your useful paper. WARD LOCKE.

Wane, unto the well beloved brethren, and sisters, who are scattered abroad in these New-England States, sendeth christian salutation.

It is impossible for me to describe the ardent desire I have for your welfare. I have been for sixteen years past trying to proclaim salvation to my fellow men, but never did I before feel so great a desire to see the church of God and on her beautiful garments. It is time for the bride to make ready; for the glorious Bridegroom will soon come, and they that are ready will go in with him to the marriage, while those that are not, will have to stand without and to knock in vain for entrance. It is a sense of these things that causes me to leave my dear family and friends to go and preach Christ the Lord to a dying world. Sometimes I weep, at other times I can adopt the language of the poet and say,

"In hopes of that immortal crown,  
I know the cross sustaining;  
I gladly wander up and down,  
And smile at toil and pain."

Oh, my brethren, many of you are sensible of the privileges you enjoy. In some places where I travel, they are so anxious to hear the gospel, that they come four or five miles on foot to meeting. This ought to arouse those who live near, that enjoy the privilege, and yet are not seen to confer on any of their meetings for months together, except on Lord's day. Some who seldom are seen at a conference meeting, are generally seen on any public day when nothing but a worldly show, pomp and parade are to be seen, and who idly and unprofitably spend much time in other ways.

These things may appear small to many, and some may blame me for mentioning them, but let me tell you that it is on this account with many other things in connexion, that the love of many is waxed cold; watching and praying is laid aside, brotherly love is lost, and a careless, stupid indifference follows. Thus by getting the mind on the world and worldly things, we lose our concern for the cause of Christ, the good of our brethren, and the welfare of sinners and our own peace and happiness.

You consider this a sharp reproach; yet it comes from one that really loves you, whose greatest joy would be to see you walking in the truth. The rule by which we profess to walk, directs us to "be diligent in business, fervent in spirit, serving the Lord." What evidence do those brethren of the above description give, that they are followers of the King of glory, that they are seeking a heavenly rest, for an incorruptible crown? What evidence have they that there treasure is in heaven, while their hearts and conversation are in the world? How can they say that the cause of Christ is more precious than every thing else, when they neglect it to attend to some worldly amusement? What evidence have they that they love the brethren, while they prefer the company of the wicked? What evidence have they that they love me, and I hope they will be so considered by you; I mean such in particular as are living negligent of the great concern of their souls; and that they may make a deeper impression on your minds, I shall here subjoin some passages of scripture, delivered by Christ and the apostles; for

"All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

"And he said unto them, if any man will come after me, let him deny himself, and take up his cross daily and follow me." Deny himself of what? of every thing contrary to sound doctrine, contrary to godliness, holiness, of whatever is unnecessary, unprofitable or superfluous. How often must we deny ourselves? Not only once or twice, but every day. No profession of religion, being baptized, &c. but we must do it daily, so long as we live. This running well for a while only will not do; we must continue to the end if we expect to be saved. Blessed be the Lord, we found the comfort of it then, and I believe we shall still find the same, if we continue to deny ourselves and follow after Christ. What is meant in following Christ? Peter answered the answer, where he says, "Because Christ hath suffered for us, leaving us an example that we should follow his steps, who did no sin neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." John 2: 6. "He that saith he abideth in him ought also to be even as he walked in the world." He that is unwedded and separate from sinners, and went about doing good. His heart glowed with love to his Father; it was his meat and drink to do his will, even in the most painful and self-denying instances. He was meek and lowly, kind and benevolent, just, merciful, charitable and compassionate.

How excellent and worthy of notice is Paul's exhortation in Phil. 2: 5. "Let this mind be in you which was in Christ Jesus." To be a christian is to be like Christ; it is to be a follower and imitator of him, to be possessed of his spirit and temper, to live as he lived, to walk as

he walked in this world, and to have our words and actions to correspond with his divine rule. Unless we know something of this both in heart and in practice, we have no evidence, that we belong to his kingdom. To conclude this subject, I would say as Paul did on another occasion; Heb. 8: 1 "Now of the things which we have spoken this is the sum; we have such high priests, who is set on the right hand of the throne of the Majesty on the heavens; him we profess to love and follow, his life is our example, his word our rule, his spirit our comforter and instructor. Saved by his grace, cleansed by his blood, baptized in his name, and we expect to reign forever with him in glory. Therefore, while we profess such great things and look for such glorious things, what manner of persons ought we to be in all holy conversation and godliness? But if we are what we profess to be, why do we bear so little of the fruits of the Spirit? Where is that ardent devotion, that pure love to God, that zeal for his glory, that cheerfulness and delight in his service, that resignation to his will, that generous benevolence to mankind, that zeal to promote the best interests, that meekness and forbearance under all usages, that unwearied activity in doing good to all, that self-denial and heavenly mindedness, which should so conspicuously in Christ, whose holy name we bear, and whose example we ought to follow? Alas! when we compare the conduct and conversation of many professors with the example and doctrine of Christ and the apostles, they appear to be wanting in almost every thing that is essential to the real humble followers of Christ. I say the truth in Christ, I lie not, my conscience also bears me witness, that I have great heaviness and much sorrow in my heart for some who have professed religion, and call themselves christians; who say that they are bound to the bright world of glory, and expect shortly to receive an immortal crown of everlasting life, yet the solemn commands of the everlasting God, the love of a Saviour, the warnings, exhortations and entreaties of their brethren, are not sufficient to restrain them from their sinful pleasures. The charms of the King of glory, the peace and happiness of his kingdom, the unbounded riches and unfading treasures which are to be found there, are not sufficiently great in their view, to draw their minds away from the charms of this alluring world. Their minds have become earthly, their conversation is earthly, and we have reason to fear there treasure is also earthly. Well may we adopt the language of St. Paul, and say, "Many walk of whom I have often told you, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, who are gloriators in their shame, who mind earthly things." Instead of travelling the strait and narrow way that leads to life, we have too much reason to fear that some who ran well for a season, are now walking the broad gratifying way that leads to destruction; O, their end, their dreadful end! With what amazing disappointment will they begin to kneel and pray, "Lord, Lord, send unto us, for we have eaten and drunk in thy presence," &c. but he will say "depart from me ye workers of iniquity." Oh sorrow indelible! Oh reflections, keener and more painful than the sword of steel to the tender heart! May the kind Redeemer, who is rich in mercy, awaken such worldly, formal and lifeless professors to a sense of their dangerous situation before they are stricken by the angel of death, or are afflicted by their unexpected appearance before the judgement seat of Christ. (To be continued.)

#### RELIGIOUS INTELLIGENCE.

Brownsville, July 10, 1826.

Brother Durban,

With joy I embrace this privilege of writing a few lines to you, wishing you mercy, grace and peace from Christ our Lord. I came to Brownfield the 8th inst. and preached in the town yesterday. I expect to set out for Eaton, N. H. to-day. Since I wrote you we have experienced glorious success; the reformation concerning which I made some statement, has powerfully increased till its branches have extended into the east part of Conway, N. H. and also into the east part of Brownfield. A number in both the last mentioned towns have professed faith in Christ, and we trust the work is not yet finished.

A great number of precious souls have been brought to rest in the truth in Eaton and the above mentioned places, since April commenced. I think I stated to you in my last letter that twelve had professed to know Jesus and the power of his resurrection for the first time. I believe there are now about forty who appear happy in God's love, and are well united, who say that they have "enlisted in the holy war, to fight for life and endures." Their work has been very glorious and solemn; most all ages have shared in the same, from twelve years of age to rising of sixty.

On the 25th day of June last, we met to commemorate the Lord's death in the breaking of bread. I spoke in the fore-

noon from St. John, 1: 29, 30. "After which we heard the experiences of four candidates for baptism, and in the intermission we repaired to a beautiful pond, where these happy people followed their Lord in this delightful ordinance. We then returned to our meeting place. In the afternoon Mr. Dana of Boston delivered a discourse from Heb. 4: 12. After which we attended to the solemn ordinance of the supper. It was a very affecting time; many rejoiced in the Lord, while others wept and mourned.

Dear brother, we desire the prayers of God's people that the work of the Lord may increase here, and elsewhere, that it may finally cover the whole earth as the waters cover the sea. We wish some of our preaching brethren, who feel the word, to visit this place, for the field here is very great and laborers are few.

I have baptized eleven of these happy converts, and have a meeting appointed to-morrow to administer the same ordinance. B. S. MANSON.

Retirals in New-Hampshire.—Our country still appears to be signally blessed by the outpourings of God's spirit, and the manifestations of his special grace. Intelligence is every week communicated, through the medium of our religious Journals, of the progress of vital piety, and the enlargement of the Redeemer's kingdom on the earth. The churches are quickened to an unusual degree of energy, and converts unto righteousness are multiplied.

We have just been informed that in the society of Rev. Mr. Dana in Oxford and Farley, where a revival commenced in April last, the work still continues with animating prospects. Between fifty and sixty, it is hoped, have become the subjects of God's renewing grace. The work has extended into the other society in Oxford under the charge of Rev. Mr. Farnsworth. A considerable number here also have entertained hopes.

In Lyndalough, 10 are said to give evidence of having recently passed from death unto life. A pleasing work, we understand, has recently commenced at Cushton, where abundant evidence of having embraced the Saviour as he is offered in the gospel, and many others are under pungent convictions, and inquiring what they shall do to be saved.—Rep. and Ocs.

#### REVIVAL OF TAUNTON GREEN.

An obliging correspondent has favored us with the following welcome communication:

I have just returned from visiting the little Baptist Church on Taunton Green, where God has recently glorified the power of his quickening grace. Last Sabbath, eight males and five females, in the bloom and vigor of youth, were buried with Christ in baptism. The weather was fine; and it was supposed that a thousand spectators lined the banks of the river, who with anxiousness and decency witnessed the impressive cheerfulness which the candidates discovered in submitting to this precious ordinance. Not a single unpleasant circumstance occurred. The candidates appeared to understand and feel the nature of their baptismal vows, and the necessity of walking in newness of life. It is my prayer that holiness and good works may prove their profession sincere. I was informed that a considerable number united, the same day, with the Taunton Congregational Church, on the Green.—R. L. Del. Mass. July 4.

The Harrisburg, Pa. Christian Monitor contains the following paragraph.

There has lately been a great revival at Lisbon, a village in Cumberland county, about 6 miles from this place. The place had been by no means remarkable for attention to religious concerns, but now a general interest is shown on the all important subject of the soul's salvation.

Our borough, likewise, has for some time past been blessed with showers of grace. A considerable number have professed to experience that happy change of mind and heart, the winning of sinners and puts all at rest within. Harmony of feeling is increasing among the different denominations. With us it not only extends to a pleasing extent, but is still increasing.

A correspondent informs us that the work of the Lord has recently commenced, and is now progressing in Sanford. Professors of religion are well engaged, and sinners are inquiring the way to Zion, with the face of the winning. Several have already been hopefully converted, within a few days past, others are seeking the salvation of the Lord. It is apparently a very solemn time.

Notice.—Elders Jons Buzzett, and Joxanus Woods, have appointed the 30th inst. (Sunday) to unite in preaching and administering the Lord's supper, at the meeting-house, near Esq. Lord's, in Effingham, N. H. This appointment is made for the accommodation of several churches in that vicinity.

LIMERICK.....THURSDAY, JULY 20, 1925

We feel disposed to comply with the desire of the Post-Master General, by subjoining the following

have been lately made

They will confer a favor on the department, and perhaps promote their own interest, by publishing this circular.

Mr. A. slays, died with his impressions  
to the last hour. About ten days  
previously to the Jubilee, the Committee  
of Arrangements, in Quebec, re-  
ceived a note to him requesting his company  
on the occasion;—An answer was sent in  
writing;—and he replied besides to the  
Committee, 'I shall not be present in  
body, but in spirit—I shall be with you.'  
The signature to the answer is the last he  
ever wrote, and it is said to be clearer  
than ever. We remember that he has made for  
several years, on the following Satur-  
day he rode in a coach for a short dis-  
tance. On the morning of the Jubilee,  
he awoke at the ringing of the bells and  
the firing of the cannon, the servant who  
scratched with him said, 'do you know,  
sir, what day it is?' 'O yes!' he replied,  
'it is the glorious day of July—God bless  
—God bless you all, &c'

**Florida and Alabama.**—The expediency of uniting West Florida to the State of Alabama is now in agitation. A public meeting was called on the 20th May at Pensacola, at which a committee of six were appointed to correspond with the Government of Alabama, and others on the subject.

**The Hon. ENOCH LINCOLN** has resigned his seat in Congress.

*Thel.*—At Bedford, Indiana, lately, Jesse Brannan, aged 20, was convicted of theft. He showed no signs of feeling. His aged and agonized father and mother were present. After his sentence, his mother said 'Go to the Penitentiary, my boy, serve out your time, and I will still receive you as a mother.' They separated—one to jail, the other for a melancholy home. At the scene had been too much for the male parent. In a few moments she was convulsed, tottered and fell. The spectators rushed to assist her—they raised her up, but she was lifeless. The son, for the

e paint, for barns, and fences.

**Your Immediate Attention.**  
ALL persons indebted to the estate of  
**JOHN McDONALD, Esq.** late of Lim-  
rick, deceased, are hereby requested to  
make payment by the last of August next.  
**JOHN McDONALD, Adm'r.**

**PRINTING**  
**F**EVERY DESCRIPTION NEATLY AND PROMPTLY EXECUTED at this Office  
 There also may be had all kinds of *Blanks* common use.  
 CASH given for rags; the better the quality, the greater will be the price —  
 dollars of tin ware, and others who deal in this commodity, are invited to call and exchange the same for CASH.  
 May 11.

## POETRY.

### The Crab.

BY BARNARD BARTON.

I love to muse when none are nigh,  
Where yew-tree branches wave,  
And hear the wind, with soft sigh,  
Sweep o'er the grassy grave.

It seems a mournful music, meet  
The south a lonely breeze,  
Sad thought to be, it is more sweet  
Than that from pleasure's bowen.

I know not why it should be sad,  
Or seem a mournful tone,  
Unless by man the spot be clad  
With terrors not his own.

To nature it seems just as dear  
As earth's most cheerful sight;  
The dew-drops glitter there as clear,  
The sun-beams shine as bright.

The showers descend as softly there,  
As on the loveliest flower,  
Nor does the moonlight seem more fair  
On beauty's sweetest bowen.

"Ay! but within there sleeps  
One o'er whose mouldering clay  
The restless earthworms creep and creep  
And waste that form away."

And what of that! The frame that feeds  
The reptile tribes is but a shell,  
As little of the banquet bleed,  
As of the winds that blow.

(From the Trenton Emporium.)

Hail to thy soft and shadowy ray,  
Fair wanderer of the silly night,  
The paler than the eastern day,  
Thou obtrusive, transient light;  
Be welcome, then, ane who's whom  
Can far more grateful bliss impart,  
To make the fond contentment's dream;  
Or sooth pale Sorrow's aching heart.

Fair Queen, why lends thy gentle power  
A charm which brightens, but denies,  
And why is every "Mourning hour"  
More dear than all his sunny skies?  
Why do we leave the haunts of mirth,  
To make the right at eve with thee?  
And by the geyse, what's in thy power,  
To wander lone—"in fancy free."

To midnight, from the deep blue sky  
Some scattered stars are twinkling now,  
While the calm radiance of the moon  
Plays round my couch and sleepless brow;  
Let others prize *Jupiter's* light,  
And tarry in the cloudy day;  
But give me the *starry night*,  
And softer *Luna's* silvery ray.

## MISCELLANY.

EXTRACTS FROM FLINT'S RESIDENCES AND JOURNINGS IN THE VALLEY OF THE MISSISSIPPI, &c.

MODE OF TRAVELLING ON THE MISSISSIPPI.

In the spring, one hundred boats have been numbered, that landed in one day at the mouth of the Bayou, at New Madrid. I have strolled to the point on a spring evening, and seen them arriving in fleets. The blithesome crew, the hands, the convalescents, the moving picture of life on board the boats, in the numerous animals; large and small, which they carry, their different loads, the evidence of the increasing agriculture of the country above, and more than all, the immense distances which they have already come, and those which they have still to go, afforded to me copious sources of meditation. You can name no point from the numerous rivers and lakes of the Mississippi, from which some of these boats have not come. In one place there are boats loaded with plank, from the pine forests of the southwest of New York. In another quarter there are the Yankee notions of Ohio. From Kentucky, pork, flour, whiskey, hemp, tobacco, bagging, and bale-pore. From Tennessee there are the same articles, together with great quantities of cotton. From Missouri and Illinois, cattle and horses, the same articles generally as from Ohio, together with peltry and lead from Missouri. Some boats are loaded with corn in the ear and in bulk; others with barrels of apples and potatoes. Some have loads of cider, and what they call "cider royal," or cider that has been strengthened by boiling or freezing. There are dried fruits, every kind of spirits manufactured in this way, and, in short, the products of the ingenuity and agriculture of the whole upper country of the West. They have come from regions, thousands of miles apart. They have floated to a common point of union. The surfaces of the boats cover some acres. Dughill fowls are fluttering over the roofs as an invaluable appendage. The chandler raises his piercing note. The swine utter their cries. The cattle low. The horses trample, as in their stables. There are boats fitted on purpose, and loaded entirely with turkeys, that, having little else to do, gobble most furiously. The hands travel about from boat to boat, make inquiries, and acquaintances, and form alliances to yield mutual assistance to each other, on their descent from this to New Orleans. After an hour or two passed in this way, they spring on shore to raise the wind in town. It is well for the people of the village, if they do not become riotous in the course of the evening; in which case I have often seen the most summary and

strong measures taken. About midnight the uproar is all hushed. The fleet unites once more at Natchez, or New Orleans, and, although they live on the same river, they may, perhaps, never meet each other again on the earth.

Next morning at the first dawn, the bugles sound. Every thing in and about the boats, that has life, is in motion. The boats, in half an hour, are all under way. In a little while the boats all disappear, and nothing is seen, as before they came, but the regular current of the river. In passing down the Mississippi, we often see a number of boats lashed and floating together. I was once on board a fleet of eight, that were in this way moving on together. It was a considerable walk, to travel over the roofs of this floating town. On board of one boat they were killing swine. In another they had apples, ciders, nuts, and dried fruit. One of the boats was a retail or drap shop. It seems that the object in lashing so many boats, had been to barter, and obtain supplies. These confederacies often commence in a frolic, and end in a quarrel, in which case the aggrieved party dissolves the partnership by unlashings, and managing his own boat in his own way. While this fleet of boats is passing, I have seen a gun-barrel, carried by the same current, nearly at the same rate, visits take place from boat to boat in shifts.

While I was at New Madrid, a large timber's establishment floated there in a boat. In it all the different articles of tin-ware were manufactured and sold by wholesale and retail. There were three large apartments, where the different branches of the art were carried on in this floating manufactory. When they had mended all the tin, and reeled all that they could sell in one place, they floated on to another. A still more extraordinary manufactory, we were told, was floating down the Ohio, and shortly expected at New Madrid. Aboard this were manufactured axes, scythes, and all other iron tools of this description, and in it horses were shod. In short it was a complete blacksmith's shop of the highest order; and it is said that they justly talked of having a trip-hammer worked by a horse power on board. I have frequently seen in this region a dry goods shop in a boat, with its articles very handsomely arranged on shelves. Nor would the delicate hands of the vender have disgraced the spruce clerk behind our city counters. It is now common to see flat-boats worked by a bucket wheel, and a horse power, for the fashion of steam-boat movements. Indeed, every spring brings forth new contrivances of this sort, the result of the farmer's meditations over his winter's fire.

(From the *Mechanics' Intelligencer*.)

## WATER.

ITS COMPOSITION, AND DECOMPOSITION.

It was formerly believed by the ancients, that water was one of the four elements, and that the other bodies were composed: But in modern times, by the aid of chemical science, those false notions entertained by them have been abandoned; and the bodies they considered as elementary, are now proved to be compound. The composition of water does not appear to have been known until within the last half century; and Mr. Henry Cavendish is the first Philosopher who discovered its true nature; and, therefore, the merit of this important discovery is due. The experiments of Mr. Cavendish, Lavoisier, Dr. Priestly and others, have resulted not only in showing water to be a compound body, but in accurately determining its precise composition. Mr. Cavendish found that by burning hydrogen gas mixed with common air, and afterwards hydrogen and oxygen gases, there resulted water; and, consequently, the characteristic properties of water. From these experiments he concluded that water is a compound, consisting of these two gases, or their bases, chemically united in consequence of losing their latent caloric, which maintained them in a state of elastic fluidity. Mr. Watt, also, from the experiments of Dr. Priestly and himself, adopted similar conclusions. We present in the glass receiver two measures of hydrogen and one of oxygen gases, they intimately unite, independent of agitation, and would remain so, unaltered for centuries; but if a lighted taper be brought in contact with them, they instantly take fire, producing a violent explosion. In this experiment a quantity of water is generated and deposited exactly equal in weight to the gases employed. Should this explosion take place over water, no sensible residuum will accrue; but if the experiment be conducted in a dry glass vessel, or a plate be held over the flame arising from the combustion of the gases, water will be found adhering to their surfaces. The formation of water is also shown by burning hydrogen alone. If a long glass tube be held over the flame of this gas, its internal surface will, in a short time become covered with water, and the water will run down. Now in this experiment, the hydrogen, at the moment of its combustion, unites with the oxygen of the atmosphere, and thus the product is water. Hence hydrogen cannot produce water without pre-

viously combining with oxygen. These two gaseous bodies unite with each other in definite quantities; and there is no satisfactory reason for believing that they combine in any other proportions than that necessary for constituting water; hence this fluid is the only oxide of hydrogen with which we are acquainted. It appears then, that water is composed of hydrogen, and that they always exist in it in the same proportions: viz.—one volume of the former to two of the latter; or by weight, of eighty-nine parts of the former to eleven of the latter. Water can be decomposed and its composition thus proved analytically. At a high temperature, water is susceptible by the superior affinity which subsists between iron and one of its elements, of undergoing a chemical change, and being resolved into its constituent gases: This is effected in two ways: either by passing steam through red hot iron pipes, or by mixing fragments of iron or zinc with sulphuric acid and water. The phenomena are accounted for on precisely the same principles if we have recourse to either of the above methods. Take an iron pipe, (which will answer the purpose), a gun-barrel deprived of its butt end, and put in it some iron wire or iron filings, then place it across a small furnace, where it can be heated in the middle to a white heat: to one end of the barrel connect a small glass retort, which must be luted air tight; make a communication between the other end and a receiver inverted full of water, over a pneumatic trough. Now suppose all arrangements necessary for decomposing water, to be fulfilled, by applying the heat of a spirit lamp to the retort, the water will soon begin to boil, and the steam having no where else to go, must pass through, or into the gun barrel; where coming in contact with the ignited surfaces of the iron, it is decomposed, or resolved into its elements; the oxygen as it is formed uniting with the iron, which of course, it does not, but the hydrogen (which will answer the purpose), having no affinity for the iron, and nothing to combine with, passes through in abundance into the receiver. After the experiment if the wire or filings be examined they will be found corroded; assuming a dirty red color; or in the language of chemists, they are said to be oxidized, and are called oxide of iron. The proper conclusions drawn from these experiments, obviously are, that this decomposition is effected by the action of a very intense temperature, and a powerful affinity which subsists between iron and oxygen; or in other words, iron has a stronger affinity for oxygen than hydrogen has. It is not always necessary, however, that an intense heat should be excited before we decompose water; because this decomposition goes on slowly at the common temperatures, as is proved by the circumstance of polished iron surfaces becoming rusty after exposure to a humid atmosphere.

In these processes only one product is collected; but if water be decomposed by a galvanic apparatus, both gases may be separately collected and measured. Dr. Hare of Philadelphia, has invented an instrument, called a deflagator, which is well calculated to produce this effect. It is a glass instrument, in which the hydrogen is introduced, and the extremities of the wires, leading from both poles, be brought under the surface of water, small bubbles of gas will be seen rising from each of these extremities; over which, by placing small phials filled with water, they may be collected in a separate state. One of these wires must be platinum, viz. that connected with the positive pole; for if then be substituted any other metal, the gas will rise in bubbles. On the examination of these gases we shall find the one which came from the iron wire or negative pole, to be hydrogen, and the one from the platinum or positive pole, oxygen. Allowing these phials to be of the same capacity, at the time one is half filled with gas, the other will be entirely filled; or the bulk of the gas in the former, being that in the latter as two is to one. By allowing water into hot fires, it often happens that it is decomposed; its oxygen, as it is presumed, uniting with the carbon of the fuel forming carbonic acid or oxide; and its hydrogen at the same time, with another portion of the carbon forming carburetted hydrogen. Hence in the case of large fires in our city, a small quantity of water is injurious; for in consequence of the formation of these gases, they, by their combination, serve rather to retard than to retard the natural progress of the flames. Thus, we have presumptive proofs of the compound nature of water, and are enabled by a knowledge of chemistry, to obtain the substances constituting this compound nature, and assign the philosophy of the processes by which they are obtained.

(A *Voluntary Science*.)

Boston, May 8th, 1826.

TEMPERANCE.—By a moderate diet the strength of the body is supported, the passions are moderated, the senses are not morbidly attenuated, the faculties and obstructions prevented, many infirmities checked and kept under: the senses preserved in their integrity, the stomach clear, the appetite and digestion good.

ENGLISH CLIMATE.—Mr. Carter, who was in London last November, says, "neither sun, moon, nor stars are visible through the dense cloud of smoke: at this season there are not more than 4 or 5 hours of perfect day-light; lamps are lighted in the shops by about 3 o'clock in the afternoon; rains are incessant." A correspondent of the Christian Spectator, in a letter, dated Birmingham, January 6, says "it has rained almost incessantly since the commencement of October; I have not seen ice thicker than the sixth part of an inch; the grass retains all the freshness of spring, and the cattle and sheep are feeding in the pastures. The days are extremely short; people do not get to their business till about ten o'clock, and at half past ten it becomes necessary to light candles; we are benighted, drenched and drenched with rain. I know not how the faculties of the English people ripen as they do, amidst fog, mists, and darkness."

Preparation from Downing.—In the last number of the *Mechanics' Magazine* we noticed an invention of a life preserver, which consists of a hollow cylindrical ring made without a seam, into which air is blown from the lips, confined by the means of a stop cock, and then blown round the body. The body is thus buoyed in water and prevented from sinking lower than the hips. The ring weighs but twelve ounces, and can be carried in the pocket.

Baltimore Pat.

Integrity.—The Mogul Sultan Acliar bore this inscription on one of his seals: "I never knew a man lost upon a straight road."

## THE JEWS.

Rev. J. B. Bangs, a missionary of the London Jews' Society, writes from Bern (Switzerland), under date of December 1825.—"A circle is now forming here, chiefly of ladies, of whom many understand English, in order to watch every opportunity to promote our cause."

One is a Jew, and writes from Posen (Russian Poland) under date of Jan. 2, 1826.—"We are a Jew, and the first object of the Committee is to gain the favor of the Emperor. The Jews, Christians are interested in their welfare; and, what is also pleasing, not only the casting away of the Jews has been the reconciling of the gentile world, but also the Christian endeavor to evangelize them, and to bring them to the Christian church: what then will their receiving be? All who labor in this blessed work, are doubtless greatly instrumental in the conversion of the whole world, and the Jews are the first to be converted upon us, many may be turned to righteousness by our means May this, and all other wishes, which I pour out before the throne of grace, be answered of God for his mercy sake!"

Rev. F. W. Becker writes from Lublin (Poland) under date of Aug. 23, 1825.—"To-day we have sold 100 copies of the *Golden Rule*. On the 23th, 10 other copies, being all they had on hand, were sold; and many more were asked for during the day."

CHEMICAL EMBROIDERY, OR, WHITWELL'S ORIGINAL OPDELDOCK. *Treble the strength of the hard kind.*

THIS article is new, beyond all dispute I considered by every physician of extensive practice in the U. S. as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, &c. The use of this celebrated remedy is not confined to the treatment of the above cases; it is constantly received from South America, the West Indies, Nova Scotia, Lower Canada, and in one instance orders were received from England and Russia. In a late letter to the Proprietor from St. Salvador, the writer observes, "Your Opodeldock begins to be well known and highly appreciated, &c."

Certificates have been received, sufficient to fill a column of a paper. A few only, of the first recipients, are attached to the directions—among which is one from a Physician of the highest grade in Europe or America.

No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous scurrilous and contemptible imitations in existence, some of which closely imitated the name and type of the original wrapper, as to be difficult of detection, except only by the omission of the NAME.—Therefore, as you value Life or Limb, be sure to ask for and receive WHITWELL'S Opodeldock only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SNUFF, celebrated throughout the American States, of Messrs. J. C. Carter and Headach, Dealers in, Deposition of Spirits, Vapors, dimness of Eye Sight, and all disorders of the head. From its most fragrant and grateful quality, it completely counteracts the effects of a bad atmosphere, and being greatly antipretentious is indispensable for all who watch with or visit the sick.

JOS. Jarvis' Billious Pills, Detergent Bitters and Cough Drops. The above are for sale at the store of JONAS SAMPSON, Esq. Liverpool, May 11.