

MORNING STAR.

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VOL. I.

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TERMS OF THE STAR.

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. It should be understood that one year is the shortest term of subscription. All those who have procured, or may hereafter procure ten subscribers, and continue to act as Agents for the publishers, in collecting and making payment for the same, will be gratuitously entitled to these papers.

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All communications, whether they are calculated to furnish matter for the STAR or to do business with the publishers, should be directed, either to JAMES BURBANK, Post-Master, Blue's Corner, Portland, Me. or to SAMUEL BURBANK, Limerick, Me.

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

Current money, in payment for papers, may be sent by letter, provided such substance should occur. Those who send money by mail, should be careful to have the bill, whether two, three, or five dollars in one bill.

POETRY.

After a Changing Scene.

In musing I thought of the scenes of this life,
How oft our pleasures come mingled with strife;
One day brings us comfort to gladden the scene,
In another misfortunes and woes intervene.

One day pleasing joys and sweet pleasures abound,
And contentment and gladness spread their blessings around,
The next, hope is blasted, despair hurls her way,
And misfortune and anguish chase pleasures away.

Does the sun rise in splendor and brightly appear;
Yet clouds and thick darkness may often be near;
Hope's cheer'd with the prospect of ending and fair;
Yet the scene may be darkened and end in despair.

In our pleasures do sadness and woes intervene;
Hope points to the future and lights up the scene;
At our fate in this life let us never repine;
But look to the future for pleasures divine.

C. R.

MISCELLANY.

(From the Dover Gazette.)

SINCERITY.

Amid all the boasted refinement of the age in which we live, and the rapid advances made in intellectual and moral improvement, there are some evils existing in society which seem to keep pace with the mind's culture, and whilst we are scorning about the prejudices and contracted views of former generations, these evils remain with us, "grow with our growth and strengthen with our strength;"—or more properly speaking, they are the productions of later times, and were hardly known in the days of primitive simplicity and ignorance.

Among these may be placed in the foremost rank the almost total absence of sincerity.—From the most refined and polite society, down to the humblest and most abject stations in life, there prevails through every grade an alarming want of sincerity and uprightness, while dissimulation and hypocritical professions in various forms usurp the place of honesty and plain dealing.—Even in the most trivial affairs, as well as those which are momentous and all-important, sincerity finds little place and is rarely practised.

Amongst the votaries of fashion and folly particularly, how little sincerity prevail; their professions of friendship and esteem are mere empty sound, and like their pleasures exist only in name. The abandoned libertine who riots in the destruction of the fairest part of God's creation; and stalks abroad with unblushing front seeking whom he may devour; he talks of sensibility and the pleasures resulting from virtuous friendship and reciprocated affection; he dares to expatiate largely on the happy influence of religion on society; and morals, but is he sincere? does he practice the virtues which flow from his tongue with such amazing volubility? ask that broken hearted female who has been entangled by his arts, and sunk in misery, and we by his dissimulation and hypocrisy, hear tears and anguish proceeding in strong language his total want of sincerity and morals. But is he sincere? Father and weeping Mother if sincerity had any place in his professions? they will point you to the dear child of their declining years, the object of a father's fondest prayers, of all a mother's tears how

reduced to wretchedness through his consummate art and falsehood. Thou monster of the human species! thou destroyer of the image of thy God! Mayest thou yet mourn in sincerity, and humble penitence for thy crimes, else a ten fold greater degree of misery than thou hast inflicted on others will be thine everlasting portion.

Where is the sincerity of that fanatic who spreads her snares to captivate every unthinking youth within her reach? deeply studied in coquetish rules, with delusive smiles she aims her wily glances and exerts all her powers of fascination to obtain—what? the vain gratification of laughing at their pretensions, and exulting in her conquests. Such a character justly merits the contemptuous "ere" given of honor, the reprobation of every woman of delicacy and worth. She may well tremble at her own insincerity and expect finally to fall a victim to the wiles she has herself practised.

But these are not the only characters in whose conduct sincerity and artlessness seldom appear. From the statesman to the beggar, from the prince to the peasant, the want of sincerity in their intercourse with others is manifestly seen in a greater or less degree. Even the religious part of the community, it is to be feared, has not altogether escaped the contaminating influence of this evil.—How often do we hear the professed followers of Jesus charged with hypocrisy in religion and insincerity in their worldly pursuits and connexions.

We can never hope to see peace and happiness reign "undisturbed" among mankind till sincerity shall resume that empire over their hearts and actions, which at present is usurped by art and flattery, and it is the influence of religion alone which will bring us to square our conduct by the principles of moral rectitude and unfeigned sincerity. The man whose heart is actuated by the pure precepts of the gospel will not be found practising dissimulation and falsehood, his art of pleasing is drawn from a higher source than the whims or caprice of the polite and unthinking world; true fear of God and genuine love to man are his governing principles; and these ever induce him to practice that sincerity which God approves, and which ever carries its own reward with it.

(From the London Literary Chronicle.)

MIRIAM; OR THE POWER OF TRUTH.

A JEWISH TALE.

By the Author of *Influence*.

Miriam is a religious tale founded on an interesting anecdote of an American Jew, who was converted to Christianity by the dying admonitions of an only child, a beautiful girl, who, unknown to her father, had embraced the christian faith. This anecdote has been amplified into a very excellent and well told tale, full of pathos and written in a very pleasing style. We quote as a specimen, the dying scene:—

"Miriam turned, and with solemnity replied, 'Aye, yet such love on earth, my father, is idolatry, and must in mercy be risen asunder, lest its false light should lead you to eternal darkness.' But, added she, raising herself and looking with an expression afterwards forgotten, 'do you love me! not for what I am to you—but apart from yourself, could you love grant me one solemn request; and solemnly fulfil it? Could it forgive the violence, which that request might do the dearest feelings of your bosom—and forget all else, save the purpose for which it was asked, and her who asked it?'

Imah felt alarmed; for although the voice of Miriam was calm, and her countenance serene as a cloudless moonlight, he believed that her mind wandered in some delicious phantasy; till suddenly recollecting the fatal alliance he had engaged her to fulfil, he beckoned Gosh to leave the room, and then replied, 'Miriam, my beloved girl, proof against every test—my love could bear and suffer all, and far more than you could require.' Then ask your boon; it shall be freely granted at whatever cost it claims; for be assured any thing that can give peace to you, brings happiness to me. But compose yourself now, my child, and will talk of earthly cares, when health shall call you back to an act in earthly schemes."

"I am composed, my father," replied Miriam, "as one who stands on the verge of eternity, looks only on eternal things. And now I thank you tenderly for the boon you grant—a boon for which alone I have craved life and time." So saying, she drew from underneath her pillow a little Testament, and saying it in Imah's hand, then pressed it to her bosom within both her own, exclaimed, "Take this precious book, my beloved father, and let it be your guide—your comfort—your

comfort! May the Lord, in his infinite mercy, make the stumbling-block of Israel your rock and your salvation; and I wish you read my Holy Spirit teach you to believe—to reverse—to receive! And now dear precious parent, remembering the last solemn promise so sacredly pledged to your dying child, for your own sake—for her's, I beseech you, no more against Jesus of Nazareth!—the Redeemer of Israel, the Messiah, the one and only Saviour of all mankind! Exhausted by the feelings and energy with which she uttered this solemn charge, Miriam fell back, and the cold dews of death hung on her pale face, as nature struggled with its restless conqueror. Imah, who knelt by her side, his hand still grasping her sacred legacy, was motionless as herself, and feeling as if he had lost all power of utterance and sense: while with a look, he uttered groans of agony, such as perhaps alone could have roused the departing spirit of Miriam back to earthly thoughts. She opened her eyes once more, and said her father, for a moment around her father's neck, in token that her last love was his; then quietly crossing her hands upon her bosom, and looking up to heaven with a countenance brightened with a glow of holy fervor, she exclaimed, "Dearest father look up—look up, from me, to Christ! and now, oh! blessed Jesus, do thou come quickly." Again her hand was back, and with one long but gentle sigh, her happy spirit winged its flight to God!

Imah remained for some time appalled and motionless, gazing in fixed despair on the silent lips of his child, as if waiting again to hear their eloquence. But the dreadful stillness which now pervaded all around, where not one sound, one voice, was heard to break that awful solitude, recalled him to a faint sense of what had been; and yet it was the disordered sense which fancy sometimes lends to picture dreams like real things,—or to embody its own faint shadows into the frightful phantoms of insanity. Still did he look on Miriam, and still grasped the little volume which he knew was associated with her last words. But what were those words? The avowal of an apostate! And yet was that heavenly smile, which gave even death a semblance of peace—one of apostasy? Could a guilty heretic meet the awful judgment of an offended God, as Miriam had done? Miriam an apostate! a heretic! Oh no, rather let Christianity be true, and let her be true beneath the scourge of Christian victory,—than Miriam, the last daughter of David's line, be so accused! And now great drops of agony stood on the cold forehead of Imah, as thoughts like those passed through his bewildered mind, and in groans of deepest anguish, he called loudly on the name of his sainted child, as if she could dispel the dreadful vision of the fearful dream. But alas! it was too surely a waking reality,—nothing could more or change the sweet calm smile of her for whom never before had Imah called in vain!"

A HOLY LIFE.

It is to be feared that few are disposed to give that serious regard to the little duties and circumstances of life, which their important bearing on the character demands. Often have I been pained, to see a christian, zealous, liberal and conscientious in public life, not set the same edifying example in private, nor sufficiently watch against temptations to petty slander, peevishness, and intolerance. His worldly acquaintance will judge him by these trivial events; and for his inconsistency he must listen to the taunting sneer, "what do ye more than make a show, and then draw from his conduct, motives for their own neglect of religion. Thus will the young convert judge him; and how must the conscience of this inexperienced pilgrim be wounded, and the shades of discouragement thrown around his christian path, by the wanderings of his brother. By this rule, will the Saviour himself pronounce sentence on his character; for in that solemn, prophetic history which he has left us of the proceedings of his tribunal on the judgment day, we do not find that those on the left hand receive their dreadful doom because they had openly profaned his name, or given themselves up to outrageous wickedness, but merely for neglecting those ways of meekness, which every day brought opportunities of supplying. Neither were the righteous welcomed to the abodes of bliss, because their zeal had incurred the sufferings of martyrdom, or had prompted to the sacrifice of life, or fortune, or ease, for religion; but because they had conscientiously performed those little acts of kindness and charity which their fellow men needed, had gone around in humble obscurity to

sooth the pangs of sickness, poverty, and misfortune."

On the other hand, how lovely that character in which religion regulates the whole life, and descends to the minutest actions. What a fine imitation of our Saviour's life! What a beautiful exemplification of the precepts of our religion! If any thing can send home to the heart of a worldly man a conviction of his folly, it is this living, present reproof, a holy life. This godlike superiority will portray in burning characters the guilt of sin and the value of christian principle. Such a one is the fountain of encouragement and rejoicing to his fellow christians. Even the angels of heaven, at the sight, must kneel their harps to a loftier ode of praise to the Redeemer, and record in triumph the noble trophy of renewing grace. The Saviour himself, clothed in the glories of Divinity; shall be his friend in life, and grant him at last a more abundant entrance into his kingdom of everlasting happiness and rest.

LETTER FROM DR. FRANKLIN TO THOMAS FAIRBANK.

Dear Sir—I have read your manuscript with some attention. By the argument it contains, against a particular Providence, though you allow a general Providence, you strike at the foundations of all Religion. For without the belief of a Providence that takes cognizance of guards and guides, and favors particular persons, there is no motive to worship a deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of this point, though you seem to desire it. At present I shall only give you my opinion; that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject, and the consequence of printing this piece will be, a great deal of opinion drawn upon yourself, mischief to you, and no benefit to others. If that spirit against the wind splits in its own face. But were you to succeed, do you imagine any good will be done by it. You yourself may find it easy to live a virtuous life without the assistance afforded by religion; you have a clear perception of the advantages of virtue, and the disadvantages of vice; and possess a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youth, of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it become a habit, which is the great point for its security.—And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and, thereby obtain a rank with our most distinguished authors. For among them is not necessary, as among the Hottentots, that a youth to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unbecoming the figer, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance. If men are so wicked with religion, what would they be if without it? I intend this letter itself as a proof of my friendship, and therefore add no profession to it; but subscribe simply yours,

B. FRANKLIN.

A BALL ROOM.

I was once in a ball room—many, many years ago—it was crowded to overflowing with gallantry and beauty—health sat on every cheek, and every eye sparkled with pleasure. The guests were all young, all gay, all happy, and sorrow and care seemed to have flown far away. I leaned against the painted wall, and mused upon the scene before me, till my mind was 'lost in the dreams of imagination. Then I thought I saw a pale and ghastly figure, wrapped in thin loose drapery, leaning against a distant pillar of the hall, half hid by its reflected light, and alternately gazing with piercing and morose eyes, and making minutes on a scroll he held in his left hand. A shudder ran through me, and I shrank back, and gathered my breath, and raised my finger to point out this mysterious guest, just as my arm was seized by a companion. I started—the delusion vanished—I mingled amid the giddy maze around me, and with recollection of that singular figure returned and

burned upon my heart, a hundred times that evening. A year ago, these juvenile scenes were brought again to mind. I passed by the old hall. It had now been a church for a quarter of a century, and a large and filled burial ground was walled in around it. I dismounted and wandered an hour among the graves—almost every step I took brought me before some one consecrated to the memory of one or another who was with me in youth at that crowded ball room—and some of these stones, bore the marks of dim and dusty age. Suddenly, the mysterious ghost, my fancy had so strangely pictured, came to mind, and a voice seemed to say to me—“That was dead—he has been faithful to his record.” Who ever thought of a ball room?

OLIVER OAKWOOD.

THE POWER OF THE GOSPEL.

We take much pleasure in adding the following to the numerous instances on record, in which the most profligate and abandoned sinners have been saved into reverence and “pricked to the heart,” simply by an exhibition of the graces of the gospel in the lives of the humble followers of Christ.

In the town of A——, in the state of New-Hampshire, there resided a pious lady and gentleman, who endeavored to imitate their Lord and Master, in acts of kindness to their fellow men. Their houses were always open for the reception of the poor and the destitute, and none were sent empty away. On a certain evening, they were visited by a person, destitute of a long course of dissipation and idleness, had wasted his substance and reduced himself to beggary. Having been denied admission at all the houses in the neighborhood at which he called, he was not a little surprised to see the smile of welcome on the countenances of this pious couple, by which he was received as though he had been an intimate friend. Although he only requested a cold morsel to satisfy hunger, yet a warm supper was soon served up by his kind-hearted hosts,—after which the good man introduced family worship, and embraced the opportunity of particularly addressing the stranger on the subject of his soul's salvation. And what was his surprise, on beholding him so reverently and affectionately addressed from the throne of grace as was addressed. Though he requested permission only to sleep on the floor, he was introduced to an elegant apartment, and provided with a comfortable bed. These circumstances affected his heart, and led him to reflect on his past life, till he saw that his substance had been wasted in riotous living, and all his hopes on a heavenly inheritance were forfeited, and his heavenly Father had not abandoned him to the wretchedness of his deserts. He began sincerely to repent of his sins, and to implore the forgiveness of Heaven. The next day he requested the privilege of being furnished with some employment, and of staying a few days with the family, that he might enjoy the benefit of religious instruction. His requests were granted, more from the hope of benefiting his soul, than from any need of his services. While laboring in the field, his convictions of sin became so intense as to absorb all his powers, and to cause him to cry out, in the bitterness of his soul, “God be merciful to me a sinner.” In this extremity he received the kind and fervent prayers of his friends, until he was enabled to rejoice in the love of a prayer-hearing and sin-pardoning God.—“In the morning so thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good.”—Zion's Watchman.

RELIGIOUS INTELLIGENCE.

LEWISTOWN, JULY 26, 1826.

Brother Durban. Since my last to you, I have visited Virginia and had the work of God still going on in that place. Elder Foster baptised five of the happy converts a few days since. Last Saturday I visited the brethren in the south part of this town and Lisbon, where the Lord is working wonders among the people under the improvement of Eld. Bridges. The cloud, that has been pouring fourth such a copious shower of divine grace upon Wales, has not, it seems, spent itself, but has passed to the west, and is showering down divine blessings on Lewistown and Lisbon. Eld. Bridges has baptised 23 in these places, and is extending his interference with them last Saturday, and several of the happy converts came forward and related their experience to good satisfaction. The next day (being Sabbath) they all followed their divine Master in the solemn ordinance of baptism. On the same day I went to Wales, met a large congregation, and had a solemn time in preaching the word. At the close of the meeting, the brethren and sisters came forward to the communion table, and I could truly say that the sight of my eyes affected my heart, to see the disciples of Jesus, who a few months ago were in the gall of bitterness and bonds of iniquity, but now happy in the Lord, coming forward in order to commemorate the death and sufferings of their divine Saviour. We could sincerely say that it was a time of

refreshing from the presence of the Lord. At five o'clock, I went to Monmouth central meeting-house, where was an attentive congregation. Although this was the fourth meeting I attended that day, besides breaking bread to the brethren; yet I felt my mind drawn out for the people in that place. I think there is a sign of rain.

Monday I went to Green, where I found the brethren standing fast in the liberty of the truth. Eld. Samuel Robbins has been laboring here with success. He baptised seven in this place Sabbath before last. He informed me that he had been over into Minot, on the other side of the river, and that the work of the Lord was going on there. Tuesday afternoon was attended by me in a school-house in the east part of Green, and I found the spirit of the Lord among the people. While I was preaching the Spirit came down like rain upon the assembly, and a general weeping was seen in almost every part of the house. I think the prospect, in that neighborhood, is very good.

This day I have met with Eld. Bridges, according to previous appointment, at the south meeting-house in Lewistown, for the purpose of gathering a church in this place. A very large congregation attended; a sermon was preached on the occasion from 1 Timothy 3:15. Immediately after the close of the sermon, and some remarks on doctrine and discipline by Eld. Bridges, twenty six brethren and sisters came forward into the broad-lane, and received the right hand of fellowship, as a church of Christ, in connection with the Bowdoin Q. M. The concluding prayer was offered by Eld. Bridges; the whole was interspersed with appropriate singing and was solemn and interesting. There is a church in the north part of this town that has been several years in building, and is now well engaged in the good service; but the brethren are situated some miles from the old church, and it was thought best to gather a church here. This will be considered the second church of our order in Lewistown.

I had heard much of the work of God in these regions, but now I have come and see for myself. I can say with the astonished group of Shema, “The one I had was not told me.” One thing which has rendered this reformation interesting is, that a number of those who have been converted were said to have been confirmed Universalists. The general inquiry here is “What shall I do to be saved?” Such a time as this was never before witnessed in this country. The Lord of the Harvest is coming, and he will bring forth Eld. Bridges and Eld. Robbins, remarkably successful in this part of his vineyard. Yours in the bonds of the gospel.

WARD LOCKE.

A very interesting communication has been received from Eld. John Foster of N. Y., which we should have published entire, had his letters, of a later date, been previously received from elders Locke and Hutchings, giving accounts of the same principal circumstances.

Eld. Foster observes that he, in the company of a young preaching brother, by the name of Robbins, who has been laboring in Vienna and its vicinity to the satisfaction of the people generally, has made a journey toward the sea, and attended the Edgemoor Q. M. at Squam Island. He informs that he had much of the presence of the Lord, and enjoyed great satisfaction in preaching as he journeyed from place to place, and especially in the Q. M. He corroborates the accounts which we have had of reformations and revivals of religion on his route. He generally acknowledges the liberality of several brethren and sisters in bestowing upon him that which was beneficial. After giving a detailed account of his journey, and prosperity in the service of the Lord, he thus concludes: “I arrived home about one of the clock in the morning, found my wife in a feeble state of health, and one of my sons badly wounded with an axe. My trials are great, my health is much impaired, but my trust is in the Lord. I think that I am happy in his love and service. I hope I shall live to his glory, die in his favor, and be raised in his likeness. Amen and amen.”

Eld. Elias Hutchings writes, under date of July 25, that the work of the Lord continued in Edgemoor Sabbath. He also states that the quarterly meeting was recently held on Squam Island, and was attended with a rich blessing. Several have experienced religion of late, and there is an encouraging prospect that Jesus will enlarge his borders. He closes his remarks by observing that the language of his heart is

“Hail on, all conquering King, ride on.”

Eld. David Sweet informs that he has recently made a journey into the Pequannock country, and visited several towns within the bounds of the Exeter Q. M. He observes that the churches generally, in that country, are in a flourishing condition.

The Enon Baptist Church of Cincinnati was constituted on the 11th Jan. 1820, with twenty-nine members; since

which she has increased to two hundred and sixty-nine. Thirty-six have been dismissed by letter; deceased, six. (2) her present number amounts to two hundred and twenty-one.—Since November, 1823, she has had an almost constant accession: the Lord has been with her of a tried month after month. Believers in the Lord Jesus Christ have been buried with him in baptism; and although she has passed through some trials and afflictions, yet peace and joy in the Holy Ghost have been richly experienced by her members. Her prospects are yet encouraging; solemnity pervades her assemblies; the tears of penitence flow from her converts; and there is a steady increase to her number. May the Lord grant us many more of such as shall prove an ornament to their profession and will eventually be saved. Eight were baptized the last month, and several are now waiting to obey the ordinance next month.—H. Rel. Rec.

We have just been informed that in the society of the Rev. Mr. Dana, in Orford and Farley, New Hampshire, where a revival commenced in April last, the work still continues with animating prospects. Between 50 and 60, it is hoped, have become the subjects of God's reigning grace. The work has extended into the other Society in Orford, under the charge of the Rev. Mr. Farnsworth. A considerable number here, also, have entertained hopes.

In Lyndeborough, 70 are said to give evidence of having recently passed from death unto life. A pleasing work, we understand, has recently commenced at Goffstown. Some have given evidence of having embraced the Saviour, as he is offered in the gospel, and many others are under pungent convictions, and inquiring with solicitude what they shall do to be saved.—Rep. and Obs.

MORNING STAR.

LINERICK. THURSDAY, AUGUST 3, 1826.

Several individuals have expressed a desire that the Constitution of the Maine Free-Will Baptist Charitable Society should be published in the Star, that they and their friends may have an opportunity of giving the same a candid perusal; and of being able to learn the object and intention of the Society. We think proper to comply with the request.

CONSTITUTION OF THE MAINE FREE-WILL BAPTIST CHARITABLE SOCIETY.

Art. 1. There shall be annually chosen from among the members of the MAINE Free-Will Baptist Charitable Society, a President, Vice President, Secretary, Treasurer, and three Directors.

Art. 2. The President, or Vice President, for the time being, shall have the same power to regulate the meetings of this Society that the Moderators, by the laws of the State of Maine, have to regulate annual meetings.

Art. 3. Either the President, Vice President, Secretary or Treasurer, with a majority of the Directors shall constitute a quorum to transact business for the Society in the recess of the meetings.

Art. 4. Any person or persons whomsoever, may be a donor or donors to this Society of any sum of money, or property, to any amount or value.

Art. 5. Any member who may be admitted a member of this Society at the annual, or other meetings thereof, by a majority of the members present: provided such person sustains a good moral character, and pays into the Treasury the sum of five dollars: Provided also, that if any minor shall pay into the Treasury the sum of five dollars, his name shall be entered in the book, and when he shall arrive at the age of twenty-one, if he then shall sustain a good moral character, may become an active member, in consequence of such donation.

Art. 6. Any member shall have liberty to withdraw from the Society by applying to the President and Directors thereof; if the said member is in good standing; otherwise to be subject to the by-laws, and regulations of the Society.

Art. 7. Any disorderly member shall be liable to be suspended; and, if not reclaimed, shall be expelled from the Society by a vote of a majority of the members present at any legal meeting thereof.

Art. 8. Any member shall have liberty to make any motion before the meeting by addressing himself to the presiding officer; but no debate shall be allowed on any motion, until the same shall have been seconded by another member.

Art. 9. All money and other property given to the Society shall be deposited in the hands of the Treasurer for the time being, who shall be under oath for the faithful discharge of the duties of his office; and also shall be under bond to the Society for double the amount, for security of all the money and property deposited in his hands. The bond shall be lodged in the hands of the Secretary for the time being.

Art. 10. No money shall be drawn from the Treasury, except it be by a vote of the Society; or by an order from the

President and Directors, as they may be authorized by said Society.

Art. 11. It shall be the duty of the Treasurer to keep fair record, in a book for that purpose, of all the business done by him for the Society; and of the state of the funds, subject to an examination at all times by the Society, or a committee chosen for that purpose.

Art. 12. There shall be annually appointed a committee of three or more persons; members of the Society, whose duty it shall be to be in session with the Treasurer immediately preceding, or on the day of the annual meeting, and assist him to determine the state of the funds, and the amount of income which may then be in a situation to bestow upon the needy, and make a report to the annual meeting.

Art. 13. It shall be the duty of the Secretary to record the organization of the Society, the Constitution, and doings thereof, to enter the names of the members, and to record the votes of the Society at all their meetings; and he shall be under oath faithfully to perform the same.

Art. 14. Any member may have the privilege, at any time of examining the records, either in the department of the Secretary or Treasurer.

Art. 15. All monies and property of every kind, which may accrue to the Society by donations or otherwise, shall be added to increase the funds thereof; and none of the principal shall be expended on any occasion whatever.

Art. 16. All the income which may arise from the funds, shall be appropriated for charitable and other religious and benevolent purposes, at the discretion of the Society, necessary expenses excepted.

Art. 17. Every officer of this Society shall perform the duty of their respective departments “without money and without price.”

Art. 18. The amount of all monies and other property bestowed on this Society by will, or otherwise, by persons who may not wish to become members of the same, shall be entered in the Treasurer's book, in an appropriate place for that purpose, against the names of the donors respectively, that the future managers of this Society may know who have assisted to make and extend the funds thereof.

Art. 19. When at any annual meeting of this Society a majority of the members present express a wish that any alteration, or addition to this Constitution should take place, the members wishing for a revision shall express in writing what alteration or addition they wish to have effected, and deliver the same to the President, to the extent of which every member shall be entitled. The President shall give notice that the measure will be acted upon at the next annual meeting; and if at the next annual meeting, two-thirds of the members present agree to a revision; the revised Constitution shall become the Constitution of this Society.

APPOINTMENTS.

The “Free Mission Society” will hold their annual meeting at Deacon Thomas Williamson's in Starks, on Friday the 25th of this month. The Farmington Q. M. will be convened at the same place the next day.

The Eastern yearly meeting will be held at Wilton, on the first Saturday and Sabbath in September next.

The annual meeting of the Maine Free-Will Baptist Charitable Society, will be held, on adjournment, at the centre meeting-house in Ossipee, on Wednesday the 16th inst. at eight of the clock in the forenoon.

The Parsonsfield Q. M. will commence on the third Wednesday of this present month, at the centre meeting-house in Ossipee, N. H.

SHUBAL BOSTON, a licensed preacher, and a member of the church of Christ in Newfield, is desired, if it is consistent with his engagements, to visit the church, and preach with the people in that town, a short season previously to the commencement of the Parsonsfield quarterly meeting.

Our agents and patrons are particularly desired to regard the last paragraph in our directions for the conveyance of money. If money is sent by the mail, one bill only should contain the sum. Instances have already happened that small sums of money have been sent to us made up of several bills. Each bill, whether large or small, is charged the same postage as a single letter. Perhaps it will be well for those in the Farmington Q. M. to defer sending, and make payment at the yearly meeting in Wilton.

GENERAL INTELLIGENCE.

Maine Election—September 11.

NOMINATIONS.

FOR GOVERNOR.

HON. ENOCH LINCOLN.

FOR SENATORS.

YORK COUNTY.

HON. MARK DENNETT,
MOSES SWEAT, Esq.,
ISAAC EMERY, Esq.

HANCOCK COUNTY.

HON. JOHN S. HUMBALL,
JOSIUA W. HATHAWAY.

For Representative to Congress.

HANCOCK AND WASHINGTON.

JOSEPH WILLIAMSON, Esq.

JOHN ADAMS.—The late President Adams was a member of Brattle street Church. When the present house was finished in 1774, he chose a pew (being No. 96), the Committee sent him word, that the sight of the pulpit from that pew was obstructed by a large pillar intervening and perhaps he would select another. He returned this laconic answer, "Gentlemen, I thank you for your suggestion, but I remember that faith comes by hearing." *Doston Com. Gaz.*

Important Decision.—An important case was decided, in the case of Martin vs. the Bank of the United States, at Philadelphia. The statement of facts set forth, that the plaintiff was the owner of a number of notes of the Bank of the United States, amounting in the whole to \$500, which his agent, after the publication of a notice by the Directors, that the Bank would not put out any unless all the parts were produced, divided into halves at Cincinnati, Ohio, and forwarded in two parcels, by different mails, for Philadelphia, one of which parcels never arrived. The demand of the plaintiff was for the payment of the full amount of the notes. Judge Washington, in a very luminous judgment, decided for the plaintiff.

Dead Serpent.—The Montreal papers mention, that a monstrous snake has lately appeared in that vicinity. It had been repeatedly seen, and was supposed to have destroyed several sheep and calves. It is judged to be 30 feet long and as large as a stout man.

Ohio Canal.—We learn from Louisville that the Canal at that place, which is intended to overcome the Falls of the Ohio, has been protected since its commencement with much activity. It is said that one-fifth of the earth excavated has already effected by the first of September, 1,000 to 1,500 men will be at work on the line. It is confidently expected that the Canal will be entirely completed by the 1st November, 1837, the time specified in the contract.

Suicide.—A person of the name of Alexander Diamond took passage on board the Eliza, arrived yesterday from Vera Cruz, put an end to his existence the night after leaving Vera Cruz, by stabbing himself in the breast three times. He represented himself as a French surgeon.

Emigration.—The steam boat Henry Eckford, of the tow-boat line, brought up on Saturday last, sixty-eight Swiss emigrants, who had arrived four days since on our shores, and were bound westward, to Ohio, or Michigan. They consisted of several entire families, appeared to be in good health, and were in this city yesterday in canal boats. *Argus.*

Canal Digger.—A canal digging machine has recently been introduced at Fane, to be worked either by horse, mangel, or other moving power. It is capable of digging ten feet deep, and a power equal to eight horses is required to work it. The machine will extract and carry off the dirt, ninety-six cubic feet per minute, and diggers gradually in working, and dig eight feet in breadth at one stroke. *Statenman.*

Indiana.—Several young men belonging to Crawfordsville, in this state, went on in the month of April, being apprised of the existence of a rattlesnake's den, and killed 95 of the largest class. On the following morning 53 more were destroyed—one of these reptiles had 23 rattles. A tradition exists among the Indians, as ancient as their emigration, that all the snakes leave their dens once in seven years, and that they become so numerous that hunting is extremely hazardous, until cold weather sets in and compels them to make a retreat to their winter quarters.

Afflicting Accident.—In Lebanon, Conn. a little girl 11 years of age, daughter of Mr. Caleb Abel, while playing on the main wheel of her father's grist mill, caused it to turn by her weight and was carried round by it until she was in seven years, and that they become so numerous that hunting is extremely hazardous, until cold weather sets in and compels them to make a retreat to their winter quarters.

It was found necessary to remove part of the reel, which occupied half an hour; the little reel, very, though literally crushed beneath the wheel, was not sensibly bruised and felt no pain. She threw her arms about her father's neck, and asked "am I dead, papa." The accident took place in the afternoon, and the child died in the evening—apparently without much suffering, as she conversed with her friends to the last. The mother became distracted upon a knowledge of her daughter's situation; and her last residence from an antipathy arising out of the dreadful recollections which its scenes recall to her mind. *Providence paper.*

The Season.—The arrival of strangers for the last three or four days has been numerous. From an estimate made of those who assembled at the Congress fountain yesterday morning, it was computed there were not less than 6 or 700 visitors at this place. The number at Ballston we have not ascertained, but understand it is greater than is usual so early in the season. From appearances, it is fair to presume there will not be less than 10 or 1500 at this place during the present week. *Saratoga Sentinel, July 11.*

Arrival at New York from Mackinac.—The schr. St. Clair, Capt. Ward, of which we have before had notice, arrived here yesterday in tow of the steam boat Henry Eckford. She has a cargo of heavy furs, black walrus wood, cedar logs, and elk horns, from Mackinac, Michigan Territory. She is the first vessel which has performed that voyage, and made her appearance in our harbor, from so distant a point in the interior. Mackinac is one third the distance to Europe, how much further our internal navigation may be extended yet remains to be shown. *Speculator.*

Casualty.—In South Berwick, on the 22d inst. as Mr. William Pierce, and Mr. Edmund Haggens, were in the act of binding a load of hay, the pole suddenly broke, and they both fell to the ground, when the oxen started, and one of the wheels passed over the body of Pierce just above the hip bone. He expired within thirty minutes after the accident.

A Warning.—In the vicinity of Blair Adams, a few days since, as one of the female servants, having been sent to wash some of her former fellow servants, who were at that time occupied in heating a very large boiler, one of the men, in sport, took her up in his arms, and facetiously said that as she was now sitting, and this might be the last time they should all meet, he would give her a dip in the boiler. A struggle ensued to resist their balance, and horrible to relate, she was plunged into the vessel, which was at that moment nearly full of boiling water. The injury sustained was such that the man died the same evening; and the woman expired next morning in the most excruciating agonies. *Fife Herald.*

Extraordinary.—A wonderful story is in circulation, that William F. Hooge, a young man of very respectable family and connections in Bain County, (Va.) was hung on the 30th ult. (for murdering a man for the purpose of obtaining his money to pay debt of honor,) contrived to escape the fatal effects of suspension, by means of an apparatus about his body and neck, and that he is still alive and at large. His grave is said to have been opened, and no corpse was found there. This is stated in the Winchester (Va.) Republican.

Extract of a letter from Lexington, dated July 10th.—Mrs. Beauchamp has just perished in prison, in the room in which her husband was confined. Whether she killed herself or was killed by her husband, is uncertain. Her screams brought in the guard, who came in time to prevent Beauchamp from committing suicide. He had given himself two wounds. He conversed half an hour afterwards, with the clergyman when he was executed, pursuant to his sentence.

Extract of a letter, dated Lexington, Ky. July 10th.—From a gentleman in this city, I wrote you by the last mail, of the tragical end of Beauchamp and his wife. The next day, July 8th, Isaac B. Desha cut his throat so badly that he is supposed to be dead by this time; his windpipe was severed, and he was speechless. Pen, ink and paper were given him, and he wrote "that he was not guilty of the murder of Baker."

During.—A man was lately knocked down in Philadelphia at about 11 o'clock in the evening, and an attempt made to rifle his pockets, in the very heart of the population.

Certain missionaries who lately contrived to get a peep at Canton, China, within the walls, described the streets as very narrow—from three to seven feet wide only.

The Atlas.—A newspaper recently established in London, is unquestionably the largest and most interesting. It measures forty-four inches and three quarters in length, and thirty-two inches and one quarter in the other.

Astronomical.—Two brilliant planets, Jupiter and Venus, are now to be seen in the West after sunset.

A large majority of the members of the Legislature of N. H. have nominated Gen. DENNIS PIERCE for Governor of that State at the next election.

A respectable correspondent of Gilman, N. H. informs, that on their arrival, the people in his vicinity have not realized, the present season, but about one tenth part of their usual crop of hay. Also, that grain is not very promising.

SYMMES' THEORY.—A late New York paper states, that a young gentleman of that city, of considerable affluence, is about to embark his fortune, for the purpose of testing the correctness of the New Theory. The expedition accompanied by Mr. Reynolds, will sail to the south, and endeavor to effect an entrance into the interior by the south polar opening. *Ch. Monitor.*

Two trunks were cut from behind a stage on the 1st inst. at Hillsborough, Ohio. One of them contained \$22 in specie, the other \$3,055 in notes and specie. The trunks were found in the road, rifled of their valuable contents, and on the following day, a man was arrested having the money concealed about him. He refused to tell his name.

Saco, July 26. On Sunday last, Allan King, aged 19 years, a native of Haverhill, N. H. was knocked overboard and drowned by the schr. Randolph, Matthews, of Yarmouth. *Pollad.*

37 men and boys have been destroyed by an explosion of hydrogen gas in the Sawpit at Towally, Maine Colliery. *London pa.*

The deaths in Philadelphia during the week before last were 114. Of this number, 43 were under one year, 19 from 1 to 2, and 7 from 2 to 5, making a total of 69 children under 5 years of age. Twenty-two children died of cholera morbus.

Yellow Fever.—Our readers will perceive that twelveths by yellow fever have occurred within the last week. They came rather before the usual time; but the weather has been hot enough to convert common fevers into those of a malignant type. If our advice would go for anything at this time, we would warn all persons to quit the city, we have not made up their minds to do so, still it is inclement to bring strangers to our climate. *N. O. Mer. Adv.*

Accounts from Vera Cruz state that the deaths there from yellow fever had for some time averaged about one hundred a day.

The subscriptions in France in aid of the Greeks amounted between the 1st of January and the 20th May, to the sum of 419,055 francs, which has been paid into the hands of the Treasurers in Paris. In Hattie the wives of the French merchants went personally from house to house, to solicit subscriptions, and succeeded in this manner, in collecting 10,000 francs.

Important Intelligence from Java.—By order of the Dutch government, all the ports of Batavia are to be declared free to the trade of all nations, and the import duty on goods is to be considered reduced.

War in India.—A gentleman who came passenger in the ship New England, which arrived at this port on Sunday, from Calcutta, had the goodness to communicate to us the following information.

"The steam boat Enterprise passed the ship New England, from Calcutta, off Sangur Island, at the entrance of the river Hooghly, on the 4th of March, and reports to us that the British Army had reached Ava, the capital of the Burmese kingdom; and that Sir A. Campbell had sent in word to the king, that unless the terms contained in the treaty previously concluded with his generals were acceded to within twenty-four hours, he would destroy the city. It was presumed that this would produce a termination of the war." *Net. Gaz.*

Typical Persons, No. 4. came too late for this number. It will be published in the next.

Several communications have been received and will appear as soon as convenient.

FOREIGN NEWS.

The British ship Dalhousie calls London papers to the 16th ult. A paper of a late date was received by the Josephine some days ago. Those by the Dalhousie call furnish a few items, which follow.

Constantinople, May 10.—The fall of Missolonghi has produced the greatest consternation at Hydra; the people strongly oppose the departure of the Frimales who intend to go to Fida, the new residence of the central government. At Napoli di Romania, where at first they would not believe that the English had done nothing to save Missolonghi, the people abandoned themselves to despair, and curse all the Franks, who had attempted all the misfortunes which overwhelm Greece.

Cadiz and Gibraltar letters mention that several guerrilla parties are now roving about the mountainous districts of Andalusia, bidding defiance to the local authorities. One of them, lately carried off 50 horses belonging to the French garrison in Cadiz, which were at pasture in the neighborhood of Chicla.

Patras, June 15.—The Observer of Triesto says, that the Turkish fleet quitted the Gulf of Patras on the 5th May. It was reported at Patras, that 12 vessels, laden with provisions, and coming from Alexandria, had fallen into the hands of the Greeks. Other news received by sea, states that the Turkish fleet was seen on the 8th, near Ipsara; and the Egyptian fleet some days before, near Navarin.

Greece.—The editors of the New-York Daily Advertiser have received papers from Smyrna, of the 10th inst., which are former to March 24 and the latter to April 21st.

The news of the fall of Missolonghi was received at Smyrna a few days subsequently to this date.

The Smyrna editor speaks of repeated instances of piracy committed by the Greeks. If these facts have occurred, as has lately been reported, no other resource can remain. To submit to the Turks is not to be thought of—to defend the little islands of Hydra and Spezzia, which furnish nearly all their ships and seamen, will be impossible, if the Morea should be conquered. They have the scenes of Ipsara, Scio, and the Ionian Islands before their eyes; their vessels may not be their only home. Last year the Hydriots talked of coming to the United States, in the event of the surrender of Napoli. Their prospects are as gloomy this year: may the campaign terminate as favorably as it then did. They view the Europeans as their enemies; for the Austrians and French have actually taken Missolonghi. There is much palliation to be allowed for them in circumstances so intolerable and irritable.

ASSOLUTION.

THE Partnership heretofore existing under the firm of LIBBY & COLE, Blacksmiths, in this city dissolved by mutual consent. All persons indebted to said firm are called upon to make payment without delay.

ELIAS LIBBY.

IRA COLE.

Lancaster, May 30, 1836.

ELIAS LIBBY would inform his customers and the public in general, that he will continue the Blacksmithing business at the old stand, and will keep constantly for sale, Ploughs of all sizes, Carriages of various kinds, and east steel Edgetools. Old customers will be promptly attended to.

ABSCONDED

FROM the subscriber, on the 20th ult. **ROBY MANSON**, my son, a minor. All persons are hereby forbidden trusting him, on my account, as I will pay no debts of his contracting. Any person or persons, who may employ the said minor, must be accountable to me for his services. August 3. **MARK MANSON**

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 Wagons, with good Harnesses. A reasonable credit, if desired, will be given. **ROBERT COLE.**

July 27.

HAY WANTED.

WANTED immediately, ten or twelve tons of the first quality of English Hay, for which Cash will be given. **ROBERT COLE.**

July 27.

Your Immediate Attention.

ALL persons indebted to the estate of JOHN McDONALD, Esq. late of Liverpool, deceased, are hereby requested to make payment by the last of August next. **JOHN McDONALD, Adm'r.**

June 29.

RAN AWAY.

ALL persons are forbid trusting or harboring **ABNER BURBANK**, my son, a tradesman, who has imprudently left his home at Milford, determined to pay no debts of his contracting after this date. Any person or persons, who may employ the said lad, must be accountable to me for his services; this is to give them notice thereof. **JOSEPH BURBANK.**

Newfield, July 21, 1836.

PRINTING

OF EVERY DESCRIPTION, NEATLY AND PROMPTLY executed at this Office. Where also may be had all kinds of Blanks in common use.

Cash given for rags; the better the quality, the greater will be the price. Pedlars of tin ware, and others who deal in this commodity, are invited to call and exchange the same for CASH. **May 11.**

(From the United States Literary Gazette.)

The Village Church.

Sweet home of peace! the long day,
Still plays upon thy turret grey;
But silent now the voice of prayer
Which was once upon so sweetly there;
The cricket's fill and the nightingale
Is mingled with the low wind's moan,
Sally they seem to wait the fate,
That tell thy altar desolate.

Sweet home of peace! how oft I've stood
Amid thy little solitude,
A faint boy's voice forth to get
The crane's bill and the willow's
And listened to the village hum
Which on the quiet air would come,
With the long echoing laugh and shout,
Seen shrilly from the watchman's post.

And oft at twilight's balmy eve,
When the bright flowers began to leave
The faded grass and the green
The harvest moon went up the sky;
From the far distant greenwood tree,
The kin's light notes of melody,
Seem'd upward to the holy ground,
As joyously the dance went round.

Here, when the Sabbath day was done,
And softly fell the Sunday morn,
Shone o'er the little vale below,
"O'er the hymns sweet, so slow,
The traveller in the distant
Faded on his way to catch again
The lingering notes, till parting day,
Threw its cold shadows o'er his way.

Three days have passed; and mournfully
The child's wind goes rustling by,
But still not there those beautiful flowers.
It sported with in happy hours,
And gentle forms that with
Upon their bloom in youthful days,
Like them have passed away and died,
And humbly here sleep side by side.

MISCELLANY.

(From Flint's "Ten Years in the Valley of the Mississippi.")

THE ROSE OF THE PRAIRIE.

Many of these families—where I most frequently resided—were descended from almost the same old and honored families of my native country. Many of these remembrances are delightful to me, and variegate the general gloom cast over that period by sickness and suffering. Of one family, among the dearest to my remembrance, and one of the best samples of a Missouri planter, in the middle walks of life, I may be allowed to speak with particularity. They reside in Bonnehome, about twelve miles from St. Louis, and near the deep bottom of the Missouri. The greater part of the large settlement in which they lived is located on a tract of undulating country, of a very curious surface. It is neither prairie nor woodland, but a compound of both.—On these elevated plains the regular lines of the farming enclosures, in square forms striped here and there with the bright and tender verdure of the springing wheat, affords the most charming contrast with the surrounding brown of the healthy plain. The effect of social labors never struck me more forcibly than in the plantation of Mr. Jameison, the head of the family in question, as I saw it for the first time, when just emerging from the deep bottom of the Missouri, and the distance of three miles. The fields though extensive and beautiful had been but recently won from the heath.—Just on the edge of these fields six cabins were occupied by the family, its servants and establishments, which seen in the distance, had the appearance of so many beehives. The family was from Western Virginia, or that name of the state which has been of the mountains, and was of Scotch descent. It consisted of the husband, wife, and six children; and a group of more beautiful children I have never seen. The parents were hospitable and courteous; and had seen society enough to know its forms, but not of that sort to render them affected or fastidious. The plenty of these amiable people was not blazoned in their conversation, but was sober, constant, pervading their family management and their conversation. It seemed a living principle. The stranger came in, and was so welcomed as to feel himself at home. In this family I have passed many pleasant days.

Whenever the name of the eldest daughter is mentioned, a faint and a visible gloom comes over their countenance. She was long a pupil in my family. From the first of her residence with us, she was an object of general attention, for she was beautiful, the rose of the prairie, and she was at the most interesting period of life, and she was gay and untamed in the possession of an uncontrolled flow of spirits, and buoyant as the fawn of the virgin prairie. The regulations of a religious family, in that region, differ widely from ours. When she first resided with us she was disposed to consider our rules as odd and our restriction as tyranny. But in the progress of her studies and of more mature acquaintance, she became tranquil, satisfied, and studious, exhibiting an affectionate submission to the laws of us all. I had the satisfaction to see the pensive thoughtfulness that had long been gathering on her brow, assume the form of piety and religion. When we were

about to depart from that region for the Arkansas, her parting from my family was affectionate, and solemn. I crossed the Missouri with her, and attended with delight to her exit, and her future life. All plans which she proposed in her future life. She laid down, as the outline, the steady and unalterable guidance of her religion. The counsels which I gave her, while crossing the stream, were of course paternal and affectionate, for I expected to meet her no more. The ferryman was a filipin and unfeeling Frenchman, who understood not a word of our conversation, but marking her tears he contented himself with scolding her. He had a saucy frankness of taking every one to account, and when I returned he began to chide me for scolding such a beautiful girl. "You are a protestant minister," said he, "it is a very dry, very hard religion. We Catholics have not hearts made like that." As he understood it, I had been giving her stern lessons, and harsh counsel, which he been the cause of her tears.

There resided in her father's family a very respectable young man. He was rather silent and reserved in his manners, but thinking, intelligent, and of a very different cast from the young men in his vicinity. Still he was not exactly calculated to win the affections of a beautiful young woman, in whose mind there was purity but one obliquity, and that had been caused by the perusal of the novels of the day. We knew his worth. We knew his true and honorable affection, truly and honorably expressed. He was in a respectable employment, and looked to the very lucrative and respectable office which he has since held the county of St. Louis, ever true to his duty, and of perfect integrity, labored the point with her, that the prospect of good sense, fidelity, tried affection, and honorable support, were the best guarantees of happiness in the wedded state. It was not easy to dispel the daydreams which she had fostered from the idle reading of the day. But with the growing influence of religion, there grew a calmness and just survey of her duties, and a stronger wish to gratify her parents in the first wish of their hearts. She was engaged to this young man, and on my return with my family from Arkansas, I heard with pleasure that she was shortly to reward his honorable attachment with her hand. The wedding day was fixed on, and all was sooty a foretaste of tranquility and happiness. The charming and endearing daughter was to be fixed near the plantation of her parents. Another square, with its compartments of verdure was to be struck out of the brown heath. I envy no man I fit be not the father who settles beloved children around him. This young man in view of his prospects probably envied no man. He was suddenly seized with one of the terrible fevers of the country, which riot so fatally in a frame so elastic and healthful as hers. It ought to cheer us that we may lay hold of a resource, which will enable us to triumph over human passions and fears, over love and death. The sincerity of her religion was tested in this way. She called her lover to her bed, and took of him in a tenderest privacy. She sang with the family the simple, but sweet hymn, so common in that country, and in which she delighted when in health.—"The day is past and gone," &c. She bade them farewell, and closed her eyes in peace upon all the joyful prospects that were opening before her. Circumstances not necessary to detail, compelled them to make her burial dress her shroud. The father and mother soon followed this daughter, too dearly loved, too deeply lamented. I have been in view of this desolate habitation, but I have not wished to enter it. I have felt more intensely than ever as I saw these cabins again, the pathetic close of the story of "Paul and Virginia."

INTERESTING NARRATIVE OF A NEGRO SALE AT DEMARARA.

The following very interesting account of a Sale of Negroes, is taken from Dr. Pinckard's late publication, entitled "Notions on the West Indies;" a work well worthy the attention of the friends to the Abolition of the Slave Trade, as it contains fresh proofs of the degraded and miserable situation of our African brethren, who are the victims of that wicked trade.—Zion's Herald.

A few days ago, I had the opportunity of being present at a public sale of negroes, or market of slaves that I had seen before, and here I witnessed all the heart-rending distress attendant upon such a scene. I saw numbers of our fellow-beings regularly bartered for gold, and transferred like cattle, or any common merchandise, from one possessor to another. It was a sight which European curiosity had rendered me desirous to behold, although I had anticipated from it only a painful gratification. I may now say, I have seen it, and while nature animates my breast with even the feeblest spark of humanity, I can never forget it!

The poor Africans, who were to be sold, were exposed naked in a large empty building, like an open barn. Those who came to purchase, were admitted by inspection; made them jump, and stamp with their feet; and throw out their arms and their legs, turn them about,

looked into their mouths, and according to the usual rules of traffic with respect to cattle, examined them, and made them show themselves as they would be sold, if they were sound and healthy. All this was distressful as humiliating, and tended to excite strong aversion and disgust, but a wound, still more severe, was inflicted on the feelings, by some of the purchasers selecting only such as their judgment led them to prefer, regardless of the bonds of nature and affection! The urgent appeals of friendship and attachment were unheeded—sighs and tears made no impression,—and all the imploring looks and penetrating expressions of grief were unavailing.—Hungry commerce corroded even the golden chains of affection, and sordid interest burst every tie of nature asunder. The husband was taken away from the wife, children separated from their parents, the companions were torn away from their friends, and the brother not suffered to accompany the sister. In one part of the building was seen a wife clinging to her husband, and beseeching, in the strongest eloquence of nature, not to be left behind him! Here was a sister hanging upon the neck of a brother, and with tears, entreating to be led to the same home of captivity! There stood two brothers, endeared in each other's arms, mutually bearing their threatened separation. In other parts were friends, relatives, and companions, praying to be sold to the same master; using signs to signify that they would be content with slavery, might they but together! Silent tears, deep sighs, and heavy lamentations bespoke the universal suffering of these poor blacks, and proving that nature was true to her feelings, and that the scene more distressful! Among these unhappy, degraded Africans scarcely was there an unclouded countenance! Every feature was veiled in the silent gloom of woe, and sorrowing nature poured forth in all the bitterness of affliction. A whole host of painful ideas rushed into my mind at the moment.—In sad contemplation, all the distressing images of African traffic presented themselves to my recollection. The many horrors and cruelties, I had so often heard of, appeared in their worst shape before me; and my imagination was acutely alive to the unmerited punishment sometimes inflicted, the incessant labor exacted, the want of freedom, and all the catalogue of hardships endured by the wretched Africans, who were to be the effect of these impressions, to cast the dark images of this African traffic before my mind to opposite images. The kind treatment of negroes, under humane masters, occurred to me; I recollected the comfort and harmony of the slaves I had lately seen at Proffit! I contemplated their freedom from care, and the many anxieties of the world, and I remembered the happiness and contentment expressed by the distressed blacks, who had not all in rain; the repentant influence would not be thus cheated. With such distress before my eyes, all palliatives were unavailing. The whole was wrong, and not to be justified. I felt that I execrated every principle of the traffic; nature revolted at it; and I condemned the whole system of slavery under all its forms and regulations.

When purchased, the slaves were marked by a piece of string, or a red or white tape round the neck. One gentleman, who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each other's arms, watch him with great anxiety. Presently approached them, and after making his examination, he turned back, and to one of them. The other, with a look of unerring expression, and with an impulse of marked disappointment, cast his eyes up to the purchaser, seeming to say, "And will you not have me too?"—then jumped, and danced, and stamped with his feet, and made other signs to signify that he also was sound and strong, and worthy his choice. He was nevertheless passed by unregarded; upon which he turned again to his companion, his friend, brother, whoever he was, took him to his bosom, hung upon him, and in sorrowful countenance expressed the strongest marks of disappointment and affliction. The feeling was mutual.—It arose from reciprocal affection. His friend participated in his grief, and they both grieved together. Soberly and in looking round to complete his purchase, the planter again passed that way, and not finding any one that better suited his purpose, he now hung the token of choice round the neck of the negro whom he had before disregarded. All the powers of art could not have effected the change that followed; pure genuine joy was never expressed! His countenance beamed with gladness, and sadness vanished, and flying into the arms of his friend, he caressed him with warm embraces, then skipped and jumped, and danced about, exhibiting all the purest signs of mirth and gratification. His companion, no less delighted, received him with reciprocal affection; and a more intimate and lively sympathy was never exhibited! Happy the retired part from the crowd, and sat down, in quiet content-

ment, hugging and kissing the red signal of bondage; like two attached and affectionate brothers, justified to tell out their lives for the unknown master to which they might but travel their journey of shame together. In the afternoon of the same day, I chanced to be present when another gentleman came to purchase some of the slaves who were not sold in the morning. After looking through the lot, he remarked that he did not see any who were of pleasant countenance; and going on to make further selections, he respecting their appearance, he was interrupted by the vendor, who remarked, that at that moment they were seen to great disadvantage, as they looked worn. "From having lost their friends, and associates in the morning." Aye! truly, I could have replied, a very powerful reason why they are unfit for sale this afternoon! If to be of smiling countenance were necessary to cause every man to purchase, not to expose them for long to come. Still some were selected, and the mark of purchase being made, the distressful scene of the morning, in a degree, abated.

A few of the most ill-looking only now remained.—These remained to a future day; and would probably be sold, not to the planters, but to the boat-women, tailors, shoemakers, or some of the inferior mechanics or shopkeepers of the town, at a price somewhat lower than that demanded for the more robust and well-looking; and, alas! though least able to bear fatigue, these feeble beings would most likely be subjected to a far more heavy slavery than those of stronger frame.

Domestic Life.—No man ever prospered in the world without content and co-operation of his wife. If she unites in mutual endeavors, or rewards his life with an endearing smile, with what perseverance does he apply to his vocation; with what confidence will he resort to his merchandise or farm; fly over lands; sail upon the seas; meet difficulty and encounter danger—if he knows he is not expending his strength in vain, but that his labor will be rewarded by the smiles of home! Solitude and disappointment enter into the history of every man's life; and he is but half provided for his voyage; who finds but an associate for happy hours, while for his months of darkness and distress no sympathizing partner is provided!

A correspondent of the Providence Journal writes his brother travelling in Ripon, says that Miss Anne Lawrence, for an elderly maiden lady, is the proprietor of nearly the whole town of Ripon, containing a population of 600 souls, she is also the owner of the beautiful parks and pleasure grounds of Studley Raby, and of the ruins of Fontaine Abbey. She has complete control over the elections of the two members of Parliament for the borough of Ripon, and thus possesses more influence and power in Parliament than the town of Manchester with its 100,000 inhabitants.

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For sale at the store of J. J. SAMPSON, Esq. Liverick. May 11.