

MORNING STAR.

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POETRY.

[For the Star.]

On Seeing the Funeral of Gilbert Hasty, of Waterborough, August 17, 1836.

Behold the mournful train appears,
In sad procession slow,
Whose lengthened and falling tears
Bespeak the heartful woe—

For see, beneath this sable pall,
Extended on the bier,
Lie the remains, the earthly all,
Of Gilbert Hasty here.

And is he gone! relentless Death,
Could nothing stay thy hand?
Must he, like every common breath,
Obeys thy stern command!

If doctors could exempt from their
We, genius, learning, worth,
Our much-loved neighbor should not be
Thus early snatched from earth.

Those lips, whose sacred truth, good sense,
And soft persuasion dwelt,
With graceful, manly eloquence,
Might still their powers have showed.

That heart which felt for others' woe,
Whom mock-ey'd and others' view,
And heaven-born charity did glow,
Should not have ceased to beat.

But now, O Death! thy power can't fly,
In vain we heed the tear;
We know 'tis vain, yet every eye
Must weep in mourning here.

His wife bewail her husband lost,
The sickly sufferer;
Tears which are by sorrow cross'd,
Lord be their comforter.

But I command my trembling hand,
Seek not to paint that woe,
Which feeling hearts may understand,
But words can never show.

Avoid to his dear family lent,
Towards heaven to point the way;
To up, an awful warning sent,
So shown when call'd'd away.

Thus have we seen, in awful night,
A meteor through the sky
Shed all around refulgent light,
Then vanish from the eye.

Though quickly gone, nor left a trace,
To mark his pathless way,
Still memory can portray its place,
In fancy's brightest ray.

Children think on your father here,
Bereft his presence sweet;
His name should to your hearts be dear,
While memory holds her seat.

Blest friend alien! the rich reward,
The blissful home, can't elude
Receive from thy forgiving Lord—
Go enter in his joy.

AMBROSIA.

When I err, he is my friend who dares privately
tell me of it. My enemy will give information
thereof to others first.

Calumniators have neither good hearts nor a
sound understanding. Look on slanderers as dis-
tinctly to civil society, as persons without
honour, honesty or humanity.

Sincerity.—Use no hurtful device, think im-
munity and purity, and if you speak, speak re-
spectfully. The lips of truth shall be established for-
ever.

Moderation.—Avoid extremes; neither to re-
sist injury. The elevation of a man definitely
his anger; and it is his glory to pass over a trans-
gression.

Tranquility.—Be not disturbed at trifles, nor
at common accidents, or unavoidable providences.
Be content with the things we have.

Humility.—Imitate Jesus. He that exalteth
himself shall be abased, but he that humbled him-
self shall be exalted.

RELIGIOUS.

THE PILGRIMS OF NEW-ENGLAND.

We copy the following eloquent paragraphs from a Sermon recently preached before the Legislature of Massachusetts, by the Rev. Mr. Dewey of New Bedford.

"But there is a trait of their piety, that has perhaps been less considered. I mean, the disinterestedness. They sought religious freedom scarcely more for themselves, than for their posterity. They hoped to propagate pure and unshackled Christianity, though (to use a phrase of their own) 'they should be but as stepping stones' to those who came after. Their proceedings, their declarations, their writings all exhibit this pious and noble disinterestedness."

"Let the descendants of the pilgrims know, that if their Fathers wept, it was not for themselves alone—if they toiled, they toiled, or as one of them nobly said, they 'spent their time and labors, and endeavors, for the benefit of them who should come after; that if they prayed, they prayed not for themselves alone, but for their posterity. And little, it may be, do we know of the fervor and ardor of that prayer. When we pray, we kneel on pillows of down, beneath our own comfortable dwellings; but the pilgrims knelt on the frozen and flinty shore. Our prayers ascend within the walls of the consecrated temple; but the mighty wave and the shapeless rock, and the dark forest, and the rolling clouds of winter and the chill and bleak face of heaven. We pray in peace and quietness, and safety;—but their anxious and wrestling supplication went up amidst the stirring of the elements, and the struggle for life; and often was the feeble cry of the defenceless band broken by the howling of wild beasts, and the war-whop of wilder savages."

"The claims of ancestry, we know, are commonly held sacred in proportion as its date is removed back into ages of antiquity—in proportion to the number of successive generations that have intervened—in proportion as fiction and romance find place in the darkness of ages and of unknown period. But though the character of our Fathers needs no such aid, yet I can scarcely conceive any thing more romantic even, than their entrance into this vast domain of nature, never before disturbed by the footsteps of civilized man. They came to the land where fifty centuries had held their reign with no pen to write their history. Silence, which no occupation of civilized life had broken, was in all its borders, and had been from the creation. The lofty oak had grown through its lingering age, and decayed and perished without name or record.—The storm had risen and roared in the wilderness, and none had caught its sublime inspiration. The fountains had flowed on—the mighty river had poured its useful waters—the cataract had lifted up its thunderings to the march of time,—and no eye had seen it but of the wild tenants of the desert. A band of fugitives came to this land of barbarism, with no patronage but the prayers of the friends they had left behind them,—with no wealth but habits of industry,—with no power but what lay in firm resolve and courageous hearts,—and with these they turned back the course of ages. Pilgrims from the old world, they became inheritors of the new. They set up the standard of Christianity; they opened the broad pathways of knowledge; the forest melted away before them, like a dark vapor of the morning; the voice of comfort, the din of business, went back into its murmuring solitudes; the wilderness and solitary place were glad for them, the desert rejoiced and blossomed as the rose. We might almost take the description of it from the language of prophecy. The lamb lies down in the den of the wolf; and where the wild beasts provided, is now the grazing ox. 'The cow and the bear feed, and their young ones lie down together. The sucking child plays on the hole of the hyena, and the weaned child puts his hand on the adder's den.' Where the deep wood spread its solitary gloom, and the fierce savage laid his dark and deadly ambush, are now the sunny hill-side, and the waving field, and the flowery plain; and the unconscious child holds his gambol on the ground that has been trodden with weariness, and watered with tears, and stained with the blood of strife and slaughter."

"We are accustomed to speak of the early days of our history as times of danger. But there are dangers still to be encountered—the dangers of comparative abundance and luxury—of comparative ease

and safety, of sensuality, of intemperance and effeminacy; dangers to the full as alarming as those that beset our forefathers. May, the single evil of intemperance is, at this moment, more to be dreaded in the land than all the hardships and perils of the first wilderness. The time has been, indeed, when our villages were girded with palisades, and fear held its nightly watch in all the dwellings of the land—when, at every howl of the faithful guardian without, the mother pressed more closely to her bosom the unconscious babe—when, at every faint and distant note of danger, the father sprung from his couch, and seized the better weapon of defence,—but oh! better were the time, than for that father to become himself an invader of the midnight silence of his dwelling, as he returns from the revels of the dissolute and profane; and more gently felt the blow of the savage invader than the insane imprecations of a husband's wrath, or the blasting stroke of a friend's disonor. The seat of our religion too, may decline from the earnestness of former days,—and if it does, if in rooting up old prejudices, we tear away the very stock on which these prejudices grew—if our religion becomes little better than a religion of objection and scorn at the faults and errors of those who have gone before us, if the mind and heart of the people, as they become cultivated and moral, become cold and dead to all the aims and influences of a fervent piety—it were little to say that famine, and cold, and nakedness, that houseless and unsheltered poverty and want are nothing to be dreaded in the comparison."

AN EXTRACT.

THE WICKED IS DRIVEN AWAY IN HIS WICKEDNESS, BUT THE RIGHTEOUS HATH HOPE IN HIS DEATH.

He hath hope. Draw near, and you shall see every feature of his triumphant countenance responding to the truth of the sacred declaration. The world is receding, like the shore to the eye of the departing passenger, but the saint is biding his time in the eternal love.

Farwell! ye shores of time! cheerfully sings, farewell! No more shall I revisit you. No more shall I mingle in your tumultuous scenes. No more encounter your gay temptations. Hope beckons me to yonder glorious spheres, where sin and death are not, but where holiness and life shall be mine for ever.

What now are the bubbles of time—what to him the fascinations of terrestrial glory? What the bustle of busy wretches? What even weeping friends?

Weep not for me, he falters from his dying tongue. On not! Shall we weep over such ecstatic happiness as this? Shall we weep to see the strong arm of the king of Jerusalem by righteous faith? Shall we weep over him upon whose soul visions of such unutterable glory are beaming? Rather let us rejoice, not that earth is losing such a blessing, but that another harp of gold will be strung in heaven to the music of redeeming love.

Hope is the anchor, which sustains and preserves the soul amid the swellings and shades of Jordan. Hence the believer is "saved by Hope." Not efficiently, as he is saved by the author of hope, but instrumentally, as it acts in the soul upon future objects yet unpossessed. What would he be without this anchor? Tossed and driven about by conflicting winds and currents, the wrathful tempest would gather over his head, and no kind controlling power is near to hush its thunders.

But let him have hope—that hope which is furnished from the fulness of Christ, and he may say to storms, winds, and currents, rage ye, blow ye, sweep ye! I have that which will withstand your mightiest force. My hope has a foundation deep in the merits of Jesus Christ, and here I will rest till the glorious Sun of Righteousness looks out from yonder spiritual Heaven.

O happy believer! He has already begun to look forth. We see his rays reflected from your countenance, like the glory which radiated from the face of Him, who came down from the mount of communion with God. Farewell, then, to thy peaceful soul—Thou wilt soon lose hope, but it shall be in endless fruition.

Turn now to the dying sinner. Shall we approach his bed? We cannot help him.—But we learn a sad, it may be, a useful lesson. If it prove not useful, be the guilt ours, not his, for there is warning in his very appearance. Does he appear to be going willingly, cheerfully, joyfully? Oh no. Not more reluctantly did the sinful father and mother of our race bid adieu to the sweets of Paradise, than does he bid adieu to his beloved world. But the ministers of vengeance, acting under the authority of an angry God, must execute their commission, and that he, to

drive his soul, a crimsoned with guilt, along the path of glory, to the burning lake. Here, then, Hope forsakes him—the false traitress forsakes him—every lying refuge is swept away, and he is "driven away in his wickedness."—Driven away indeed! Not merely from the probability or the prospect, but from the very means of happiness. He must part for ever from the sanctuary of God, with all his holy promises, from the minister of mercy, who, perhaps, weeps over the ruins of his soul—from Christian friends and the church of God, into whose bosom he would have been joyfully welcomed—from the precious despised volume of the Bible—from all his pleasures, and all his pleasures of pleasure—from every ambition, profit, and every dream of wealth—from all he must be compelled to part—and run even!

MATERNAL INFLUENCE.

The mental fountain is unsealed to the eye of a mother, ere it has chosen a channel, or breathed a murmur. She may mingle with sweetness or bitterness, the whole stream of future life. Other teachers have to contend with unhappy combinations of ideas, she rules the simple and plastic elements of her, we may say, she hath "entered into the chambers of snow and seen the treasures of the hail." In the moral field, she is a privileged laborer. Ere the dews of morning begin to exhale, she is there. She breaks up a soil which the root of error and the thorns of prejudice have not pre-occupied. She plants germs whose fruit is for eternity. While she feels that she is required to educate not merely a virtuous member of society, but a Christian, an angel, a servant of the Most High, how does she so fully a charge quicken piety, by teaching the heart its own insufficiency!

"The soul of her infant is uncovered before her.—She knows that the images which she enshrines in that unpolluted sanctuary must rise before her at the bar of doom. Trembling at such tremendous responsibility, she teaches the little being, whose life is her dearest care, of the God who made him; and who can measure the extent of a mother's lessons of piety, unless his hand might remove the veil which divides terrestrial from celestial things?"

"When I was a little child, said a good man, my mother used to bid me kneel beside her, and place her hand upon my head while she prayed. Ere I was old enough to know her worth, she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and as I was drawn back, by a soft hand upon my head. When a young man, I travelled in foreign lands, and had me met by many temptations. But when I would have yielded, that same hand was upon my head, and I was saved. I seemed to feel its pressure as in the days of my happy infancy, and sometimes there came with it a voice, in my heart, a voice that must be obeyed.—O do not thus wickedness, my son, nor sin, gain thy God."

—A. J. of Education.

UNION OF CHRISTIANS.

"Let all men believe the Scriptures and them only, and endeavor to believe them in the true sense, and require no more of others, and they shall find this not only a better, but the only means to restore unity."

The presumptuous imposing of the senses of men upon the general words of God, and laying them upon men's consciences together, this vain conceit that we did speak of the things of God, better than in the words of God; this defying our own interpretations, and imposing them on others; this restraining the word of God from that latitude and generality, and the understandings of men from that liberty wherein Christ and his Apostles left them, is, and hath been, the only fountain of all the schisms of the church, and that which makes them immortal. Take away these walls of separation, and all will quickly be one. Require of Christians only to believe in Christ, and to call no man master, but him only; let those leave claiming infallibility that have no title to it; and let them that in their words disclaim it, do it likewise in their actions. In a word restore Christians to their just full liberty of capivating their understanding to scripture only; and then, as rivers, when they have a free passage, run all to the ocean—so it may well be hoped by God's blessing, that universal liberty, thus moderated, may quickly reduce Christians to truth and unity."

We should through all our services into the arms of Christ for acceptance, and solicit him to put his merits in the front, that they may be acceptable to God.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY. EXODUS 20: 8.

We find this to have been a command of God to his chosen people Israel, while he was bringing them out of the house of bondage, and into the land of Promise. But the last part of the verse, I say, which requires to keep it holy, is too much neglected. Most people in this Christian land, remember the first part of the verse, "Remember the Sabbath day." For what purpose do they remember it? Too many, it is believed, remember it only for a day of recreation or amusement. Many are often seen instead of keeping the day of rest holy, travelling to visit their friends and relations—a practice too common among our young married people, and many older people are guilty of the same, which appears not to be the will of that benign Character who has given them agreeable partner's for life, thus to pollute his Sabbath. To the few whose influence upon the younger sex is not inconsiderable, I would particularly advise myself, by your self-denial and self-government, endeavor to persuade your companions to pursue a different course. If you have no regard for religion, and respect not the commands of God, recollect, as I have often done, what would be the sad consequence if, in your absence, some fatal occurrence should take place, such as the death of a child, the destruction of your house or barn by fire. The computations of conscience, in cases of this kind, would be painfully severe; you would curse yourselves much more than you would have done had you attended the house of prayer and delightful worship; and how keen will be the remorse of such sinners, who, after all, will appear before the judgment seat of Christ, not only to give an account for what they have done that they ought not, but also for neglecting to do what they ought to have done.—To keep holy the Sabbath day.

This is not the only class of people who remember the Sabbath day—how many of our young men spend their time in this precious time in sportive fishing and boating; although they calculate they shall evade the eye of the Thingyman, and perhaps the most of their neighbors, but let them remember that there is the All Seeing Eye from which they cannot hide; the eye of Him who has said he will bring them into judgment with every secret thing. Under the Mosaic law, and long it was death to any person who, or even to gather sticks on the Sabbath. So under that dispensation, shall we now neglect the Sabbath because our state laws are less severe? God forbid, for how shall we escape if we neglect the great salvation.

There is another class who, it appears, remember the Sabbath day, they appear to go to the house of public worship for the purpose of "seeing and being seen."

After they have thus gratified their sensual curiosity, in an unbecoming way and manner leave the sacred court to patrol the enclosures of the farmer in search of fruit; thus the peaceable husbandman has his grass trodden down, and his fruit trees so frequently ruined, that even by these voracious intruders, while he is waiting at window's gates, and at the posts of his doors for instruction. It is hoped that all who have, in any measure, been guilty of this spending the Lord's day, will seasonably reform, and for the time to come keep it holy; for the time draweth nigh when he, who requires that the Sabbath day should be kept holy, and that every eye shall see him, and that he pierced him, and all the kindreds of the earth shall wail because of him." It is believed that the foregoing characters, without repentance, will be some of them kindreds of the earth.

Very unlike this is the conduct of the real child of God; he remembers the Sabbath day to keep it holy. When he awakes on the morning of that day, his desires are raised to the God who made him, protected him, and converted his soul when in distress; and who has blessed him, through the past week, with health and strength to perform his necessary employment for the support of himself and family. Thus his thoughts are occupied on the goodness of God to him, his satisfaction purchased at less expense than the blood of Christ. We next see him travelling to the house of God, there waiting on the Lord that he may renew his strength; and while the thoughtless characters, before described, are in their amusement, he is pouring out his soul to God to have mercy upon them, and save them from destruction. When the duties of the day are ended, how calm and peaceable, how untroubled he falls into the arms of sleep, with a mind refreshed with the consciousness of having done his duty, recollecting the parable of the virgin, while the bridegroom carries the sheep, but if the cry should be at midnight, he knows he has the oil of grace in his heart, and that the God whom he loves and serves will give his angels charge concerning him. Thus he has peace in living down, in rising up, in going out and coming in, and in all that he does; for he

has the approbation of his blessed Lord and Master here; and will have the smiles of him before the judgment seat of Christ; nor will he have to wait until then for a probation, for he hath the promise of it all the way this life through, Isaiah 68: 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father! for the mouth of the Lord hath spoken it." Finally, my brethren, we have many great and precious promises; if we will live humble, look to Jesus and strive to do his commandments in all things, as well as in remembering the Sabbath day, we shall find a conduct, and here, that we may be received at last by him to a blessed Sabbath of rest in a world without end. A Friend to Zion.

PIETY HAS ITS FOUNDATION IN HUMAN NATURE.

"It approves itself to all our best feelings, it recommends itself to us by its own intrinsic loveliness. Nothing can be more natural, nothing more beautiful, than a rational piety to God. We are so formed by our Creator as to adore what is great, admire what is excellent, and love what is good. And wherein does piety to God consist but in adoring, and admiring, and loving a Being who possesses all these qualities in perfection? A Being, who far surpasses all other beings in majesty and benignity? For who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto one God?" Ought we not then to cherish and exhibit towards the Deity those feelings and affections, which his true character is adapted to call forth? This is piety; and surely there is nothing in it that is repulsive to nature; nothing that is visionary or extravagant. Indeed not to possess it would be in the highest degree unnatural and offensive to the very first principles on which we act. We love our friends, we love our country, we love our greatest Friend? We repay with gratitude our benefactors; ought we not to do this to our greatest Benefactor? We have had fathers in the flesh, and we have done them reverence? Ought we not to pay this same reverence to our heavenly Father, and Father of all? In short, piety to God is "natural and reasonable, that it cannot but be in the mind of every one whose heart is right. And wherever we do not find it existing, we may conclude that the affections of that man are perverted, or his sensibility lost."

A LAY COMMENTATOR.

At the time when the late Mr. Lancy was pastor of the Baptist church at Portsea, several of his converts, chiefly those of the dockyard, constantly attended in the morning of the Lord's day at six o'clock, by meeting in the vestry for social prayer, exhortation, and conference on some portion of scripture, alternately. At one of these conference mornings, the text led to charity; all spoke in their turn, if they chose, when it rested with Charles Benjamin, who was waterman and lived between Portsmouth and Gosport. His comment on the text was as follows: "I shall say nothing more than this; we have been talking of charity; it would be good to put it in exercise; here is our brother, Ephraim Fort, goes to dock every morning this cold weather, without a great coat; and here is my shilling toward buying him one." The good man took the shilling and Ephraim was enabled to purchase the necessary next day, and went to dock, "warned, if not quite filled." Query.....Can the laity expound scripture?

* This laudable custom, it is said, is still continued there, and has been, without interruption, for more than half a century.

RELIGION A SOURCE OF HAPPINESS.

There is no subject in all the range (that an intelligent being can take before the skies so fascinating as true religion. All other subjects after a while weary us, and are altogether incapable of yielding that satisfaction which we often need and without which we are poor, and dark and gloomy. It is after all, what is the fountain, or smile, or indeed even friendship's warm embrace, and pleasant looks, and delightful intercourse? What is any thing in these low grounds? Be it sad, or joyous, prosperous, or adverse, life or death, without the pure consolations of the gospel, the glorious hope of immortality. O, there is something from the religion, with the Redeemer that lightens the heart's sad burden, and buoy us up above the waters of affliction. In rain, while under its influence, do the storms rage and the winds blow—in vain do blackening clouds fill their murky shadows across our path, and the lightnings play around our head. Religion, Heaven's messenger, on wings of love, flies to our relief. Her voice, and smile, the excellent love the comforting elements, commands the contrary winds to be still, and catches up the lightning's bolt ere it destroy.

It has been the remark of some poet, that the bee draws honey from a flower, while the spider spins its web upon it, and the man upon it is his poison. It is thus with men; some will go through any trouble—witness the wreck of their property; the loss of their friends; be surrounded by all the ten thousand vexations of human life; yet gather knowledge from their misfortunes, and feel happy that they are no worse. They turn their meditations rather to the blessing than to the cause of the world; and when they retire at night to their family, they talk, laugh, amuse themselves and all around them with a flow of pure spirit—determined to be happy—and are so. There are other men who are exactly the reverse. They take a deal of trouble to find out the miseries around them, and brood over every care with a gloomy ill-natured disposition, that marks them for misanthropists.

RELIGIOUS INTELLIGENCE.

We have received a letter from Dover, N. H. dated August 29th 1836, with the signature of William Gray, which gives information that a precious work of grace has commenced, within a few weeks past, in the vicinity of the Upper Factory in that town. "The work," says the letter, "did not begin under the impression of any public speaker, but a number of the free brethren and sisters, living in the neighborhood, felt the importance of meeting together for seasons of prayer and devotion. Meetings were accordingly attended and the children of God unitedly prayed the Lord to pour out of his spirit, and revive his work. The Lord heard and answered. Sinners began to tremble, and wanderers to return. They now held two meetings a week besides their meetings on the Lord's day. The work of God seems to be going on marvellously."

We understand by a letter from another correspondent, that Eld. Mayhew Clark, of Ossipee, N. H. has a meeting appointed, at the place of this reformation, to "preach and baptize."

Our brethren in that place express great anxiety that the preaching of the gospel, who feel the weight of the cause should visit them. Our correspondent represents that his brethren are happily united with the young converts, and would rather do without preaching, than to have such as would tend to divide the living children.

The Western Review contains an account of a revival of religion in Whitesborough, N. Y. communicated by Rev. John Frost. Between 70 and 80 are acknowledged as the fruits of a previous revival enjoyed in the early part of 1835. "At the commencement of the present year, indications of another shower of grace became visible."

In March the work became powerful and extensive. Upwards of 500 are cherishing a hope of being reconciled to God, as the fruits of this blessed influence from on high. A large portion of these are heads of families, and among the most moral and respectable inhabitants of the place. One hundred have united with the Presbyterian church, about ten have united with the Baptists, about the same number with the Methodists, and a few with the Episcopal church. There are several who are indulging a hope that have not yet connected themselves with any church.

This revival has in some respects been different from those which have before occurred during my residence in this place. There has been no great excitement, and no agitating fever among professors. Those under conviction have kept low, and complained more of great hardness of heart. Converts have been more than usually disposed to meet in little circles for prayer, and nearly all yet connected to take part in this exercise.

Among the subjects are persons of all ages—from the hoary head down to lisping infancy. Some among the temperate have been under deep conviction; but few, if any, have given evidence of submission to God. Instances of conversion and conversion still occur; but they are not frequent.

A correspondent of the Christian Watchman relates that, in Saratoga, Georgia, 20 colored persons were admitted to one church in one day, and soon after 150 to another colored church, in the same city, and on a single day.

An extensive revival has been going on for two or three weeks in one of the London circuits, at Popland, three miles from me; and I should greatly rejoice, if it should continue to spread till the whole metropolis was moved to love and fear God.

"The Lord seems to be at work in Ireland, among the Roman Catholic schools—500 schoolmasters and 5000 people have signed petitions to their archbishop for leave to have the scriptures. The bishop hesitates, is sure the signatures are false, says it would make the people all Protestants! &c. &c. But the Lord will laugh at their craft. He will cause the preaching on his work, and none shall hinder. Arise and men."—Zion's Herald

We have been kindly favored by Elder T. H. with two interesting extracts from letters received by him from a well beloved brother in the ministry, who lives in the western country. As those letters were not written with a view to publication, it was requested that the name of the author should not be made public. All who read these extracts may, however, be assured of their correctness and authenticity, as they come from an eminent minister of the gospel, of the Free-Will Baptist connexion, who is successfully laboring in preaching the gospel in the western states.

This first is dated, Utica, Genesee Co. N. Y. Oct. 25th, 1835.

"On the 26th of last August, I arrived in Pike, Allegany Co. and there met a large company of saints, who had come from various parts of the western country, for the purpose of worshipping the Lord. A very early meeting. Many of our preaching brethren were there, and they preached Christ to the people. I verily believe the form and also the power of the fourth was there. After V. M. I returned east as far as Onondaga Co. and carried some days. Here I tried to preach Christ crucified. I again left that region and went to Cayuga Co. and there saw the power of God in convincing sinners of their lost condition. My stay was short there, but I have since learned that God is still carrying on his work among them. From thence I went to Steuben Co. and have cause to praise the Lord for what he has done and is still doing for poor souls in that place. I stayed there four weeks, and labored day and night in preaching the gospel of God's Son. Every night, except three or four, during this time, I was in meetings till a late hour, and heard the cries of the guilty and wounded, and the songs of the redeemed. Last week I came to this country, and last Saturday the Bethany L. M. commenced. The Lord made bare his holy arm, and his power was manifest in the wonderful power in the exercises of the day. Sunday morning, meeting commenced again, and a great multitude came together. Although it was cold and rainy, the people tarried in a barn and under a shed from nine o'clock in the morning until sunset, hearing the word of life, under the influence of which almost every face was suffused with tears. At the close of the service, nearly one thousand arose and consented to try to serve the Lord and get to heaven."

The second is an extract from a letter dated Westmoreland, N. Y. March 12th, 1836.

"It has been a searching time with the people in this place, and some have found their iniquities to be hateful in the sight of the Lord. About the middle of the year, the Lord began to work powerfully in Rome Village. Opposition arose, high and powerful; but he that commandeth the winds and the waves, and they obey him, spoke to the hearts of the people and they felt like dead men in the day of battle. The saints here have drank deep to the spirit of their master, and sinners have let them be mightily warned of the danger of falling into the hands of death, and ruin unless they repent and turn from their sins to God. Since the commencement of the work, about 500 in that village have professed to find Jesus as their Saviour and all. The cloud has increased and the rain has fallen and is falling, on Vernon, Westmoreland, Vernon, Augusta, Camden and Lenox. The work is now being carried on in Lenox, and the saints are falling there. Such a time of the love and power of God the oldest people have never before seen in this part of the world."

STATE OF RELIGION IN WALES.

The following is an extract of a letter from a Whiteside Methodist Minister in Wales, to the Editors of the Christian, containing some interesting information respecting the progress of religion in that part of Great Britain. It has been translated from the Welsh, and communicated for publication in the Pittsburgh Recorder.

"As to religious intelligence in our country, there is much to be said, so that I know not where to begin. The gospel is preached, and is crowned with success. Sunday Schools are established, and do prosper. Cards are committed to the flames. Church yards, which need to be full of dust made by the feet of ball-players, are now covered with grass. The people are becoming more becoming, unassuming. Meeting-houses are erected. More than twenty have been built in Montgomeryshire within the last three years.—More than ten thousand scholars attend the Methodist Sunday Schools in the same county; and more than fifty thousand attend them in the six counties of North Wales, besides those who attend the schools of other denominations. There is a great change in the country. Sinners are saved and plucked as brands from the burning. The kingdom of satan is decreasing, and the kingdom of Jesus rising on its ruins.—May the days speedily come when the Spirit shall be poured from on high—when the mountain of the Lord's house shall be established upon the top of the mountains, and all nations shall flow into their courts. He that says, now flow into it, my son, my dear relative, be numbered! May you invite and

DOCTRY.

Friendship.

How hard it is to find a friend.
On whom we always can depend;
Sometimes we think this friend is got
Till trial proves we have him not.

Many to serve some selfish end
Declare and row they are your friend;
But soon as serving self is o'er,
Behold they are your friends no more.

Others will act a part more base,
Always be friendly to your face;
But turn your back, then they your name
Expose to obloquy and shame.

Apparent friendship others show
To find out all they may know—
Your secrets these are pumped out,
And then are handed all about.

Those who, of others, tell too much;
My counsel to bestow of such;
Something to tell of all they know;
So freely they will speak of you.

When you're disposed a friend to trust,
He always sure to prove him kind;
And when he's tried, then treat him kind.
A trusty friend is hard to find.

(From the Daily American Statesman.)

My Mother's Grave.

My mother's grave! should tears of sorrow
Fall around that sacred spot;
And should I grieve to do to-morrow,
O'er this early fallen lot?
Or should I rather pay to know
That human cares are not mine,
That every ordinary woe
Thou wilt exchange for bliss divine?
My mother's grave! I'll wander there
When the chaste moon is beaming bright,
The moon like thy virtues pure,
That shone with heaven's resplendent light!
I'll wander there—but will not weep,
And yet, perchance, I'll weep,
When such a wound, corroding, deep,
Opens again at memory's call;
But reason soon the tear will dry,
For reason costs not 'tween a sigh,
O'er those who sleep in that dark even,
To meet a brilliant morn in heaven.

FLORIZEL.

MISCELLANY.

[For the Star.]

CANADIAN TOUR, NO. 3.

It has been before remarked that much of the soil in this country is luxuriant, yet the inhabitants lack many of the comforts of life. A man is seldom to be found who is making any preparation for an orchard. Sugar is procured from the maple. Most people make a sufficiency for their own use, and to spare. This is such an object among the people, that the traders do not pretend to keep molasses to retail. Tea and all foreign articles are brought here at a high price. Traders in general will not barter such articles for wheat, &c. the produce of the soil.

Current money is exceedingly scarce, and difficult for the farming people to obtain. How fertile soever the land is, it will not produce any thing that will command the money. The only way which the laborers have to obtain cash is by making peas, and that is there called peas. These are cash articles. We were informed that it required a hard day's labor to manufacture a sufficient quantity to be worth 25 cents, and the laborer, in the mean time, must board himself.

All the ashes which are made are carefully saved for this purpose. Many people make a winter's business of entering the sturdy forest, felling and chopping up trees, and collecting in large heaps and burning them for the purpose of making pearl-ash, &c. This also prepares the land for a crop in the succeeding season. The removal of the growth is all that is necessary to prepare the ground for the reception of the seed. It is not necessary to burn the land to insure a plentiful crop.

As it is a principal object to make all the ashes that possibly can be, it is customary, in the winter season, to keep large fires in the houses. A description of the dwelling houses, and of the fires kept in them, may be interesting to the reader. The houses, like most dwellings in new countries, are built of logs, yet many of them are made very warm by daubing, or plastering between the logs with a kind of mortar, which is made of a clay soil found in the vicinity.

Their chimneys are built after the Dutch manner. The back is nearly as long as the end of the house, constituting, not only that part of the chimney, but also the principal part of the end of the building. The chimney is destitute of sides or jambs at the foundation. There is usually a post set up at each end of the chimney's back, being, of pine, in the end of the house. In each of these posts is framed a brace, the lowest ends of which are about three or four feet from the floor, or foundation of the chimney. These braces project into the room, and are connected at the top with beams over head. The sides of the chimney commence at the feet of these braces, in an angular point, by which they are supported, and gradually incline to the chimney, to the jambs at the top of the braces. On the beams is laid the mantel piece, on which commences the front of the chimney; thence the whole is carried out at the roof

in the usual manner; the back side, however, constitutes such a portion of the end of the house from bottom to top. The mouth of the oven is in the back of the chimney, commonly toward the right hand, but the oven is literally out of the house. It may be easily conceived that a chimney, thus constructed, offers a very advantageous situation round the fire. A person may set a bedstead, or in front of the fire, as pleasure may direct.

The appearance of their fires were equally enchanting to us, who had been accustomed to live where wood was less abundant. The family was looking for us. The hardly father with the assistance of his sturdy sons, aided by the second mechanical power, [the lever], had gotten in their wood and made the evening fire, previous to our arrival. The fire consisted of a bag log, so termed, about 8 or 9 feet in length, and about 2-1/2 feet in diameter; upon this was another, about two feet in diameter; the front stick was about 1-1/2 feet in diameter, the two latter being, in length equivalent to the former. The foundation having been thus laid, a huge pile of smaller wood was laid thereon. The whole being a compact, a comfortable fire, by occasionally feeding with small wood, was kept throughout the evening, and those large sticks burnt all night, and in the morning produced a hot bed of coals, ready to communicate fire to a renewed and similar pile of fuel. Many, who are unacquainted with the country, may discredit this statement; but the proprietors of the newly begun settlement, by pursuing this course, had several objects in view.—1. To keep their cabin warm. 2. To clear as much of their land as possible of its heavy growth in winter, and thereby have a most ready for a crop in the spring. 3. To obtain ashes to make pearl-ash, with which to procure the indispensable necessities of life.

Winding our way through the Canadian forests, occasionally passing the humble dwellings of men, who had not been there a time sufficient long to join the openings, as usual in such cases, we inquired for a man of note, upon whom to call and receive instruction. We were directed to the habitation of a man, several miles distant, whose name was given us, as the champion of "the region round about," and the man upon whom others depended for advice, relative to matters of importance.

We pursued the labyrinthine course directed, expecting in due time to arrive at the mansion house of the "illustrious chief." After having passed several little cottages, and entered another forest, we concluded, according to the instructions we had received, that the habitation of our search would be the next. Having travelled some distance in the woods, without the least appearance of a dwelling, at length a small opening, like enchantment, burst upon our view, and a couple of miserable hovels, one we supposed to be the abode of men, the other of beasts, were presented to the eye, situated in the margin of the clearing. We readily concluded that we had mistaken our way. We called to ascertain if this was the case. How great was our surprise to learn that we had the man recommended to us, and his family resided there. We were cheerfully invited to call. Our horses were put into the hovel, where was "a plenty of straw and provender." In due season "an excellent repast was served up."

We found Mr. S. as was represented, a man of talents. He informed us that he was a native of Hampshire, and when a youth he taught several years near Dover; that he moved to Canada about 16 years ago; and that he had lived where he then was about 8 years. We asked the gentleman if he thought that he had improved his circumstances by moving from N. H. He almost instantly answered in the negative. "My land," said he, "is good, and I can raise good crops, and get something to satisfy the body. But we have no society moral or religious. We have no school at all, and it will undoubtedly be several years before a class can be advantageously formed." We have not had an opportunity to attend a religious meeting of any kind scarcely once in six months. Our roads are poor, and without a prospect of very soon becoming much better. I have made several attempts to get scattered neighbors to improve the highway; but hitherto with but little effect. I have wrote several petitions to a society in the states, whose views are similar to my own, to furnish us with preaching, which, in some measure, have been regarded, and things in this respect begin to look more favorable. In consequence of bad roads, the distance I am situated from mills, the scarcity of pine timber and money in this country, I have found myself unable to build. I am, however, slowly making preparation for that purpose; but my progress must necessarily be moderate. Sometimes I think I shall be obliged to drag out life in this wretched dwelling [casting his eyes about the hut.] I have endeavored to teach my children to read, &c. and, as well as I can, to train them for the future. I then related his children to read; when several of them, in turn, read distinctly, with that orthodoxy, which was peculiar to Maine and New

Hampshire 25 years ago, when their father was a scholar. Then exhibited specimens of their penmanship, which caused us to believe that it was well for them that their father was an instructor.

The man and his wife, (their children were mostly born in the woods, and knew nothing of a better state), said they contented themselves as well as they could, and frequently were at home, and at home, and always, when thinking upon the subject, were sorry that they left old S.—th, N. H. to move into that country.

The following extract is from Professor Carter's Letter from Europe, No. 79, dated Paris, Jan. 20, 1828. It gives a succinct account of the American Minister residing in that city.

From the American Minister and his family, we received a liberal share of their characteristic hospitality, urbanity, and kindness, manifested on all occasions to citizens of the United States. With a palace for his residence, a fortune at his command, and a lady for his partner, whose accomplishments peculiarly qualify her for the sphere of social and fashionable life, our Ambassador is enabled to show those attentions to his countrymen, as well as to the extensive circle of his friends abroad, which some of his predecessors could either not afford or had not the disposition to manifest. His expenses probably exceed twice the amount of his salary. He lives in one of the most splendid houses in Paris, the rent of which is something like \$5000 a year. It was formerly occupied by the Danish Minister. Its entrance is by a spacious court, and on the other side is a beautiful garden, with a promenade planted with ornamental trees, containing an area of six or eight acres.

The suite of apartments are not surpassed either in extent or elegance of furniture, by the chambers of the king himself, and the style of his table exceeds in taste, as well as in splendor, any thing of the kind, which has fallen within the sphere of my observation. [Plate of the richest descriptions, brilliant chandeliers, and pyramids of flowers, almost make the guest forget, that he is at the festive board of a plain, substantial citizen of the United States, who is ultra republican in his sentiments, and devotedly attached to the institutions of his country. I do not myself lay much stress upon this display of style; but at a French Court, where every thing is done, for show, it is in some degree repulsive. It is, however, a greater weight of influence than would the philosophy of a Franklin, the elaborate scholarship of an Adams, or the financial talents of a Gallatin. Both the minister and his lady have been familiar with the language, manners and customs, of France for many years; and my opinion now, is the same as it was publicly expressed at the time the appointment was made, that the embassy could not possibly be better filled.

CHEROKEES.—This tribe of Indians, we are informed by the Knoxville Register, are in a high state of cultivation. Their government is regularly organized, and the province of each department definitely prescribed. The nation is laid out into eight judicial districts, and a judge and marshal, sheriff and constables appointed to each, for the due administration of justice. Taxes are assessed and collected, and children educated. The introduction of ardent spirits, by white men, is prohibited, and the ordinance of marriage strictly regarded. The national council is composed of four delegates from each district, who receive one dollar per day, for their services each. Their president is allowed 2500 dollars annually, the sitting of the council. The business of the council is suspended during the Sabbath; and all merchants, mechanics, &c. must close their doors on that day. They have laws relative to roads and fences. The sheriffs and constables are elected by the people; and the marshal by the national committee. They have also a treasurer, who is authorized to loan surplus funds upon good security. Every department is arranged with surprising regularity and skill.

FREE LIVING.

One of the most common causes of all violent disorders, is that which is popularly termed fulness of the vessels, or technically, a plethoric condition of the system arising from errors in diet; from excess or imprudent indulgence in the quality or quantity of food and drink. These indulgences produce and keep up an unnatural excitement, under which accidental circumstances more readily occasion disease of an acute or inflammatory character. They also affect the organs of digestion which possessed of almost universal sympathy, and by furnishing an excessive quantity of new supplies, overload the vascular system, bringing it into a state in which local disease may be very easily produced; and instead of furnishing healthy nourishment, convey the seeds of disease over the whole body. Individuals are not aware of this tendency of the habits in which they daily indulge, until disease manifests itself in various parts of

the body. In the first instance, a plethoric condition is evinced by increased bulk, and a florid, or rather healthy appearance; but if we investigate the matter more closely, we shall find that such persons are by no means in a healthy state. In order to see the full effects of the habits above alluded to, it is necessary to look at cases in which they have been carried to an excessive degree. In a populous town, there are opportunities of observing these effects on an extensive scale. The laboring classes who are in general firm, robust men from the country, consume enormous quantities of beer, porter, and spirit, besides double the quantity of animal food that health requires. It is among these people that we see attacks of inflammatory disorders of the most violent kind. Slight injuries, which in others would be unimportant, produce in them severe inflammation, the nature of which is always obstinate and its termination frequently fatal. They live in fact on the brink of disease; the slightest accident often carries them off, and if they escape casualties, their habits of living lead to a variety of diseases and premature dissolution; the majority not surviving the age of fifty.—Medical Intelligence.

PROBATE NOTICE.

AT A COURT OF PROBATE held at York, within and for the county of York, on the eighth day of August, in the year of our Lord eighteen hundred and twenty-six; HANNAH PHURLO, administratrix of the estate of Isaac Philpot, late of Waterbury, deceased, having presented her first account of administration of the estate of said deceased for allowance, and also for an allowance to be made her out of said deceased's personal estate, together with a petition for license to sell so much of the said deceased's real estate as may be necessary to pay his just debts and incidental charges. Ordered, That the said HANNAH PHURLO give notice to all persons interested in the administration of this order to be published that she will successively in the Morning Star, printed at Lunenburg, that they may appear at a Probate Court to be held at Alfred in said County, on the first Tuesday of September next, at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.

JAMES CLARK, Judge.
Copy Attest, GEORGE THACHER, Reg'r.
August 17.

CAUTION.

THOSE persons who are in the habit of taking fruit, without leave or license, from the orchard of the Subscriber, are hereby taking notice that in this ungentlemanlike manner in future he is determined, if they should, to take the advantages of the law.

WILLIAM TOWNSON.

Aug. 24.

CHEMICAL EMBROCATION,

OR, WHEATLEY'S OINTMENT, Ointment, &c.

Tricks the strength of the hard kind.
Beware of Imitations.
THIS article is now, beyond all dispute 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, Gravel, Numbness, Stiffness of the Neck or Limb, Chills, Chaps, Chapped Hands, Stings of Insects, Vegetable Poisons, &c. The use of this celebrated remedy is not confined to the American States. Orders for it are 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 Opodeldoe begins to be well known and fully appreciated, &c."

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

92- Pause before you purchase. No one circumstance can more fully prove the demand and greatness of this Medicine, than the numerous servile and contemptible imitations in existence, some have so closely imitated the stamp and type of the outside 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 WHITEWELL'S Opodeldoe only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SALVE, celebrated throughout the American Continent, in cases of Catarrh and Headach, Drowsiness, Depression 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.

J.L.S.O.

Jarvis' Bilious Drops, Detergent Bitters and Lough Drops.
The above for sale at the store of JONES & SAMPSON, Esq. Lunenburg.