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WILLIAM BURT—FRANSTER.

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POETRY.

GOD IS GOOD.

God is good! Each perfume'd flower,
The smiling fields, the dark green wood,
The insect, fluttering for an hour—
All things proclaim that God is good!

I hear it in the rushing wind,
Hills that have for ages stood,
And clouds with gold and silver lin'd
Are still repeating God is good.

Each small rill that many a year,
Has the same verdant path pursued,
And every bird in accents clear
Join in the song that God is good.

The restless hawk, with haughty roar
Calms each wild wave and billow roar,
Retreats submissive from the shore
And swells the chorus God is good.

Countless hosts of burning stars
Sing his praise with loud renown'd;
The rising sun each day declares,
In rays of glory, God is good.

The moon that walks in brightness says
God is good—and man endued
With power to speak his Maker's praise,
Should still repeat that God is good.

RELIGIOUS.

[For the Star.]

PHILANTHROPY AND BENEVOLENCE.

In a late number of the Star, the author occupied his thoughts and his pen, on this delightful theme, pleading his trusts to every benevolent mind, and not less acceptable to Him, who is emphatically characterized as a God of love; who will ever be well pleased with his own image, when re-stamped, by the Divine operation of his Holy Spirit, on any of his children, renewing them to that holy temper, and disposition of heart, which shone so illustrious and glorious in the character of Jesus Christ; whose benevolence and charity was co-extensive with the whole habitable earth. The reader will perceive by these remarks, that the writer has no disposition to sully his character, or his pen, in recommending those spurious and counterfeit virtues practised by many, whose benevolent actions arise altogether from sinister and selfish principles, without the least regard to the glory of God, or a design to promote the general happiness of all mankind throughout the world, by using their efforts to alleviate the miseries of human life, by recommending that holy religion of the benevolent Jesus, which is calculated by its beneficent effects, and would finally close up every of those ten thousand avenues, through which misery, in every shape, form and degree, have in all ages, had access to the human family, turned the once paradise of God into a vale of tears and misery, too shocking for imagination to conceive, or my reluctant pen to describe. How honorable must it prove then to the character, as well as happy to every benevolent mind, to imitate, from pious motives, the character of Christ, who spent his whole life in acts of genuine philanthropy and benevolence, and at last died the covenant of redemption and grace, with his own blood, shed on Calvary's sacred mount!

Thousands, yea, millions of the human family, renewed by divine grace, among

which were patriarchs, prophets, apostles and a glorious company of martyrs, have imbibed the spirit of their divine Master, spent their lives and pious efforts to propagate that religion, which if embraced in all its heavenly principles, would emancipate a world in misery from the degrading thralldom of satan, subvert his kingdom, and usher in that long predicted, glorious millennium day, of which we always see so bright dawn, and which will dissipate for a thousand years, all those dark clouds of human misery, which, in consequence of sin, have for nearly six thousand years over-shadowed the human family. But the writer has, incautiously, opened a field too spacious and extensive for a newspaper, and will now endeavor to correct this digression, and confine his remarks to a more limited subject.

Two characters were introduced to your notice in a late No. who through a whole life of active beneficence, added lustre to, and gave support, by their unwearied efforts of benevolence, to those Christ-like principles, which the writer is attempting to illustrate and establish. Though all cannot be Howards, or Rumsfords, to whose characters he wishes to render a tribute of respect, by introducing them as bright examples of disinterested benevolence for imitation; and though all cannot perform the glorious services which they have rendered mankind; yet, all may imitate their sincere, ardent, and active benevolence,—possess their excellent spirit, and experience their heartfelt reward. It requires no nice speculations, no extraordinary attainments in the science of philosophy of the age, to comprehend their benevolence; it is the benevolence of the heart, not merely of the head, and speculative only;—practice, not theory, forms the basis of their glory. It is honorable to human nature, that the gratitude of mankind has made the exertion of such benevolence a passport to fame.

Howard, an illustrious exemplar of true benevolence, and a specimen of what mankind may become by divine grace, has now quitted all the scenes of human misery, and the region of human glory; but the fame of his deeds on earth, as extensive as it is pure, is a rich inheritance to the world. He ranks with the brightest ornaments of our species. His praise is on every tongue, and in every heart. Princes and people, poets, orators and artists, conspire with enthusiasm, to celebrate his worth. That ardent, elevated statesman, Burk of Ireland, remarked in reference to this eminent philanthropist, "that his beneficent labors and writings, have done much to open the eyes and hearts of mankind. He visited all Europe; not to survey the sumptuousness of palaces, nor the magnitude of temples; not to survey the remains of ancient grandeur, nor to form a scale of the curiosity of modern arts; not to collect curious antique medals, or moth eaten manuscripts;—but he gloriously aspired, to dive into the depths of dungeons; to plunge into the infection of hospitals;—to survey the mansions of sorrow and pain; to take the pulse and dimensions of human misery, depression, degradation, contempt, and oppression; to commiserate the forlorn, forgotten, broken-hearted and innocent sufferer, and to compare and hold up to the charitable eye of compassion, the appalling miseries of all men in all countries, which so richly participated of his benevolence. His plan was original; full of genius as it was of practical humanity. The benefit of his charitable exertions have been felt in every country. His life was a voyage of philanthropy; a circumnavigation of charitable efforts." How worthless and disgusting is the hollow, noisy fame of the tyrants, the destroyers, and the corruptors of mankind in every age, whose names encumber and blacken with the darkest shades the pages of history, compared with the pure and unadorned glory of a Howard! What a contrast to this illustrious character, are the many thousands of hollow-hearted patriots and philanthropists in pretence merely, who wade through mire and dirt, and are shifting their station with every changing tide, polluting their conscience and offending their God, to attain to that honor which cometh from man, and ever compromising the general welfare and happiness of their own native country, in order to attain to popularity and pre-eminence, at the expense of every principle, which actuated a Howard, a Washington, and a Lafayette. Would to Heaven such glorious characters as last mentioned, were more to be found in our happy, highly favored country, to guide in its councils, direct its energies, legislate and execute its laws, and by practising righteousness in the fear of God, build up this distinguished country on the foundation, which was so ably and piously laid by the hands of the primi-

tive fathers of our country; and our immortal Washington and his associates in glory!

Shall I, my friends, drop my pen and retire to blush in secret, and weep over the future destiny of my beloved country; or shall I boldly warn you, my countrymen, by the solemn inquiry, do you aim to imitate such characters as those above brought to your view to pre-eminence, by electing them to rule over you, such as fear God and work righteousness? or, have we not too generally disregarded the motto to which the writer assumed in a former address, taken from the sacred page of an inspired volume, "the God of Israel hath said, He that ruleth over men, must be just, ruling in the fear of God?"

The author's mind is still teeming with the importance of this subject, benevolence; and would fondly pursue it, by bringing to the reader's view, those numerous institutions for humane and benevolent purposes, especially such as are of a religious character, and calculated to alleviate all the miseries of human life, and to ameliorate the unhappy condition of mankind generally; which institutions are increasing in our own country and adding lustre to the American character; but to proceed, would be too great a tax on the reader's patience. He closes with a few practical remarks.

The vain amusements, the perishing riches and fading glories of this miserable world, about which we are so solicitous, are far receding from our view, and the hour is approaching with hasty steps, when no efforts of art; no powers of man, can rescue us from the grave. In that solemn and awful crisis, when the cold ruthless hand of death irresistibly presses on the human heart, the recollection of one benevolent act, of one humane action, even a cup of cold water given for Christ's sake, will be of more worth than all the pomp, splendor and glory of this world. And, when, assembled with the universe, before the tribunal of our final judge, what will then be our hope of mercy? Will it be, that we have performed great exploits in the eyes of men, or displayed great talents; because we have made great attainments in science, or acquired great possessions of wealth? Will it be because we have made goodly professions,—been very orthodox in our opinions,—prayed often and long,—kept many fasts and heard many sermons, and had won a specious guise of piety, sobriety and justice? The blessed Jesus, who delighted in acts of relieving distress, and soothing affliction; who visited the weeping family of Jairus, and restored to him his afflicted daughter; who journeyed to the city, Nain, had compassion on the distressed widow; recalled to life her only son, and restored him to his disconsolate mother; who sympathized in tears with Mary and Martha, and awakened from the slumber of death, their brother Lazarus; this same Jesus, in the retributions of eternity, will decide the question, what our business and mercy will be.

To those placed on his right hand, expecting with holy joy his decision, he will pronounce in accents of love, that blessed glory, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And what reason does Christ give for this rich recompense of reward? And how it will fill the hearts of Rumsford and Howard, who imitated the benevolence of Christ from love to him, with holy joy, to hear him say: "For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me: Inasmuch, as ye have done it to one of the least of these my brethren, ye have done it unto me." May the reader, as well as the author of this address so follow Christ, being actuated by the same spirit of benevolence, as finally to inherit the above benediction from his sacred lips.

PHILANTHROPOS.

[Editorial.]

THE UNITY OF THE SPIRIT.

"Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. iv. 3.

There are four things in the subject worthy of the attention of every candid reader. 1. The spirit referred to in the text. 2. The unity peculiar to it. 3. The bond of peace, in which it is to be kept. 4. The means by which we are to endeavor to keep it; and I might add a fifth, the happy result of it.

The Spirit referred to in the text, what, in some places of scripture, is called "The Spirit of God," "The Holy Spirit" or "Holy Ghost." In others, it is called "The Spirit of Christ."—"The quickening Spirit"—"The Spirit of promise"—

"The Spirit of truth"—"The Spirit of adoption"—"The free Spirit," &c. And in one place it is called, "The seven Spirits of God." Rev. iii. 1.

It is called "The Spirit of God," because it proceeds from God, and is a measure of his divine nature. "The Holy Spirit," because its essence is holiness, and therefore can never delight and abide with that which is holy, and forever stands opposed to sin, and to every thing of a sinful nature. "The Holy Ghost," because of his personal attributes, perfections, and qualifications in union with the Father and Son; namely, his eternity, omniscience, omnipresence, and almighty power, connected with the qualifications of willing, speaking, reasoning, teaching, testifying, pleading, sending, and blessing; being grieved at the rebellion of men, and of executing a commission from God. "The Spirit of Christ," because it was that with which he was anointed without measure, when he entered upon his mediatorial office; and with which he anoints all his followers. "The quickening Spirit," because of his enlightening, and regenerating power; it causes men to see their deplorable condition; while in a state of nature, and when willing to leave it, raises them from a death of trespasses and sins, to a life of holiness, and reconciliation to God. "The Spirit of promise," because God has promised to pour it out to all such as turn at his reproach; and also because when they turn, it opens and applies all the promises of the new covenant to their souls. "The Spirit of truth," because it teaches nothing but the truth, and leads into all truth; and is a faithful and true witness within the heart of every true believer. "The Spirit of adoption," because it adopts such as have it into the heavenly family, renders them children of God, heirs of God, and joint heirs with Jesus Christ; and while adopted with this Spirit, they can confidently cry, "Abba Father." "The free Spirit," because it is the grace of God freely bestowed on all that believe in Christ for his sake, and without any consideration of merit or worthiness in themselves; and also, because when they receive it, it renders them of a noble and benevolent mind, and makes them influences them to wish well to others, and stimulates them to acts of charity and generosity. "The seven Spirits of God," because of its perfect and diversified fullness of gifts, graces and operations, being every way suited to the diversified constitutions, capacities and conditions of all mankind, so that all may receive it, and be saved by it, if they will; but if they will not, they will thereby be forever rendered inexcusable.

2. The unity peculiar to this Spirit is such, that it renders all its subjects one, i. e. They all love one God, all believe in one Saviour, and are all animated by one Spirit; and however different their views may be in speculative matters, and circumstantial things, through the prejudice of tradition or education, yet they all aim at the same end. The glory of God, and the good of souls, as their common wish, and there is such a sameness in their experiences, that, though born and educated in different climates, and belonging to different nations, ever so remote, when they meet and relate the narrative of the dealings of God with their souls, and the peculiar exercises of their minds, a by-stander, unacquainted with this unity, would be ready to conclude that the strangers had either learned the story to each other, or that each had agreed to affirm to what the other said. This unity also produces such an agreement of parts, and conciliation of spiritual affection in those who possess it, that it renders them fit for society, and immediately upon their becoming acquainted with each other, binds their hearts together in the love of God, and unity in Christian fellowship. This remark may probably account for the catholic, impartial and disinterested love felt by newborn souls, toward all saints, previous to their being catechized into the peculiar doctrines and traditions of men; and may likewise account for the same, at particular times of refreshments from the presence of the Lord, in subsequent life, when those doctrines and traditions are forgotten by them.

3. The bond of peace. Peace, in the common acceptance of the word, signifies a state of undisturbed tranquillity, or of mutual agreement among men, whereby they forbear warring against, or hurting one another. Love therefore is the bond of peace, because "Love worketh no ill to his neighbor." When the unity of the Spirit is kept in this bond, the church looks forth as the morning fair, as the moon, clear as the sun, and terrible as an army with banners." The weapons of her warfare are not carnal; but mighty through God, to the pulling down to the strong holds of

sion, casting down imagination, and every high thing that exalteth itself against the knowledge of God.

4. *The means by which we are to endeavor to keep it*, are principally those recommended by the apostle in the context: "I, therefore, the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love." The word vocation, means that calling whereby God calls men out of a state of sin and misery into a state of salvation, by his word and Spirit. Therefore to walk worthy of the vocation wherewith we are called, is to walk in Christ as we receive him, rooted and built up in him, and established in the faith as we have been taught, abounding therein with thanksgiving; or, in other words, to walk in all the commandments and ordinances of the Lord blameless. The manner in which we are to walk, is most beautifully described by the apostle; viz. "With all lowliness and meekness, with long-suffering, forbearing one another in love." There is nothing which more becomes the profession of the Christian religion, than a lowly and meek behavior in those who expect the coming of the Lord. We hear the great Author of it say, "I am meek and lowly in heart;" we ought to pray most fervently, that the same mind may be in us that was also in him, and labor to follow all his imitable examples. He is not only meek and lowly in heart, but is long-suffering to us ward, not willing that any should perish. He waits long to be gracious, giving us an example that we should follow his steps. Although he never sinned, neither was guile found in his mouth, yet he is touched with the feeling of all our infirmities, and in love bears long with us. If, therefore, we say we believe in him, we ought to walk as he also walked. "In all lowliness and meekness, with long suffering, forbearing one another in love." By these means, we should keep the coming of the Spirit in the heart of peace. Nothing tends so much to peace and harmony among Christians, as a meek and lowly, long-suffering, forbearing and respectful carriage toward each other. While on the contrary, there is nothing so likely to create aversion, jealousy, deep-rooted prejudices, and perpetual dissension among them, as a proud, haughty, scornful, overbearing, peevish, and impatient carriage toward one another. Oh, how endearing, how winning, how captivating is love! "Behold, how good, and how pleasant it is for brethren to dwell together in unity!" Christians should strive only for the things that make for peace, and things whereby one may edify another; yea, they should let the peace of God dwell in their hearts, be at peace among themselves; and, peacefully live and sympathize with all men. In this way, we should have peace of conscience—peace with God through our Lord Jesus Christ, and the God of love and peace would be with us, and bless us.

5. *The happy result of so doing.* In following the above course, Christians would be what they ought to be, "The salt of the earth." "The light of the world;" and men would be the good trees, and they would be the fruitful vine which is in heaven. They would grow in grace, and in the knowledge of God. They would add to their faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity, which is the bond of perfectness. They would not only be in the *unity of the Spirit*, but in the *unity of the will*. The watchmen would see eye to eye, and lift up their voices together. This would produce the long desired period, when the lion and the lamb shall lie down together; swords be beaten to plough-shares, and spears into pruning hooks, and nations learn war no more. The long lost sheep of the house of Israel, would then hear the voice of the good shepherd, and Jews would come in with the fulness of the gentiles, and Jesus would reign from land to land, from sea to sea, and from the rivers to the ends of the earth. Oh, how desirable the day, to all the lovers of Immanuel! Then let them strive by every laudable means to keep the unity of the Spirit in the bond of peace. Let them watch and pray that they enter not into temptation. Yea, let them strive to suppress every unchristian feeling toward each other, and nourish every tender emotion, consistent with holiness. Let them strive for the things which make for peace, and cultivate habits of affability and charity toward each other; make war only with sin, and every darling lust; strive to suppress all vice and immorality, and encourage virtues, morality, and pure experiential religion. Warn the unwary—comfort the feeble-minded—support the weak—the patient toward all—love the brotherhood—provide things honest in the sight of all men—fear God—honour and pray for their rulers—strive to keep good order in their families, and in the churches. Forsake not the assembling of themselves together, as the manner of some is; but regularly and punctually attend their meetings for prayer, religious conference and worship. Attend to closet and family prayer; and not let their worldly business intrude upon the

time they should spend in devotion to God. Keep the world under their feet; and not let it get into their hearts. Set their affections on things above; and seek first the kingdom of God, and his righteousness. Then we should see Zion travel, and bring forth her children; and God would comfort all her waste places, make her desert as the garden of God. Joy and gladness would be found therein, thanksgiving and the voice of melody. Kings would be nursing fathers; and queens nursing mothers. God's glory would cover the heavens, and the earth would be full of his praise. Then we should live, as we ought to live, soberly, righteously and godly, in this present world. Brotherly love would abound, and party distinctions would be buried in eternal oblivion. God's name would be one, his people one, and his worship one. All would join in ascriptions of praise to God and the Lamb. Even so. Come Lord Jesus, come quickly. Amen and amen.

(From the Dover Gazette.)

DEATH.

No strength of constitution can withstand the stroke of death. Men may boast of their muscular strength, their robust form and their vigorous health; but all these must yield to this agent of Eternity and fall prostrate before his giant arm. Those who have stemmed the raging torrent, breasted the rude, rough storm, and boldly ventured out on the boisterous deep, strangers to fear, and firm in the day of battle, even these become an easy prey to his all powerful influence, and are swept off from the stage of life to be heard of no more. Even the physician's skill—his drugs and restoratives will be of no avail when death has arrived; they will lose their healing influence and doctor and medicines become miserable comforters in the tyrant's presence. The grave will claim its long expected guest and its cold bosom be opened to receive the fallen ruins, now no longer towering up in conscious pride and beauty. Our earthly connections, this tinsel of our species will dissolve in his devastating work, without pity or remorse. See how the dark form of death lowers over the trembling victim. The smiles of convivial joy have vanished. The sunshine of friendship has passed away. The dearest ties that bind us to earth are broken. Though we loved as Jonathan and David, yet his death has here shrouded the object of our affections in the dark tomb and wrested the blessings of life from our warm embrace.

"Far time's enormous scythe, whose ample sweep Strikes empires to the root, each moment sweeps Its little weapon, in the narrow sphere of sweet and lowly life, the fairest bloom of sublunary blue."

(From the Boston Spectator.)

PROCRASTINATION.

The proneness of mankind to delay the performance of duty is proverbial, but however hacknied the subject may be, it is still one that should be frequently considered and its evils exposed.

The mechanic depends on his customers. If he puts them off from week to week, and if to delay be added unfaithfulness, for those who are not prompt to perform are generally unfaithful at last; if he spend too much precious time in unprofitable company, he is soon seen without resources and without friends.

A parent is devotedly fond of his children, he is pleased with their innocent and simple amusements, and has a resolution to control their passions while it would be an easy task; he intends by and by to establish a proper government over them, but he procrastinates till they govern him, and he has the mortification to see his offspring ruined by his neglect of their education.

A merchant or a man of business may possess a large capital, and have an extensive and valuable correspondence in trade; but if he do not frequently examine his accounts, and make his collections and payments promptly; if he neglect to answer the letters of his correspondents, if he suffer his clerks and assistants to transact his business without inspecting the execution often, his ultimate ruin may be expected.

An individual who has sustained and might still sustain a good character, has contracted some habit or vice, that must destroy his happiness and reputation, unless abandoned immediately. Of this he is conscious, but delays reformation and is soon a degraded and miserable being.

It is not necessary to multiply examples, the observation of every one will supply them in abundance. Allusion will be made to them as topics more.

That this worst life is only a state of probation for another without duration; and that our state, either of happiness or misery, in the latter, depends on the principles and practices we adopt during the former, is generally received as sound doctrine. Who then will deny that our duty and highest interest would be the delay of preparation for eternity? We are often admonished of our mortality. "In the midst of life we are in death;" and shall the important subject of futurity have no share in all our thoughts? Days and months

and years roll on with ever accelerating rapidity. The duties we owe to ourselves, to our friends, and to our God, are numerous and should be habitually performed. Sloth must not be habitually indulged. Deceivers are ever ready to suggest present ease or gratification to the mind. Let us beware how we listen, or ere we are aware, the angel of death will have recited to us, "time shall be no longer."

ANECDOTE OF MR. JOHN FLAVEL.

Mr. Luke Short, who formerly lived under the ministry of Mr. Flavel, but afterwards lived and died at Middleborough in New England, often spoke with great affection of Mr. Flavel's powerful and successful preaching. And among other instances, gave this, that one Lord's day, Mr. Flavel began his sermon with an introduction of this importance:—"My dear hearers, you know I have been long engaged to deliver for the Lord Jesus Christ in his amiable excellencies and all-sufficiency before you, that if possible you might be allured to love him; and I have used all the powerful arguments and motives I could think of to persuade you to come to him and heartily embrace him. And these winning methods you know are most agreeable to my natural temper and disposition. And I desire to rejoice in the hope, that, through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him. But alas! alas! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives, which I have been so long using and so frequently and earnestly presenting upon you. Oh! after all I can say and do, you will not love him! And now, alas! I must change my note! I must deliver a message to you, that I am loth to deliver; but my Lord and Master requires it of me, in order to deliver the whole counsel of God—It is that dreadful message in 1 Cor. xvi. 22. 'If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha &c.' Let him be accursed of God, till God shall come, and judge him; if any man, or any one, whether male or female, high or low, rich or poor, old or young—love not the Lord Jesus Christ, above every thing in the world—let them, says the word and majesty of God, be Anathema, Maranatha—accursed of God, and the curse of God, until the Lord shall come and execute the fulness of his wrath upon them!"—or words to this purpose. Upon which the whole assembly was struck into a very great and visible consternation; some deeply affected for themselves, and some for their children. And among the rest a gentleman of wealth and figure, fell down as dead in his pew, though he revived, in great distress of soul.—*Prince's Christian History.*

(From the North Star.)

How desirable—how almost enviable is the state of the devoted Christian. While, through grace, he is enabled to use the world as not abusing it, and in his intercourse with his fellow men to subvert the great end for which he was placed here, he suffers not his affections to fasten hold on earth. "His conversation is in heaven"—his affections there. There is his blessed Saviour, and there he expects and longs to be.

What a periclit contrast does the life of the worldly professor exhibit!

He has taken on him the yoke of God, he has professed that his affections are on things above, not on things on the earth; but he has backslidden, or was at first deceived.

A sense of duty, perhaps, or the suggestions of an uneasy conscience, prompt him to an observance of some duties in religion; but they impart to him no spiritual life.

His thoughts are all engrossed in the pursuit of worldly gain, which, when obtained does but increase his misery—even his present misery. He finds no rest in inaction to examine his heart; but if at any time conscience drives him to commence a task so irksome, a mere superficial glance suffices. The retrospect is painful—the prospect unsatisfactory, and the future dark, gloomy and uncertain.

Many, many are the ups and downs of life, and fortune must be uncommonly gracious to that mortal who does not experience a great variety of them—those who are exposed to these may be owing as much of our pleasures as our pains; there are scenes of delight in the vale as well as the mountain; and the inequalities of nature may not be less necessary to please the eye, than the varieties of life are to improve the heart. At best we are but a short-sighted race of beings, with just light enough to discern our way—to do what our duty and should be our care, when a man has done this, he is safe—the rest is of little consequence:

"Cover his head with a turf or stone,
It is all one; it is all one."

REVIVALS.

Retired in the valley of Concord—In many of the towns below us on the river, there are now revivals of religion—some

of them are very extensive and powerful. Indeed, we are informed by a gentleman who lately passed through Hartford, Ct. that in almost every town from that city to Brattleborough, in this State, more or less undefined religion seems to be rapidly gaining ground. It is exciting unexampled attention. The Spirit of God seems to rest upon the churches, and to be awakening the minds who know him not.—*Illinois Falls Chronicle.*

At Ipswich, Mass. a revival has recently commenced. The number of converts is already ten or fifteen. The work is still progressing, and we have great hopes that the Lord will gloriously signify his name in that highly favored place.—*Zion's Herald.*

MORNING STALL.

LIVERICK.—THURSDAY, OCTOBER 19, 1892.
We presume our readers in New-England will be edified by perusing the following letter, notwithstanding several months have passed since it was written. It is copied from the Religious Informer. "We shall cheerfully lay before our readers all the information we can obtain of the state and prosperity of Zion, in different parts of the country."

GIBSON, Pa. June 17, 1892.
Dear Brother—After a long silence I once more employ a few moments to give you a short account of the situation of the brethren in this part of the land known by the name of Free Baptists.

For rising of a year past I have confined my labors for the greater part of the time within the limits of the Owego Q. M. as there are a number of churches in this Q. M. which are destitute of any one to preach the word, or administer the ordinances to them, and my health being so much impaired by constant travel and frequent speaking, that I have thought duty did not require me to travel more extensively, unless my health is recovered and some other laborer is sent this way to help the tender lambs along. When this takes place, or the Lord shall call, I am ready to range country over.

Edward C. Dodge has for some time past devoted his time to preaching in different churches, and is blessed of God. Elder Daniels is confined by the cares of life; he prays for religion to spread, but cannot travel; and these are the only preachers, who spend their time in this Q. M. The churches are so situated that it is impossible for us to accompany the laborers in their preaching, only occasionally. Laborers are greatly wanted in this western land, and that the Lord would send some faithful laborers this way is the earnest united prayer of all the humble Christians in this part of the Lord's vineyard.

The quarterly meetings have been kept up agreeably to appointment, and have generally been attended with the power of the Lord. The first Saturday and Sabbath in June was truly a time of refreshing from the presence of the Lord. A number of brethren from Spafford met with us, and it was truly interesting to see how soon strangers would become acquainted, if they had religion to introduce them.

During the year past, I had the blessed privilege of hearing a great many happy souls tell what the Lord had done for them. Of the 50 of the number I have been permitted to wait upon in the ordinance of baptism, to whom, with about 20 others, I have given the right hand of fellowship; thus while one sowed another reaped, that both may rejoice together. I thank the Lord that while the labors of some are blest to the conversion of souls, I am permitted to be a servant of the people for Jesus' sake, for the bridegroom's voice doth always rejoice my heart.

I have now been absent from Troy, Penn. where I mostly reside, about three weeks. During the last month of my stay in that part of the land I attended meetings in different branches of the church, and three times in different places joined with my brethren and sisters to commemorate the death and suffering of our Lord. These were very interesting seasons, and they drew forth the good of our souls and the benefit of others, as I was soon called upon to wait upon professors, who had formerly been disobedient, down the banks of Jordan, which I accordingly did; and the three last days of my stay there were spent in baptizing in the three branches of the church where the other ordinance was attended with such success. I shall often show forth the Saviour's death, that sinners may often be put in remembrance that Jesus died for them.

The second Sabbath in this month I attended the Gibson Q. M. It was truly a solemn season. Christians of different orders united without a jarring note to worship God together. Truly this is a recompense of heaven. May all Christians be favored with such a season.—The scene is greatly interesting to me, as it was in this Q. M. that I was in the first reformation which I experienced after I first began to try to preach. I had not seen them for nearly two years, and once more to hear the voices of those whose tears of

penitence I had seen, and whose songs of praise I had heard, brought fresh to my mind the happy day when long parted Christians will meet, and true friends never part.

I was ready to say:
If heaven be thus so glorious, friends,
Why should I stay from thence;
What folly 'tis that I should dread
To die and go from hence.

Since the Q. M. I have baptized three and given the right hand of fellowship to one more. I received them as members of Greenfield church, which belongs to the Gibson Q. M. The Quarterly Meetings are held the second Sabbath in June, and the first in September. The next is to be held in Gibson in Sept. next. In this Q. M. are a number of churches entirely destitute of preaching.—May the Lord toll the weight of souls in these western climes upon the hearts of some of his servants, and they take their lives in their hands, having done, and heard, and the glory of God in view, and obey their Master's voice and come to these western climes and visit the people. Oh! think how many brethren you could visit in only one month's time, and remember that God will reward you a hundred fold in this world, and in the world to come with life eternal. — Yours in Gospel bonds,
ASA DODGE, Jr.

GENERAL INTELLIGENCE.

The Governor of New Hampshire has appointed Thursday the 23d of Nov. to be observed as a day of Thanksgiving, Prayer and Praise, throughout that state.

High Handed Villainy.—A stranger, whose name we have not learned, made call to the following facts the other day at the Police Office.—That he is from New-Hampshire, and had just returned from the western part of this state, where he had been to look for a place to locate himself; that he put up at Mr. Binney's tavern, walked out to see the canal. While standing on the pier, he was accosted by 2 men, who requested him to assist them in getting a boat along which they said was aground. He declined to do so, and they accompanied them for that purpose, and after wading in shallow water some distance from the shore, one of his employers drew a knife or dagger, while the other robbed him of all his money, consisting of ninety-five dollars. After they had robbed him, they compelled him to wade in deeper water, with a threat that they would take his life if he attempted to come ashore. The robbers made off with their booty, leaving the stranger in an almost drowning condition, for about fifteen minutes, when, believing them out of sight, he ventured to come to the shore. He says that the man who held the dagger to him was an Irishman; and believes that being aware of his having money they devised this method of robbing him.—*Albany Argus.*

Blackstone Canal.—We learn from an authentic source, that notwithstanding the delays which have arisen in consequence of the frequent and heavy rains the present season the contractors upon the canal between Blackstone and this place, are progressing with their work, with laudable activity. It is expected that seventeen locks between that village and this place will be completed this present season, leaving but three in that distance unfinished. The locks are all of the same height, and are built in a faithful manner, calculated to last for ages. The average cost of each is estimated at about \$1000. The workmen are now proceeding through the village of Woonsocket, where one lock is completed, and two others are in progress. The excavations at this place are expensive, the soil being encumbered with heavy rocks, which can only be removed by blasting. A young man named Simon Howard, aged about 23 years was killed there on the 12th ult. by a piece of a rock weighing 34 lbs. which in its fall struck him on the head. It is computed there are now between 5 and 600 men at work on the canal. A small portion of it has been completed at Worcester, and they are making preparations there to proceed vigorously in the spring.—*R. A. American.*

Canals.—The Champlain Canal of New York, is 60 miles in length; (itself) tolls half cent. per ton, per mile. This toll is chiefly collected on lumber from Lake Champlain; and it is said by the Albany Argus, that the toll on it the present season will be \$91,000.

The Grand Canal of New-York, it is estimated, will yield \$150,000 in toll the present season.

Melancholy.—The sloop Mariette, Capt. Seyre, of Sag Harbor, (L. I.) was upset by the squall in Long Island Sound, on Saturday night. The captain, cabin boy and four passengers were drowned. The vessel sunk immediately accepting a small part of the quarter deck sailing, from which two men were taken by Captain Brown of the sloop Imperial, on Sunday morning. The men who are saved had been clinging to the wreck, with the sea dashing over them, for about eight hours.

N. Y. Slavesman.—The persons of color in Portland have appealed, through the papers, to the citizens, for aid to build a meeting house for their use.

Suppression of Immorality.—Several meetings have lately been held at Providence, R. I. numerously attended by its most respectable citizens, expressive of their abhorrence of the uses of rum, and of Sabbath-breaking. A memorial to the town council was drawn up and signed by all the citizens present, for the suppression of those growing evils.

The Nashville Banner says: "From the example of great men, dwelling has become so much the order of the day, that we learn, it was with some difficulty a gentleman of this place, a few days ago, could restrain two boys, of about fifteen years of age, from engaging in mortal conflict in the field of football."

A few decided.—The stockholders of one of the Mississippi steam-towboats have received for one month during the present year, a dividend of \$36 per share, which costs \$750.

The Rev. James Charles Blankinship, aged 59, Curate of Newington church, and the Rev. Mr. Bannhorn, Curate of St. Mary's, Newington, committed suicide in England, recently, by hanging themselves.

Four prisoners made their escape from Newgate prison, Ct. on the 3d inst. by undermining the wall. Two of them were discovered in a barn in Winsted, and after a desperate struggle, were taken and lodged in Hartford jail.

Jeuneville, N. Y. Sept. 8.—On Friday morning last, Abraham D. Underhill, a traveling person, was found dead, under a shed, connected with W. Simmonds' distillery, in this village. He was a man of intemperate habits; and having drank pretty freely the day before, there is but little reason to doubt that he died in a state of intoxication. From his appearance, and conduct when not intoxicated, it is believed that he was once respectable. How many have fallen before this ruthless destroyer! When will men take warning?

Steam Boat Disaster.—We learn from a gentleman who was on board the boat at the time the accident happened, that on Thursday evening last, near Port Kent, N. Y. on the western shore of Lake Champlain, and nearly opposite Burlington, in this state, the Steam Boat Phenix ran a foul of the Congress, tore away all her larboard side, with the water wheel, and four rooms devoted to baggage, &c. &c. One woman was instantly killed, another died the next morning, and many others were more or less injured. Many of the passengers lost their baggage, and some of them their all. Such of the baggage as could be taken on the surface of the water was picked up and secured. But many valuable articles, and some trunks, two belonging to Mr. Hart, and daughters, of Three River, containing specie and jewelry to the amount of 10000—were not found when our informant left the boat. The accident, we fear, although we hope to the contrary, was the result of carelessness. At the time the boats met, one lady, besides those killed, and three children, were in the rooms that were swept away, but were taken up amidst the shattered fragments of the boat, unhurt. The Phenix took the surviving passengers from the Congress and returned to Whitehall.

Pl. Watchman.—A seaman who went passenger in one of the Providence stages on the 5th inst. fell from the driver's box whilst descending a hill, and both wheels passed directly over his breast. He was conveyed to a neighboring house, and was left without any hope of recovery.—*Boston Post.*

Saco, Oct. 11.
Melancholy accident.—On Thursday last at the western mill stage was coming up to Cleaves' Hotel in this place two little girls, daughters of Mrs. Long, keeper of a boarding house on Cutt's Island, while on their way from school, one of them about 8 years of age, in attempting to cross the street near the house, fell just forward and so near the horses that the driver was unable to stop their progress before the wheels of the carriage passed over her body and almost instantly deprived her of life. This melancholy occurrence should operate as a caution to parents and others who have the care of children, to be particular in warning their children not to attempt to cross a street before a carriage—for many accidents of this shocking nature have occurred through the carelessness of children in running before horses.

We are gratified in being able to state that no blame whatever is attached to the driver of the stage.—*Pal.*

A letter from Carracass, dated August 26, published in the United States Gazette of the 30th ult. contains the following paragraph:

"I must inform you that the U. S. Chargé d'affaires at Bogota has been assassinated. I am not acquainted with particulars; but the brief is, that he had an intrigue with a lady of that place, for which her brother demanded satisfaction, but was refused; he accordingly took the opportunity one day, (after Mr. Watts had been to dinner, and laid down to rest on his sofa,) stepped in and accomplished his end."

The Small Pox has made its appearance in the interior of New-York.

The Missouri Republican says, the U. States' Lead Mines are now becoming a source of considerable revenue. The number of diggers and smelters, at the upper end of the Missouri, have generally increased, and are still increasing, and the quantity of lead made this year will exceed in a fourfold ratio that of former years. The same paper states that the only impediment to the profitable working of these Mines is occasioned by the Rapids in the Mississippi, near the mouths of the Des Moines and Rock Rivers, in both of which it is practicable to clear out a boat channel, at an expense not more than two years' rent of the Upper Mines.

In London, lately, a very respectable young lady was imprisoned for shoplifting on the very day she was to be married. Among the articles taken was a piece of white ribbon for bride's favors.—After her arrest she seemed to realize her degraded situation, and was in a state of distraction.

In England, lately, a poor widow, found herself and six children in a starving condition, and without money or employment. Her oldest daughter cut off her hair and sold it for four pence. After the food which this procured was consumed, the widow committed a small theft, and was imprisoned. What became of her wretched children is not said.

The British government began to attach a value to their Canada possessions. They are erecting new fortifications at Quebec, Montreal, Greenville, Kingston, &c. upon a scale of great strength.

Mail Guard.—The Guard furnished by the Postmaster General to attend the mail between New York and Philadelphia, commenced his duties on the 24th ult. and on the 27th, was taken into custody by a Marshall and after hearing committed to prison, on a charge of violently assaulting a citizen on the road, firing a pistol at him and otherwise endangering his life. The defence of the guard was, that the mail was obstructed by the citizen and for ought he knew about to be robbed. The guard was subsequently bailed.

Great National Road.—Major Long arrived at Buffalo, on the 21st ult. after having explored the route for a great national road between Washington and Buffalo, a distance of 366 miles, agreeably to the directions of the Sec'y at War.

It was very sickly at Wilmington, N. C. at the last accounts. Capt. Merritt, and most of the crew of the brig Miller, had fallen victims to the prevailing fever.

The Norfolk Beacon of Thursday, says:—"From the great reduction of our force by sickness and death, we find the difficulty of trying to keep the health of the fit for duty, that we must throw ourselves on the indulgence of our patrons, to publish on Tuesday, Thursday, and Saturday only, for a short time."

A letter from Havana, dated 14th inst. says:—"Our city is remarkably healthy, even among the shipping; but few cases of fever have occurred, and none of a virulent kind."

Postmaster in trouble.—Ferdinand Van Derveer, jr. was arrested in New York not long since and after an examination before the Police Magistrate, was fully committed to Bridewell to await his trial on a charge of Grand Larceny. We understand about \$200 worth of stolen merchandise was found upon the prisoner.—In his pocket book, was his commission of his appointment as Post Master, at Somerset Court House, Somerset County, New-Jersey.

Volunteers in the Greek Cause.—A correspondent informs us that a party of young Englishmen, of highly respectable connections, have just enrolled themselves in the Greek service, under the auspices of Captain Campbell, the friend of Lord Cochrane. The motives of these young volunteers are of the most generous and animated kind. Their number is at present small; between two and three hundred offers of enlistment have been made; but Capt. Campbell exercises his discretionary power within such limits as will render the Greek commissions honorable. The commissions to which Capt. Campbell has made the recent appointments are in the marine and navy, and mostly lieutenants; and all his engagements of this nature he is said to have the sanction and concurrence of the Greek committee. As in the regular British service, these young officers have purchased their outfit at their own expense, and they are even to pay their passage to some port in the Mediterranean.—*Globe and Traveller.*

FOREIGN INTELLIGENCE.

The ships Talma, Edward Bonafie and Spartan from Havre, and Cortes from London, which arrived at New York on the 11th inst. have brought French papers to the 11th, and London to the 8th ult.

John A. Dix, Esq. a passenger in the Bonafie, is the bearer of the commercial treaty between the United States and Denmark, concluded at Washington on the 29th of April last, and which has been ratified by the Danish government.

England.—An order in council was issued on the first of September for the admission of foreign grain; the effect of which, it was supposed, would be, that Great Britain would become the consumer of other countries to the amount of four millions.

The London Star of the 5th says: The accounts from Scotland and Ireland are, in one respect, favorable. The late rains have produced a visible improvement in the condition of the potatoe crop, and a dreadful aggravation of the distresses of the peasantry and manufacturing population, is thus in the way of being averted.

France.—A commercial and navigation treaty has been entered into between France and Brazil. It was received at the principal manufacturing towns with great joy and is regarded by the liberals as a triumph over the old principles of policy.

Spain and Portugal.—Don Manuel Godoy Salomon has succeeded the Duke del Infantado, as the Spanish minister for foreign affairs. King Ferdinand has issued a manifesto, in which he cautions his people against the pernicious example set before them in Portugal, and expresses a reliance on the loyalty of their principles. It is his determination to make no change in the form of his government. The people in Madrid were as usual, discontented and restless.

Greece.—Letters from Constantinople, state that Stratford Ganning, in order to quiet the discontent of the Turkish government, has declared to the Divan that Lord Cochrane was no longer a British subject, and that if he was taken prisoner on the occasion, the English cabinet would not demand him.

Turkey.—From an article in the *Pilot*, it would appear that things are far from being settled at Constantinople. According to this account, on the 4th ult. the Sultan was attacked, on his way to prayers, by the populace, who, in the first instance, gained some advantage over the soldiery. A scene of bloody retaliation followed, and some hundred persons perished on the occasion. The slaughterer of every one who "appeared to be suspicious" continued through the succeeding day.

MARRIED.

In Parsonsfield, on Thursday last, by Eld. John Buzzell, Capt. Jabez Toole to Miss Susan Wedgewood. In the same place, on Sunday last, by Eld. Buzzell, Samuel Moulton 3d. to Miss Cyrene Knowles.

DIED.

In Saco, an infant child of Capt. Naylor Waterhouse, Charles S. son of Mr. Noah Goodwin, aged 19 months, died on Wednesday last, at the Portland, Mrs. Margaret, wife of Mr. James Holmes, Jr. aged 16.

JOHN McDONALD,

ADMINISTRATOR on the goods and estate which were of JOHN McDONALD, Esq. late of Limerick, deceased, gives notice to all the debtors to said estate, who have failed to pay their accounts and notes in August last as requested, that if said demands are not paid by the last of October next, they will most certainly be put to suit.

Limerick, September 7, 1826.

AUCTION SALE.

WILL be sold at public auction, on Saturday the 28th of October next, at the store of Dea. Benjamin Isley, in Limerick, at two of the clock in the afternoon, unless previously disposed of at private sale, A GRISTMILL, with two runs of stones and a belt, with the privilege belonging to the same, together with fifty acres of land, upon which the mill is situated, with a decent barn and good orchard thereto. Conditions made known at the time and place of sale. Said privilege, generally has a plentiful supply of water, and is situated one mile and a half from Limerick Corner.

JOSIAH S. HODGDON.

Sept. 7.

NOTICE.

THE Maine Free Will Baptist Charitable Society is notified that their annual meeting will be held at the north meeting house in Parsonsfield, on Friday the third day of November next, at one of the clock in the afternoon. A general and seasonable attendance is desirable.

SABINE C. BUDWICK, Sec'y.

Limerick, October 12, 1826.

FOR SALE.

THE Subscriber has on hand some of the first quality of new CHAIRES, 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.

STRAY CALF.

THE first of June, a red speckled calf, without any annual mark. Whoever may have said calf in possession, and will give information thereof at this office, shall receive the thanks of the Subscriber, who will pay all expenses.

ELI COLE.

Cornish, October 12, 1826.

POETRY.

[For the Star.]

Addressed to a Friend.

Adelphi, near yon rising hill,
Where flowers and verdure gaily smile'd,
Where gently flow'd the morn'g rill,
Our lonely bowers, we've oft beguil'd.

We there have hail'd the rosy morn,
And oft have trac'd the winding stream
Along the mead and flow'ry lawn,
Beneath bright Sol's effulgent beam.

And when the purple eve appear'd,
The glitt'ring lamps adorn'd the sky,
Borealis' wide banners wa' d,
And glowing meteors play'd on high;

Then low beneath some syzian shade,
I've often heard thy plaint wail,
Have there the hand of sorrow stay'd,
Then coas'd thy briny tears to flow.

We oft convers'd on heav'nly things,
Related oft our troubles o'er;
How deep we drank of "sorrows springs,"
And nestled scenes, to return no more.

Then glanc'd our wish to yonder skies,
Far from this gloomy vale of woe,
Where blooming joys unnumber'd rise,
And streams of pleasure ever flow.

OLIVIA.

MISCELLANY.

THE FRIENDSHIP.

"Give me a man whose liberal mind
Means general good to all mankind;
Who, when his friends by fortune's wound,
Falls trembling headlong to the ground,
Can meet him with a warm embrace,
And wipe the tears from off his face."

Disappointment is the lot of all: and where is the man who can say that all his plans are completed, and his every wish obtained? We see mankind in every por-
fow of the globe struggling with their
fate to prosecute some design, suggested
either by their desires or fears, starting
every nerve and employing all their facul-
ties to accomplish their ends; and among
them all, how small a portion meet with
success. The patient perseverance of in-
dustry is exhausted, the boldness of enter-
prise fails, and all the dexterity of strat-
agem is naught. Plans may be formed with
the utmost skill and sagacity, pondered on
and matured with no unfeeling care, delib-
eration that defeat seems impossible,
guarded with unweary caution and dil-
igence, against dangers on every side,
when some unthought of occurrence which
comes across, unforeseen and unaccounted
for, baffles their wisdom, and prostrates
all their plans and labors in the dust. Man-
kind have tried for ages, in vain, by the
utmost extent of human abilities, to dis-
cover a path which, in any profession, leads
with unerring certainty to success.

When a man has tried faithfully, yet
unsuccessfully, to obtain wherewithal he
may bring comfort to himself, and happi-
ness to those around him; when he has
scized the cup and is just raising it to the
parched lip of expectancy with one hand,
while the other is raised in thankful ad-
oration to Him who has crowned his labors
with success, then should adversity, by
a blasting stroke, dash the cup from his
hand, and leave him, pointed at by the fin-
ger of scorn, to wander alone and unfriended
through a world that cares not for his
sorrows.

O!; there is aught can light his eye
Which grief has caused to languish;
Or, there is aught can soothe the sigh
Which heaven in bitter anguish!

Yes, there is one, and only one who
then can cheer his gloomy spirit, dissipate
the clouds that hang around, and remove
the furrow from his brow. It is a dis-
interested friend; one who feels for the suf-
fering of a fellow man, and serving talents,
and feeling, and sensibility, beneath the
garb of wretchedness, will extend the hand
of kindness, and bind up the wounds which
a base and ungrateful world has opened;
one who knows and feels that he

"Who does the best his circumstance allow,
Does well, acts nobly; angels could no more."

This is the man, who with his virtues
unblemished, and integrity incorruptible,
will uphold justice against all opposition,
who heeding not censure that is unwound-
ed, nor reproach that is unmerited, can
despise all compliance with customary
forms of those around him when they are
either vicious or unlawful, and force ap-
probation even from those disposed to
hate. In him we may any time place
confidence, for all his actions rest upon a
fixed principle which, which no art can
bend and no force can break. Flattery
may sing her syren song to ensnare him,
and power may stretch her influence to
crush him; their efforts are alike useless
and vain.

Compare this man with the selfish, sor-
did wretch who divorces the noble dig-
nity of his own soul, and centres all his
thoughts and affections on the idea he en-
tertains of his own happiness and great-
ness, and prostitutes virtue and honor in
the pursuit of shadows and unreal forms

which attract his admiration. How great
the contrast! while he merits and receives
the applause of every friend to virtue, on
the other is bestowed the purchased praise
of sycophantic flatterers; while the
exit of one is lamented by every friend of
humanity, and his soul wafted to happi-
ness on the prayers and blessings of the
unfortunate, the death of the other is only
viewed as an escape for the miserable
from the thraldom of his oppression.

Let us then emulate the bright example
of the former, while we execrate the base
selfishness of the latter, and strive to be
among those who, when they see a friend
distressed,

"Can meet him with a warm embrace,
And wipe the tear from off his face."

MARRIAGE.

Marriage is a school and exercise of
virtue; and though marriage hath cares,
yet the single life hath desires, which are
more troublesome and more dangerous,
and often end in sin, while the cares are
but instances of duty and exercises of
piety; and therefore, if single life have
more privacy of devotion, yet marriage
hath more necessities and more variety of
it, and is an exercise of more graces. In
two virtues, celibate or single life may
have the advantage—that is in chastity
and devotion; but as in some persons this
may fail, and it does in very many, and
a married man may spend as much time in
devotion as any virgin or widows do; yet
as in marriage even those virtues of ches-
tity and devotion are exercised, so in
other instances, this state hath proper ex-
ercises and trials for those graces, for
which single life can never be crowned—
here is the proper scene of piety and pa-
tience, of the duty of parent and charity
of relatives; here kindness is spread abroad
and love is united and made firm as a cen-
tre; marriage is the nursery of heaven;
the virgin sends prayers to God, but she
carries but one soul to heaven; the married
marriage fills up the number of the elect,
and hath in it the labor of love and the
delicacies of friendship, the blessing of
society, and the union of hands and hearts;
it hath in it less of beauty, but more of
safety, than the single life; it hath more
care but less danger; it is more merry, and
more sad; it is fuller of sorrows, and fuller
of joys; it lies under more burdens, but is
supported by the strength of love and
charity, and those burdens are delightful.
Marriage is the mother of the world, and
preserves kingdoms, and fills cities and
churches, and heaven itself. Celibate,
like the fly in the heart of an apple, dwells
in a perpetual sweetness, but sits alone,
and is confounded and dies in singularity; but
marriage, like the useful bee, builds a
hive and gathers sweetness from every
flower, and sends out colonies to settle in so-
cieties and republics, and sends out colonies
and feeds the world with delicacies, and
obeys their kinds and keeps orders and ex-
ercises many virtues, and promotes the in-
terest of mankind, and it is that state of
good things to which God hath designed
the present constitution of the world.—
Jeremy Taylor.

A GOOD CHARACTER.

A good character is to a young man
what a firm foundation is to the artist,
who proposes to erect a building on it; he
can build with safety, and as all who be-
hold it will have confidence in its solidity,
a helping hand will never be wanted. But
let a single part of this be defective, and
you go on at a hazard, amid doubtful and
distrust, and to one it will tumble down
at last, and mingle all that was built on it
in ruin. Without a good character, every
virtue is a curse—with it, it is scarcely an
evil. Happiness cannot exist where a good
character is not; where it is, it always
is a frequent visitor, if not a constant guest.
All that is bright in the hope of youth; all
that is calm and blissful in the sober scenes
of life; all that is soothing in the vale of
years, centres in, and is derived from a
good character. Therefore acquire this
as the first and most valuable good.

PITCAIRN'S ISLAND.

This little spot has lately attracted our
attention in consequence of a letter ad-
dressed by John Adams, in behalf of the
islanders, to Mr. Bingham, American mis-
sionary at the Sandwich Islands, in which
he expressed the greatest desire of the in-
habitants to be favored with a mission of
the gospel, and promises that if one can
be obtained, his situation among them
shall be made as comfortable and pleasant
as they have the means of making it. We
have gleaned from various sources, the
following account of the place and its in-
habitants, from the perusal of which it will
be perceived that these islanders possess
almost every thing that our readers life re-
ally desirable—their numbers are too few,
and their territory too distant and too in-
considerable to excite foreign jealousy;
their lack of wealth shields them from
robbery by pirates and freebooters—their
pacific disposition, and the influence of re-
ligious and moral principles prevent inte-
stine commotion. Perhaps no part of the
world offers so quiet and happy a residence
for a man of industry, as this island. Indeed
he would rather be the pastor of a people
already Christians, who would be no less
disposed to profit by his instructions than

even the best of congregations in our own
land. Pitcairn's Island is in the South Pacific
Ocean, lat. 26, 2 S. lon. 139, 21 W. It is
6 or 7 miles in length, and about two in
breadth, having neither river nor harbor;
a mountain on it is visible at nearly fifty
miles distance.

The settlement on this island owes its
origin to the mutineers of the British armed
vessel Bounty. In the year 1789, this
vessel, while employed in the Pacific,
was taken from the British command by
Lieut. Wm. Bligh, by 23 of the crew, who
put Mr. Bligh and 18 of his men into a
launch, which, after a passage of 1200
leagues, providentially arrived at a Dutch
settlement on the island of Timor. The
mutineers proceeded to Otaheite, where
they took wives and six men-servants,
proceeded to Pitcairn's Island, which was
at that time uninhabited, and out of the
common track of European vessels. Here
they destroyed the ship, and remained in
obscure solitude until the year 1808, when
they were accidentally discovered by Capt.
Folger of Boston, who learnt that about
six years after they were landed, their
servants attacked and killed all the Eng-
lish, excepting one venerable old man, who
called himself John Adams, but whose real
name is Alexander Smith; and that the
Otaheitan widows arose the same night
and murdered all their own men, leav-
ing Adams alone with the women and
children. Since Capt. Folger's visit, sev-
eral British commanders have touched at
the island, and they agree in representing
the state of the colony as remarkably hap-
py and interesting. The young men and
women are beautifully formed, with open,
benevolent countenances, and all of them
have the most marked English features.
The duties of religion and morality have
been carefully instilled into their
minds by John Adams, and thus far they
have been preserved perfectly chaste, and
free from all kinds of debauchery. The
Sabbath is strictly observed, and prayers
are offered up every morning and even-
ing in the most simple and unaffected
manner.

In the early part of 1823, there were
residing on the island, 54 persons, of whom
there is the offspring of four women of
the Bounty. Seven of the young men
were married, and had in all 27 children,
of whom 23 were under 10 years of age.
John Adams presides as a patriarch over
this interesting population. To the ut-
most of his power, he has endeavored to
train them up in the principles of piety
and virtue, and they appear to approach
near to a state of primal innocence and
simplicity, than perhaps any other
community. Their condition presents a
delightful picture of social happiness. The
bible is their directory. Most of them
who are above ten years of age, can read
it. A considerable part of the time is em-
ployed in offering up praises to the Al-
mighty. Nearly the whole of the Sabbath
is spent in prayer, singing, and reading
the Holy Scriptures. Every morning at
four o'clock, they assemble in their habi-
tations for family worship, when an ap-
propriate psalm is sung. At eleven, all the
families meet together on a green in the
front of their dwellings, when John Adams
reads prayers, and portions of the Scrip-
tures, and one or two psalms are sung.
Before sunset they thus assemble again.
Afterwards they have a quiet prayer, sing
the Evening Hymn, and return to rest.

This little island is extremely healthy,
and produces with very little labor all the
necessaries of life, and some of its luxu-
ries. The scenery where this interesting
portion of the human race have fixed their
habitation, is described as peculiarly pic-
turesque and healthy.

From this remote, and in many respects
desirable spot, however, is not ex-
cluded. The number of ships which
touch at this island, both English and
American, is now much greater than for-
merly. John Adams is apprehensive that
this may lead to an intercourse between
strangers and his people, injurious to his
morals and happiness. Although he pos-
sesses considerable physical strength,
with the use of his faculties entire, he is
unable of his advancing age to resist de-
sires, as do the adult population of this large
family, that a person of weight and ex-
cellence of character, to acquire over the
people a personal influence, at once just
and beneficial, should settle on the island
during his life time. The plan such an in-
dividual might form for promoting the ed-
ucation, religious improvement, and social
welfare of the people, John Adams would
second with all the influence which he
himself derives from their confirmed at-
tachment and affectionate veneration.

The number of inhabitants on the island,
in July, 1824, had increased to 59.

Portsmouth Journal.

COMETS.

It is now certain, that the same comet
has appeared in our planetary system in
the years 1786, 1795, 1801, 1805, 1818,
and 1825. It appears, that in its course,
it never passes the orbit of Jupiter. The
period of its revolution (which is the short-
est of any very large comet) is about six
years and a quarter, and its mean distance from
the sun is not more than twice that of the
earth. It seems to be especially connect-

ed with the system in which our globe is
placed, and crosses our orbit more than
sixty times in a century. Dr. Olbers, the
celebrated astronomer, at Bremen, who
has bestowed much attention on this com-
et, has been lately occupied in calculating
its possible influence on the destinies of
our globe. He finds, that in 83,000 years,
this comet will approach the earth as
nearly as the moon; and, that in 4,000,000
years, it will come within a distance of
7,700 geographical miles; the consequence
of which will be, if its attraction be equal
to that of the earth, the evaporation of the
waters of the ocean 13,000 feet; that is
to say, above the tops of all the European
mountains, except Mont Blanc. The in-
habitants of the Andes and of the Hima-
laya mountains alone, will escape this ex-
cess of deluge; but they will not benefit by
their good fortune more than 216,000,000
years; for it is probable, that, at the ex-
piration of that time, our globe, standing
in the focus of the comet, will receive a
shock severe enough to occasion its ut-
ter destruction.

POPULATION, &c. OF GREAT BRITAIN.

In Great Britain, the number of individ-
uals in a state to bear arms, from the age
of fifteen to that of sixty, is 2,743,847.
The number of marriages annually, 298,000
yearly, and it has been remarked, that one
out of twenty-one is without issue. The
number of deaths is about 392,708 yearly.
The deaths among the women are in pro-
portion to those of the men as fifty to fifty-
four. The married women live longer
than those who continue in a state of cel-
ibacy. In the country, the mean number
of children from each marriage is four; in
towns the proportion is seven for every
two marriages. The married women con-
tribute to the whole number of females as one
to three, the number of married men to the
whole number of males, as three to five.
The number of widows is to that of the
widowers as three to one, but the number
of widows who marry again, is to that of
the widowers as seven to four. The half
of the individuals born, die before attain-
ing the age of sixteen years. The num-
ber of twins, &c. that of ordinary births
as one to sixty-five. One individual only
in three thousand one hundred and twenty-
six, according to calculation, attains the
age of an hundred years. The male births
are to the female as ninety-six to ninety-
five.

POISONOUS WOUNDS.

A successful application of the cupping-
glass to poisonous wounds, has lately been
made by Dr. Barry, at Paris. It appears
as if the action of the cupping-glass had
the power of recalling to the exterior the
poison already introduced into the vessels.
Dr. Barry strongly recommends the use
of the cupping-glass, followed by that of
the cauterizer, in cases of the bite of the
mad-dog or even if the first symptoms of
hydrophobia have shown themselves.

CHEMICAL EMBRACATION.

on, WHITWELL'S ORIGINAL OPDELDOOR,
Tribute the strength of the hard kind.
(Be aware of imitations.)

THIS article is now, beyond all dispute
considered by every physician of ex-
tensive practice in the U. S. as the best
remedy extensively used in all cases of
Bruises, Sprains, Gout, Rheumatism,
Cramp, Numbness, Stiffness of the Neck
or Limbs, Chills, Chapped Hands,
Stings of Insects, Vegetable Poisons, &c.
The use of this celebrated remedy is
not confined to the American States. Or-
ders 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 Opodeldoor begins to be well known
and fully appreciated, &c."

Certificates have been received, suffi-
cient to fill a column of a paper. A few
only, of the first respectability, are at-
tached to the directions—among which is
one from a Physician of the highest grade
in European America.

No one circumstance can more fully
prove the value and great demand for 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 diffi-
cult of detection, except by the name of
Whitwell's Opodeldoor, and therefore, as you
value Life or Limb, be sure to ask for and
receive WHITWELL'S Opodeldoor only
or you may be most wretchedly imposed
upon.

At the same place may be had, the ARO-
MATIC SNUFF, celebrated throughout
the American Continent, in cases of Ca-
tarrh and Headache, Drowsiness, Depres-
sion of Spirits, Vapors, Stomachic, Eye
Sight, and all disorders of the head. From
its most fragrant and grateful quality, it
completely counteracts the effects of a bad
temper, and being greatly antipretreous
is indispensable for all who watch with
otavajit the sick.

ALSO

Jarvis' Billious Pills, Detergent Bitters
and Cough Drops.
The above are for sale at the store of JONES
SAYMONS, Esq. Cambridge.
May 11.