

# MORNING STAR.

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## POETRY.

### The Sabbath Morn.

Dear is the hallowed morn to me,  
When village bells awake the day;  
And by their sacred minstrelsy,  
Call me from earthly care away.

And dear to me the hallowed hour,  
Spent in thy sacred courts, O Lord!  
To feel devotion's soothing power,  
And catch the music of thy word.

And dear to me the loud "Amen,"  
Which echoes through the living shade,  
Which swells and sinks and swells again,  
O'er the walls but lives to God.

And dear the simple melody,  
Brought with the pomp of music art;  
That hark, heavenly harmony,  
The music of a thankful heart.

In secret I have often prayed,  
And still the anxious tear would fall,  
But on the sacred altar laid,  
The fire descends and dries them all.

Oh when the world with iron hands,  
Has bound me in its six days' chain,  
This bursts them like the iron man's bands,  
And lets my spirit loose again.

Then dear to me the Sabbath morn,  
The village bells, the shepherd's voice;  
These oft have found my heart's resort,  
And always bade that heart rejoice.

## RELIGIOUS MISCELLANY.

(From the R. I. Religious Messenger.)

### PLAIN PREACHING.

The work of the devoted minister of the gospel is one of no ordinary magnitude.—If he plainly preaches the whole truth, if he fearlessly declares, that man by nature is totally depraved, that he must repent and believe or be eternally miserable, and that his future misery will be of his own procuring, he may incur the censure of many and be accused of enthusiasm or bigotry; and on the other hand, if he keeps back from his hearers such important truths, or treats them in a cold and lifeless manner, he may displease others, who wish to have the unadulterated doctrines of the Bible pointedly exhibited. Under such circumstances what shall the preacher do?—Shall he seek to please man or God? Shall he be faithful to the commission he has received to preach the gospel, or shall he consult the good opinion merely of those, to whom his ministry is addressed? The line of his duty we believe is distinctly marked out. He must preach the word. He must not seek to please his hearers, except it be with view to profit them; the latter should ever be preferred to the former.

The doctrine of total moral depravity, by which we mean an utter destitution of any holiness or love to God, is an unpopular one, but if it be revealed in the Bible, it should be clearly and unequivocally declared. If we begin to build, we must begin at the foundation. The man should be laid at the root of the tree.—We are selfish creatures and are pleased to hear whatever tends to make us think well of ourselves; but turn with disgust from every subject calculated to lower the temperature of our natural pride and selfishness. It was the plain preaching of Christ which exposed their pride and carnality which so much embittered the Pharisees against him.—Selfishness is the citadel of the sinner's heart, attack this, and you attack him in the most vulnerable part, and he will combine all his forces to repel the invasion.—But this veil which self has

drawn over the unsanctified mind must be removed, before the glory of divine truth can be discovered. If the sinner is in this state of entire alienation from God, it will do him no good to disguise his real character or conceal from him his eminent danger. He must be driven from that strong hold in which he entrenches himself, before he will become awake to the beauties of that spiritual world which the gospel discloses.

And what was the doctrine which Christ and the Apostles preached? Was it not repentance towards God and faith in the Lord Jesus Christ? "I came not to call the righteous but sinners to repentance. I tell you nay, but except ye repent, ye shall all likewise perish. Repent ye, and believe the gospel." Such was the preaching of Christ, and of the same tenor was that of the Apostles. "And now God commandeth all men every where to repent. He that believeth on the Son, hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

In this repentance and faith, on which Christ and his Apostles insisted so much, were obviously implied these scripture truths: viz. that man by nature is wholly depraved, that he is morally helpless, that Christ is both able and willing to save the repentant sinner, that those who believe shall be saved, and those who believe not shall be damned. These then were the leading topics of the Christian ministry in the Apostolic age. And these are truths firm beliefs in which is as necessary at this day, as at any former period. Human nature, with respect to its prominent characteristic features, is the same in every age. But are not these truths too little insisted upon by the professed ambassadors of Christ? Is the perishing condition of sinners a subject which occupies that prominent place in the exercises of the spirits which it ought? That which should be deemed the principal theme of a faithful ministry, is too much treated, as though it were but a secondary concern. How many sermons do we hear, in which the sinner's lost condition, the necessity of repentance, the happiness which he may obtain by believing in Christ, and the awful doom which awaits him if he dies impenitent and unbelieving, are topics which are not touched at all, or if any thing be said relating to them, it is comprised in a few words spoken at the close, and that in a manner well calculated to produce the impression, that if any one is in earnest upon the subject, the preacher certainly is not? And what salutary effect is ever produced by that smooth, dressed-up style of preaching which in many instances has been substituted for that holy fervor and sacredunction which will become the "messenger of grace, the legate of the skies." The manner, indeed, in which we sometimes hear the most weighty and eternity fraught themes discussed in the pulpit, seems as incongruous and absurd, as would appear the conduct of a person, who on seeing his neighbor's house in flames, and the family perishing, should stand by to perish, should commence delivering a grave and philosophical discourse concerning the nature and the effects of fire and the most likely way in which the family might escape, instead of running to extricate them from their perilous condition.

But it is hard, it may be said, affectionately and fervently to urge upon the sinner's consideration the awful realities of his future destiny, while we do not feel his situation. This is true, but the servant of Christ should earnestly pray and seek unto God for this feeling sense of the sinner's case. If he possesses it not, in some good measure, he furnishes a melancholy proof that he is but ill-qualified for the solemn work of winning souls. But conversion is the work of God, and we cannot say any thing which will awaken without his blessing. True—and to quicken saints in his work, but he is pleased to use the foolishness of preaching, as a mean to accomplish both these ends.

What kind of preaching has God been pleased eminently to bless to the conversion of sinners? Has it been that which is calculated to commend itself to the unsanctified mind? On the contrary, has it been that plain, pungent and faithful exhibition of divine truth, which effectually exposes the fallacy of the sinner's self-righteous hopes and dependencies, discloses to his view the misery in which he is plunged, the glorious remedy provided in the gospel, the saving effect of this remedy when applied, his deep criminality and the certain destruction which will befall him in rejecting it. Such was the preaching of Whitefield, Tennant, Brainerd, and others of more modern date, whose labors God has extensively blessed. Is the soul immortal, it is made capable of endless progression in knowledge, will

it be a recipient of the ineffable joys of heaven, or feel the miseries of hell; and will this soul become conscious of its eternal destiny, the moment it is released from the body? O! how important is that salvation revealed in the gospel! To trifle and seem indifferent on this subject is high treason against heaven, is madness, a prostration of the dignity of our origin, and every way unsuitable to the eternity of our destination. Were a number of persons placed in a situation the most dangerous conceivable, suppose that but a step before them yawned a precipice the most frightful, that the thunders were rolling and the lightning playing around them, and that all possibility of retreat from behind was viewed as impracticable, and suppose that some angelic form should appear and point out to them a way of escape, O! with what breathless attention would they listen to her directions.—Sinners are in this perilous situation: the gospel, like an angel of mercy, irradiated with light, approaches them; with her right hand she points them to the mansions in the skies, her left hand to the precipice over which they are suspended.—She directs them how to escape the one and obtain the other. Let us, then, as the ambassadors of Christ, follow her in her high and heavenly design, remembering, that "he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

(From Zion's Herald.)

### A GRAVE-YARD.

Louis the Fourteenth of France could not bear to see the tombs of his ancestors, because they reminded him of his own mortality. He forbade death to be named in his presence, because he could not bear to think that he should ever fall a prey to his insatiate grasp. Yet his fear and hatred of the inevitable conqueror did not retard the "inevitable hour" of fate. Years have rolled away since he and those who flattered him with immortality have mouldered in the narrow confines of the lonely tomb. All his vast and ambitious projects have perished from off the earth. And thus will it soon be with those whose busy, restless hours are now spent in forming and executing plans of future aggrandizement. The grave-yard must soon become their home—their all. Let him who is tormented with the desire of worldly riches, honors or distinctions, visit the solitary spot where mortals take their final rest—let him wander among the lowly dwellings of the dead and meditate a moment. While here he will think justly. The illusive glaze of worldly distinction will cease to dazzle and mislead the train of his thoughts—the vanity of life will fully appear and he will estimate it as he ought. In the unbroken silence which reigns around, a "still small voice" will whisper in his conscience, that all are equal here—that here the haunts of the warrior fade—the fame of the philosopher sounds not its dirge—his ear no longer hears the costly habit of the rich ever rising above the level of his lowest menial. In the grave all distinctions cease. In the grave the hope of the infidel perishes. Not so with the humble believer: he is taught to believe that though worms may devour the body, it shall, at the last day, be raised incorruptible and glorious. The Christian delights to tread the narrow lanes that intersect the graves of those he once knew, and, as he reads again the brief inscription that friendship had inscribed to perpetuate their memory, reflects on the past when they went up to the house of God together. He thinks of the last action—the triumphant exit. Thus the place of skulls, the gongs of destruction, interesting, because it is the sacred repository of dear departed friends. Instructing, for it reminds us of our latter end, and admonishes us to redouble our diligence that when we are called we may be found watching.

How consoling to reflect that Jesus the Captain of our salvation has sanctified the grave by his own body—that he has assured his followers they shall be raised again and reign with him in glory. In anticipation of this animating event, the grave loses its terrors and looks lovely, and we can scarcely suppress the scene that fancy paints of that illustrious morn, when the little mounds which rise over those we love shall burst and set the long confined captives at everlasting liberty.

"There is a smile of purer ray  
Than fancy's fairest gleam—  
A flame whose way pious plays  
With glow divinely fair."

"There is a lovely, vernal charm,  
That breathes of life and heaven;  
A solitude of lovelier charm  
Than dews the wing of even."

"There is a bright, a pleasing hour,  
When all is love serene,  
When angels whisper from their bowers,  
And forms of bliss are seen."

"That smile on faith's pale brow hath shone,  
That calm his yielding breath—  
That hour of hallowed peace is known,  
Around the bed of death."

## THE BIBLE.

We do not know where there is so good a description of the Bible in so small a compass, as is to be found in the article below.

A nation must be truly blessed, if it were governed by no other laws than those of this blessed book: it is so complete a system that nothing can be added to or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to a senate, authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentence; it sets the husband and his household, and the wife as mistress of the table; tells him how to rule and her how to manage. It entails honor to parents, and enjoins obedience upon children; it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honor, and the servants to obey, and promises the blessing and the protection of its Author to all who walk by its rules. It gives direction for weddings and for burials; it promotes food and raiment, and limits the use of both; it points out a faithful and eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the orphan, and a husband to the latter. It teaches a man how he ought to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first born; and shows how the younger branches shall be left. It defends the rights of all, and reveals vengeance to the defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book of the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever were revealed. It contains the best laws and profoundest mysteries that ever were peaced. It brings the best of tidings, and affords the best of comfort to the inquiring and distressed soul. It contains the best of wisdom, and shows the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters of debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him; and sets aside all other gods, and describes the vanity of them, and of all that put their trust in them. In short, it is a book of laws, to show right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all error; and a book of life that shows the way from everlasting death. It is the most compendious book of all the world, the most useful, and the most entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial and infernal worlds, and the origin of the angelic myriads, human tribes and infernal legions. It will instruct the most skillful mechanic, and the finest artist; it will teach the best rhetorician, and exercise every power of the most expert arithmetician; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher and guides the wise astronomer; it exposes the subtle sophist, and makes divines mad. It is a complete code of laws, a perfect book of divinity, an unequalled narrative of a holy life, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed; the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it, it is to be wise indeed; to be ignorant of it, it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school boy's spelling book, and the learned man's masterpiece; it contains a choice grammar for a novice, and a profound treatise for a sage; it is the ignorant man's dictionary, and a wise man's thesaurus. It affords knowledge of many inventions for the ingenious, and dark sayings for the

grave; and it is its own interpreter.—It encourages the wise, the warrior, the racer, and the overcomer; and promises an eternal reward to the conqueror.—And that which crowns all, is that the Author is without hypocrisy—in whom is no variableness, nor shadow of turning."

#### A GREAT DEMAND.

It is a general practice among people in trade, to examine their books and settle their accounts; and they may see whether they are going forward or backward.—This is all right.

There is however, a certain Creditor, who has a world of Debtors, and an immense demand upon each of them; so that you my dear reader, are one of them. Some of these debts have been standing more than three score years and ten.

Sin, in Scripture are called *debts*, and it may be said to you to one of old, "How much owe thou unto my Lord?" Luke xii. 5.—For sins committed—duties neglected—Sabbaths profaned—ordinances undervalued—mercies abused—providences unimproved—warnings slighted—time squandered—goods wasted—talents turned against their rightful owner—and the scriptures, the soul, and the Savior neglected.—My dear reader, this is your actual case, if you are not now again, if you are not a *real* Christian! You are overwhelmed with a debt to God, which you can never pay. You are every moment liable to be arrested by death, and cast into that prison from whence you can never be released, till you have paid the uttermost farthing.—Matthew v. 25.

Now there is a way, and only one way in which you can be free from this enormous debt.—"God who is rich in mercy, Ephesians ii. 4." (O let all in heaven praise him, and every debtor on earth adore him, "God who is rich in mercy," has provided for us, and presented to us a *surety*, for all that will apply to him.—For he appeared once in the end of the world to put away sin, by the sacrifice of himself!" Hebrews ix. 26.—"To him be glory and honor forever."

Now if under a deep sense of your *debtful* debt, you really and sincerely wait upon him, and tell him you have "nothing to pay," and implore him to set you free, (and "if the Son shall make you free, you shall be free indeed.") John viii. 36.—He will sooner or later let you know, that he himself has paid your debt, cancelled the bond, and blotted out the hand writing that stood against you, and in his faithful word, left you as a legacy, a receipt in full of all demands.—"I am He that blot out the iniquities of your fathers, and will not remember thy sins!" Isaiah xliii. 25.

My dear reader, if after hearing these things, you do not implore him to discharge your debt, it will remain on your own head, and sink you down into the lowest hell! Which, God of his infinite mercy prevent, for our dear Redeemer's sake.—Amen, and Amen.

#### EFFECTS OF DRUNKENNESS.

Drunkenness expels reason—drowns the memory—distempers the body—defaces beauty—diminishes strength—inflames the blood—excites the passions, external, and incurable wounds—is a itch to the senses, a devil to the soul, a thief to the purse—the beggar's companion, the wife's woe, and children's sorrow. It makes a strong man weak, and a wise man a fool. It is worse than a beast, and is a self-murderer, who drinks to others' good health, and robs himself of his own. He is worse than a beast, for his animal will devinely intoxicate itself. By the effects of liquor his evil passions and tempers are freed from restraint; and while in a state of intoxication he commits actions which when sober he would have shuddered only to have thought of. Many an evil deed has been done, many a Murder has been committed, when those who did these things were intoxicated; scarcely an assize passes without some unhappy prisoner attempting to excuse his guilt by the plea that he was under the influence of liquor. This excuse the law allows not, and most justly, for men voluntarily deprive themselves of their reason, surely they cannot be innocent of whatever evils they commit while in that state. Tremble then, O Drunkard! reflect before you put the onus of your life momentary that you are about to make yourself ready to commit every crime to which an evil nature no longer checked can incite you, and that you may awake from this state, guilty of offences against the laws of your country, sufficient to draw down just vengeance upon your head, and while suffering the punishment of your evil deeds, or reflecting on the harm done, perhaps to your kindred, what comfort can be the remembrance of your worse than beastly enjoyment give you? All the crimes on the earth do not destroy so many of the Human Race, nor alienate so much Property, as Drunkenness.

Hear what the word of God declares: Awake, ye drunkards, and weep. (Joel i.) Who hath sorrow? who hath contention? who hath sorrow without cause? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine: at the last it biteth like a serpent, and stingeth like an adder. (Prov. xxiii. 29—32) Strong drink shall be bitter to them that drink it.

(Isaiah, xlv. 9.) The works of the flesh are manifest, which are these: uncleanness, murders, Drunkenness, revellings, and such like; of the which I tell you, that they which do these things, shall not inherit the kingdom of God. (Gal. v. 19, 21.) If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. (Rom. viii. 13.) Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. (Gal. vi. 7, 8.)—Drunkenness, there is yet hope for you. God has said in his word, Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isaiah, lv. 7.) This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. (1 Tim. i. 15.) God doth love the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. (John iii. 16.)

### MORNING STAR.

LIMERICK.—THURSDAY, NOVEMBER 9, 1836.

#### FIRST EASTERN YEARLY MEETING.

Yearly meeting convened at the north meeting-house in Parsonsfield, November 4, 1836. After singing a spiritual song, the throne of grace was fervently addressed by Eld. Ziba Pope of Vermont.

The meeting was then organized by appointing Eld. John Foster, Moderator, and Samuel Burbank, Clerk.

Eld. Thomas Muxly gave a verbal account of the last yearly meeting, which was held the preceding month in Corinth, Vt. which was similar in substance to the account published last week.

Furnington Q. M. The minutes that follow represent this Q. M. as being in a very flourishing condition.

The October session of the Furnington Q. M. was convened at New-Portland on the 21st and 22d inst. It was truly a time of refreshing. Firstly, because we had the Great Head of the church to be with us, and this always makes a good meeting. We heard the cries of the wounded, and the songs of the redeemed, who found the Lord to be precious to their souls in the course of the meeting, and praised him for his delivering grace. A large number came forward in the different evening meetings to be prayed for, and a general solemnity seemed to rest on the minds of the people.

Secondly, as a refreshing time to hear the good news from the churches. Seventeen of the churches which compose this Q. M. have had some additions, or some reformation since our last Q. M. Besides we had good accounts from a number of places where there is no churches of our order; in the town of Strong the Lord has been reviving his work under the improvement of Eld. Leonard Hathaway. There was a committee appointed at this meeting to visit them, and gather a church in that place, if they should think best. In the north part of New-Sharon there have been some drops of mercy, and a number have been converted to God; the prospect is yet good. We were informed that the Lord is pouring out his Spirit in a glorious manner in the town of Norridgewock. Our informant states that they had a union prayer meeting a few evenings since, in the village in that town, and about 45 came forward and knelt down to be prayed for, and that many had found Jesus to be precious to their souls. We were also informed that in a plantation called East Pond, there has been within a few days, a wonderful shower of divine grace. Our informant states that nearly all the people in that place, are either converted or under conviction. We have never had so many and so pressing calls for preaching, as we had at this meeting.

O Lord, raise up faithful laborers, and thrust them into the Vineyard. "For the fields are all white—all ready to harvest." Our next Q. M. will be held at Wilton the third Saturday and Sabbath in January next.

WARD LOCKE, Clerk.

Chasterville, October 28, 1836.

P. S. Since writing the above, I have attended a meeting in New-Sharon in company with Eld. Foster, and find the reformation increasing, two were baptized and ten came forward to be prayed for, and many are inquiring the way to Zion.

Edgewood Q. M. No messenger was present.

Montville Q. M. No messenger. We learnt, however, that union and harmony are increasing, and that the churches are extending their borders, by breaking forth on the right hand and on the left.

Ezter Q. M. No messenger; but Eld. Foster informed that this meeting is in a

flourishing condition; some special revivals are taking place at the present time.

Bondola Q. M. No messenger. Eld. Jordan, who has visited several of the churches of late, states that this meeting, in almost every part of it, has been wonderfully blessed. Since the above article was written, we have received the minutes of this Q. M. which we propose to publish next week.

Parsonsfield Q. M. was reported by Eld. Hobbs, who was appointed for that purpose, agreeably to an account published in a former number of the Star.

Gorham Q. M. This meeting was represented by Eld. Z. Jordan, their messenger, who states that some blessed revivals have been experienced, especially by the churches in Poland, Danville, Minot, Raymond, and some other places. This meeting appears to be increasing with respect to regulation and church order.

New Durham Q. M. Eld. Enoch Place, the messenger, reported that several of the churches have lost their ministers by deaths and removals—about one half of the churches are destitute of pastors. The preachers, about fifteen in number, have agreed to supply all the churches by rotation until they shall be supplied by ministers of their own. The churches are to be classed for this purpose. A large church, with its pastor Eld. Peter Clark, of the upper parish in Giamanton, has joined this Q. M. A reformation has taken place in Dover, and a request has been made that a church should be organized in the village of the Upper Factory in that town, which probably will soon be effected. Some experienced religion during the session of the last Q. M. Finally this meeting is wonderfully prospering.

Sandwich Q. M. Report by Eld. Daniel Jackson, agreeably to the minutes published last week.

Ware Q. M. No messenger.

Stratford Q. M. Elds. Thomas Muxly and Ziba Pope, messengers. Haddington and Wheelock Q. Ms. The reports of these three quarterly meetings were in accordance to the minutes of the Vermont yearly meeting, published in our last.

The Rhode Island quarterly meeting sent the following epistle.

The Rhode Island quarterly meeting assembled in Taunton, Mass. to the first yearly meeting, send Christian salutation.

DEAR BRETHRE,

"How good and how pleasant it is for brethren to dwell together in unity: It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded his blessing, even life forevermore."

We have often experienced this, that "as cold water to thirsty souls, so is good news from a far country." We lament that we are unable to give you such tidings of ourselves generally. It is now, and has been for some time a low season with us in spiritual things, in most of the churches. But at this session we have some favorable accounts, and joyfully contribute our mite to the offering of God. In Scituate, connected with the Smith-field church, God has gloriously revived his work. Six have been added by baptism since our last Q. M. and the prospect is very encouraging. In our present meeting, on the Sabbath, one happy young convert related an excellent and satisfactory experience, and was baptized in the intermission. Eld. Zalmon Tobey of Providence was received as a preacher of the gospel, in connection with this Q. M.

This meeting has been a happy and refreshing season to our souls. We dear brethren, we ever need an interest in your prayers; more especially at this season, would we solicit them, and assistance, if possible, from the brethren in the ministry, as the ill health of our beloved brother, Eld. Joseph White causes him to retire from us, and at present, if not forever, deprive us of his most useful labors; leaving those churches of which he has had the charge, and the extensive field in which he has so long labored as a faithful servant of his divine Master, in a destitute situation. In addition to this, the failing health of another of our beloved brethren in the ministry, Eld. Abel Thornton, has at present deprived us of his useful labors. Thus, dear brethren, you see our situation; and we leave it with the Lord, both yours and ours.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Amen.

In behalf of the quarterly meeting.

JOB ARMSTRONG, Clerk.

No information was received from the quarterly meetings in New-York, and the States to the south and west.

Voted that the committee, that was appointed at the yearly meeting which was held in June last to procure suitable grave stones to be fitted up at the graves of Eld. Benjamin Randall and his companion, late of New-Durham, N. H. be instructed to procure white marble stones for that purpose.

A reference from the yearly meeting held in June last was taken into consideration, viz: "Is it expedient to make any alteration in the present arrangement of the yearly meetings and to establish a general year? Conference for the benefit of the whole?" On motion it was Voted to appoint a committee of twelve to deliberate upon the subject, and make their report to the yearly meeting on adjournment.

Voted that Elders John Buzzell, John Foster, Enoch Place, Zachariah Jordan, Samuel Burbank, Ziba Pope, Thomas Muxly, Jeremiah Bullock, Andrew Hobbs, Henry Hobbs, Dea. Samuel Boulton, and Winborn A. Drew, constitute the committee for the above purpose.

Agreed to appoint a committee of three to visit the Edgewood Q. M. and report at the next yearly meeting.

Appointed Elders John Foster, Z. Jordan and Joseph Hutchinson for said committee.

Voted to adjourn this meeting until after the meeting of worship to-morrow evening.

After an intermission of one hour, a meeting of worship commenced. John Purkis, a member and preacher, in good standing, as appeared by his recommendation of the General Baptist Connexion in England, addressed the throne of Divine grace, and delivered a discourse from Nahum i. 7. We propose to speak again of this preacher, and his preaching in a future number, perhaps in the next. A very comfortable season was realized in the meeting, which was seasonably dismissed.

Meetings, as customary, were held in different parts of the town in the evening. The one at the meeting house, was, we apprehend, attended with a rich blessing. The season was rendered very solemn.

Lord's Day, Nov. 5. A large concourse gathered at an early hour. Prayer by Eld. J. White. A very interesting, and awakening discourse was delivered by Eld. E. Place, from 1 Pet. 2: 4. In the afternoon, Eld. White spoke from Isa. 45: 13, to good satisfaction. The meeting of worship closed with appearances that the people had not collected in vain.

After divine service, the unfinished business was attended to, and the committee for that purpose made the following report.

We, your Committee, beg leave to report, that, under a consideration of our present numbers and extensive situation of our Connexion, in our opinion, it is advisable to establish as many yearly meetings as there are now sessions of yearly meeting in the connexion, viz. two in the state of Maine, one in New-Hampshire, one in Vermont, one in the Holland Purchase, N. Y. one in Ohio, and one in Pennsylvania.—That each of these meetings provide themselves with a suitable book for records, and elect from among themselves a standing clerk to record all their proceedings. So that the several churches within the boundaries of each quarterly meeting, may regularly report their state by their messengers to their respective quarterly meetings as they now do, and that the several quarterly meetings, by their messengers, report themselves to their respective yearly meetings, as they have heretofore to our one yearly meeting—and, lastly, that a suitable number of messengers be chosen, at each of the contemplated yearly meetings, to compose, and represent their state in an annual Conference, and that the present yearly meeting record be transferred to said Conference, and a standing Register be elected at its first session to record the accounts transmitted to them from the several yearly meetings, together with the doings of said Conference. That so the standing of our whole Connexion may be known and published once a year.—Also, your committee, beg leave to recommend, that the first annual Conference be held in New-Bridgton, Vt. on Thursday following the first Saturday in October next, at 10 o'clock A. M. and when organized, there to adopt such other regulations for the general good of the Connexion as they, by the assistance of divine wisdom, may think proper. We, also, further recommend, that each yearly meeting be held;

in their respective region, at the same times and places, where they are now appointed, until that time; excepting the Gorham and Parsonsfield yearly meeting, which we advise to alter from the first Saturday and Sabbath in November, to the third Saturday and Sabbath in September next. All of which is respectfully submitted for your decision.

Signed by order of the Committee.

JOHN BUZZELL, Chairman.

Voted to accept the above report.

Voted to dissolve the meeting.

HARRISON, Oct. 28, 1926.

Brother Burbank—I have been another tour to the Kennebec country this Fall. I went to Poland and found good work of God there. From thence I went to Lewiston, where I met with Mr. Bridges, who was laboring in a good reformation in the south part of the town. I saw him baptize two happy converts, and had a meeting with them in the evening. Thence I journeyed to Litchfield, and met the old brethren and converts, who appeared to be standing fast in the liberty of the gospel. I visited five churches and found them all in good order. Having attended seven funerals, I said in my heart, Lord, what a world is this! some just breathing the vital air, some dying; some praising God, and some mourning the loss of friends. I bade them farewell, and returned to my family.

Our quarterly meeting in this town, according to appointment, was attended by the elders and brethren from different parts, and after addressing the throne of grace, we organized the meeting. We heard refreshing reports from the churches, had good preaching, good exhortations, and could say at the close of the meeting, it was good for us to be there. I appointed a meeting for baptism the next day, and baptized three. The candidates praised God, the brethren and sisters joined them, sinners wept, and we could say to the glory of God, we had the best of the wine at the last of the feast.

CLEMENT PHINNEY.

#### GENERAL INTELLIGENCE.

**White Hills.**—We are informed that nearly one hundred and fifty men, and about half that number of oxen, have lately been employed in repairing the road through the Notch of the White Hills, and that it will be passable for sleighs the approaching winter. Upon this road, which is about twenty miles in length, there were twenty-three bridges, only two of which withstood the freshet of Aug. 28.

**Maine Palladium.**

HARRINGTON, Conn. Oct. 25.

**Accident.**—Austin Russell, a young lad in the 25th year of his age, was accidentally killed the past week, in Rocky Hill, by a cart wheel which passed directly over his breast, and literally severed his body. He was, we understand, driving a cart, and in attempting to climb up the forward part of it, the stake on which he laid out to assist him, gave way, which precipitated him to the earth, and caused the melancholy accident.

**Road under the Thames.**—A gentleman now in Boston, recently visited the roads under the Thames, as far as they had progressed when he was there. They had been carried forward 170 feet. There are two, one for passing from the other to London. Several passage-ways are made from road to road. The river is 1300 feet wide at this part. As many work people are employed as can find room to labor. The subterranean region is well illuminated with gas.

The American vessel employed in navigating Lake Champlain are no less than 213—tonnage 12,000. And it is stated that previous to the opening of the Northern Canal, there were but about 30 vessels on said lake. The tolls at Whitehall for this season, already amount to about \$40,000.

Monday, the eighteenth day of December next, has been designated by the Governor and Council, for the choice of a Representative to Congress from Somerset and Penobscot District.

On Saturday last a Coroner's Inquest was held on the body of Daniel Sullivan, a foreigner, aged about 60, which was found hanging in the dock between Union and Widgery's Wharf, in this town. Verdict, drowned in a state of intoxication.—*Portland Press.*

The Hon. Asahel Robbins has been re-elected Senator to Congress from the State of Rhode Island, for six years from the fourth of March next.

Midshipman MARSHALL has arrived at Washington, with despatches from Mr. WILLIAMS, Charge d'Affaires of the United States at Guatemala, and with the ratification by that Government of the General Convention of Peace, Amity, and Navigation, concluded here on the 5th of December last, and exchanged with Mr. Williams for that of our Government.

Counterfeit five dollar bills of the Mechanic's Bank, New-Haven, dated Oct. 3, 1925, payable to S. F. Lambert, letter O. No. 712, are in circulation: They are well excepted.

**The Missouri.**—The Missouri Intelligencer, published at Fayette, states that there had been, for some time previous to the 21st ult., a frequent passing of wagons through that town, accompanied by men armed with guns and dogs. They were generally bound for the head waters of the Missouri river, and some as far as the Missouri river, a Bee-hunting. From four to five men usually accompany each wagon and team of four, five or six horses, provided with provisions for an absence of from three to five weeks. It was also stated that no less than forty wagons; thus equipped, were going from that country alone, in search of one of the articles for which Cannau was so celebrated; and that a corresponding number, in proportion to the population, would set forth from the town or twelve adjacent counties.

**Louisiana.**—Mr. Castagnol was killed last month, in this village, by Mr. Gueyry. Mr. G. was lying in wait for runaway negroes, and seeing a person passing at some distance, called out to him. The other being alarmed took to flight, when Mr. G. discharged the contents of his gun at him. He survived but a short time.

**A Scoldish Laugh.**—At Saragossa, lately, an individual of a cheerful cast of mind, endowed by nature with a face which appeared always to be enlivened with a smile, was arrested in the public streets by an agent of authority, upon the following charge:—"Villain! you laugh—you laugh at our misfortunes, the misfortunes of Spain—you laugh to see infamy successful in Portugal; come along with me, Sirrah, I'll relieve you of all inclination to laugh!"

A settlement is making at the isthmus of Tehuantepec, about 150 miles from Vera Cruz. A river ascends to it, and it is 14 leagues across to the Pacific, at the Fidenia, to which a good carriage road is forming. Com. Porter is confined to his quarters, and it is called Porter's Settlement.

**Steam Boats on Lake Huron.**—Arrangements are making for running one or two steam boats through from Buffalo to Mackinac and Green Bay. If these arrangements are carried into effect, the boats will be in operation next season. Green Bay is thirteen hundred miles from the city of New York.

A few days since Capt. P. Rogers, in the sloop Swift, off Oak Neck, bound to New York, three miles from the land, at eight o'clock in the evening, discovered an ox, hove to and the ox swam along side. In hoisting him on deck, his neck was broken. He proved to be very fat. On arriving at New York, Capt. R. met the owner in the market; by whom he was informed the fat had jumped out of a market boat at eight o'clock the evening before. Consequently he was 12 hours in the water, and when taken appeared to be in full strength.

**N. Y. Paper.**

As the steamboat Washington was nearing this city on Monday, a man was discovered in the East river. He hailed the boat, and was taken on board. He was a cripple and stated that in company with five other persons he was fishing in a small boat which was run down by a sloop, and all but himself drowned. He stated his name to be Abraham King, and that he lived in Scamell street.—*N. Y. American.*

Governor Clinton has issued his Proclamation, recommending Thursday, the 7th day of December next, as a day of Public Prayer and Thanksgiving.

**The Nantuxet Journal** of the 26th ult. states, that there are on that island, about 8000 inhabitants, 150 horses, 400 cows, 1000 pigs, and 200 sheep. Corn was 30 cents per bushel; oats 50 cents, hay \$32 per ton; oak wood \$6 17, and pine \$4 50 per cord. All these articles were scarce.

**ANOTHER HORRID MURDER.**

Stratford of a letter from a gentleman in Tennessee to his friend in Alexandria.

**Sevier County, Oct. 16, 1926.**

On Monday night last Col. Perry the Clerk of Sevier County, was most barbarously butchered in his bed. The following are the circumstances of the case as nearly as I have been able to ascertain them.

About two o'clock A. M. the perpetrator of the bloody deed, having passed through the door, entered the chamber where Col. P. and his wife were sleeping, and with the edge of a small axe, or large tomahawk, struck him on the head with such violence, that it penetrated the skull into the brain, which afterwards oozed through the wound.

Mrs. Perry, being awakened by the blow, or some noise in the room, saw a man go out. Placing her hand on her husband's head, she found that his face was covered with blood. Some minutes elapsed before he recovered from the effects of the blow so as to be able to speak.

He lived, however, until the afternoon of the succeeding Friday; and in the meantime, when not suffering under severe convulsions, with which he was frequently seized, was rational, and capable of conversing intelligibly.

A certain John Nichols, formerly of Va has been apprehended on suspicion of his being the murderer.

It was proved before the magistrate by

whom Nichols was committed, that he had repeatedly at sundry times and places, declared a determination to kill Col. P. in consequence of the latter having charged him with clandestinely dealing with his slaves."

**Mexico.**—By the Apasita at Baltimore, information is received to the 26th of September. The Congress of Panama had assembled at Acapulco, and after a few days deliberation, had adjourned to meet at Yaouajaya. The Mexican congress opened its session on the fourteenth September. The Congress is discussing the propriety of laying an additional duty on linen and cotton goods, particularly the latter, which it was feared would be entirely prohibited, should the law go into operation. Our Minister, Mr. POISSER, was ably exerting his talents and influence to convince the Mexicans of the impolicy of the measure at the present moment, while the country requires a supply of articles far beyond that which could be furnished from its own resources.

The Dutch Minister, Mr. Beer, had arrived at Vera Cruz, and had proceeded to the capital.

Several Mexican vessels of war had been despatched by Com. Porter on a cruise in the neighborhood of Cuba.

A decree had been issued, relative to the establishment of a settlement and the building of fortifications at the bar of the river Goazacoaco; and also for opening a carriage road from the limits of the inland navigation of that stream to the Pacific and Tehuantepec. The Mexicans are sensible of the advantages of internal improvement.

The mines were beginning to yield productively, and the prospects of the capitalists were presented with a more gratifying appearance than the mines of this country, which occurred in several English establishments, had been superseded by those wholesome regulations which would insure a handsome return from the Capital invested and a permanent revenue to those interested.

By an arrival at Baltimore, from Sierra Leone, we learn that in July the place was very unhealthy. Nine slave ships had been taken by the English cruisers. They had on board, in the whole, 2563 slaves, who were of course liberated. The schooner of Baltimore, while in Messurado bay, was robbed by pirates, who hoisted the Colombian flag. They escaped before assistance could be obtained.

**SOUTH AMERICA.**

**Bogota, Aug. 3.**—Public expectation has been strongly excited during the last few days by intelligence which the government has received from the authorities of the local authorities of the department, stating that Gen. Bolivar was on his way to this capital, and might be expected here tomorrow. Subsequently it was reported that he slept at Tocayma on the 29th. But these reports have proved incorrect. The government are not in possession of direct information from the President of a later date than the 1st of June when he was at Lima. No doubt, however, exists of his speedy arrival in this city.

A passenger in the Athenian, informs us, that previous to his sailing, advices from Bogota to the 24th of August, had reached Cartagena, up to which time Gen. Bolivar had not arrived there.—The greatest exertions were making by the Colombian government to fulfil the engagements and to establish its credit abroad. Among other measures of economy adopted for this purpose, the pay of the officers of the army had been reduced.

Our informant states that at the request of the Congress of Bolivia, Gen. Bolivar had furnished the draft of a Constitution for that Republic, a copy of which he has brought for our Government. This important fact would meet the expectations of the President should appoint the President, who shall succeed to the Presidency on the death of his predecessor, and the office shall thus be filled in perpetuity.

**N. Y. Mer. Ad.**

**Hayti.**—A recent letter, from a colored man of some consequence, in the government, states that the whole specie of the Island was not sufficient to meet the instalments due to France, that trade and commerce were nearly annihilated, that the receipts of the treasury were wholly insufficient to meet the expenses of government, and that nothing but famine appeared to be the result of any calculation that could be reasonably made of its present embarrassments. Very few shipments had been made from France, and much less, even of provisions, from the United States, for, although their wants were urgent, they had no money to pay for their supplies, and their purchases of food and clothing had been materially lessened from the low price of the articles.

**N. Y. paper.**

#### MARRIED.

In Parsonsfield on Thursday last, by Eld. J. Buzzell, Mr. Daniel Thompson to Miss Betsey Doe, both of that place.

In Kennebunk, on the 26th ult. by Eld. Roberts, Mr. Shapleigh Webber, to Miss Phoebe Taylor.

In Hollis, by N. Haley, Esq. Mr. Rufus Kimball, to Miss Mary Durbin, both of H.

#### DIED.

In Bangor, 26th ult. Mr. Nathaniel Spencer, at the advanced age of 108 years.

In Parsonsfield, on Saturday last, Stephen, son of Col. Stephen Bickford, died for years.

And the dear darling was very enjoy.

And fondly call our own,

Are but short favors borrowed now,

To be repaid anon.

In Buxton, on the 26th ult. Phoebe, wife of Mr. Simon Woodman, aged 34.

In Gorham, Mr. Eli Webb, aged 80—a soldier of the French and revolutionary wars—and a valuable man.

In Biddeford, 1st inst. after a short confinement, Sylvester Haley, aged 64—an industrious man, a kind husband, and tender parent.

Edward S. Bickford, on Thursday last, Mr. Jonathan Lowell of Mendon.

#### PUBLIC AUCTION.

**WILLIAMS** will sell at public auction on Saturday, the second day of December next, at ten o'clock in the forenoon, at the farm of Benjamin Pitts in Waterborough, a FARM, consisting of fifty acres of good land, and situated about one hundred rods south of Eld. Henry Hobbins in Waterborough. Said farm is well wooded and watered; the soil is good for mowing, tillage and pasturing; on it is an orchard, young and thrifty, yielding from three to five hundred bushels of cider per annum. There is a house on the farm, which is new and not entirely finished, it is thirty by forty, one-story high, with a cellar. Also, a barn, and an excellent well of water, which is near them both. Terms liberal, and will be made known at the time and place of sale.

N. B. Any person wishing to purchase the farm, can view it and know the conditions previous to the time of sale, by applying to Nathaniel Hobbins of Waterborough, or to the Subscriber at Buxton.

NICHOLAS NASON.

NICHOLAS NASON, Jr.

November 9, 1926.

#### LAND FOR SALE.

**IN DENMARK**, within one hundred rods of the county line, between from Ballwin to Bridgeton, about 300 acres of good land, well calculated to make two farms, 30 acres of which is under improvement. There is a small house and barn and a young orchard on the land. Said land is well wooded and watered, and the whole of it, as well as suit purchasers, will be sold cheap. A good title will be given and credit for five years, if desired. But good security will be required. The land is bounded on the new county road leading to Fryburgh. For further particulars inquire of ARTEMAS NEEDS, living on the premises, or of the Subscriber in Limington.

FRANCIS NEEDS.

NOTICE.

**CHEMICAL EMBROIDERY,**

on, **WHITWELL'S ORIGINAL ORODELOD,**

*Twelve the strength of the hard kind.*

—Of Beware of Imitations.

THIS is a new and original discovery, considered by every physician of extensive practice in the U. S. as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chills, 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 Opodeldo 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.

**OP-PAUSE** before you purchase. — No one circumstant 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 genuine wrapper, as to be difficult of detection, except only by the omission of the NAME.—Therefore, as you value Life or Limb, be sure to ask for and receive **WHITWELL'S Opodeldo** only, or you may be most wretchedly imposed upon.

"At the same place may be had, the **AROMATIC SNUFF**, celebrated throughout the American Continent, in cases of Catarrh and Headache, Drowsiness, Depression of Spirits, Vapors, dimness of Eyesight, and all disorders of the head. From its most fragrant and grateful quality, it completely counteracts the effects of a bad atmosphere, and being gently antiseptic, it is indispensable for all who watch with or visit the sick.

**ALSO** Jarvis' Billious Pills, Detergent Bitters and Cough Drops.

The above are for sale at the store of JAMES SANBORN, Esq. Lincolnton, May 11.

#### WANTED.

**TWO** or THREE stout, healthy lads, as apprentices to the Blacksmith business. Inquire at this office. Nov. 2.

