

# MORNING STAR.

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

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## POETRY.

### A CHRISTIAN'S FAREWELL.

Ye fleeting charms of earth, farewell!  
Ye springs of joy are dry;  
My soul now seeks another home,  
A brighter world on high.

Farewell, ye friends, whose tender care,  
Has long engaged my love—  
You fond embrace no more exchange,  
For better friends above.

Cheerful I leave this world of tears,  
Where pains and sorrows grow;  
Welcome the day that ends my toils,  
And every scene of woe.

No more shall I disturb my breast;  
My God shall from me move—  
The streams of love divine shall yield  
Transport unknown before.

Fly then, ye interposing days,  
Lord, send the summons down;  
The hand that strikes me to the dust,  
Shall raise me to a crown.

### SONNET.—ON FINDING A BROOK DRIED UP.

By the Rev. James D. Knowles.

Come!—Ah how transient! but the other day  
I stood upon thy brink, and like a child  
Rejoiced to see thee bubbling on thy way,  
Thy ripples glittering in the morning ray,  
Which drank thy waters, while it brightly smiled,  
And ruid'd thee, as man hath often done  
To the poor victim, whom his smile had won.

Thy waters are dispersed, thy bed is dry  
And cheerless, for no verdure there is seen;  
O may my life not flow as idle by,  
Thou dead-drop gage of the morning sun;  
Nor leave one flower to show that it hath been;  
For soon its stream must disappear like thee,  
And join eternity's unbounding sea.

## PENITENCE.

Fair is the drop that glistens on the rose,  
When morning on its bosom glows;  
And those who thus glisten on the cheek,  
And deck with gold the tresses of the hair,  
Sweet is the balmy distill'd from flowers  
Just washed with summer's gentle showers;  
But fairer, brighter, sweeter far,  
Than dew-drop gage of the morning ray,  
Or fragrance breath'd from the rose,  
Are tears of humble Penitence.

## A SHORT SERMON.

When I awake, I am still with Thee, Ps. 139: 18.  
As soon as we awake, and our eyes are open, we are in heaven. We should leave our hearts with God over night, that we may find them with God in the morning. We owe God the first fruits of our reason, before we think of other things; for every day is but the less circle of our lives. We should begin with God, before earthly things encroach upon us, and season our hearts with the thoughts of His holy presence. That is the best way to make the fear of God abide upon us all the day after. And thus to exercise our reason as gain upon Him, is some recompense for those hours spent in sleep, wherein we showed no act of thankfulness to Him.

## ROSES IN SEPTEMBER.

In September I saw a tree bearing roses, while others of the same sort near it had none. I inquired the cause, and was told that this tree was clipt close, and was hindered from blossoming at that time, and now flowered in autumn. Lord, if I were curbed and clipt in my younger years, and kept from those sins and follies to which youth is subject; leave me not, still keep me by thy grace, lest when I am more advanced in life, the corrupt nature which is in me should cause me to break forth into those evils from which I have been hitherto mercifully restrained.

FELLER.

## RELIGIOUS MISCELLANY.

### [For the Star.]

#### AUTUMN.

Autumn opens a vast field of meditation to the reflecting mind. No season is so well adapted to reflection, or calculated to produce so many instructive lessons of life and morality, as this. In this, we are presented with a striking emblem of man's mortal and advanced age.

Autumn exhibits all the varieties of a beautiful and fading nature. Early in this part of the year, the adorning autumn can look up to the Dispenser of all good, and pour out the effusions of his heart for the rich bounties of Providence. Here we are reminded of the promise of the Lord to man, that seed time and harvest shall continue. Here we behold the produce of "the golden year"—the fields white with harvest, ready to reward the labor of the husbandman; the orchards bending under its numerous load, greet the owner with a rich repast, and every thing is seen in its fullest perfection. In this, we have a portrait of that part of human life, called maturity. After a person has passed the trivial sport of childhood, and the height of youthful passions, (which are more or less attendant on mind,) he is brought to the full powers of manhood in the early autumn of his days. If he has well spent his time, he now finds himself in possession of a fund of useful knowledge—far more valuable than the "riches of the Indies." His retired, but cheerful walks, in a fine autumnal evening, where he can give full scope to his feelings, render him more satisfaction than the circles of the gay and thoughtless; for while in one, the bewitching smiles of folly are continually engrossing his noblest capacities, the other affords numerous lessons of divine instruction. Here he can expatiate on the wisdom and goodness of the Creator—he sees the wonderful display of wisdom in the constitution of the "planetary system"—observes the moon and stars to revolve in their destined courses, and looks forward with a solemn composure of mind "to the final consummation of all things."

As the season advances, the vegetable kingdom is stript of its verdure,—its foliage falls to the ground to return to dust. Here opens another scene for meditation and instruction. Man swiftly passes the meridian of his life, and old age almost imperceptibly steals upon him. Like the tender leaf of spring, he enters on the stage of action with a high expectation of happiness, but his years are generally stamped with the footsteps of trouble. Anticipation leads him from place to place, from object to object, till weary of the pursuit he abandons the enterprise in the evening of his days, and like the leaves of autumn falls from the stalk, on which he was reared, to mingle with his mother dust.

(From the Free-Will Baptist Magazine.)

#### EXHORTATORY.

One great reason of the general stupidity which prevails with respect to religion and the concerns of the soul, is the want of considering their true importance. Amidst the active scenes of life, death and eternity, if the subjects of thought at all appear at a great distance, and like those objects which are seen by the natural eye afar off, seem either unreal or of diminutive importance. But there are periods in the life of every individual, when these subjects are brought near, when they swell into objects of stupendous magnitude and are seen in all their reality. Sometimes, in the dark and silent hour of the night, scared by some terrific dream, we suddenly awake, and, in the confusion of our thought, imagine we are descending the dreary regions of the dead, and about to appear amid the solemnities of the eternal world. How thrilling then seem all the objects of time! how infinitely important a preparation for death! Sometimes the providence of God places us by the side of a dying friend, we see him languish, we see him expire, we catch the last words that escape his trembling lips; they are an exhortation to us to prepare to die—we feel their force, we realize their importance, and are constrained to acknowledge that the salvation of the soul is the one thing needful. By these facts we may learn how the subject of religion will appear to us at a future time, will appear to us, when, low reclining upon the bed of death, we shall see this world receding, and eternity drawing near. The same view we shall then have, the same view we now sometimes have upon this subject, we ought at all times to entertain. Were all duly to consider the reality and importance of religion, the worth of the soul, how changed would be their conduct! Christians would no longer feel that

larger and colder than too often chill their devotional exercises, they would no longer stand and tremble at the cross, or fear the reproach and shame—they would cheerfully embrace every cross, they would despise the shame, yet, they would not even count their own lives dear unto themselves, so they might finish their course with joy and be accepted of their Lord. The sentiment so often inculcated in the New Testament, and so beautifully expressed by the Poet, would ever be the governing principle of their lives—

"And what are all my sufferings here!  
If Lord, thou count me meet,  
While that enspirited host to appear  
And worship at thy feet."

How would this view of the subject also affect the sinner. He would no longer look upon this world as his resting place. Its fashions, its honors and its pleasures all would appear trifling as the mote that floats in the air or the bubble that breaks upon the waters. God and eternity, heaven and hell, the soul, the immortal soul! these would be the momentous subjects of his meditations, would engross all the intensity of his thoughts and occupy his undivided attention. Seriously reflecting upon these subjects, he would soon perceive that himself was a wretched and helpless sinner, treading upon slippery places and exposed to eternal woe. Now he would not trifle with the threatenings in God's holy word, but in the bitter agony of his soul would cry out—"O wretched man that I am! who shall deliver me from the body of this death?" Nor would he thus continue long. We may not be permitted to say, that through the infinite mercy and grace of God, he would soon exclaim, "I thank God, through Jesus Christ my Lord." Now the way to life and salvation is clearly presented before him, he cordially accepts offered mercy, complies with the conditions of the gospel and rejoices in the hope of the glory of God. Such would be the consequence of duly considering the subjects of religion. We exhort all thus to consider these subjects. We exhort sinners especially to turn from the error of their way and attend to the concerns of their souls. If you have any regard to your highest, to your best, to your eternal interest; if with you the word of God has any authority, if there is anything fearful in his threatenings, anything alarming in the awful thunders of Sinai, or any thing inviting in the sweet and holy accents of the gospel, if heaven and hell are not majestic chimeras but solemn realities, improve the period of your probation in preparing for death and the judgment to come. Sinner, we are in earnest in what we now say, we believe, we feel it. Soon the decree of life will be given, its visions flow and you and I shall appear before God in the judgment of the great day.

O. F. B.

(From the New-York Observer.)

MAYHEW'S GRAVE.  
In the twilight of a beautiful evening, so tranquil that nothing could be heard but the soft murmuring of the ocean, I visited the grave of Mayhew, the friend and father of the Indians on the Vineyard Island. As I entered the humble enclosure, where repose the remains of this man of God, I could not but feel that I was treading on holy ground. I thought of his labors and prayers for the salvation of his flock, of his ministering cler, and of his spirit now before the bar of God. At a distance from any dwelling—no voice of man nor voice of business to be heard—alone in the land of silence, it was no time or place for levity. I approached his grave with a feeling of loneliness and solemnity that cannot be described. Here, thought I, is the end of the journey of life. We all meet at last in one common resting place. We all acknowledge our allegiance to the king of terrors. The wind murmurs, the flowers blossom, and the darkness hovers alike over the graves of all. I stooped down to trace, if I could, amid increasing darkness, the record of departed worth. With much difficulty, I succeeded in copying the following inscription:

THE REV. EXPERIENCE MAYHEW, A. M.  
WAS BORN FEB. 3, N. E. 1673.  
AND DIED OF AN APPOXY, MAY 10, 1758.

HE WAS ESTEEMED WAS A GOOD UNDERSTANDING, SINCERE PIETY AND CHARITY:  
AND DIED AT THE AGE OF 85 YEARS.

ABOUT 63 YEARS OF HIS LIFE  
IN THE GOSPEL MINISTRY  
CHIEFLY  
AMONG THE INDIANS OF MARTHA'S VINEYARD.

There is, then, thought I, at least one respect, in which, even in this world, death is not the same to all. The good man sleeps—but not in forgetfulness. However obscure may be his character, his memory long cherished by the little circle of his acquaintance, and the hand of innocence

strews his grave with flowers. What impulse is brought me hither, on this evening of the day and of the year, if not the memory of exalted virtue? More than three-score winters have shed their snows upon this humble grave, and yet with what emotions do I approach its hallowed confines!

I now turned from the consecrated spot, and observed at a little distance, the grave of his successor, marked by a decent monument, with the following inscription: "In memory of the Rev. Zechariah Mayhew, who died, March 6, 1806; in the eighty-eighth year of his age."

It was enough. I had seen the graves of two eminent servants of God, who had devoted their lives and faculties to his service. They were gone to receive their reward, and I feared there were none to supply their places. The thought of the perishing Indians who had been the objects of their care, and saw them wandering in the deserts of the north. Who was now to lead them to the fountain of life? "Help, Lord," I exclaimed, "for the godly man perisheth; for the faithful fall from among the children of men." WANDERER.

### FASHIONS FOR NOVEMBER.

"To be clothed with humility," and have "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

This is the most graceful, becoming, and, at the same time, novel custom that has ever solicited public patronage. The material of the dress is of the most exquisite hue and delicate texture; tastefully decorated with the above mentioned costly brilliants; and will be found to unite every advantage of utility and elegance. The dress is suitable to all seasons, and is considered equally becoming to the young and the old. It possesses extraordinary durability; is less liable to take a soil than any other material, and retains its freshness and novelty to the last. It falls over the person in the most graceful folds, and is adjusted as to veil every blemish, and set off the least favorable figure to the best possible advantage. The color usually preferred for this costume is invisible green, which casts the most delicate shade upon the whole form, and produces an effect indescribably agreeable and prepossessing. Nothing can be more tastefully imagined, than the ornament with which this mantle is finished; and although this jewel is pronounced by the best judges to be of immense value, it may be obtained upon very reasonable terms. It is so delicate in its hue, and so chaste and simple in its workmanship, that it has been mistaken, by unskillful observers, for an ordinary pebble; but connoisseurs instantly recognize it, and allow it to be "more precious than rubies." Notwithstanding the many recommendations it possesses, this dress has never become common, although universally approved. It was once worn as a royal robe, and has ever since been in high estimation and general use, amongst the subjects of the great Prince who first introduced it. MISS TAYLOR.

HAVE YOU LIVED TOO LONG IN SIN?  
Peter, an apostle of the Son of God, says, that the time past of our life may suffice us to have lived as heathens do. Heathens know nothing of the true God, therefore they do not worship him. Sabbath is a day of rest, and you know more of him than the heathen do. Do you know that he is every where present, that he attentively inspects you wherever you are—that he knows all that passes in your heart, and all that you do in your life—that he perfectly hates sin wherever he sees it? If you do know these things, may I ask you you live like heathens, refusing to worship God? How can you venture to habitually to violate his express command to keep holy his Sabbath. Do you not believe that a time is coming when God will call you before him to give an account of your conduct. How will you answer him? Will conscience then so bring home your guilt that you shall be speechless, unable to offer the smallest apology for your wickedness. You had better, my friend, attend to the words of conscience, and not lose an hour. But you feel disappointed for it! No wonder, because you are under the dominion of sin, and Satan hath blinded the eyes of your mind, to prevent the glorious gospel of the blessed God entering into it, to show you the preciousness of the Almighty Saviour, who loved sinners, and gave himself to the death, to obtain the forgiveness of sin and eternal life for all who believe in him.

### A SEVERE REPROOF.

A truly pious man, of rank and influence in society, was in the habit of entertaining and admitting to a degree of intimacy, persons of very humble circumstances in life, if only they gave evidence of true religion. His friend, who was accustomed

to measure every thing according to the standard of this world, rallied him, pleasantly. On the subject of his associates; intimating a surprise that he should admit to his hospitality and friendship persons of so obscure an origin, and of so little estimation among men. He replied, in a tone of unaffected humility, "What is he could scarcely hope to enjoy so elevated a rank as they in the future world, he knew not why he should despise them in the present. The reproach came home to the feelings of the proud man, and he was silent—conscience whispering, meanwhile, how dim were his prospects of rising in the future world to an equality with the pious poor, if his Christian friend was in danger of falling below them.

#### SATURDAY EVENING.

A week is past; let my thoughts run through a little business, and let my conscience pass a faithful sentence. Am I a better man, a better husband, a better wife, a better neighbor, or whatever be my calling, and whatever the duties which it lays upon me? Am I more satisfied with my conduct than I was the week before? If I am not, I have lived in vain. What have I done for the good of the neighborhood? What for the public good? How have I been prosperous in business, and how have I shown my thankfulness by contributing to the necessities of those around me? Are no sick afflicted strangers in my vicinity? If not, this is the most favored spot under heaven? And if there are, what have I done for their relief? If in none of these things I have been improving, I am living for myself, a selfish niggard, unworthy the name of man or Christian. Am I better prepared for dying?—That I was, last week. And when I look forward, how am I to spend the next week, and what new project for improvement have I formed? And what can I do for the good of others?

These are, in truth, plain and simple notions; but they are such as often come into the head of a plain man in the country. *Trenton Express.*

#### RELIGIOUS INTELLIGENCE.

WISCONSIN, OCT. 28, 1838.

*Brother Burbank.*—The first Sabbath in this month, I attended a meeting, in company with two other preachers, on the island of Monhegan; where I found a little band of brethren who were gathered about a year ago by Eld. John Leonard, of New Bedford. I carried with them till Wednesday. We had a number of interesting meetings, and saw some prospect of a reformation. I had an agreeable interview with the people, and more especially with Mr. Seavy and his kind family, who moved from Georgetown to this island for the purpose of keeping the light shining here for the convenience of mariners. Preachers who can make it convenient to visit this people, will be cordially received.

Thursday, I attended a meeting in Boothbay and baptised one. Friday evening I attended a meeting in Woolwich, where I found a prospect of a reformation. Sabbath, Oct. 8. I attended a meeting in Alna; it was truly a solemn time. I then rode nine miles to Woolwich, and attended a meeting in the evening. Monday I rode about 30 miles and attended meeting in China. Tuesday, 13th, went to Wiscasset. I attended a meeting in the evening. Wednesday, 11th, went to Belgrade and attended a meeting in the evening. Some that were mourning when elders Locke and Chandler were here, were now comforted, and in ecstatic joy were crying with the enraptured Psalmist, "Come near all ye that fear God, and I will tell you what he has done for my soul." Others with the astonished joy were crying, "What more can I do to be saved?" The prospect was truly encouraging. Mr. Noah Greely was with the brethren, and useful in their prayer meetings, and in visiting from house to house. Thursday morning I took an affectionate leave of Mr. Dameron and his kind family, and some who came over from Sidney to meeting, and went to New Sharon and baptised two, and attended a meeting in the evening. Friday, 13th, went to Wilton and baptised one. Saturday, 14th, attended a meeting in the evening, and baptised three. Many things conspired to fill my mind with solemnity; it was here in Dixfield, that I saw the first fruit of my labors in the gospel vineyard; here I was set apart to the work of the ministry. Six or seven, some of whom were serious in the reformation, and since worn away their impressions have died, some deprived of a conference in Farmington, was an affecting time. I think I never heard more desire expressed for a revival of God's work. Sunday, 15th, met a large and attentive congregation at Week's Mills, New Sharon, preached to them and baptised four, then went five miles and attended a meeting in the evening in another town, and baptised one. Wednesday, 17th, attended a meeting at night and walking nine miles to Dixfield, and baptised one. Thursday, 18th, attended a meeting on the "back lots" in Wiscasset, and gathered a church consisting of nine members; a number of others are expected to join soon, and it is expected that a number will be baptised to-

orrow. When I came to this place last Spring, it was a distressing time; there had been no reformation for ten years; many were gone into captivity, and others were almost discouraged. One told me she did not know if there ever would be another reformation in the place. After I had "viewed the walls" awhile, I began to feel that the "set time to favor Zion" had come, I encouraged the brethren to build the wall, and found "the people had a mind to work;" and although some of our enemies began to scoff, our God is with us and we have seen his glory. Bark-shedders have been crucified—sinners have been converted, and the old sinners comforted. I have baptised two youths, and a third has a hope that he has recently experienced a saving change, the sons of the sister who was afraid she should never see another reformation in the place. O ye who feel forsaken and as though God had forgotten Zion,—if you have seen no reformation these ten years—if you but seldom hear preaching, and fear of God is almost gone, or if you feel the strength of prayer, God may answer when you little look for it.—And come to exalt his power." **ELIAS HUTCHINS.**

FARMINGTON, OXENFORD CH. N. Y.

The work in this place has been visible in the month of July. It appeared in the waking up of God's people from their long sleep of indifference. There were no subjects of conversion till the beginning of August. A course of means was then set in operation, viz. stated preaching on the Sabbath, and meetings every night in the week, with visiting from house to house. No sooner did Christians begin to work, than the operation of the Holy Spirit became distinctly visible. Numbers were pricked in the heart, and cried out, "The wickedness of our fathers came forth from their hiding places, and filled their bosoms. For a while they made a desperate struggle, and the little church stood trembling. Scarcely a sinner was there to be found in the place, who did not hold, as it were, a sword in one hand and a dagger in the other. But we felt that "the weapons of our warfare were not carnal; we made our prayer to our God;" and his arm wrought deliverance. Among the first who were brought down, was a man who had been a confirmed infidel—who having deeply studied the philosophy of Voltaire, Hume, and others, had coolly set aside the bible as a dream or a falsehood. But his refuges of lies were torn from him, and he was seen prostrate, crying for mercy. The next Sabbath he publicly renounced his former belief, gave an account of his exercises of mind, and his hope in the gospel of Redeemer. This seemed the signal of further victory. The ranks of the wicked were broken, and their boldest champions fell on every side. The inquiry meetings became crowded, while writing agonies and bursting sobs told the distress that tortured the soul.

My limits will not admit of particulars, though many individual cases have been of uncommon interest; we can only say that the work is still going on, and that since the first of August, more than 80 have become hopeful subjects of renewing grace. Of this number, more than half are heads of families; and a thing which is uncommon in revivals, more than half are also males. The greatest portion of these had been profane swearers; and while this was their life, in sentiment they were unchristian, deists, and atheists.

On one street, there were three neighbors adjoining each other, one of whom was an atheist, the next a universalist, aged 73, and the next a deist. The deist, with his wife and three daughters—the gray-headed universalist, his wife, son and daughter, and the atheist, are all found now sitting at the feet of Jesus, and bowing around their family altars. The men, with scarcely a single exception, come forward and lead in the meetings for prayer and praise, and pray and praise the most fervent, from months lately filled with cursing and blasphemy, it is enough to melt a heart of marble!

This work has since extended to Probie, where between 30 and 40 are already hopeful subjects. The whole valley, from Probie to the centre of this town, a distance of about ten miles, has been shaken, and the work is going on. Never had there been a general work in this region, and the consolation which spread itself on every side was appalling. There is not one Presbyterian church, of about 50 members, in this town, and within the limits of this society the revival has been mostly confined. *Western Recorder.*

A correspondent in Dorset, Vermont, writes, under date of Oct. 23, as follows:—"There is an interesting revival in Mount Holly, in this State. It is under the faithful labors of the Rev. Daniel Packer, who has recently baptised 73, most of them heads of families.

"In Elnesburg, also, under the labors of the Rev. Peter Chase, an interesting and glorious work has commenced. He baptised eight last Sabbath. In Weston, also, there is a revival just beginning."

*Col. Star.*

Eld. Richard McGee, of Boston, N. Y. informs us that the kingdom of Christ is advancing most gloriously in the west-

ern country—that saints are rejoicing, and that sinners are coming to the knowledge of the truth.

#### MORNING STAR.

LIMESBURG, THURSDAY, NOVEMBER 16, 1838.

Six months have now elapsed, since the publication of the Morning Star commenced. With respect to the increase of the subscription list, the conductors of this journal, in a period so short, have more than realized their expectations. Aware of the most prominent obstacles which would be presented in their way, they have endeavored to persevere with candor and charity. So far as they have been enabled to understand, the Star has generally been conducted in such a manner as to give a good degree of satisfaction. The circulation of this paper is already considerably extensive in the state of Maine, and is, we believe, gradually gaining friends in New-Hampshire, Vermont, and other states. We have good grounds to hope, that it will, very soon, have general circulation throughout the Connexion.

The present proprietors, having been convinced, for several years, that such an establishment, if judiciously managed, would be of great utility to the community, have exerted themselves to organize the Company, with a view to glorify God, and honor his cause. Some of our influential brethren in other states, have, it seems, been fearful that our motives were sinister—to aggrandize ourselves, to increase property, to effect some selfish views, &c. and consequently for a season, they stood aloof. We have the pleasure to inform our readers, that, at present, we hear no such objections from any source. Those very friends to us and the cause of truth, who opposed us on this ground, are now coming forward, and giving us their names as subscribers, and are using their influence to obtain others. We are willing to hold ourselves amenable to the Connexion for our conduct—the past, the present and the future. The writer of this article promises that the Company will be willing, at any time, to exhibit to the Elder's Conference, or any other committee or council of the Society, all their bills, which concern the purchase of the Office, a true account of their expenses, (the business is managed upon principles as economical as can be devised,) and also of all their income. The writer feels disposed further to engage, and if not forgetful, he has heard his co-partners remark the same, that, should the institution at any future period become a source of profit, and should the Connexion, of which he considers himself an unworthy member, feel disposed to receive a transfer of the establishment upon such conditions that the present proprietors shall realize not the least pecuniary, no effort shall be wanting on his part to promote and effect such a transfer, that the institution may be under the control of the Connexion, and the accruing profits may be appropriated as shall be deemed proper.

The junior editor avails himself of this opportunity gratefully to acknowledge the united efforts of his correspondents to render the Star acceptable and useful. He has at all times been aware of the arduous, delicate and responsible employment in which he has been engaged, and of the incompetency of his abilities to perform the important duties which necessarily devolve upon the editor of a public religious journal. He has been encouraged to commence and persevere in the work, by the reflection that his colleague, is a man of more years and experience than himself; and also that he is associated and united with a large company of brethren, located in different states, who are not only ready to contribute the respective productions of their pens, but also counsel the editor of their paper, with respect to the manner how it shall be conducted, as well as concerning the matter with which it shall be furnished.

There are two primary ways, at least, in which an editor is liable to wander and make his paper unpopular and useless.—One of which is the indulgence of a self-concerned and self-exalted opinion of himself, an imagination that he is more capable than any other, and exclude from his columns many excellent and well written

communications. The other is by neglecting to exercise a good judgment, and to establish and maintain a proper criterion, and thereby, with a disposition to accommodate, give place to productions without regard to their merits. Should the prayer of the editor be answered, he will be preserved from both these extremes, and be led to pursue a direct course.

For the satisfaction of those brethren, in different parts of the country, with whom the editor has formed an agreeable acquaintance, and to whom he has "ministered in holy things," some of whom have expressed a fear, that his ministerial labors would be curtailed, if he undertook the management of the Star, he would inform such that in no period of his life did he ever enjoy his mind better, than since he commenced in this work. His labors in the sacred office have not been diminished in the least, nor is it necessary that they should be.

The future assistance of our correspondents is solicited, and our readers are assured that every effort will be made to lay before them that which will be "food for the hungry and drink for the thirsty." Thousands, undoubtedly, will read the Star, who will never see the face of the editor in the flesh.—May our life and deportment be such, that when the candle of life shall cease to burn, we may meet in that house not made with hands, eternal and in the heavens.

#### MAINE FREEWILL BAPTIST CHARITABLE SOCIETY.

The second anniversary of this Society was held agreeably to public notice, at the North meeting-house in Parsonsfield on the 3d inst. The business of the Society was harmoniously attended to. JOHN BUZZELL was chosen President, ELIAS LARRY Vice President, SAMUEL BERNARD Secretary, HIRSHY HOBBS Treasurer, and WYMONY A. DREW, ZACHARIAH JORDAN, and JEREMIAH BULLOCK Directors for the year ensuing. Agreeably to the provisions of the Constitution, the state of the funds was reported, and the income appropriated to charitable purposes. The widow of our late beloved brother and fellow laborer, Eld. Christopher Bullock, shared more largely in the beneficence of the Society than any other individual. The Society, however, did all it could, in its infant state for their poor widows, and ministers of the gospel. We do not make these remarks to expose subjects of charity, but to discover the object and intention of the Society. The annual meeting of the Society is adjourned until the third Thursday in January next, at the Free-will Baptist meeting-house in Newfield, at eight of the clock in the forenoon.

#### ORDINATION.

In Milan, N. H. on the second day of the present month, PHILLIP WILSON was ordained to the work of the gospel ministry. The council who performed the ordination, was appointed by the Sandwich Q. M. and consisted of elders Joshua Quinby, Moses Aldrich, Benjamin S. Manson, and Deacon Edward Green. Eld. Quinby preached on the occasion, and also gave the charge. Ordaining prayer by Eld. Manson, who likewise gave the right hand of fellowship. The concourse was large, for a country so newly settled; and the season very profitable.

A reformation had previously commenced under the improvement of the candidate, and the appearances are still very favorable.

We proposed to publish the minutes of the Bowdoin Q. M. but upon mature deliberation, sometime having elapsed since the meeting was held, we think it best not to publish them at full length. Had they been reasonably received, they would have furnished a valuable document for our paper.

The minutes are signed by Stephen Partridge, clerk of the meeting. Their reports were refreshing, giving an account that the work of the Lord is reviving in several places. One new church was received into fellowship; and a committee was chosen to organize two others, one in Gardiner, and one in Litchfield. Their present number of churches is 17. A precious season was enjoyed in worship, and it appeared that good was done in the name of the holy child Jesus.

Boston, October 29, 1826.

In order to promote the honor of the God of God, those whom God has chosen to be watchmen on Zion's walls, should be well to the flock that it be not imposed upon by such characters as those of whom the apostle Jude speaks, who are sent in your midst of charity, who creep into the church by sly deceit, they might be dealt with according to scripture *as ye mark such a cause division and heresy amonging with them.* For this cause it has become our painful duty to inform the public that THOMAS B. KEENE, who was received as a member of the church in Richmond, is now disowned, in consequence of his immoral conduct. And as he is in the habit of using his gift in public, and travels into places where he is not known, and thus imposes on the public, it was thought proper by the elders and brethren in quarterly conference, to have this notice published in the Morning Star, printed in Limerick. Signed for, and in behalf of the quarterly conference.

STEPHEN PURINGTON, Clerk.

## GENERAL INTELLIGENCE.

**Benefit of Canals.**—A gentleman from Caledonia county, Vt. a few days ago informed us he could send the produce of his farm to New York, cheaper than he could either to Boston or Portsmouth market, notwithstanding the distance from his house to New-York was three hundred and fifty miles, to Boston 170 miles, and to Portsmouth only 120 miles. He stated he lived 80 miles from Burlington, and that he could get his produce sent there for \$16 a ton, and from Burlington through Lake Champlain, the Northern Canal and Hudson River to New York city for \$7, making \$21 in all to New York. He held out the rate of \$20 per ton for every 100 miles transportation to Boston or Portsmouth, which is at the same rate that he has to pay to Burlington. The freight of a ton to Boston at that rate costs him a \$21, and to Portsmouth \$20.—*Paris, Jan.*

**Defense of the Sea-Board.**—An interesting and highly important document, relative to the defense of our maritime frontier, communicated to Congress at the close of the last session by the Board of Engineers employed to survey the coast, has been published in the National Intelligencer. The whole line of sea coast, which extends 3530 miles, is divided by the Engineers into four distinct parts, and they enumerate the positions to be fortified and the cost and advantages of each. The whole expense is estimated at \$6,571,454; that for the additional defense of Rhode Island at \$179,499 dollars. The fortifications recommended are divided into three classes, more or less necessary, and therefore not requiring to be all completed at once.—*Salem Reg.*

**Wolf Hunt.**—On Wednesday evening last a few young men assembled at Oak Bottom to try the experiment of decoying wolves with a composition of assafetida. They greased a sheep-skin with tallow, and applied the composition—this they hauled after from where they supposed the wolves to be to a certain point, where they intended to lay with their guns. Scarcely had they reached the scaffold, when a wolf was observed on their trail, but perceiving his enemy, stopped and commenced a howl, in which he was immediately joined by (it is confidently asserted) from forty to sixty. Owing to the height of the grass in which a lurking foe might have seized and overpowered them, and the paucity of their number, our hunters did not venture an attack, but were detained in the breathless expectation of their scaffold being gnawed down, availing witnesses to the howling of these ravenous animals, until the morning sun had dissipated their fears.—*Western Sun.*

**Skeleton Found.**—The skeleton of a man was found on Lamentation Mountain, in the town of Meriden, on the first of October last, about two miles from the public road. There was no appearance of flesh about the bones of the cranium, the head. The different joints of the arms and legs had separated, as had also the skull from the body. The clothing which remained, consisted of a pair of linsey-woolsey pants, in the pockets of which were found a number of stones, and several singular shaped stones, a coat of striped cotton; drawers, and one boot. His age, as near as could be judged from the appearance of the teeth, was then about 20. No person in the vicinity could come to tell how the body came there, and a diversity of opinions were given as to the time it had been dead, which varied from six months to a year.—*Middleton Gaz.*

**Antarctic Expedition.**—The Baltimore Patriot says that a memorial is to be presented to Congress at its next session, praying that an expedition may be fitted out without delay, under the patronage of the United States, and procured to acquire a more perfect knowledge of the northern portion of the American continent, or, if possible, to extend more into investigating and extensive field for enterprise, in the southern hemisphere.

**Paupers.**—About 9 years ago Worcester purchased a farm to maintain her poor upon. The expense for the support of the paupers had risen to \$2000 per ann. It has since fallen to 700. The number of the poor, which was increasing, has diminished, because, if they are obliged to work, had rather work out of house. Those who are maintained are happier than formerly, because they have a feeling of independence from contributing to their own support, beside being free from the destitution or stupidity of idleness. The farm was of 230 acres, and cost \$4500. They have the interest of this to reckon, but not of new buildings, as they erected none. Some sheep are raised, and the female poor manufacture the wool.—*Worcester paper.*

We understand that the Bank of the United States, with a view to second the efforts of the General Government, to restore a metallic currency in place of the small bills of the almost innumerable Banks with which our country abounds, has instructed its several officers not to receive in payment or deposit any Bank notes, whatever, under the denomination of five dollars.—*Protr. Jour.*

The Executive Committee of the American Society for the promotion of Temperance, has requested the Rev. Justin Edwards, of Andover, to visit several of the seaport towns, and other large towns, for the purpose of bringing the objects of the Society more fully before the public.

A biography of the great patriot Samuel Adams is about to be published at Boston. It will also contain his political writings and his correspondence. During the last five years a great many biographies of the worthies of the Revolution have been published at Boston.

The "Jarvis Miscellany," a periodical journal published in Boston, is edited by Miss Francis, the authoress of "Hobomok." She is to be assisted, it is said by a galaxy of female writers, including Mrs. Sigourney of Hartford.

The late benevolent and much esteemed John Oliver, of Baltimore, who died about three years since, bequeathed the sum of twenty thousand dollars, for the gratuitous education of the children of Irish parents. The institution has been in operation about 2 years and a half, and we learn from the Gazette of that city, that 101 boys and 120 girls have received the benefits of a common English education.—*N. Y. Gaz.*

At a late term of the Mercer Circuit Court, in Kentucky, an action of slander was tried, in which Miss Matilda Holburn was plaintiff, and James Cardwell defendant. The jury, after hearing the evidence and arguments of counsel, returned a verdict for the plaintiff, for \$3000, in damages.

A small dwelling house, at Castleton, Vt. occupied by a Mr. Monroe, was destroyed by fire in the night of the 20th ult. and his wife and child perished in the flames.

Col. McKenney, superintendent of the Indian Department, is about to publish an account of his late tour in the northwest; to be embellished with numerous engravings.

**Rochester.**—In 1812, it is said in Spafford's Gazetteer, the ground which is now the Village of Rochester, in New-York, contained but two or three ordinary houses. In 1822 there were 602 buildings, and, as was supposed about 2500 inhabitants. In 1823, the number of inhabitants was 3700; in 1824, 4271, and in 1825, 5273.

**Justice.**—Palmer Hines has presented a petition to the Legislature of Rhode Island, praying to be relieved from the State Prison. He was sentenced to four years imprisonment, and to pay a fine of \$1000 for burning a barn. He has been placed in the pillory—*And both his ears cropped!*—and branded with the letter B! and now declares his innocence of the crime charged against him, and of which he was convicted on presumptive evidence! He has a wife and four children. Nothing definite has been done in relation to the petition.

The legislature of Rhode Island has appointed a Committee to revise the criminal code of the state, and to report such alterations as they may think proper, at the next session.

A female slave in North Carolina has been indicted, tried, found guilty of killing her master, and sentenced to be hung.

The Alexandria Herald says, it is rumored that Mr. Monroe has been appointed one of the deputies to the Congress of Panama, in the place of Mr. Sergeant, resigned.

There was a meeting of gentlemen of this city, on Thursday evening, at the New Court House, with a view to adopt measures for preventing the degrading vice of intemperance, and of discouraging the present frequent use of ardent spirits in the community. Dr. J. C. Warren was in the Chair. Several gentlemen addressed the meeting, and a committee was appointed to report at a future meeting.—*Boston paper.*

Indianapolis, the capital of Indiana, contains 800 inhabitants, and it is said the forest is cleared from only six acres!

**Oxford Congressional District.**—To fill the vacancy occasioned by the resignation of Hon. ENOCH LINCOLN—second trial last Monday in this month. Candidates, Hon. JAMES H. HENLEY, and Col. OLIVER HERRICK.

The Hon. Daniel Webster was re-elected on Monday a representative to Congress from Suffolk District, almost without opposition. About 1800 votes were polled, all of which, with the exception of 100 to 150, were for Mr. Webster.—*Boston paper.*

The distance from Washington City to Buffalo, by the proposed National Road, is only three hundred and sixty-six miles, the distance by the present travelled road is seven hundred. A meeting has been held at Buffalo, for the purpose of co-operating with the general government in the establishment of the contemplated road.

A meeting of the inhabitants of Hallowell was notified to be held on Monday evening last, to take into consideration the subject of presenting a Memorial to the Legislature of this State, praying for aid to complete the Public Road from the upper sources of the Kennebec River to Quebec.

The National Intelligencer of the 6th inst. states, that the Secretary of War had been confined by severe indisposition for ten or twelve days, but his disorder was subsiding, and hopes were entertained that he would be able to resume his public duties in a few days.

**Thanksgiving.**—Governor Morrow, of Ohio, has issued his proclamation appointing the 30th of the present month as a day of public thanksgiving throughout the state.

The Governor of Rhode Island has appointed Thursday, the 30th of November, to be observed as a day of thanksgiving and praise.

Three hundred jurymen have been summoned to attend the next session of the Court of Oyer and Terminer, to be held on the third Monday of the present month at the trials of the persons indicted for conspiracy, therefore, are most probably to be at that time resumed.—*N. Y. Gaz.*

## FOREIGN INTELLIGENCE.

By an arrival at New-York, Paris papers to the 23th September have been received.

**Greece.**—By the arrival of a Courier at Rhodes on the 23d ult. information has been received of the capture of the last district of the Maniotas, which rendered Ibrahim master of the whole of the interior of the Morea. Twenty-three vessels of war for Greece, 23, informed that the arrival of twelve vessels, with munitions, &c. from France and England. It is said that Col. Fabvier is at length driven the Turks from before Athens, and opened a communication with Argos and Nafpion. A National Assembly was to be held in the Morea Sept. 12th, at which it was hoped Lord Cochrane would be present. Colocotronis was collecting troops to attack Ibrahim from Crete, and it was said he is to have got a reinforcement, but it will be too late to crush him.

The troops at Alexandria, to embark for the Morea, supposed to be 30,000; but the Vice-Roy has informed the Porte that he has not the funds to undertake another expedition; and such frightful stories are told by those who have returned from Greece that 4000 have died.

**Turkey.**—A great fire broke out at Constantinople on the 21st of August, just at the time appointed for restoring the standard of the prophet to the mosque. It consumed the Sultan's seraglio, the residences of the Sultan's Amirs and Bajeas, thence along the walls of the seraglio to the mosque of Maniara, taking in its way many palaces of the great, containing immense treasures. It was said the fire was set by the disaffected Bostanghis. Several thousand houses are supposed to have been destroyed. The people opposed the measures taken to extinguish the fire, and were ordered to Heaven for the late destruction of the Janissaries. Many men are said to have perished. The Grand Vizier's palace was not injured.

There was a report that the Pacha of Walna had revolted, and invited all the Janissaries to join him. A Russian.—The Emperor of Russia has decreed that in case of his demise without a male heir, the throne shall descend to the family of his brother Michael. It is positively asserted in most of the Paris journals that the conferences at Ackermaus have been broken off, and there was no probability of amicable adjustment of the matters in dispute between Russia and the Porte.

The difference between Russia and Persia assumes a delicate aspect, and it is said that the Persians without any previous indications of hostility, had made an incursion into Russia with 10,000 men, and had burned several villages and carried off a number of persons. In the office of Persia soldiers were dressed in English uniforms. A further report adds, that the war has been pushed on by foreign influence, and that 200,000 Persians, commanded by English and French officers, were on their march into the Russian frontiers.—Some detachments of Russian troops were marching for the frontiers of Persia.

**Spain and Portugal.**—Desertions continue among the troops; it is said that 3,000 men have lately gone into Portugal. A body of French soldiers, who deserted from Orléans, afterwards crossed the line at another place, took a post, and carried off 10 men with their horses into Portugal. One paper states that the Portuguese government gave the Spanish soldiers their horses and harness, arms and pay.

**From Colombia.**—A letter from Laguna, of the 31 ultimo, has reached N. York by way of St. Thomas, from which the letter was sent. The extract is as follows: "An arrival from this day, brings to the intelligence of the arrival of Gen. PAZ in that city—that he had called a meeting of the Cabildo, and stated his desire to be acknowledged with arms in the country, one hundred of the most respectable citizens, for the purpose of de-

ing immediate measures for placing things on a proper footing, and to improve the situation of our neighbors particularly."—*N. Y. Mer. Ad.*

**From the Pacific.**—The brig Alabama Packet, Pendleton, has arrived at St. Ignace, in 74 days from Valparaiso. The U. S. sloop Dolphin, Capt. John Percival, arrived at Valparaiso on the 23d of July from Woahoo, (Sandwich Islands), having on board William Hay and Cyrus M. Hussey, the only two left of the crew of the ship Globe, who were found on the islands where the ship was taken by the mutineers; the rest having been killed by the natives on the islands. The difficulties at Chile were settled. Com. Wooster was on that station. Political news. Peru and Chili were settled and quiet. Capt. Pendleton is the bearer of despatches for government from the U. S. representatives at Valparaiso.

A stage coach has been started by a Frenchman, to run between Lima and Callao.

Lima had become much infested with robbers, who, from twilight to about midnight, patrolled the streets, either singly or in gangs, on horseback and on foot. Several attempts have been made by them to enter houses.

**Chili.**—The Congress of Chili have appointed (says the National Journal) a committee to prepare a draft of a Constitution on the Federal principle. It must gratify the pride which our countrymen so justly feel in the success of our own policy, and in the success of the Republics abroad, to hear that Mr. Larned, (of this town,) Secretary of Legation to the United States Mission at Chili, has been invited to be a member of that Committee. Mr. L. has, we understand, accepted the invitation.—*N. Y. Obs. & Chron.*

## DIED.

In Parsonsfield, 55th ult. Anna, relict of Mr. Jacob Taylor, aged 61.

In Limington, on Friday last, Capt. Pelatiah May, aged 61. Mrs. Richardson, consort of Mr. David May, relict of Mr. Henry Small, Mrs. Libby, relict of Mr. Nicholas Libby, aged 62.

In York, 29th ult. John Emerson, aged 64. The last years of his life were distinguished by unparalleled sufferings of body and mind. Three weeks previous to his death, he was restored, by divine grace, to his right mind—became tranquil in his soul—met death, his invincible Conqueror, without dissent—expressed a good hope beyond mortality, and his own decline and set without a cloud.

## PUBLIC AUCTION.

**WILL** be sold at public auction on Saturday, the second day of December next, at ten of the clock in the forenoon, at the Inn of Benjamin Pitts in Waterborough, a FARM, consisting of fifty acres of good land, and situated about one hundred rods south of Eld. Henry Hobbs's place. Said farm is well wooded and watered; the soil is rich for mowing, tillage and pasturing; on it is an orchard, young and thrifty, yielding from three to five 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 kitchen, being very convenient and well constructed for a farm house. 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 Hobbs of Waterborough, or to the Subscribers at Buxton.

NICHOLAS NASON, Jr.

November 9, 1826.

## LAND FOR SALE.

**IN** Denmark, within one hundred rods of the county road leading from Baldwin to Bridgeton; about 200 acres of good land, well calculated to make two farms, 50 acres of which is under improved ground. There is a small house and barn and a young orchard on the land. Said land is well wooded and watered, and the whole or part, as will best suit purchasers, will be sold cheap. A good title will be given and credit from one to four years, if desired, but good security will be required. The land is bounded by the new county road leading to Fryburg. For further particulars inquire of ARTEMAS NEEDS, living on the premises, or of the Subscriber in Limington.

FRANCIS NEEDS.

Nov. 9.

## STRAYED.

**FROM** the Subscriber on the night of the 21st ult. a DARK RED MARE, having the following natural marks, viz: right hind foot, white; a white spot in the forehead, and a bunch upon the right fore foot. Whoever can give information where the said mare may be found, or all on giving such information to the Subscriber, be satisfactorily rewarded.

JOSEPH WHITTIER.

Holla, November 2, 1826.

## FOR SALE.

**THE** Subscriber has on hand some of the first quality of new CHAISES, and one second hand do. Also, new and second hand Wagons, with good Harnesses. A reasonable credit, if desired, will be given.

ROBERT COLT.

## DOCTOR.

### THE NEGLECTED WIFE.

He comes not—have watch'd the moon go down,  
And yet he comes not—once it was not so.  
He thinks not how these bitter tears do flow,  
The while he holds his rite in that town.  
Yet he will come and chide, and I shall weep,  
And he will wake my infant from its sleep.  
To blend its feeble wailing with my tears—  
O! how I love a mother's watch in keep  
O'er those sleeping eyes, that smile which cheers  
My heart, though sunk in sorrow, grief and deep.  
He had a husband once, who loved me—now  
He ever wears a frown upon his brow,  
And feels his passion on a wanton's lip,  
As from his laurel leaves a poison drip.  
But I cannot hate—O! there were hours,  
When I could hang for ever on his eye,  
And time, who stole with silent footsteps by,  
Should leave me in his path with flowers.  
I find him then—he loves me too—my heart  
Still finds his fondness kindle if he smite;  
The memory of our loves will ne'er depart;  
And though he oftentimes use with a dart,  
Venom and battle, and I wear upon the skin,  
Caresses which his babe and mind should share,  
Though he should spurn me, I will calmly bear.  
His madness—and should sickness come, and lay  
Its paralytic hand on him, I die.  
I would, with kindness, all my wrongs repay,  
Until the penitent should weep, and say,  
How injured and how faithful I had been.

PERCIVAL.

## MISCELLANY.

(From the Memoirs of Mrs. Huntington.)

### DUTIES OF DOMESTIC LIFE.

When I hear females, as I sometimes do, deprecating the contractedness of domestic life, and eagerly panting after the employments and publicity of philosophers, statesmen, and legislators, I am led to think that my life, in the little sphere of my family, must be more varied than theirs, or they could consider the duties of the domestic circle as unimportant, or devoid of excitement. It is true, if the need to be obtained were mere human applause, the female part of the world would have but little opportunity to shine; and might justly complain of the narrowness of their sphere, and the insignificance of their lot. But when it is considered that the quality of actions is determined by God, and that his reward, the person who tears from his bosom a rival loud sin, or performs a self-denying duty, is greater than the hero or the conqueror, considered only as such; how is the case altered? how does it dignify any station which is calculated to produce these effects? The woman, therefore, who complains of the obscurity of her condition, feels and talks like a heathen. She virtually professes to value the praise of man more than the praise of God, and is likely, by her impiety and folly, to forfeit both, in performing the duties of private life, no Christian will have reason to complain that he has not sufficient excitement to duty, or sufficiently numerous calls for the use of all his intellectual and moral powers. The various and complicated vexations and trials, pains and sufferings, privations and disappointments, which perpetually occur to the best of our kind, and which, in a family, are enough to convince him that there is no time to sleep, that much is to be done, and that he has need of all his strength and wisdom to decide, and resolve, and act. If the end of all that we set ourselves about ought to be to mend the heart, (and no Christian will deny that it ought,) what situation is so favorable for this, as that which teaches the soul what its besetting sins are, and offers no illusive temptations to self-delusion, no poisonous reward to virtues which our consciences tell us are defective at the core? The natural effect of public applause is to produce self-ignorance and deception, for the standard of morals is extremely low and defective in the world; and the popular man will give himself credit for virtues, which, either are worthless in the sight of God, or he does not possess. How awful, when death shall turn him from the decisions of a world blind and partial, to Him who looketh on the heart!—O, that in humility of mind, I may ever prefer that condition which leads me to the most intimate knowledge of myself! that I may be enabled to profit by such a knowledge, and rejoice to become nothing that God may be all in all.

There is scarcely any subject concerning which I feel more anxiety, than the proper education of my children. It is a difficult and delicate subject; and the more I reflect on my duty to them, the more I feel how much is to be learned by myself. The person who undertakes to form the infant mind, to cut off the distorted shoots, and direct and fashion those which may, in due time, become fruitful and lovely branches, ought to possess a deep and accurate knowledge of human nature. It is no easy task to ascertain, not only the principles and habits of thinking, but also the causes which produce them. It is no easy task not only to watch over actions, but also to become acquainted with the motives which prompted them. It is no easy task, not only to produce correct associations, but also to remove improper ones, which may, through the medium of the senses, be connected with the mind. It is no easy task, not only to be continually exposed, have found a place in the mind. But such is the task of every mother, who superintends the education of her children. Add to this, the difficulty of maintaining that uniform

and consistent course of conduct which children ought always to observe in their parents, and which alone can give force to the most judicious discipline; and, verily, every candid person must allow, that it is no small matter to be faithful in the employment of instructors of infancy and youth. Not only must the precept be given, but the example must be followed; not only must the words be spoken, but the action must be witnessed. Not only must we exert our infant charge to patience under the little privations and sorrows, but we must also practise those higher exercises of submission, which, they will easily perceive, are but the more vigorous branches of the same root whose feeble twigs they are required to cultivate. Not only must we treat them to seek first the kingdom of God, but we must be careful to let them see that we are not as easily deceived by the frowns, or elated by the smiles of the world, as others. In short, nothing but the most persevering industry in the acquisition of necessary knowledge, the most indefatigable application of that knowledge to particular cases, the most decisive adherence to a consistent course of piety, and above all, the most unremitting supplications to Him who alone can enable us to persevere and to do well, qualify us to discharge properly the duties which devolve upon every mother.

What a delicate office is that of a mother! How wary should be her footsteps, how spotless her example, how uniform her patience, how extensive her knowledge of the human heart, how great her skill in using that knowledge, by the most vigilant and strenuous application of it in every variety of surprising circumstances, to enlighten the understanding and reform the heart! Legislators and governors have to enact laws, and compel men to observe them; mothers have to implant the principles, and cultivate the dispositions, which alone can make good citizens and subjects. The former have to exert authority over characters already formed; the latter have to mould the character of the future man, giving it a shape which will make him, either an instrument of good to the world, or a pest to society. O that a constant sense of the importance and responsibility of this station may rest upon me! that grace may be given me faithfully to discharge its difficult duties!

(From the Philadelphia Album.)

It was midnight—By a solitary lamp, a mother sat watching near the cradle of her only child, whose low moans pierced her very heart, and whose quick heaving breath seemed the prelude to approaching dissolution. No words can describe the anguish of the mother. This infant was her life, and it was about to be torn from her—it was her all, and she must resign it. Now with clasped hands, and streaming eyes raised to heaven, now bending low that she might hear if it yet breathed, the miserable mother had passed many hours of intense agony. She dropped upon her knees and breathed forth a prayer to heaven—such a prayer as none but a mother's heart can inspire—that the God of our fathers would have mercy on that terrible malady might be removed, and his lovely eyes once more open upon the light of day! The mother's prayer was heard. It was the will of God to restore the babe. The crisis of its illness was past, and the mother, wild with joy, and deeply impressed with gratitude, again looked on it with hope.

His glided away—the boy grew in health and beauty, and the widowed mother rejoiced in his son. She looked on her scanty pittance for his use, that the idol of her bosom should feel neither privation nor sorrow. For his sake she toiled. She procured for him the means of instruction, and neglected no counsel to inspire his young mind with sentiments of religion and virtue. Of her own wants she thought little. Her pleasure consisted in seeing him happy; for his sake she lived, and for his sake she would have died. As time rolled on, the mother's heart had not been free from anxious fears and forebodings on account of her son. The boy loved her, but he was wild and reckless. He would escape from the vigilance of her careful love; and she knew that gay society had more charms for him than the solitary home of his mother. She feared, but as yet she knew not all.

Twenty years had passed since that terrible night she had kept an almost joyless vigil by his cradle, when her prayer of agony was heard, and the babe restored to her hopes. It was again midnight—again the mother kept her fearful vigil, but not by the bed of sickness. Her boy had become irregular in his habits—he heeded not the counsel or the tears of his mother, and might after night she awaited his return with trembling fears. These watchful cares were more dreadful to her than those which she had feared would be the last by his cradle. Her prayers were still offered up to heaven that he might be restored—that he might be saved, not from death, but that worse than death—from wickedness.—A knock came to the door—the mother flew to admit her boy. There was his fearless, bold, and careless companion. Her maternal anxieties were hushed for a while in a death-like insensibility; but she recovered to hear the

terrible tale—that in a quarrel with his dissolute associates, her son had received a blow which had caused his death! What tidings for a mother!—She saw him laid in the grave, where she shortly followed him. Grief for his untimely and dreadful fate shortened the life which had been devoted to him who had brought her with sorrow to the tomb. How many mothers have reason (though from a different cause) to use the exclamation which Miss Moore puts in the mouth of the Jewish matron, "Why was my prayer accepted?"—Why did Heaven in anger hear me when I asked a son?"

NEW-YORK, August, 1826.

MR. BURNAP.—If you think the following worthy of a place in the Star, please to insert it, and oblige a Subscriber.

### ON THE USE OF ARDENT SPIRITS.

It is very certain that the use of tobacco, either by chewing or smoking, renders water and other simple liquids insipid to the taste; and of course, those who use tobacco in these ways want something more stimulating to drink, which they readily urge them to the use of ardent spirits. No man ever became suddenly a drunkard; it is by gradually accustoming the taste and stomach to ardent spirits, under the appellation of grog and toddy, that men have been led to love them, and their more destructive mixtures, and in their simple state. Under the impression of this truth, were it possible for me to speak with a voice loud enough to be heard from one extreme part of the United States to the other, I would say, "Friends and fellow citizens, avoid the habitual use of those two seducing liquors, whether they be mixed with Brandy, Rum, Gin, Jamaica Spirits, Whiskey, or any other intoxicating spirit."

It is true that some men, by limiting the strength of those drinks, by measuring the spirit and water, have drunk them for many years, some during a long life, without acquiring habits of intemperance or intoxication; but, many more have been insensibly led by drinking weak toddy and grog first at their meals, to take them for their constant drink in the intervals of their meals, afterwards to take them of an increased strength in the morning before breakfast; finally, to destroy themselves by drinking undiluted spirit during every hour of the day and night. I am not singular in this remark. The consequence of drinking rum and water, or grog, as it is called, says Dr. Morely, is, that habit increases the desire of more spirit and decreases its effects; and there are many more drunkards who long for the practice of debauching with it, without acquiring the odious nuisance of a drunkard's breath, and downright stupidity and impotence.

To enforce this caution, against the use of those two apparently innocent and popular liquors, still farther, I shall select one instance from among many, to shew the ordinary manner in which they beguile and seduce the mind of a citizen of Philadelphia, one of a fair and sober character, drank toddy for many years as his constant drink; from this he proceeded to drink grog. After a while nothing would satisfy him but slings, made of equal parts of rum and water with a little sugar. From slings he proceeded to raw rum, from common rum to Jamaica Spirits. Having rested for a few months, but still feeling the need of a stimulant, he was now brought to want his stomach, he made it a constant practice to throw a table spoonful of ground pepper into each glass of his spirits, in order, to use his own words, "to take off their coldness." He soon after died a martyr to his intemperance.

Ministers of the gospel of every denomination in the United States,—aid me with all the weight and influence in society, from the dignity and usefulness of your sacred office, to save our fellow men from being destroyed by the great destroyer of their lives and souls. In order more successfully to effect this purpose, permit me to suggest to you, to employ the same wise modes of instruction which you use in your attempts to prevent their destruction by other vices. You expose the evils of covetousness, of envy, of pride, of anger, of the sinfulness of every sin, in order to prevent adultery, and you dissuade from anger and malice in order to prevent murder. In like manner denounce by your preaching, conversation, and example, the seducing influence of toddy and grog, when you aim to prevent all the crimes and miseries which are the offspring of strong drink.

(From the Memoirs of the New-York Board of Agriculture.)

### ON WINTERING SHEEP.

JESSE BULL, Esq.—Agreeably to your request, I herewith transmit a brief statement of the manner in which I succeeded in relation to the keeping of sheep; and should you deem them of sufficient importance, you are at liberty to make them public for the benefit of others engaged in that important branch of agriculture.

It will be recollected, that in the summer of 1822, the drought was severe in many parts of our country of Cayuga, where I reside, and in the countries adjacent, it was so in many other parts of the year, since the settlement of the country.

Our meadows were so much parched, that we did not secure more than one third of the hay we do in ordinary seasons. At this time my flock consisted of about 530 sheep, including about 120 lambs; and as I had a very scanty supply of hay, I was obliged to resort to some expedient to winter my flock upon less than the usual quantity of food.

About the 15th of December, I commenced feeding them, at which time I had only about thirty tons of fine timothy and clover hay. I divided my sheep into three quantities of 100, and commenced giving them say half a gill of corn per day, in the evening, it was so to give half in the morning, and the residue in the evening, except that to the lambs I gave nearly the same quantity of oats in the sheep. I fed in this way, until about the first of January, when a little increased; so that between the 15th of December and the 15th of the following, I actually fed to my 530 sheep 145 bushels of corn, and to the 120 lambs 40 bushels of oats, which would be something less than a gill of corn and oats per head, per day, to both sheep and lambs, during the winter.—The flock had little more than enough hay to form a cud, excepted them in the worst of weather, I directed them to be full fed on hay.

In this manner, 500 sheep were wintered, with the loss of only three lambs; and at the opening of the spring, they were in better health and condition than any flock I ever wintered in any former season since I have been engaged in rearing sheep and growing wool.

I estimate the expense of keeping my flock of 500 sheep through the winter as follows:

Nine tons of hay at \$7.00	\$63.00
145 bushels of corn, at \$0.52	45.90
40 do. oats, at \$0.19	7.60
Salt with the hay, &c.	5.00
Attendance of shepherd	20.00
	\$141.50

J. MORGAN.

Cayuga, March 18.

RUSSIA.—Russian literature has made a rapid progress since the commencement of the century. From 1700 to 1800 only about three thousand works were printed in that empire, and, since the latter period more than eight thousand volumes have appeared. Three hundred and fifty authors are now living, the greater part of whose names, even by-name, to the rest of Europe.

Send your son into the world with good principles, and a good education, and he will find his way in the dark.

CHEMICAL EMBROCATION, OR, WHITWELL'S ORIGINAL OPONDELDOCE. Treble the strength of the hard kind.

THIS article is new, beyond all dispute considered by every physician of extensive practice in the U. S. as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, 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. 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 Opodeldoce begins to be well known and highly appreciated, &c."

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

Pause before you purchase. No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous severe and complicated affections in existence, some have closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except only by the omission of the Name.—Therefore, as you value Life or Limb, be sure to ask for and receive WHITWELL'S Opodeldoce only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIZED SNUFF celebrated throughout the American Continent, in cases of Catarrh and Headach, Drowsiness, Depression of Spirits, Vapors, dimness of Eye Sight, and all disorders of the head. From its most fragrant and grateful quality, it completely counteracts the effects of a bad atmosphere, and being greatly antipretentious is indispensable for all who watch with or visit the sick.

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

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

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