

# MORNING STAR.

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## POETRY.

[For the *Star*.]

### SHED NO TEAR FOR ME.

Think not—think not my hours are gay,  
As now they seem to be;  
Think not my moments flee away,  
As hours of pleasure fee.  
A few short years and I shall sleep  
Beneath the willow tree;  
Weep, other friends, for kindred weep,  
But shed no tear for me.

Oh! this is but a humble wile,  
To turn away the tear;  
To soothe my sorrow with a smile.  
Ere grief again appear,  
Weep for the dead, who leave behind  
Sweet hopes of joys to be;  
Weep not for those who sleep in woe,  
Oh! I shed no tear for me.

My heart in bitterness hath bled,  
Ere youth's dawning summer past;  
My joys are fled, my hopes are dead,  
And I am torn at last:  
Why should I fear how soon I fall  
To what still flesh shall be;  
Then shed the streaming tear for all,  
But shed no tear for me.

Mine be the bed beneath the ground,  
The sleep that will not wake,  
Where on my breast the little mound  
Shall close no more to break;  
My only robe the tender green,  
That grows beneath the tree;  
For others weep, and sigh between,  
But shed no tear for me.

For the still grave's my only rest  
From all care and pain,  
Beneath the turf this grief-worn breast  
No more shall heave again.  
Soon may this blessed sleep of peace,  
Set the worn wanderer free;  
Then when my weeping all shall cease,  
Oh! shed no tear for me.

## RELIGIOUS MISCELLANY.

ST. JOHN 18: 34.

A new commandment I give unto you, that you love one another.

Before the ministry of our Lord Jesus Christ, the world was a stranger to the principle of true benevolence. Philosophy gave pompous precepts that astonished reason, but reached not the heart. Amidst the refined and ostentatious lessons of the sage to explain the secret of human happiness, man still remained a prey to himself, that is, to his worst passions. To peruse the records of these periods, one would think that men owed being to different, and irreconcilable creators, who had placed us then here below, to glut their animosities by all the various horrors of endless war and extermination. All the crimes and ravages of ruthless ambition found an apology in the pursuit of glory; one successful villain, or another, became the hero of the day; and millions of human victims often paved the way for the parade of a triumph, and short-lived possession of pre-eminence and power.

Such was, in a few words, the afflicted state of the world, when the above divine and benevolent doctrine from the adorable lips of our blessed Saviour, presented a remedy to its misfortunes. Alas! too few and rapid were the golden days of

its gracious influence and how soon do we trace the early and various departures of Christian nations from the great law of peace, love and union between men; and, equally so, mark all the selfish passions, that infringe on virtues, that should flow from that God-like precept in the private intercourse of life. In two points, all-important in their consequences, the above precept nearly concerns all the disciples of Christ: first, in inspiring a feeling of true brotherhood between Christians of every religious denomination; and secondly, in peculiarly disposing our hearts to the exercise of mercy. I can conceive, my brethren, that Christians, even in the face of an imperious obligation to love one another, may yet sometimes be unhappily divided by their interests, or passions; that a spite or selfishness may steel the heart against the claims of humanity; that the strivings of envy lead to the calumny, that would ruin the reputation of another. But, of all sources of disunion between Christians, it is incomprehensible to reason, as it is certainly afflicting to the heart of benevolence, that such effect should ensue in all its bitterness, from mere difference of opinion, or doctrine, and unconnected with the fundamental tenets of religion, as the variety of speculations, on the moral and natural evils of the world, are unconnected with the existence of a God. But, if we open the gospel, we see every thing to condemn, nothing to sanction this unhappy perversion of its genuine spirit. Here, we see living, active benevolence uniting Jew and Gentile, annihilating the distinction of Great and Barbarian, and delivering up to the execration of head and heart, every prejudice and passion, that stands in the way of general union and felicity. Thus the divine precepts of the gospel, (alas! but too little practiced), are wisely and graciously calculated, to unite, in bonds of amity and affection, every Christian to his fellow by one common worship, and common glorious hope, and moulding all the people of the earth into the nature of one happy family, and that family into one heart and sacred union.

All these happy effects would flow from the due observance of the precept in my text; but in the sacred volume, we cannot find a trace of countenance allowed to temperate and reasonable sect, even in support of essential truths of the gospel. Witness the instant and indignant rebuke, which Christ gave to that sanguinary and intolerant spirit in which all the Jews appeared and manifested, when he fondly desired to call down fire from Heaven against the wretched inhabitants of an unbelieving village—witness his tender and influential effort to remove the prejudice of the woman of Samaria: "How is it that thou who art a Jew, can ask drink of me, who am a woman of Samaria?" for the Jews have no dealings with the Samaritans." How he accommodated himself to that prejudice of hers, the better to remove it; spoke the very language of her errors in search of an occasion to instruct truth; and finally took back the exposition of the truth of her unhappy state, lest her heart should revolt against the law that was to heal her. Through the whole course of his ministry, to insist on a belief in the abstruse and sublime principles of religion he came to establish, was only a secondary object; to promote a benevolent spirit, and mend the heart, was evidently the first. Christ was eminently the preacher of Christian morality. The entire of that truly divine discourse, which he delivered on the mount, went exclusively to that end—there was nothing in it of a speculative nature—nothing that was not immediately designed to soften and purify the conduct in every relation of life. "Blessed are the peacemakers for they shall be called the children of God." "Blessed the merciful, for they shall obtain mercy." "Blessed the meek, the poor in spirit, the pure in heart, and all who hunger and thirst after righteousness." It is the simple, but fervent eulogy of every relative virtue, and every bond of blissful intercourse between men. His apostles inherited his wisdom and his heart. We learn the marked solicitude of St. Paul, to remove the seed of disunion, in his letters to the Titians. "This is faithful saying, and these things I will that thou affirm constantly, that they who believed, be careful to maintain good works; but avoid foolish questions and contentions about the law, for they are unprofitable and vain." The same Apostle has left for our admiration his conception of true Christian benevolence, in language familiar to every ear, which equals, perhaps, in point of expression and sublimity, any thing recorded in the annals of human eloquence. "Though I speak with the tongues of men and angels, and have the gift of prophecy, and understand

all mystery, and have all faith, so that I could remove mountains, and bestow all my goods to relieve the poor, and give my very body to be burned, and yet, with all these, have not charity, I am nothing more than a piece of sounding brass, or a tinkling cymbal." That is, in plain words, whoever is a stranger to the ardent love of his neighbor, and of mankind generally, is still ignorant of every doctrine purely evangelical, and for that benevolent and it was, that Christ lived and died, with what simplicity and ardent devotion, did St. John though reproached by his disciples for so constantly preaching on this favorite subject, fully accord with his brother Paul in his evangelical sentiments on this important subject.

From all, therefore, which has been said in this address, it appears, how perfective of human nature, and human happiness, that system of Christ's gospel, which is one continued exhortation to faith, hope, and charity—to universal philanthropy and benevolence, and on which Christian graces, pre-eminently glorious in the church, the Subscriber has already addressed you in four past numbers, and the subject is still delightful for it is momentous in its consequences, and inexhaustible in its moral character and the rich variety of its endless ramifications. The illustrious founder of this system has declared, that its professors should be known, and immortalized in glory and happiness, by that one God-like sentiment alone, charity, which in its operation comprises holy love to God, and universal philanthropy, on which our divine Saviour has said, "hangs all the law and the prophets," and "is the bond of perfection." Thus Christ points out the efficient means of beginning our heaven on earth, and antedating here below all the sublime joys, and glory of the blessed. And yet, it is painful—yes, horrible to reflect, that his glorious system of religion, instead of mending the above happy end, has, by an unnatural perversion of its pretended friends, become itself, from the day on which Constantine ascended the throne of the Caesars, to that in which we live, the very prolific source of implacable jars, strife and contentions, and led to scenes of war, carnage, and bloodshed, the very recital of which would cause not only the religious, but every man of humanity in my heart, to tremble; and this merely to vindicate, and do honor (an imagination which satan alone could suggest) to particular tenets of faith. Yes! church history, faithful to the cause of truth, has held up to our view, in colors of the blackest dye, Christians, retaliating on each other by turns, every appalling calamity, pillaging towns, depopulating happy, fertile countries, massacring with unsparing rage, alike the helpless infant, and the tender mother, without any motive, (alas! Christians it is time to blush!) without any incentives, but miserable, infuriated, uncharitable and unholiness, founded, wholly, or chiefly, on selfish principles; and yet, which each were blind enough to conceive, as essential points of Christianity.

Where are the benefits, resulting to the cause of religion and the church, by all the angry controversies and contentions, which, for ages, have distracted Christians and caused her history to be written in crimson lines of blood? Have they cast the weight of one feather into the scale of Christian virtue, or human happiness? Christ alone has fixed the true standard of correct principles, and has summed up the divine character of his holy religion, as consisting of love to God, and universal benevolence and charity. A life of beneficence, as exemplified in Christ, is the sum and substance of all true religion. Perish then forever the principles, that tend to impede the progress of Christian charity and benevolence; and if the writer, by repeated efforts of his pen, to recommend this glorious object, has, in the smallest degree, succeeded, it would derive more satisfaction to his mind, than to be the author of all the misery folios, the groaning shelves of polemic divinity ever bore.

(The above selection is chiefly from a sermon of the Rev. W. B. Kirwan, Dean of Kilmala in Ireland, accompanied with remarks of the Subscribers.)

## PHILANTHROPOS.

### FUNERAL SERVICE OF THE MODERN GREEKS.

The modern Greeks have about twenty books of religion, of which twelve are adapted to the several months. The following service for the dead is the awful. Come, brethren, and let us give the last embrace to the deceased, thanking God! He has left his kindred—he is borne to the grave—no longer heeding the things of vanity and of the burdensome flesh. Where now are kindred and friend? Now

we are separated. Whom let us pray the Lord to take to His rest!

What a separation, O brethren! What too, what waiting on the present change! Come, then, let us embrace him who a little while ago was with us. He is consigned to the grave—he is covered with a stone—his abode is with darkness—he is buried with the dead!—Now we are separated: Whom let us pray the Lord to take to His rest!

Now all the evil and vain festivity of life is dissolved: for the spirit hath left its tabernacle—the clay hath become black—the vessel is broken, speechless, void of feeling, dead, and motionless: Whom consigning to the grave, let us pray the Lord to give rest for ever.

Truly like a flower, and as a vapor, and as morning dew, is our life. Come, then, let us look down sorrowfully into the grave. Where is the comeliness of the body, and where is youth? Where are the eyes and the beauty of the flesh? All are withered like grass—all are vanished. Come, then, let us fall before Christ in tears.

Looking upon the dead laid out, let us all take account of our last change; for the man is carried forth as smoke from the earth—as a flower he is withered—as a grass he is cut down—swathed in a winding sheet—covered with earth: Whom leaving now to be no more seen, let us pray to Christ, that he will grant to him eternal rest.

Come hither, ye descendants of Adam! Let us behold committed to the earth one who was of our likeness—all his comeliness—as a flower he is withered—as a grass he is cut down—swathed in a winding sheet—covered with earth!

Come hither, brethren, to the grave; and see the ashes and dust of which we were formed! Whither now gone! And what have we been? What is the poor or the rich; or what is the master or the free?—Are we not all ashes? The beauty of the countenance is wasted, and death hath utterly wasted the flower of youth: Whom let us pray the Lord to take to His rest.

## FROM DR. CLARKE'S COMMENTARY.

"Why did not Jesus Christ call some of the eminent scribes or pharisees to publish his gospel, and not poor, unlearned fishermen, without credit or authority? Because it was the kingdom of heaven they were to preach and—dismissing must come from above: besides, the conversion of sinners, though it be effected instrumentally by the preaching of the Gospel, yet the grand agent in it is the Spirit of God. As the instruments were comparatively mean, and the work which was accomplished by them was grand and glorious, the excellency of the power at once appeared to be of God, and not of men; and thus the glory, alone to his name, was secured, and the great operator of all good had the deserved praise. Seminars of learning, in the order of God's providence and grace, have great and important uses; and, in reference to such uses, they should be treated with great respect: but to make preachers of the Gospel, is a matter to which they are utterly inadequate; it is a prerogative that God never did, and never will delegate to man."

"Where the seed of the kingdom of God is sown, and a dispensation of the Gospel is committed to a man, a good education may be of great and general use; but it is no more followed, because a man has had a good education, that therefore he is qualified to preach the Gospel, than it does, that because he has not had that, therefore he is unqualified; for there may be much ignorance of divine things where there is much human learning, and a man may be well taught in the things of God, and be able to teach others, who has not had the advantages of a liberal education."

"Man-made ministers have almost ruined the heritage of God. To prevent this, our church requires that a man be inwardly moved to take upon himself this ministry, before he can be ordained to it. And he who cannot say, that he trusts (has rational and scriptural conviction) that he is moved by the Holy Ghost to take upon himself this office, is an intruder into the heritage of God, and his ordination, is vitiated, and of none effect."

Look into the world—how often do you behold a sordid wretch, whose trait heart is open to no man's affliction, taking shelter behind an appearance of piety, and putting on the garb of religion, which none but the merciful and compassionate have a title to wear. Take notice with what sanctity he sets to the end of his days in the same selfish track in which he at first set out—turning neither to the right hand nor to the left—but plods on—pores all his life long upon the ground as if afraid to look up, lest, peradventure he should

see aught which might turn him one moment out of that straight line where interest is carrying him, or if by chance he stumbles upon a tangled thicket of distress, which threatens such a disaster to him, devoutly passing by on the other side, as if unwilling to trust himself to the impressions of nature, or hazard the inconveniences which pity might lead him into upon the occasion.

#### OF TRUE PEACE OF MIND, AND ZEAL FOR SPIRITUAL IMPROVEMENT.

We might enjoy much peace, if we did not busy our minds with what others do and say, in which we have no concern. But how is it possible for the man to dwell long in peace, who continually intermeddles in the affairs of another; who runs abroad seeking occasions of disquietude, and never or but seldom turns to God in the retirement of a recollected spirit? Blessed are the meek and single-hearted, for they shall possess the abundance of peace.

Whence was it that some of the saints became so perfect in the way of contemplation, but because it was their continual study and endeavor to mortify all earthly desires, and abstract themselves from all worldly concerns, that being free from perturbation they might adhere to God with all the powers of the soul. But we are too much engaged with our own passions, and too tenderly affected by the business and pleasures of this transitory life, to be capable for such high attainments; nay, so fixed are our spirits in slothfulness and cold indifference, that we seldom overcome so much as one evil habit.

If we were perfectly dead to ourselves, and free from all inward entanglement, we might then have some relish for Divine enjoyments, and begin to experience the blessedness of heavenly contemplation. But the principal, if not the only impediment to such a life, is, that we continue in subjection to violent passions and inordinate desires, without making the least effort to enter into the narrow way, which Christ has pointed out as the one way of perfection for all the saints of God. Thus, when any adversity, however trifling, comes upon us, we are soon dejected, and have immediate recourse to human consolations; but did we endeavor, like valiant soldiers, to stand firm ground in the hour of battle, we should feel the succor of the Lord descending upon us from Heaven: for He is always ready to assist those that resolutely strive, and place their whole confidence in the power of His Grace; nay, He creates occasions of contest, to bless us with so many opportunities of victory.

If the progress to perfection is placed not in external observances, our religion, having no Divine life, will quickly perish with the things on which it subsists; but the axe must be laid to the root of the tree, that being separated and freed from the restless desires of nature and self, we may possess our souls in the peace of God.

If every year we did but extirpate one vice, we should soon become perfect men: but we experience the sad reverse of this, and find that we were more corrupt, more pure, more humble, and obedient in the beginning of our conversion, than after many years profession of a religious life. It would be but reasonable to expect, that the fervor of our affections, and our progress in holiness, should have advanced higher and higher every day: but it is now thought to be a foundation of comfort, and even of boast, if a man, at the close of this mortal career, is able to retain some degree of his first ardor.

That the path of holiness may become easy and delightful, some violence must be used at first setting out, to remove its numerous obstructions. It is hard, indeed, to relinquish that to which we have been accustomed; and harder still, to resist and deny our own will. But how can we hope to succeed in the greatest conflict, if we will not contend for victory in the least? Resist, then, thy inordinate desires in their birth; and continually lessen the power of thy evil habits, lest, as they increase in strength in proportion as they are indulged, they grow at length too mighty to be subdued. O! If thou didst but consider, what peace thou wilt bring to thyself, and what joy thou wilt produce in Heaven, by a life conformed to the Life of Christ; I think thou wouldst be more zealous and zealous for the continual advancement towards spiritual perfection.

#### AMBIGUOUS PREACHING.

On coming out of church, I asked Mr. P. a distinguished pious lawyer, how he liked the sermon of Dr. B.—I think, sir, said he, that he liked the *Third Head*. How, sir, said I. A certain French preacher, (he replied) after a long and pompous introduction, said, "I shall now proceed, my hearers, to divide my subject into three parts. 1. I shall tell you about that which I know and you do not know; 2. I shall tell you about that which you know and I do not know; and 3, and lastly, shall tell you about that which neither I nor you know." I thought much of this preaching, "I know under the third head." How often, when Paul supplies the text, has Tully, Plato, Epictetus taught. If there was more simple, plain preaching to the conscience, instead of an ostentatious display of learning or stilted words to no

profit, we should see more faithful, consistent Christians, and more done to advance the mild kingdom of peace.

#### REVIVAL.

We understand that in the little village called Swanseeston Factory in Scituate, R.I. the Lord has recently commenced a work of grace, and that great seriousness with respect to eternal things rests upon the minds of the people. We are unable at present to give particulars, but are informed that Elder White has baptised several, that more stand as candidates for baptism, and that the number already hopefully converted is at least 20. Susan Hume, a well known female preacher, is said to have been instrumental of very great good to this people.—*Freewill Bap. Mag.*

#### MORNING STAR.

LIMERICK, THURSDAY, NOVEMBER 23, 1826.

#### THE ORDER AND DISCIPLINE OF THE CHURCH.

The word church in the scriptures, is variously applied. It signifies, [1.] *A particular company of believers in Christ, united together in the order of the gospel*; 1 Cor. 1: 2; Rev. 2: 17. [2.] *All the elect of God, from the beginning to the end of time, who make up but one body, of which Christ is the head*; Col. 1: 18. [3.] *Believers in one family*; Rom. 16: 5; Col. 4: 15; Philem. 2. [4.] *The people of the Jews, who was the church and people of God*.

It appears that anciently the public meeting of persons to consult the common welfare of a city or state, was called a church. It has been contended that the place of sacred meeting is called a church in 1 Cor. 11: 18, 22, and 14: 34; but in both texts the word may very well be understood of the congregation assembled. With respect, however, to sacred assemblies, the word is used to signify a society of people called of God by the gospel out of the world that lieth in wickedness, into the faith, fellowship, obedience and worship of the Lord Jesus Christ. With respect to which sense it is taken more or less largely.

The church has a peculiar relation and connexion with Christ. It is builded upon him. Math. 16: 18. He is the *foundation* and *chief corner stone* of the building which the church composes, Eph. 2: 20. He is the *head and largiver*. The church is the house in which Christ dwells, and over which he presides, Eph. 2: 22; Heb. 3: 6. He is their father, and the members of the church are his sons and daughters, 2 Cor. 6: 17, 18.

The church having been thus defined, the manner in which it is constituted will, secondly, be attended to.

2. The preaching of the gospel of the kingdom of God, generally precedes that of planting churches. Paul was an eminent planter of churches. He observes that as a wise master builder, he had laid the foundation and another buildeth thereon, 1 Cor. 3: 10; that is, he had preached the Lord Jesus the Lord in places, where the gospel had not before been sounded, and organized churches; and other ministers of Christ had preached in the same places, and added members to the same churches.

"But," says Paul, "let every man take heed how he buildeth thereupon. For other foundation can no man lay than that which is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire," 1 Cor. 3: 11—16. To illustrate the argument and enforce the caution, the apostle has introduced six kinds of materials with which to build, viz. *gold, silver, precious stones, wood, hay, stubble*; the first three are durable, and will stand the fire; the other three are combustible, liable to be consumed; so that, in the strictest sense, there are but two kinds, that which will stand the fire, and that which will be consumed. Every master builder should be exceedingly careful who he receives into the church, or builds upon the foundation. He should beware of wood, hay and stubble, for his work will be buildeth on the founda-

tion—every individual member of the church—every stick in the building, will be tried before that God who is "a consuming fire," and the day shall declare what kind it is. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous; Ps. 1: 5. No person should be received into church-membership who is not a believer in Christ, and who does not give a satisfactory evidence of having been born again, "by the washing of regeneration, and the renewing of the holy ghost;" who is not united to the glorious head, by a true and living faith; and who does not "love the Lord God with all his heart, and his neighbor as himself."

A church constituted of such members, whether it be large or small, is a happy church; because they are individually united with Christ, and collectively one with another. "Behold how good and pleasant it is for brethren to dwell together in unity," Ps. 133: 1.

Ecclesiastical history furnishes abundance of evidence that churches do not always preserve their union entire. Christians are liable, through unwatchfulness and unprayerfulness, to get out of the way, and to be over taken in faults; because with the carnal mind, which "is not subject to the law of God, and which indeed cannot be," they are yet encumbered. Peter thrice denied his Lord. Hymenius and Alexander were delivered over to Satan that they might learn not to blaspheme. Many such circumstances may be produced from the scriptures representing that "offences must needs come." All these, with the passing events of the times, demonstrate that proper order and correct discipline should be maintained in the churches, for their growth and prosperity, and for the honor and promotion of the cause of God.

The rule by which a church should be governed, and which embraces the whole system of the discipline, will be noticed in a future number.

#### THANKSGIVING.

To be humbly thankful and truly grateful for favors received, is a prominent Christian duty; especially when the blessings are a free gift, unmerited on the part of the receiver. Good manners, which certainly is the privilege of every one to regard, require that, on the reception of the thing given, the donee should return corresponding thanks to the donor for favors bestowed. How common, in such cases, is the expression, "I very kindly and sincerely thank you for the favor which you have been pleased to bestow upon me."

If, then, a correct course requires that thanks should be given to a *living being*, from whom the favor is received at second hand, how much more is it required of man to be devoutly thankful to the *Eternal Being*, from whom proceeds every good and perfect gift, and who not only gives men all things richly to enjoy, but abilitates one man to bestow upon another. Every individual should, at all times, be feelingly grateful to the Father of lights for life and all the blessings thereof.

It is no less inconsistent that churches, and other communities, on particular occasions, should be thankful in their united and congregated capacity; and, consequently, it is not improper to appoint a day for that purpose. "Long established custom," says our excellent proclamation for the present year, "devotes on the Executive of this State the duty of designating a day, at the close of the annual harvest, which the people may unitedly consecrate to its solemnity."

This "long established custom" commenced almost as early as the settlement of New-England. A day of public thanksgiving and praise to Almighty God, by our pious forefathers, was annually appointed at the close of the harvest. On this consecrated day, they used to assemble at their place of worship, and render thanksgiving to the Father of mercies, for the preservation of their lives from the ruthless hand of the tawny *savage*—for the blessings of health and peace, which they were permitted to enjoy—for the prosperity which had attended the labors of their hands—and for every signal event which had marked their success in effecting the

settlement and cultivation of a wilderness country. For many years, these religious festivals were generally preserved in the same manner they commenced. But after a season, the first settlers having been laid in the dust, and a new succession springing up, (like the ancient Israel of God, who, forgetting the God of their fathers, worshipped a calf, set up by their own hands,) they in many instances shockingly perverted the practices of their fathers. Instead of going to the house of prayer, and most solemnly dedicating themselves to the God of their lives with sincere thanksgiving and humble supplication, many would spend it as a day of mirth—frolic, drinking and gambling in a very irreverent and irreligious manner.—"Alas! how fallen!"

Our annual thanksgiving should continue to be kept by us, as it was begun by our fathers, and as requested by our worthy Governor and his able Council. "We should," as an author of respectability observed on a peculiar occasion, "make a right use of our eyes." We should look upon ourselves and children, and realize that we are still living, although many of our acquaintances, since the last annual thanksgiving, have been removed to their long home, and bless him in whom we live, move and exist. We should look into our garner, upon our flocks and herds, and upon all the good things of this life, and praise him who giveth seed to the sower and bread to the eater. We should look into the history of our beloved and very peculiarly blessed country, behold very excellent constitution, and wholesome laws, and give thanks to God that the earth hath helped the woman. We should look into the scriptures of divine truth, and the treasures of God's unbounded grace, and realize that life and immortality are brought to light through the gospel, that the chief sinners may obtain a pardon of their sins, and find acceptance with God, through faith in Christ, and penitently adore the most high God, "for the unspeakable gift."

If we should thus make a right use of our eyes, the approaching anniversary of our public thanksgiving which draweth nigh, as well as all of the like kind, will be spent in a solemn, reverential and thankful manner. Ball rooms will be "left desolate," the doors of grog-shops will be closed, the "tables of money-changers" and card-players, will be overturned, there will be no occasion for extravagant feasting, or excessive drinking; but multitudes will enter the gates of Zion with thanksgiving, and her courts with praise." A tribute of humble adoration will be raised by every tongue to the great Dispenser of all good—God will be honored, and mankind essentially benefitted; and on the evening of that day, each individual could consistently exclaim with the experienced Psalmist, "one day spent in thy court is better than a thousand."

#### JOHN PURKIS.

We have in a former number introduced this man to the public. By his credentials he appears to be a regular member of the General Baptist Connexion in England, and by that community was licensed to preach the gospel. His labors while in England, about two years, were principally confined at Crowle, in which place a chapel was erected for the accommodation of him and his congregation. The present distressed situation of the poor in that country, induced him to seek a home in a land of greater plenty, hoping at the same time, that a way would be opened in which he might also be useful in the cause of God.

As we before remarked he attended the yearly meeting at Parsonsfield, and preached Saturday afternoon from Nahum 1: 7. On the evening of the next day, he again spoke at the same house from Jude 21. Monday he attended the Elders' Conference, where he related his experience—called into the ministry, and his views with regard to the doctrine of Christ, and the ordinances of his gospel. He likewise exhibited the views, according to his understanding thereof, (he observed that he was young in the ministry, that he never had been favored with an opportunity of becoming personally acquainted with DAV TAYLOR, the founder of their Connexion

nor with Anna Tarron, the present editor of their periodical work,) of his brethren in England to the general satisfaction of the Conference. We again heard him preach in this village, to a crowded congregation, on Tuesday evening following the Y. M. from John 3: 36. With regard to the doctrine which this man preached, at the times we heard him, we esteem it generally very correct. With respect to the man, we were certainly pleased with his company and conversation. We, however, do not belong to that class who hastily make up judgment concerning strangers. We prefer giving them an opportunity of commending themselves to their fellow men. We entertain no doubt but this man, should he persevere as he has commenced, will succeed to convince all candid people that he is called of God, and qualified to be "a messenger of grace to guilty men."

Brother Purkis has furnished us with several books and pamphlets, comprising a particular history of the rise and progress of the General Baptists in England, and the present state of the Connexion, from which, undoubtedly, we can obtain a correct account of their doctrine and system of discipline. Should it be judged, on examination, that any extracts can be made, which will enrich our paper, we shall cordially lay them before our readers.

#### ORDINATION.

At Newfield, on Wednesday the 15th inst. **Simeon Bostov** was ordained to the work of an evangelist. Introductory prayer by Eld. Daniel Jackson—Sermon by Eld. Henry Hobbs—Ordnaining prayer by Eld. S. Burbank, Charge by Eld. Hobbs, Right Hand of Fellowship and concluding prayer by Eld. John Buzzell.

"Pacifists" will appear in the next.

#### GENERAL INTELLIGENCE.

**New Surgical Operations on the Teeth.**—There is in the middle of each tooth, as every anatomist knows, a little cavity, in which the fine branches of nerves passing through the roots of the teeth are seated. This expansion of nervous matter is the seat of sensation in the teeth; and when, by caries or decay of the enamel, it is exposed to the influence of external agencies, the patient is generally obliged on account of the violent pain, to have the whole tooth pulled out. An ingenious surgeon from America, lately settled in this city, has satisfactorily demonstrated that the deceased patient described, may be cut off with the greatest ease and celerity, and that the sound root or roots may be allowed to remain in their sockets. The most scientific surgeons have expressed their entire conviction of the utility of this mode of procedure. The instruments used are a few plain forceps, right angled and straight, with cutting edges made accurately to the neck of the tooth. The edges should be held parallel to the glides of the gum, and press it down a little to get at the neck, about a line below the usual height of the gum. The handle being then pressed the upper part of the tooth snaps off, including the cavity, containing the expansion of the nerve, and pain is in an instant removed.—Thus the sound stump remains in the jaw—presents a base for mastication or fixing an artificial tooth, and serves also to support the adjoining teeth, which might otherwise loosen or fall out.

*Liverpool Mercury.*

**A most singular case!**—The Kentucky Gazette states, that Mr. Samuel Moody was taken lifeless out of the river at Woodbury, Ky. about two weeks ago. Every exertion to restore life proved in vain; he was considered drowned past all recovery; his grave was dug, and he was prepared for burial; on attempting to place him in the coffin, he sprang up, and declared he would not be buried, that he would not die for two years. The grave was never closed, at a moment when all thoughts of burial were over, he awoke and recovered more. This case proves in the strongest terms the necessity of continuing for a long time to restore persons drowned. If, instead of attempting to bury Mr. Moody, his friends had continued the rules for restoration, which are advised in such cases, it is almost certain he would have recovered.

**Execution.**—Daniel Hack, convicted of the murder of his uncle Joshua Howell, was hung in Surry county, N. C. on the 26th ult. The culprit manifested the utmost horror at the approach of death. As the period of his execution drew near, he repeatedly gave way to convulsive fits of sobbing and lamentation. Thus ended the mortal existence of a depraved and wicked wretch;—an awful warning to the licentious and dissolute to reform their bad lives, ere it be too late.

**Appointment.**—Gov. Parvett of Delaware has appointed Daniel Rodney, Esq. a Senator in Congress, in the room of the Hon. Nicholas Van Dyke, deceased, to serve until the next meeting of the Legislature in January next.

The Rev. James Marsh has accepted his appointment of President of the University of Vermont; his inauguration is to take place on the 28th inst.

**Remarkable.**—Mr. J. Whitcomb, of Swaney in this County, aged 95, husked with his own hands, the present season, 143 bushels of corn in 18 days. Mr. W. is in perfect health, and does not appear to have grown much older for the 90 years, during which time he has subsisted exclusively upon milk diet.—*Kennebunk.*

A connexion took place a few days since on Lake Erie, between the Pioneer and Niagara steam-boats, in which the former sustained the most injury; a lady passenger on board, having a limb broken, and a gentleman his hand severely crushed.

The Penn Society of Pennsylvania, which was established in 1824, has arisen to eminence; many distinguished citizens are now its members, and an anniversary day is set apart in commemoration of the founding of the illustrious founder and law-giver of the state.

The Chesapeake and Delaware Canal is expected to be completed in 12 months. 2000 men are now employed on it.

The Stillwater bridge over a part of the Penobscot river, at Orono, was opened for passengers on the 6th inst. Its length is 560 feet; and it connects the mainland with Marsh's island.

Miss Clarke is lecturing on American history at Baltimore. She illustrates her lectures with maps, charts, diagrams, and special paintings.

The first written Constitution which was adopted in this country, was adopted by the State of New Hampshire, January 5, 1776. The same state declared itself independent, June 15, 1776.

An edition of Dr. Gregory's Elements of the Theory and Practice of Physic, will be shortly issued from the Philadelphia Press, and will be enriched with valuable and extensive additions, adapted to the practice of this country, by Professor Porter of Baltimore, and Dr. Samuel Calhoun of Philadelphia.

The Hon. Charles W. Byrd, Judge of the U. States' District Court, in Ohio, has joined the Society of Sakers, residing in Mercer county, Kentucky.

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 Fiddema, to which a good carriage road is forming. Com. Porter is considered to be concerned, and it is called Porter's settlement.

De Witt Clinton is re-elected Governor of the state of New York, by a large majority.

**Unfortunate Accident.**—On Friday, the 10th inst. three young men by the names of Jerk, Samuel and William Jeffries, of Kennebunk Port, went out with their guns to a place called the Goose Rocks, for the purpose of shooting D-rs and such other sea fowl as might fall in their way. Having discovered a flock of ducks in the bay, not far from the rocks, they agreed to fire together, and were given by Jerk the signal, he being a few feet in advance of the other two, and having gained a position which was considered favorable, gave the signal to fire, and unfortunately at the same moment slipped, which brought his head in a position to receive the contents of Samuel Jeffries' gun, who at the moment discharged his piece and the charge passed through Jerk's head, the muzzle of Samuel's gun at the time being not quite two inches from Jerk's head, which killed him instantly. Mr. Jerk Jeffries, we understand, was about twenty-two years of age.—The foregoing occurrence should serve to point out the necessity of sportsmen's using the most studied caution in the use of fire arms at all times, whether alone or in company with others.

*Ken. Gaz.*

**Mutiny.**—Barnabas Taylor, Mate, and Nicholas Barnard, belonging to the schooner Lincoln, Hartman, from Barbadoes, bound to Alexandria, were committed to the jail of this Borough, for a mutiny on board a schooner. Upon going on board the present schooner, it was found that they had been taken from his birth and loaded by the mate. The conduct of these men had been so mutinous from the time of sailing from Barbadoes, and so much so, that the present schooner, that Capt. H. considered it unsafe to proceed on his voyage, and came up and gave information to Lieut. Norris of the U. S. ship Shark, who very promptly sent his boat down and brought the two mutineers on board the ship, for better security during the night.—*Norfolk Beacon.*

**LITTLE ROCK, (A. T.) October 10, 1826.**  
**Emancipation of Slaves in Texas.**—We learn that a gentleman from Mexico, who arrived a few days since from Mexico, city, that a citizen of that country had returned just before he started, from the province of Texas, bringing information that great excitement prevailed throughout the several States of that country, when he left there, in consequence of the recent passage of a law by the Mexican Government, for the emancipation of all the negroes who were received for carrying it into immediate effect. As may well be supposed, this information produced the greatest consternation

among the slaveholders, all of whom had emigrated to that country under the assurance, as we are informed, from the local authorities of Texas, that they could hold their slaves as long as they pleased. The impression that slavery is prohibited throughout the Republic, by the Constitution of Mexico.

The large slaveholders were hurrying off their slaves to great numbers, into Louisiana and Arkansas; and we have heard of several persons who emigrated from this Territory, who have recently crossed the line into Louisiana, and have held meetings, at which it was resolved, that they would stand by one another in resisting the execution of the laws until they can pay the real cost of the crop, which they have determined to leave the country.

We also learn, that the Indians have been very troublesome for some time past, to the colonies, and that in many settlements they were under the necessity of erecting forts for their protection, and retreating into them for security. Several persons had been killed by the Indians within a few months, but the latest advice, the alarm was subsiding. The crops are said to be short this season, and the country very risky.

**Auction.**—A man in Nashville, Tennessee, advertised to be sold at Vendue, a large Virginian saddle, a new Best and heavy harness, and also my present Riding Horse!

#### FOREIGN INTELLIGENCE.

By late arrivals at New-York, Liverpool papers up to the 16th and London up to the 14th October have been received.

Mr. Gailfin and family had been on a visit to Paris, Canning was still in that city. The French papers gave regular bulletins of his disorders. He had dined with the Papal Nuncio and with our minister Mr. Brough.

The American charge des affaires, Mr. Hughes, arrived at Brussels on the 21st September.

The crop in England and Ireland is said to be below last year's average, and of very various quality.

The state of things in the manufacturing districts is said to continue in a steady though gradual improvement.

The Superintendent of Police at Madrid receives despatches from all quarters, equally alarming.

The King is extremely ill of the cough, and the Portuguese Government are not in the best of things in learning every day more fully established.

**India.**—Accounts from the East Indies bring the news, that the British Government has ordered the evacuation of the peace on the part of the British Government, to reject the army.

**Russia.**—The Paris Review contains a rather important article from St. Petersburg, in relation to the dispute between Russia and China. The Emperor, we are told, has ordered large reinforcements of troops to the Caucasus, in order to strengthen the army under the command of General Yermolov.

The necessity for this measure is sufficiently obvious, if it be true that the Persians continue to advance, and that they have already gained an accession, in two of the three Muscovite Provinces belonging to Russia, which border their frontiers.

**Greece.**—The U. S. ship Erie, arrived on the 16th inst. left the Archipelago the 12th Aug. Nothing important has occurred since the departure of the Greeks and Turks. Since the fall of Missolonghi, the Captain Partha with a fleet of 70 or 80 sail had made an attack on Samos, where he is encountered by the Greek fleet and the British. The report was, that several of his vessels were set on fire by the Greek fire ships, when the E. left Smyrna. The Captain Partha returned to Mytilene for water, not having effected a landing at Samos as he intended.

**Letter from Colombia.**—By the Gertrude from Porto Celler, a gentleman of that city has received a letter from his friend at La Guayra, dated the 17th of October, communicating the important intelligence that Paez is retreating his steps, and that the insurgents are not to be considered as about to subside of their own accord, without even the interference of the General Government. We are obligingly favored with the following extracts.—*N. Y. Merc.*

**La Guayra, Oct. 17, 1826.**—Great changes, and for the better, have taken place. The leaders and promoters of the faction, are by their recent acts, convinced of the necessity of being united, in order to civil war, and that their devotion to them is not so absolute as the first instance their vanity led them to suppose. At the meeting of the people, called by General Paez, upon the arrival of Caracas, it was resolved to discharge the forces raised for defence or other purposes, that a detachment of three of the most respectable men of Caracas, and the Congress, up to Bogota, to represent the wishes of Venezuela, in short to place things as near as possible as they stood are this unfortunate event took place. All this has been done, and the Congress is now in the act of being re-elected. We certainly consider the affair entirely at an end. So far as concerns the power of the general government over the district, Bolivar is absolute in the hearts of the people. We have certain acquiescence in his way, and from what has taken place in affairs, and the great intimacy that subsists between Gen. Paez and Madame Bolivar, some of the wise men have a perfect understanding, but that great sacrifices are to be made—names are mentioned. Upon this, we are silent, regarding the measures upon the happy termination of this affair.

#### MARRIED.

In Shapleigh, by Rev. C. Marsh, Mr. Seth Merrill, to Miss Betsey Carr.  
At Mansfield, Conn. Mr. Asahel Freeman, aged 84, to Mrs. Elizabeth Thompson, aged 71.  
In Pepperell, Mass. Master Jonathan J. Powers, aged 12 years, to Miss Priscilla E. Reed, aged 13 years.

#### DIED.

In Saco, on the 15th inst. of consumption, Mr. Truman Hopper, merchant, aged 56.  
In Kennebunk-port, on Thursday last, Miss Sally Miller, aged 39 years.  
In Saco, 18th inst. of consumption, Mr. Joseph Smith, aged 4 months.—On the 11th, an infant child of the senior editor of the Palladium.  
In Westbrook, Mr. James Rounds, of Saco. In Andover, N. H. Robert Bennett, aged 92 years and 4 months—a patriot of the revolution.  
In Fairlee, Vt. Diet. Thompson, the celebrated steam driver. He was carried off under the operation of his pump, on Tuesday, 14th inst. Robert Davis, aged 51 years. He died of a consumption, after a long and lingering sickness, which he had with Christiana family, and a paper with engrav-

the approach of death; and although his bodily sufferings were peculiarly trying and severe, yet the patience and resignation with which he bore up under it all, strengthened the confidence of his near friends, that his piety, which he professed for many years, and maintaining with Christian meekness, was the effect of grace of God, and all things, wife and twelve children have lost a valuable husband and father; and friends and connections a valuable associate; yet the consolation is, that he has left behind him, and in the paradise of God, while we mourn below.

"To see a pilgrim as he dies,  
With glory in his view,  
To heaven he lifts his longing eyes,  
And bids his friends adieu."  
O that we may follow him as he followed Christ.

#### AUCTION SALE.

**TAKEN** on execution and will be sold at Public Auction on Tuesday the twenty-sixth day of December next, at ten o'clock, A. M. at the store of Capt. Thurman Cronax in Parsonsfield, All the right in Equity of Redemption that Monnis Loan has in a Farm, in said Parsonsfield, bounded as follows; on the west, by the county road, leading from the middle road village in Parsonsfield to Newfield corner; on the south and east by land of Samuel Moulton, jr. and Samuel Moulton. Being land conveyed by said Redman to the said Lord some time since, and on which the said Lord now resides.  
**SIMON J. WHITTEN,**  
Nov. 23. Deputy Sheriff.

#### 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 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 or part, as 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 on the new county road leading to Fryburgh.  
For particulars inquire of **ARTEMAS MEEBURN**, of the premises, or of the Subscriber in Linneton.  
**FRANCIS MEEDS.**

Nov. 9.

#### NOTICE.

**IS** hereby given, that the Books and Papers, relating to the late firm of Norris & Blaisett, are under the care and direction of EZRA NORRIS, by assignment, and said EZRA NORRIS, is authorized to receive the demands due to said firm; and to adjust and settle all matters concerning it—pro and con. **EZRA NORRIS.**  
Nov. 23.

**THE** Subscriber contracted with the Selectmen of Cornish, some time since for the support of Betsey Cole, for the term of one year, and has made provision accordingly; but the said Betsey refused to receive the same, and will no longer board with me. Therefore all persons are forbidden to trust her on my account, or on the account of the town of Cornish. **EDMUND PENDEXTER.**  
Cornish, Nov. 11, 1826.

#### 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 Pitt, in Waterborough, a FARM, consisting of fifty acres of good land, and situated about one hundred rods south of Eld. Henry Hobbs's 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 hogheads of fruit per annum. There is also on the farm a well, which is 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 who wishes to purchase the farm, can view it and know the condition, previous to the time of sale, by applying to Nathaniel Hobbs of Waterborough, or to the Subscribers at Buxton.  
**NICHOLAS NASON.**  
**NICHOLAS NASON, Jr.**  
November 9, 1826.

#### FOR SALE.

**THE** Subscriber has on hand some of the first quality of new CLAISES, and one second hand, and new harnesses. A reasonable price, if desired, will be given.  
**ROBERT COLE.**  
July 27.

#### WANTED.

**TO** contract for a quantity of wood, from one to twenty cords, for which Cash will be given, when delivered. Subscribers for the Star, if they wish, may have the privilege of contracting, by applying at this Office.  
Nov. 23.

**CASH** paid for RAGS at this Office.

## POETRY.

### THE MARCH OF MIND.

By Miss Milford.

Fair nature smiled in all her bowers,  
But man, that masterwork of God,  
Unconscious of his latent powers,  
The tangled forest trod;  
Without a hope, without an aim,  
Beyond the sloth's day's life,  
His only pleasure sleep or strife,  
And war his only game.

Furious alike and careless-becomed  
His lasting her, his transient love;  
And e'en the mother's fondness seemed  
The instinct of the dove.  
The mental world's war in night,  
Though some the demon's of the mine,  
Burst through the shrouding gloom to shine  
With self-emit light!

Oh, how the glorious dawn unfold!  
The bright day that lurked behind!  
The march of armies may be told,  
But not the March of Mind!  
Instruction! child of Heaven and Earth,  
As heat expands the vernal frow,  
So Wisdom, Goodness, Freedom, Power,  
From three derive their birth.

From thee, all mortal bliss we draw;  
From thee, Religion's blessed law;  
From thee, the poet's sacred law,  
And man redeemed from brute;  
From thee, all tea to Virtue draw,  
The father's, brother's, husband's name;  
From thee, the sweet and holy fame  
That never cost a tear.

(From the New-World Commercial Advertiser.)

### THE REQUIM.

The bloom of the eastern rose is gone,  
In the blushing pride of its early morn;  
The form that was light as the bounding roe,  
Is still and cold as the Alpine snow;  
And the glance of her eye, like the diamond bright,  
Is quenched in the gloom of an endless night;  
There are sounds of morn from vale and steep,  
And the dead is night—weep, stranger, weep.

Weep, brother, weep—but yet draw near,  
And gaze with me on the silent bier;  
O' mark as I do the lone face as it pass'd;  
The altered hue of her features pale—  
Comel' touch the hand you used to hold;  
Thou shudderest, brother—'Was it cold?  
And her sunken eye—'twere wild to weep,  
Why wakes she not!—weep, brother, weep.

Weep, sister, weep, for the Saviour's blood,  
Hath swept in the lone face as it pass'd;  
And the rosy tint of her cheek has fled,  
For the when love that marks the dead.  
The hand of love again may twine,  
Mid her tresses lock the hair we love;  
And the summer breeze her brow may sweep,  
But she'll wake no more—weep, sister, weep.

HART OF THE ISLE.

## MISCELLANY.

### CONSUMPTION.

There is something of moral sublimity in that dignified firmness with which we see the virtuous man struggling with the storm, and triumphing in the paucity of his religion. It is easy to be resigned to suffering as the thunder has yet burst over our heads; but in the strength of religion to wrestle with the power of the destroyer, amid the darkness below to fix the steady eye on the eternal light above; as link after link broken from the chain of our earthly hopes, to feel the heart clinging more closely to those which are not of this world; to stand alone upon the shores of life, and see the last plank amid the wreck swept from beneath our feet, yet supported upon the rock of ages, to feel the eternal hope deepening and strengthening but more intensely within us; this is to practice that hardest lesson, "The will be done."

A few years since, I resided in the neighborhood of a venerable friend. A clergyman, and residing in the heart of a country, his life glided away like the summer stream in the quiet sunshine of tranquil affection. The cloud had, indeed, at times, come over it, but it had passed away. He had bowed to the hand that had laid his hopes in the dust; and when the bitter cup was removed, he had drunk consolation from the fountains of everlasting life. One by one, the friends of his youth, and the children of his hopes had dropped away, and left him almost alone. Yet one remained, who was all the world to him. Often have I heard him bless God, that when the voice of his rebuke was heard, he had spared her, who, now in the freshness of her beauty, was over at his side.

It was the close of the Sabbath. In the calm twilight of a summer's evening, I sat listening to the conversation of my friend. Near us sat his wife, and opposite his daughter; her hand clasped in his, to whom the next day it was to be pledged "for joy and sorrow." The deep and beautiful serenity that pervaded nature, as it lay stretched before us in the quiet moonlight, seemed to have breathed itself into our hearts. The hills, the rocks, and the trees, lay sleeping in the clear light; while their deep shadows, concealing the rough points of the scene, marked but more strongly its beauty. Our very conversation was carried on in suppressed tones, as if fearful of disturbing the Sabbath stillness around. Amused by the beauty of the evening, the young couple walked out together, to the fourth hill, to sit on their hearts in the secret sanctuary of nature.

"We shall see you to-morrow," said my friend, as I rose to take my leave. "Yes,"

answered his wife, "Annette expects you to-morrow. On this occasion she wishes the presence of her friends, and early friends." I accepted the invitation.

The next morning dawned as clear as the preceding evening had promised. As I walked out to enjoy its freshness, I met my friend. "Annette is ill," said he. "She exposed herself to the damp and dews in the walk last evening, and is now threatened with fever." It proved more than a threat. A violent fever had seized upon her. Night after night, and hour after hour, her mother sat at her bedside, watching the progress of the disease, ministering to her wants, and the hardest task of all, wearing a smiling face, lost the increasing dependency of her own heart should alarm her child.

There is something of sublimity in this trait of female character—the deep, earnest, during tenderness of a mother's love. With her, every object is one of his deepest and dearest regard. Her love is limit beyond which he cannot pass; when exhausted nature will claim repose; when the weary frame will sink, and the drooping eye-lid close. It is in this moment of weakness that woman first puts forth her strength—that the frame so feeble and delicate as to shrink before the breeze, and bow beneath the dew-drop, rises at once in its deep strength, and days of despondent night, with fatigue without, unobscured by the bitterness within—offering the language of hope amid the hidden anguish of an aching heart; anguish more deep, more bitter, because it may not be uttered—turning in for strength and support, to the inexhaustible fountains of her own deep affection—and with the faded devotion of the pelican, nourishing her offspring again from the warm life-blood of her own self-sacrificing heart.

Meanwhile, triumphing over every remedy, the deadly disease went on. None but they who have witnessed it can picture the intense earnestness with which the anxious mother watched the countenance of the physician, while, day after day, he came to speak the same words, as if his eye could read the first of life or death, and none but they who have felt it, can tell the sinking, sickening of the heart, as that inquiring look read but too plainly "there is no hope." But Annette was not deceived; and though she longed for to allude to her situation, lest she should add to the distress of her friends, she at length ventured to speak. "It is not," said she, addressing the three individuals, who were dearest to her, "it is not so hard to die. I know my Redeemer liveth, and that the sinner is not severed for ever." "For you," she said, addressing her lover, "you will not forget my memory, who to the last will so love yours. Death seals the vow, that our hearts and our lips but pledge and though we meet not as we would have met, we are in the hands of Him who judgeth wisely. You should have been a son to my parents; for my sake be so still. They will soon be children. If you love my memory, love them." Then addressing her parents—"If in the course of life I have sometimes erred, and who has not—if I have ever cost you a pang of fear, forgive me. I do not ask you to think of me as the parent of your child, I only wish you to remember her but too true. But be not unhappy—remember we meet again."

When I called the next morning to inquire after her health, I was received at the door by her father. He took my hand in silence, and leading me to an apartment, pointed to a coffin. It bore the name and age of his daughter. He watched the expression of my countenance, and his lip quivered, and his voice faltered as he said, "She has left us now, but God's will be done." His emotion was but momentary, and he again stood in calm and dignified composure at my side. I regarded him with astonishment and with reverence. Friend after friend had gone; hope after hope had withered; the strong link that had grappled his spirit to the earth was broken, and he stood unbound by the storm that had laid his last earthly hope in the dust. His soul seemed to rise in its strength as affliction weighed more heavily on it—to tower on its majesty above the darkness below, to dwell in the light of its eternal hopes, as the mountain lifts its head above the clouds below, into the pure light of heaven.

There is something peculiarly sad in this visiting the deserted place of those whom we love, every object awakening associations so melancholy remembrances, calling up the bitter and unmitigated groan from the silent sanctuary within. In one place lay Annette's work, another her chair, here her music, there her books; and when we sat down in the lonely apartment, how strongly did that loneliness remind us that here stood the dearest solitude—the Alas! the chain of affection links but more closely to us, where its last link binds us to the grave.

The mother's was the grief of a mother. The lover was calm and tranquil—it was the calm of despair. His reason was untroubled. During the funeral ceremonies, he remained as if an uninterested spectator, though at times appearing to think that the ceremony was for his wedding.

was entering a carriage to follow in the melancholy procession, when he appeared at the door and insisted on accompanying me. We at first sat in silence; as I began to draw and confidential tones he said, "We shall be married to-morrow." Then connecting the present ceremony with the leading idea of his mind, he said, "I did not know we were to be married in the church. Is Annette in the first carriage?" "She is indeed," I replied. When we arrived at the church-yard we alighted. The mother, with the yearnings of a mother's heart, would descend into the tomb to see where her child was laid. I saw her involuntarily grasp the arm of an attendant, as the coffin was slightly turned to facilitate its entrance, as if fearing it would disturb her child. That repose, alas! was too deep to be broken. Her lover followed, with the impatient air of one constrained to be present at a scene to which he was indifferent. "Come," said he, plucking my coat, "come, Annette is waiting;" and as I lingered at the moment, the silent earnest ring with the horrid laugh of insanity.

Her father alone seemed unshaken by the blow. Strong in the practice of the faith he had preached, the pole-star of his hopes was on high. And though the pale cheek and faltering voice proclaimed at times that the spirit was wrestling with the strong feelings of nature, they served but as a more beautiful comment on that religion, which could so extract its bitterness from the sting of death; and never did that humble prayer, "Thy will be done," flow from a sincerer spirit, than from that of that childless man. In the hour of trial he had applied his heart unto wisdom. So teach me to number my days.

Under the beautiful shade of a large elm, in the tomb where Annette reposes, years have now elapsed, and wild flowers and sweet briar have sprung up on the spot. There the shrubs are distilling the morning dew; the flowers are breathing their fragrance, and wild rose is shedding its leaves, and tears of affection and respect still consecrate the holy ground.

### MIND AND MANNERS.

There seems to be some congeniality between a fine form and a virtuous mind. When we meet an individual in the walks of life who unites pleasing manners with beauty of person, there is none that can withhold from him the meed of approbation. But if on a further acquaintance we discover that his principles are unsteady, his feelings perverted, and his habits unworthy of the domestic assumptions, we are compelled to turn ourselves away in disgust. It is like the traveller who copies a fair off a pleasant grove of orange trees, quivering in the western breeze—The tinge of the fruit rivals the beams of the rosy sun; the fragrance of the branches scents the whole atmosphere.—The traveller approaches in rapture and disdains it, but by the time he has reached, or wilder Indians. Such is often the result of cultivated acquaintance in the world.

### A USEFUL HINT TO YOUNG MEN.

For your own comfort, for your friend's solace, for the sake of your eventual prosperity, cultivate a strict and manly habit of economy. It is impossible to raise a good character without it. And this one simple article, economy, connected with modest talent, will recommend you to all with whom you have any confidence or expect remuneration. Avarice, even should you need it will not be withheld, if it is known that your care of personal expense is correct.

PLEASURE. Pleasure is to women what the sun is to the flower; if moderately enjoyed, it beautifies, it refreshes, and improves; if immediately enjoyed, it withers, it wastes, and destroys. But the duties of domestic life, exacted as they must be in retirement, and calling forth all the sensibilities of the female, are, perhaps, as necessary to the full developing of her charms as the shade and the shadow are to the rose, confining its beauty and increasing its fragrance.

Without virtue, good sense, and sweetness of disposition, the finest set of features will be long, cease to please—but, where these with the graces are united, it must afford an agreeable and pleasing contemplation.

EVENING. There are two periods in the life of man, in which the evening hour is peculiarly interesting—in Youth and in Old Age. In youth, we love its mellow moonlight—its milky way—its soothing shade, and sweet serenity. Amid these scenes we can commune with those we love, and twine the wreaths of friendship, while there are none to hear or witness, but the gorgeous heaven, and the spirits that hold their endless Sabbath there. We look abroad upon creation, spreading the number of a moonlight scene around; and hear the waving wings, and melting songs of the night and purer world—Larksongs with the light flow of youthful spirit, the fervency of fancy, and the softer feelings of the heart. Evening is also delightful to virtuous age. It affords hours of undisturbed thought. It seems an emblem of the calm and tranquil close of a busy life;

serene and mild, with the impress of its great Creator stamped upon it. It spreads its quiet wings above the grave, and seems to promise that all shall be peace beyond it.

THE JEW OR TETRACHORD.—In the year 1260, a Jew having fallen into a vault on a Saturday, refused to permit any person to help him out on that day, lest he should profane his Sabbath, which being communicated to Richard De Clare, Lord of the Manor, he forbade any one to assist him on Sunday, that he might observe the Christian Sabbath with the same solemnity as he had his own, but before Monday the ceremonious Israelite expired.

### MEXICO.

Extract of a letter from an American, in one of the interior towns of Mexico, to his friend in New-Orleans.

"I have now seen this country from Vera Cruz to Mexico, from thence to Tampico, and from Tampico, to this place. I have conversed with several who have traversed it in almost every direction, and I am lost in astonishment at the exaggerated picture of fertility which almost every traveller who has written has thought proper to draw of it. In the first place, the mountains occupying fully one third of the country, are wholly incapable of cultivation.

"The valleys it is true, are rich; but the immense plains are far from being universally so, even many of the valleys would not produce without manure. But the great cause and terrific scourge of this country, is drought, unremitted drought, during 9 months of the year, throughout four fifths of the Republic; hence there are few streams, and little wood.

"Water and steam power are almost unknown, and can never come into general use. The women are obliged to grind by hand all the corn, that is consumed, and have but little time to employ themselves in domestic manufactures, which however are gaining ground.

"The labor of the husbandman is wholly lost during a great part of the year, so it is useless for him to sow when all consuming drought will destroy his crop, or rather prevent it from coming up; and irrigation can be practiced only upon a few favored spots.

"From the causes or rather the single one, want of rain, I am disposed to attribute the little progress this country has made in comfort and civilization, much more than to its being oppressed by an arbitrary government. Drought produces idleness, and idleness, as the proverb says, "is the root of all evil," as is exemplified in this country.

"How much more preferable is our 4 months winter to the 9 months dry season of this country! Could the worst government in the world make so wretched a people out of the inhabitants of the United States? No! for rain falls there frequently."

### CHEMICAL EMBROCATION, OR, WHITWELL'S ORIGINAL OPDELDOCK. Treble the strength of the hard knell.

THIS article is one of the most valuable and extensive practice in every physician of 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.

It is not confined to the American States. Orders for it are constantly sent 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 Opodeldock 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.

☞ Pause before you purchase. ☞

No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous scurrilous and contemptible imitations in existence, some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except only by the omission of the NAME.—Therefore, as you value Life or Limb, be sure to ask for and receive WHITWELL'S Opodeldock 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 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 and visit the sick.

### ALSO.

Jarvis' Bileous Pills, Detergent Bitters and Cough Drops.

The above are for sale at the store of JOHN SANBORN, Esq. Liverick.