

MORNING STAR.

PUBLISHED AT LIMERICK, MAINE; BY HOBBS, WOODMAN AND COMPANY.—EDITED BY J. BUZZELL, AND S. BURBANK.

VOL. I.

LIMERICK; THURSDAY, DECEMBER 7, 1826.

NO. 31.

William Burr, PRINTER.

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POETRY.

(From the Free-Will Baptist Magazine.)

ELDER SAMUEL THOMAS.

"The memory of the just is blessed."

Strike, strike the lyre!
Let hallow'd fire
Glow in the thought and kindly eye line
Not now we sing
On wandering wing
Our theme is brighten'd with the truth divine,
And various THOMAS shall in its radiant shine!

Conj'rors are great,
And gifts of State
With glori'ous gardeners their wish'd for proc—
But greater they
The scriptures say
Who rule their pride. Fresh garlands from the skies
Shall wreath their brow; thy glory never dies!

Fearing his God,
THOMAS lov'd his word,
And rind his spirit by its truth and light:
A virtue he
Of high degree,
And won a place in you fair mansions bright.
To which, all kindred souls, the heart's true sister

How many claim
The Saviour's name,
Who, base, like Judas, turn but to betray:
Avoid the cross,
And love the dross,
Of sinful pleasures, sporting life away
Like guilty insects of a summer's day

This man of grace,
Lov'd pray'r and praise,
Hypocrites his soul did never stain;
The cross he bore,
Like saints of yore,
He practis'd truth, nor shied his God in vain:
For him to live, was Christ—to die, was gain!

He lov'd with peace
The sons of peace
We saw his garments as a dove,
His pointed speech,
The soul did reach,
Nor fearful was he rous'd, it hea to more,
But, like his Master, soften'd it to love.

As we are told,
"Angles of gold,"
"S' 'tains in silver garments" will declare
The word "good" was
The beauty was,
Of holy spoken words. His speech was fair,
And brought the sinner to the throne of pray'r.

Oh, like the nail,
That cannot fall
When safely fasten'd, was the point and force,
And strength and pow'r,
In happy hour,
Of his pure, evangelical discourse,
From man from creeds—the Bible words source.

Hail, Angels, hail!
His heart-strings fail,
Be ye, his loved ones, his love and love,
His ransom'd soul—
To glory's goal—
The fair, bright city of our God above,
From which the sainted never shall remove!

When martyrs died,
The crimson tide,
Flow'd, the shade, like some enriching Nile:
Sinking to rest,
This saint was blest:
Sinner alarm'd, their pardon sought; that smile
Of God, which all the woes of man beguile.

Thus we embalm
The good man's name:
And though his body moulders in the grave;
When rise the just,
His sleeping dust,
Shall wake, and with the pow'r of God to save,
And with the soul in love shall not cease love!

QUIET SLEEP.

Close thine eyes, and sleep secure:
Thy soul is safe, thy body sure:
He that guides thee, He that keeps,
Never slumbers, never sleeps,
A quiet conscience is the best,
His only care, his only rest:
The music and the mirth of kings
Are out of tune unless the songs
Then close thine eyes in peace, and sleep secure,
No sleep so sweet as thine, no rest so sure.

RELIGIOUS MISCELLANY.

The following is an epistle addressed by the Yearly Meeting of Friends, which was held at London in May last, to the quarterly and monthly meetings in Great Britain.

Dear Friends—Under the animating influence of the gospel, we are again induced to acknowledge that the power of the Lord has been known to prevail amongst us. We are sensible that we are unworthy partakers of these, his renewed mercies; but we consider it as a duty thus to express our gratitude to the Author of our blessings. And, seeing, beloved Friends, that his compassions fail not, we earnestly desire that you may humbly yourselves under the mighty hand of God, casting all your care upon him, for he careth for you all; to seek to be made perfect through faith and obedience; that thus you may become partakers of those gracious promises, which are fulfilled through our ever blessed Redeemer, through Him who by one offering hath perfected for them that are sanctified.

Seeing that our blessed Father has in his infinite love, appointed this means for our salvation, let us take heed that we neglect not so great a blessing. For if we become rooted and built up in Christ, it must be by waiting in faith for the revelation of his power in the soul. This we esteem as the foundation of a Christian life, and happy is he who, in the midst of his own individual experience have attained to a full dependence on his all-powerful aid.

If it were the constant concern of all we should not receive such repeated accounts of the neglect, on the part of some of our members, of our meetings for divine worship. Many there are, who can testify that as, in their silent wait, they have enjoyed the presence of the Lord, He has refreshed their spirits and satisfied their souls. And we believe, if with uprightness of heart, and a solicitude proportioned to its importance, every one were engaged, each for himself, to place his whole dependence upon God, that his divine power would more eminently overshadow our religious assemblies.

A patient, humble reliance on the teachings of the Spirit of truth weans the mind from trusting in any inferior sense of good. It induces the profitable work of self-examination; and if we are not at all times alike favored with the sensible enjoyment of the presence of the Lord, we become anxious to ascertain whether this arises from our own unworthiness, or from those dispensations of Divine Providence, which may be designed to prepare in us a pure and perfect heart. In a state of silent, humble retirement of mind, the Christian traveller is often permitted clearly to perceive the various stratagems of the enemy; and to pour out his secret supplications unto the Father of Mercies, that none of the devices of the Devil may retard his progress in the consecrated path of self-denial. He is at times endowed with ability to pray that the faculties of his mind, the exercises of his talents, whether natural or acquired, and the employment of the spiritual gifts bestowed upon him, may be under the sanctifying and restraining influence of the spirit of Christ. Patient waiting upon God brings with it a humble estimate of our own attainments; and to accept with gratitude, that ministry of the word of life, which, through the goodness of the great Head of the Church still continued to us, is at times to be heard in the congregations of the people.

We feel tenderly for such of our dear friends as come together in very small companies in their various meetings; but we earnestly desire that they may not relax in their diligence, or allow their solitary situation, or their outward concerns, to prevent a due and punctual attendance on these meetings.

The importance of endeavoring to train up children in the right way of the Lord, is so great, that it is no cause of surprise that the minds of their youthful charge, from year to year, as has been the case at the present time, exercised on the subject in this meeting. Our Christian profession leads to a religious life and conversation, of great purity both in example and precept. It excludes worldly-mindedness; it enforces the necessity of habits of Christian love and gentleness; it enjoins watchful, guarded demeanor; it allows no compromise of principle for any system of expediency. Thus the life of a pious parent will show forth a steady endeavor to follow the light of Christ, and to imitate his pure and holy example.

Such parents will often watch for favorable opportunities to inculcate the susceptible minds of their youthful charge with the true filial fear and love of the Almighty; to turn their attention to the Lamb of God who "taketh away the sins

of the world;" and to instruct them in the precious truths of Holy Scripture. They will frequently feel the vast importance of doing their utmost to cultivate in their tender offspring, a humble obedience to the teachings of the Lord's Spirit.

And we desire that none of our dear friends may be discouraged in contemplating that high standard of parental duty which we are concerned to hold up. All should be endeavoring to perform their part with entire consistency; and if we are sincere in these attempts, we have abundant cause to believe that the blessings of the Most High will not be withheld. In the course of the last year, the circumstances of the commercial inhabitants of this country have been such as to involve numbers in great distress and perplexity. Members of our Society, some we fear through their own imprudence, have partaken of this calamity. We feel for such as are in trouble, and desire that their sufferings may be made conducive to their spiritual improvement. In the management of their temporal concerns, are now struggling under difficulties, which it is possible, are only fully known to themselves and to the Great Searcher of hearts, we would offer a word of encouragement and sympathy. We entreat you to act with prudence and uprightness, and so to live from day to day, that you can, in the management of your temporal concerns, have the independence upon the Lord; then may you entertain the consoling belief that his protecting care will be extended towards you, and may we all, dear friends, be so instructed by the things that have been suffered, as to fix our hearts upon a "throne in the heavens that faileth not." Luke xii. 33.

We have had again at this meeting, as on similar occasions of latter time, to observe with satisfaction, the solid deportment of some in early life, and of others of our young friends who have made straight steps in the Christian path. We do take comfort in their having yielded to the visitations of the love of our Heavenly Father, and we tenderly rejoice in all such progress in the way of holiness, until all the gracious purposes of the Most High are effected in them. We wish them to look with filial respect at the example of those who have had long experience in the course of devotedness; to come forward with a holy fear, and to be resigned to do or secretly to suffer for the name of Christ. We are anxious that their spiritual nature, feeling that no real which is not of God, may bear his blessed work, in their hearts, or dim the brightness of that light which, by the effectual yet gradual operations of his power, He may design should shine forth through them.

And O! that we could induce all our beloved young friends to choose the Lord for their portion, and to accept the invitations of his grace. We should rejoice to see you all dedicated to his service. Receive, we beseech you, the word of cordial invitation. Come unto Christ, take his yoke upon you, learn of him who declared "I am meek and lowly in heart." Resist the allurements of this world, the fashion of which passeth away. Retire day by day before the Lord and seek for his blessing, and for his preservation. Then will you find for yourselves that there are no joys comparable to those of God's salvation. In his presence there is fullness of joy, and at his right hand are pleasures evermore.

Beloved Friends, of every age and of every class.—Farewell in the Lord; and may the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

Signed in, and on behalf of the Meeting, by
JOSIAH FORSTER,
Clerk to the Meeting this year.

OF RESISTING TEMPTATIONS.

As long as we continue in this world, we cannot possibly be free from the double and anguish of temptation; and, in confirmation of this truth, it is written in Job, that "the life of man upon earth is a continual warfare." Every one, therefore, ought to be attentive to the temptations that are peculiar to his own spirit; and to persevere in watchfulness and prayer, lest his "adversary the devil, who never sleepeth, but continually goeth about seeking whom he may devour," should find some unguarded place, where he may enter with his delusions.

The highest degree of holiness attainable by man, is no security against the assaults of temptation, from which his present life is not capable of absolute exemption. But temptations, however dangerous and alluring, are highly beneficial; because, under their discipline, we are humbled, purified, and led towards perfection. All the followers of Christ have entered "much tribulation and affliction, even into the kingdom of God;" and these

that could not endure the trial, have "fallen from the faith and expectation of the saints, and become reprobate."

There is no order of men however holy, nor any place however secret and remote, where and among whom temptations will not come for the trial of patient resignation. And that this must be the condition of human nature in the present life, is evident, because it is "born in sin," and contains in itself those restless and inordinate desires which are the ground of every temptation: so that when one temptation is removed, another succeeds; and we shall always have some degree of evil to suffer, till we have recovered the purity and perfection of that state from which we are fallen.

Many by endeavoring to fly from temptations, have fallen precipitately into them; for it is not by flight, but by patience and humility, that we must become superior to all our enemies. He who only declines the outward assault, and strives not to pluck up the inward principle by the root, is so far from conquest, that the temptation will recur the sooner, and with greater violence, and he will feel the conflict still more severe. It is by gradual advances rather than impetuous efforts, that victory is obtained; rather by patient suffering that looks up to God for support, than by impatient solicitude and rigorous austerity.

In thine own temptations, often ask counsel of those that have been tried and have overcome; and in the temptations of thy brother, treat him not with severity, but tenderly administer the comfort which thou desirest to receive.

That which renders the first assaults of temptation peculiarly dangerous and dangerous, is the instability of our own minds, arising from the want of faith in God, and as a ship without a steersman is driven about by the force of contrary winds, so "an unstable man," that has no faith in God, is tossed and borne away upon the wave of every temptation.

It is "God's seed in the fire, and acceptable men in the furnace of adversity." We frequently know not the strength that is hidden in us, till temptation calls it forth, and shows us how much we are able to sustain. We must not, however, presume; but be particularly upon our guard against the first assaults; for the enemy will be more easily subdued, if he is resisted in his approaches, than not suffered to enter the portal of our hearts.

A certain Poet gives this advice:

Take physic early; medicines come too late,
When the disease is grown inveterate.

And the caution may be successfully applied to the assaults of sin, the progress of which is gradual and dangerous; for evil is at first presented to the mind by a single suggestion; the imagination kindled by the idea carries it with all its strength, and feeds upon it; this produces sensual delight, then the motions of inordinate desire, and at length the full consent of the will. And thus, the malignant enemy, that was not resisted in his first attack, enters by gradual advances, and takes entire possession of the heart; and the longer opposition is delayed, the more habitual negligence, the power of opposing he is himself, the less, and the strength of the adversary proportionably greater.

To some, temptations are more severe at the beginning of conviction; to others after conversion: some are afflicted with them during the whole course of a religious life; and some experience but short and gentle trials. This variety is adjusted by the understanding and Equity of Divine Providence, which hath weighed the different states and dispositions of different men, and ordered all its dispensations so as most effectually to tend to the salvation of all. Therefore, when we are tempted, let us not despair; but rather, with more renovated fervors of faith, hope, and love, pray to God, that he would strengthen us to support us under all our trials, and in the language of St. Paul, "with every temptation, to make all a trophy to us;" that we may be able to bear it: "let us humble our souls" as "under the hand of God," who hath promised to "save and exalt the lowly and the meek."

By these trials of affliction in the spirit of man, his proficiency in the Christian Life is fully proved; the power of Divine Grace is more sensibly felt in himself, and the fruits of it are more illustriously apparent to others. It is, indeed, a little matter, for a man to be holy and devout, when he feels not the pressure of any evil; but if, in the midst of troubles, he maintains his faith, his hope, and resignation, and "in affliction possesses his soul," he gives considerable evidence of a regenerate nature. Some, however, have been blest with more, however, combating temptations of the most vigorous kind, are yet suffered to fall even by the lightest that

arise in the occurrences of daily life, that being humbled by the want of power to resist such slight attacks, they may never presume upon their own strength to repel those that are more severe.

COUNTENANCE.

What wouldst thou have, O my soul! to make thee content? Thou hast much to hand, and more in hope: Thou hast the comforts of life, and the means of salvation; the word preached, and the sacraments dispensed; open vision, and an English Bible. Thou hast the possession of life that is now, and the promise of that which is to come. If thou art not so happy as these, thou art not so miserable as others. If there are many in an higher, and better state in the world than thou, (and shouldst thou quarrel?) there are more in a lower and worse condition, (and shouldst thou wonder?)

If thou gett'ed to eat, and raiment to put on, any thing with a blessing, it is much, seeing thou deservest to be fed with the curse. It is mercy that thou art an inhabitant of God's earth, who mightest have been a prisoner in the pit of devouring fire. Thou hast cause of cordial exultation, that content thee in any condition, that God doth not contend with thee for ever. Art thou not ashamed to wish for much, when thou hast forfeited all? Wouldst thou have the better part here, and the blessed portion hereafter? the nether-springs of earthly comforts, and the upper-springs of heavenly consolation? Must thou be served of Mammon, that thou mayest be hired with earthly felicity, to accept of heavenly glory? No, Lord, thou thyself, thy love alone, shall content me for ever; for any thing is too much for me, who deserve nothing; a crumb of mercy is a rich banquet to me, who am a bankrupt at law. What matters it how I fare at the king's gate, since I am the man whom the king has elected to honor, and shall sit at the little with me on every side, be brought into the king's palace, there to abide for ever? Surely, then, his time can never be bitter who has the hopes of an happy eternity; nor can crosses greatly vex that soul that is crucified to the world, and the world to him; nor has he any loss to fear who has his treasures in eternity; neither can misfortunes impoverish him who is an heir of the true riches; nor the death of friends distress him whose best friend lives for ever.

I see, then, I only want one thing to make me happy; and that is, to know the precious things of my treasure, and that I am so happy. Speak, and I am blessed for ever; speak the heavenly word. "All things are yours, and ye are Christ's, and Christ is God's."

GOD IS ALMIGHTY.

The power which gave existence, is power, which can know no limits. That all beings in heaven, and earth, and hell, he gave existence, and is therefore ceaseless power, which transcends every bound. The power, which upholds, moves, and rules the universe is also clearly limitless. The power, which is necessary to move a single world, transcends all finite understanding. No definite number of finite beings possess sufficient power to move a single world, which we inhabit. God moves the great world, which we inhabit, 68,000 miles in an hour; two hundred and sixty times faster than the swiftest motion of a cannon ball. Nor does he move this world only, but the whole system, of which it is a part; and all the worlds which replenish the immense stellar system, formed of suns innumerable, and of planets without number. All these he has also moved from the beginning to the present moment; and yet he fainteth not, neither is weary.

Nor is this a full description of his amazing agency. He works every moment in every part of this vast whole: moves every atom; expands every leaf; finishes every blade of grass; erects every tree; conducts every particle of vapor; every drop of rain; every breeze in every wind; thunders in every storm; wings the lightning; pours the streams and rivers; empties the volcano; leaves the ocean; and shakes the globe. In the universe of mind, he formed, he preserves, he animates, and he directs all the mysterious and wonderful powers of knowledge, virtue, and moral action, which fill up the infinite extent of his immensity and eternal empire. In his sustenance of these things, their attributes and their operations, is seen a stupendous display of his immeasurable knowledge and wisdom. All these existed in the Immense, Eternal Mind, as in a vast storehouse of glorious ideas; and designs: and existed from everlasting. In them the endlessly diversified character of increased wisdom, beauty, and greatness, has begun to be manifested with increasing splendor for ever.

What, we cannot but ask, must be the knowledge of Him, from whom all created minds have derived both their power of knowing, and all the objects of their knowledge? What must be the wisdom of Him, from whom the emanet, the sense, and the store receive the skill to perform, without an error, their God, hab-

itation and safety; and the prophet and the seer, imbibe their exalted views of the innumerable, vast, and sublime wonders of creation, and of creating glory and greatness? What must be the Excellence of Him, who gives birth to all other Excellence; and will improve, refine, and exalt that Excellence in every virtuous mind, throughout ages which will begin for ever?

How plainly are all things absolutely dependent on God for their existence, their attributes, and their operations: All beings are just what he pleases, and can do what he pleases and permits, and nothing more. Should he command the clouds, that they should not rain; how soon would the vegetable and animal kingdoms perish: and man accompany his kindred worms to the dust? Should he withhold any power, it must cease to be exercised; and we could neither speak, think, nor move: the human race would be changed into statues: and the world would be a dreary waste: a desert of silence, solitude, and despair.

How vain, then, must be all resistance to God? The very power to resist, the will, the wish, and the thought, are all less supplied, and supported by Him. The universe of men and angels, the worlds above and beneath, united, could not contend against Him for a moment. All are nothing, and less than nothing, in his sight. With a word, he called the whole into being. With infinite ease he could, with a word, return the whole to its original nothing: and another word, could raise up a second universe in its stead.

DIVISION.

BEWARE OF SIN.

I was much affected with the language of a venerable minister of the gospel, which I lately met with—he says, "I have had some degree of experimental acquaintance with Jesus Christ for almost forty years—though I have borne the ministerial character upwards of twenty-five years—I have been, perhaps, of some little use in the church of God, and though I have had a greater share of esteem among religious people than I had any reason to expect; yet, after all, it is possible, in one single hour of temptation, to blast my character, to ruin my public usefulness, and to render my warmest Christian friends ashamed of owning me. Hold thou me up, O Lord, and I shall be safe."

I often meet with circumstances which prove the truth of the above remarks.

The other day I was in company, and I named the departure of a person who was well known and esteemed on account of the consistency and general excellence of her conduct. An aged friend who was present, remarked, that it was a painful reflection, that more than fifty years since, in a single instance, she had acted with indiscretion; otherwise her character would have been unimpaired. I thought of this fact, which I remembered for half a century, and brought forward as a blemish on an individual, who, for that long period, had maintained a very honorable Christian profession.

How should we watch and pray against the least sin! One sin leads to another, and as one millstone, tied round a man, would certainly drown him, yet he is thrown into the sea, so one sin loved and practised, will draw a soul in perdition.

GOD, OR MANHOOD.

To them that believe Christ is precious, intrinsically precious.

Reader ask thy heart: is he precious to thee? Is he the fairest of ten thousand, and altogether precious? "Thy a soul and important inquiry; which, if thou dost not make of thyself, will one day be made of thee. Is the world precious to thee, and the things of the world? Hast thou no wishes, no enjoyments, no expectations but in the world, and from the world? If so, then remember, whether thou art a professor or non-professor, what God hath said; if any man love the world, the love of the Father is not in him. True faith is that which overcomes the world, but if thou art overcome willingly and habitually by the world, where is thy faith? Or at least, where is its use? And if thou hast no faith; by the testimony of God himself, thou canst never see his face in comfort." "Thy induced a lamentable truth, and what has given too much room for the sarcasms of profane wits upon professors."

That many carp thing so even. Between this world, and Hell, and Heaven, Thinking to give offence to neither, They freely deal in all together; And equally abhor to quit. This would for both be both for it.

We are sorry to own, but cannot deny, that there are many high and vainglorious professors, who can talk about Christ, and dispute for hours together upon the peculiarities of his gospel, who it may be feared, are little better than sounding brass, and tinkling cymbals. These are they, who give the tongue to God, but they very low and sound to the spirit of the word; and therefore when the sound of the word is over with them. They profess in order to speak, and they speak to show their profession. By any other signs, we should not be able easily to distinguish them from the rest of the world.

HOMER'S FORTUNE

REVIVALS.

A late Richmond Family Visitor, contains the following gratifying information: "When called upon to present to our readers, accounts of these interesting scenes, we have long been reluctantly compelled to search for that information, either from a far distant country, or from some remote portion of our own. But now, by the unmerited grace of our indulgent Heavenly Father, we are permitted to acknowledge the visitation of his Holy Spirit in our own city. Several weeks ago, we stated, that the Methodist congregation had been blessed with a shower of divine mercy, and that more than fifty persons had been added to the society. We are now able to state that the number is more than twice as great, and still increasing. The Baptist and Presbyterian churches are also in a considerable degree animated by the same spirit, and a number have already been added to the ranks of such as truly shall be saved. Many more are inquiring the way to Zion, and the prospect of a great gathering of souls is encouraging."

LIVONIA, Nov. 3, 1826.—As it respects the cause of God in this region, things are favorable, the most of our churches appear to be steadfast in the Apostles' doctrine. In Avon there is a good work; the Lord of the harvest is blessing the labors of Br. D. Tennant. He has baptized 12 or 14, and a number more have given evidence of a work of grace on their hearts. The work is mostly among the youth. Weekly evening meetings are attended in different parts of the Church.—N. Y. Bapt. Register.

Deaf and Dumb.—The revival at Danville, Ky., has extended to the Asylum for the Deaf and Dumb, and several pupils are among its subjects.

MORNING STAR.

LIMERICK, Thursday, December 7, 1826.

ORDER AND DISCIPLINE OF THE CHURCH.

NO. III.

In the preceding number, the rule by which the church should be governed was considered. The application of that rule, as it respects the management of churches, and dealing with disorderly members, will next be considered.

1. When one brother, or church member trespasses against another.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Math. 18: 15-17. This is a case of trespass. The Hebrew word *Chetta*, signifieth, to miss the mark, or to err from the right rule. To trespass, is to commit any sin against God or man.

The trespass mentioned in the preceding text, is a peculiar kind. It is the trespass of one brother against another; not an open transgression in view of the church and of the world.—"If thy brother trespass against thee," &c.

What course should be pursued, if one brother trespasses against another? (It has before been shewn that church members are brethren.) The rule is before us, and it is plain.—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." To illustrate the subject, it is supposed that A, B, C, D, E, F, G, H and K, constitute a church of Christ, which may also represent every church on earth. There are various ways in which one brother may trespass against another; but a trespass is a trespass, let it be committed in what manner soever it may. C, for instance, may have dealings with his brother G, and in recommending the article or commodity sold, may state things which do not become a man professing Christianity and so trespass against G, and cause him to be grieved and tried with C, the trespasser. (Although the manner in which a trespass may be committed is different, yet the general course to be pursued for the reconciliation and satisfaction of the offended brother, and for the attainment of the beaings, is the same.) What is the duty of G, in this case? Before this question is directly answered, a few negative remarks will be made to show an improper course, which is too frequently followed, to the great disadvantage and

unhappiness of churches, as well as individual members. It is not an uncommon occurrence, when a brother trespasses against another, for the offended brother, inadvertently, not using wisdom by duly observing the rule, to relate the circumstance to another, who had previously no knowledge of the fact. As if G, being grieved with C, who has trespassed against him, relates the affair to B, another brother. To whom G says that C has used him thus and so—he has said so and thus, and I think he has done very wrong. What do you think of it? (In this case the offended brother himself, becomes a trespasser.) B admits that C has erred. A wrong step has been taken; the wrong way is pursued. By the first opportunity relates G's trial with C to deacon H, or elder E, and says "things ought not to be there, there must be a labor with C, the difficulty must be settled." In the meantime G, perhaps, relates his trial to some other brother. The evil does not rest here, some brother innocently relates the affair to X, and then without much difficulty, it goes from him to P, and from P to W, and so on, among the wicked, to the great confusion and dishonor of the church, and all occasioned by disregarding the rule. "Rehold what a great for a little matter kindeeth." It should be otherwise. C has trespassed against G. Now if G, being in possession of brotherly love, and having a good degree of that charity which "worketh no ill to his neighbor," can conscientiously suppose that it was mere inadvertency in C, and that he did not intentionally do him wrong, he may very easily forgive the trespass, and overlook the error, and consequently the difficulty no longer exists. But if G is conscious that C purposely injured him, satisfaction not being made, there is an existing trespass, committed by C against G. As a Christian, and with the spirit of meekness and love, G should endeavor the first opportunity to have a private interview with C, and tell him his fault alone. If this is seasonably done with a suitable spirit, it is believed that the case would be very rare when the trespasser would not hear the offended brother, and acknowledge his fault, and the offended get satisfaction, having at the same time "gained his brother." This being done, the wound is cured where it was made, and the difficulty removed where it originated; and what may seem to increase their satisfaction, none of their brethren, nor any of the world, do not know that ever any difficulty existed between them.

"But if he [the trespassing brother] will not hear thee," [the offended brother] which perhaps may be the case, "then," says the rule, "take with thee one or two more." If G, in observing the directions before stated, does not obtain satisfaction of C, it is very evident that he is in the wrong. It becomes necessary, for the safety of G, that he should have a second interview with C, in the presence of one or two witnesses, who should also be church members, that every word which may be spoken by G and C, relative to the difficulty, may be established. It is moreover the duty of G and his selected witnesses, to make every possible effort, in the spirit of brotherly love, to effect a reconciliation with G, that the labor may here be brought to a happy conclusion. Should this direction be properly regarded, it very probably would be the case that C, although he refused to hear G when they were alone, would acknowledge his fault and give G satisfaction, and the difficulty be thus judiciously settled without disturbing the peace of the whole church, or letting the affair get into the world, where it never ought to go, if a reconciliation can be made.

If after this precaution and christian course, "he [the trespasser] shall neglect to hear thee, [the offended brother and his witnesses] tell it to the church; that is, let it be brought before the church. Is a meeting for this purpose. It now becomes the duty of the church, with all the wisdom, meekness, love, faithfulness and perseverance which pertains to the body of which Christ is the Head, to investigate the subject and designate the duty which C is to perform with respect to giving satisfaction to G, and to be re-

contended to the church. If after all this, C neglects to hear the church, he should be unto G "—an infidel, an unbeliever. (Publicans were looked on as *thieves, pick-pockets, &c.*) C should also be disappointed by the church. The church should withdraw from him, because he has walked disorderly, having trespassed against his brother, and walked contrary to the order of the church. "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us: 2 Thes. 3: 6. Whosoever the church binds on earth, shall be bound in heaven: Math. 18: 19.

A communication from Stewartstown, N. H. has just arrived. It will be inserted in the next. We hope the author will "off remember us."

GENERAL INTELLIGENCE.

Rev.—The blacksmith shop of Mr. Isaac Staple of Newfield, with all the consumable articles and tools therein, was burnt on Tuesday evening last. The wind was calm, and, in all probability, several of the adjacent buildings would also have been consumed. Mr. Staple is a prudent and industrious man. It is believed that the liberal and enterprising people of his vicinity, will, in a good degree, make up his loss.

JOSEPH HOWARD, Esq. is appointed Post-Master in this village, vice IMA CHANDLER, Esq.

We have already announced the arrival at Boston of the two men charged with murder on the high seas on board the brig *Fair*, of that port. The following examination and commitment is taken from a late Boston Centinel:

"The examination of these prisoners took place yesterday at 11 o'clock, in the Court House, before the Hon. Judge Davis. After being freed from their irons, the charge against them was read, and they asked what they had to say to it. Marchant admitted that he had killed the mate, but did it in his own defence; and Colson made no denial or avowal to the charge. The Court, as we understand, did not think it necessary to examine a witness in the case; and on Marchant's expressing a wish to hear what the witnesses said on his behalf, the Judge said he had not said on the subject, and the witnesses were not then on trial, but on examination to ascertain if they ought to be held to take their trial, of which sufficient evidence appeared, and that it was proper, therefore, that the evidence should be first submitted to the Grand Jury. He then informed them, that the Circuit Court would be adjourned to Tuesday next week, on which day the Grand Jury would be summoned to attend, and should it prefer bills of indictment against them, they would have three days to prepare for trial; and further, if they were unable to employ counsel in their defence, it would be competent for the Court to assign them counsel, should they request it. The prisoners were then remanded, and being again ironed, were conducted to prison, as were also the witnesses."

Exemplary Duress.—The November term of the Circuit Court in this city, closed on Tuesday last. We noticed the other day, a slander suit, tried the first week of term, in which the jury gave a verdict for the plaintiff of \$1000. The last case heard on Tuesday was another action for slander, brought by Hannah C. Atkinson, against Lewis Stone. The plaintiff's case was fully made out. It was a foul slander of the most aggravated character, upon a young and orphan female, who had nothing but her reputation to sustain her in the world. Her whole life was proved to have been without reproach. Not a single witness was called in behalf of the defendant, and the jury, after a short absence, returned a verdict for the plaintiff of \$2000—the whole amount of damages laid in the declaration. —*Troy Sentinel.*

Remains of Com. Perry.—The U. S. sloop of war Lexington, Capt. Shulrick, from Trinidad, arrived at Newport, R. I. on the 27th ult. The Lexington arrived at Trinidad in 17 days from New York, remained there 14 days to receive the Remains, and sailed on the 5th ult. for New-York, where arrangements worthy of the gallantry of this nation were made by the citizens. Trinidad papers of Nov. 3, give the following particulars of the arrival of the sloop:—"The U. S. sloop of war Lexington, Capt. Shulrick, arrived in our harbor on Wednesday afternoon, from New-York, having been despatched by the American government for the purpose of conveying the remains of Com. Perry from their resting place, where they were

deposited with every honor that could be paid to departed worth in 1819, to the country which gave him birth. After the customary inquiries, a salute of 17 guns was fired from the ship yesterday morning, which was returned by the Sea Fort. The remains were disinterred this morning, and after having been inclosed in a suit case, were placed on the deck of the King's-wharf at 3 P. M. The ship firing minute-guns until the boats arrived along-side." —*Ale. Palladium.*

British North American Provinces.—The *Albion* asserts, that "not content with opening canals, erecting fortifications, and resorting to various other measures for the national advancement of the country, His Majesty's Ministers now contemplate the most important changes in the form and system of the local government of the British North American Provinces." Conceiving that the welfare of these fine provinces would be promoted if placed under one general, vigorous, and effective government, they have formed the plan of uniting them into ONE CONFEDERATE SYSTEM.

"Each province will still retain its own local government and two legislative bodies, as they at present exist, with some modifications; but it will be required to send a certain number of delegates to the place of general government to enact laws for the whole. At the head of this Grand Confederation will be placed some distinguished individual appointed by the crown. Some speak of Halifax as the seat of the General Government, others of Quebec, others of Montreal."

John H. Eaton has been re-elected a Senator of the United States, from the State of Tennessee, for six years from the 3d day of March next, at which time his present term of service will expire.

Seven brig, averaging 200 tons burthen, all copper fastened, and of the best materials, have been built and launched at the ship yards in Kennebunk this present season.

Afflicting circumstance.—The feelings of the passengers in the stage from Bristol to Easton, N. J. were much excited on Saturday last, by the sudden death of an infant son of Mr. Thomas Bullman of the latter place. The mother of the child, when within half a mile of Newport, was affectionately caressing it—and the little innocent, apparently in perfect health, was delightedly returning its mother's fondness by its playful laugh. Fears for its health induced the parent to wait it closely up. In five minutes after the stage stopped at Newport—the mother uncovered the child—it was dead.

A colored man in New-Jersey, went to bed intoxicated, on the 24th Oct. and left his candle burning by his bed side. The flames communicated to the bed clothes and awakened him, when he sprang up and ran out of the house with his own clothes on fire, which the wind blew into a blaze on him, which he could not extinguish, and he burnt till he died in twenty-four hours. So badly that he died in twenty-four hours.

At the Washington county circuit, last week, in the case of Levi Hooker vs. Halsey Rogers, for a libel, the jury gave a verdict for the plaintiff of \$100.—*N. Y. Statesman.*

Education.—A resolution has been introduced into the legislature of Tennessee, relative to the creation of a fund for the support of common schools and academies in each county of the state.

The New-York Christian Inquirer gives the following as an extract of a letter from Indiana: "A horn is worth about thirty-seven and a half cents per bushel; beef is about a half, and pork two cents per pound."

On Tuesday morning, Oct. 23, a personal rencontre took place in the public square in Shelbyville, (Ky.) between Major Paddy J. Scudder, and Capt. Win. Whitney, in which the latter was killed. The following were the names of the combatants: Whitney advanced upon the rear of Col. Cannon's house, where Major Scudder boarded, about one o'clock in the morning with a gun in hand, for the avowed purpose of killing Major Scudder, and sent him word to that effect. He halted about forty or fifty yards in front of the house. Major Scudder advanced to the front of the house, without arms, and addressed Captain Whitney—told him, to go away and not molest him, for he did not wish to injure him. Upon this Captain Whitney second time upon him, and raised it to a level, Major Scudder stepped into the house and got his gun and stood on the door sill about the middle of the door, when Capt. Whitney fired, and the ball struck Major Scudder through the head and fell dead.—*Windsorille Whig.*

Lake Erie.—This valuable body of water, which bounds the northern part of Ohio, is rapidly becoming the vehicle of a great commerce. A few years ago, the lake was but a great inland sea, and the only means of conveying the products of the "upper country" to one of the great commercial outlets. The Ohio canal, which will give a direct route to the western lakes. A spectator, contending from this, may realize the fable of the poets, in seeing "a living forest of masts." Congress have not been unmindful of the commercial importance of Lake Erie. Several light-houses have been built on the borders, and

considerable appropriations have been made for the improvement of the harbors at the mouth of the Grand River, Cleveland, Presque-bay, &c. It is evident, as to the navigation of the lake, which Congress exercises in promoting the different interests of the union. The promoting of these interests, toward the charge of partially, is a steady and constant duty.

The west is growing in importance—her weight is sensibly felt in the general government; and she may now expect that an equal attention will be paid to her wants, as to those of any portion of the Union.

Consul.—Arrived at Albany on the 15th Nov. 40 boats, laden with 2,100 barrels of flour, 12,000 bushels wheat, barley and grain, 75 casks wool, besides lumber, staves, pineapples, hay, and sundries. Cleared, 46 boats for the Erie and Champlain canals, laden with 200 tons of merchandise, stone, coal, furniture, passengers, &c. —*N. Y. Ad.*

The Legislature of the state of Georgia assembled at Milledgeville on Monday the 6th inst. We have received the message of Gov. TAYLOR to the Legislature, which is principally directed to a review of the history of the Greek treaties, respecting the rights heretofore claimed by Georgia, with undiminished decision, but, upon the whole, in a moderate tone, which shows that the moderation between the state and general government is drawing to a close.

Number of Sheep.—It is estimated by the editor of the American Farmer, that there are in the United States, 15,000,000 of that useful animal, the sheep. The number of sheep in France, is estimated to be worth somewhat less than 18,000,000 dollars. The attention to the growth of sheep, the production of wool, and demand for that staple for manufactures, has increased in a most astonishing manner within the last few years. Who would suppose we already raise more wool than France, with its double population and long-established manufacturing system?

Inquisition in Spain.—An English Magazine states, that the horrors of the Inquisition are beginning to be felt again in Spain; and that a poor man was put to death, because he was found guilty of importing heresy. —*Chr. Watchman.*

At a meeting of the Association of New-England, Conn. on the 26th ult. a remonstrance against the profanation of the Sabbath was drawn up and before the meeting was unanimously adopted with that body. —*N. Y. Ad.*

Another Patriot and Warrior of 1776. is no more.—With unforgotten regret we announce to the citizens of the state, the death of George Jones, the brave and patriotic soldier, who served during the Revolution with unblemished honor, and distinguished patriotism and courage. In 1814 he commanded the militia of the district of Pennsylvania, the same patriot and soldier he was in the Revolutionary struggle.

He died at his plantation in McIntosh county, Georgia, near the birth-place, aged about 70. On Sunday the 12th ult. He expired a sincere Christian, amidst sorrowing relatives, friends, and neighbors.—*N. Y. paper.*

FOREIGN INTELLIGENCE.

By late arrivals at New-York, Paris papers to the 25th, and Havre to the 26th October, have been received.

The French Chambers were to assemble on the 15th December.

It is said in the *Compteur Francaise* that the French Government of carrying the diplomatic agents to the South American Republics, to announce the acknowledgment of their independence by the French government.

Heavy rains near the mouth of the river Rhine have caused great destruction. Ashleigh up Vaucluse the water swept away flocks of sheep, and even sheep.

Russia.—The *Bellevue* News Paper, of Oct. 21, says, Russia has issued a formal declaration of war against Persia; but, prior to the promulgation of the document, hostilities commenced, and a mode of procedure by means uncommon in similar cases. On the 2d ult. the hostile armies met, a conflict ensued, and the Russians were victorious.

An order of the day, issued by Gen. Ermoloff, he accuses the Persians of treachery, and exhorts his soldiers to prove themselves worthy of their former glory. The members of the Russian senate have decided to carry the declaration of war.

A letter of the 17th October, from Frankfort, announces that a courier from Vienna had just brought intelligence that the Ultimatum of Russia had been definitely accepted by the Porte. This intelligence reached Constantinople on the 16th, and the Russian Plenipotentiaries left that place on the following day for Odessa. Several couriers were immediately despatched to the different commercial towns.

A letter from St. Petersburg, has the following passage:—"The Persian war with the country resembles the Barrow war, the Persian country takes a fancy to conquer the Russian country, and Gen. Yermoloff has gained a great victory over the Persians. 2000 of the latter were killed in the battle."

Turkey.—A letter from Constantinople, of Sept. 28, states that the British Ambassador, had dispatched a note urging the Porte to enter into a negotiation with the Greeks.

A letter of the 25th ult. from Vienna, states that the Russian Plenipotentiaries left that place on the following day for Odessa. Several couriers were immediately despatched to the different commercial towns.

Other reports state, that Constantinople continued to receive the communications of the friends of the Jews, and that the Porte was wholly unable to carry on the war with vigor.

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The Oriental Spectator for once gives us good news: General Royer, and almost all the French

officers under his orders, have left the service of the Pacha of Egypt, and embarked for France. The Pacha of Egypt, and the French Consul were entirely unable to effect a reconciliation. This of course nearly annihilates the power of the Pacha in Egypt. Another article is read to that effect, will name hopes of success, to enter the service of the Pacha of Egypt. It afterwards left Marseilles and passed through Lyons, to the service of the Pacha of Egypt. It is stated elsewhere that his Lordship had sailed for Hydra in expectation of finding the steam vessel; but should he not find them, he intended returning to England. Another article is read to that effect, all these contradictory assertions, we are as much in the dark as ever respecting the movements of this great power of the day.

Shipwreck.—A collision took place between the Greeks and Turks near Voulas, in which the Captain Pacha was defeated. The Greeks captured one frigate, but the brave Canaris was wounded in the battle. Another article is read to that effect, all these contradictory assertions, we are as much in the dark as ever respecting the movements of this great power of the day.

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POETRY.

The Departure.

"Thou shalt be dead
With patriars of an infant world—with kings
The powerful of the earth—the wise, the good,
Four forms and heavy seats of ages past,
All in one nightly sepulchre."—BYAST.

And shrink ye from the way
To the spirit's distant shore?
Earth's mightiest men, in arm'd array,
Are thither gone before.
The warrior king, whose banner
Flew far as weeks lay,
They are gone where swords avail them not,
From the feast of victory.
And the seer who sat of yore,
By occult palm or wave,
They have passed with all their stary lore:
Can ye still fear the grave?

We fear, we fear—the sunburnt
Is prone to behold:
And we seek not the buried king,
Or the awful seers of old.

Ye shrink—the birds whose lays
Have made your deep hearts burn,
They have left the sun, and the voice of praise,
From the land whence none return:
And the lovely, whose memorial
Is the verse that cannot die.

They too are gone with their glorious bloom
From the gate of human eye.
Would ye not, ye not, ye not,
Of the earth's departed flowers,
And the martyrs of the mighty song
In their far and fadeless home?

Those songs are high and holy,
But they vanquish not our fear;
Not from our path these flowers are gone—
We faint would linger here.

Linger "ye yet again on the bough!"
As the last leaves on the bough!
Ye have loved the gleam of many a smile,
Which is taken from you now.

There have been but suggestive years
In your walks that now are still;
There are seats left on your earthly homes,
Which none again may fill.

Soft eyes are seen no more,
That made spring-time in your heart;
Kindred and friends are gone before—
And ye still fear to part?

"We fear not," ye say, "the dark not now,
Though the way through darkness bend;
Our souls are strong to follow them,
Our own faint friends!"

P. HEMANS.

The Star of Eve.

Tell us, thou glorious Star of Eve,
What does thine eye
Wherever human hearts can reach.

Man's misery,
Life, but a lengthier chain—
Youth, weary, wild and vain—
Age on a bed of pain,

Longing to die,
Yet there's a rest
Where earthly agonies
Awake no sighs
In the cold breast.

Tell us, thou glorious Star of Eve!
Does not thine eye
Some sorrel, where hearts no longer leave
In thine own?

Where all life's wrongs are o'er;
Where anguish weeps no more;
Where injured spirits soar
Never to die?

MISCELLANY.

THE HALLOWED SEPULCHRE.

The flower that had withstood the
scorching rays of the summer's heat, with-
ers at the touch of autumn's blast. The
insect that revels with sportive wanton-
ness in the mid-day sun-beams, ere night
has drawn her sable mantle o'er the earth,
drops into nonentity, and is seen no more.
Yet, ephemeral and transitory as these
objects, all creation seems to partake, in
a great measure, of their nature, even
proud man, the lord of the universe, must
how to the mandate of Heaven—Dust
thou art, O puny potentate! crumble thou
must before Jehovah's all-powerful arm.
I have seen the young, abashed in the
giddy round of pleasure, fall like a leaf
from a blasted oak. I have seen the rich
palace, velvet in crimson drapery, sud-
denly transformed into the squalid house
of mourning. The fire which the enervat-
ed fancy kindles up in the mind, and the
flowers which beauty gathers, serve often,
the one to light the passage to the tomb—
the other to bedeck its moss clad turf.

Musing thus, I wandered through the
walks of a grave-yard—the sun was just
shedding his last blushes over the azure
arch of heaven—the birds were just chirp-
ing their evening orisons—the zephyrs
that had all day blown a freshening gale,
were now dying away in plaintive mur-
murs—all nature was hushed to silence.
At this time my attention was attracted
by a group of mourners following a pall-
covered coffin to an open grave—as I
approached I heard the lamentations of
parents, brothers, and sisters, whose cop-
ious tear-drops trickled down the cheek,
and moistened the earth on which they
stood—Oh! how it sweetens the bitter-
ness of grief, when the bosom, overloaded
and scarce able to contain itself, can burst
forth from the eyes in a flood of tears,
and empty itself of the blest emblems of
affection that smelted like a torrent with-
in.

But disappointed love had parched every
outlet to the sorrow of one who now gazed
in a pathetic melancholy, and whose eyes
seemed to pierce through the coffin's lid
to the form on which he once dwelt.
Cold was now that form—the cheek, where
once the mild tints of the rose blended
themselves with the fairness of the lip,

were now pallid and sunk—the tongue that
had oft beguiled him with the siren's
 strains of eloquence, was now mute.
The heart that had oft palpitated sweet
assurance that soon it should be united
with his, was now cold as the earth which
was about to embosom it. The reflection
was stupefying—he was fastened like a
statue to the spot—it was that species of
settled gloom that beggars description.
The senses are astounded—the eye per-
ceives not its office—the whole frame is
paralyzed—the body is motionless. In
precisely such a situation as this was the
youth on whom I now gazed: and when he
was conducted after the weeping dis-
consolate relatives to take a final look at
the coffin, suddenly disentangling himself
like a maniac from the hold of his friends,
he would have precipitated himself into
the open sepulchre, had they not seized
and quietly borne him from my sight.

• • • • • We parted—
months elapsed—but now as I wander
through the grave-yard, I often hear him
chanting a pensive dirge o'er the lonely
tomb of his once beloved girl.

A MOTHER'S LOVE.

Absence cannot kill a mother's love,
nor can even vice itself destroy a mother's
tenderness. The lowest degradations of
human frailty cannot wholly blot out the
remembrance of the first fond yearnings
of young affection or the faint memorial
of primeval innocence; nay, it seems as if
the very consciousness of the alpest state
of her erring child, more fully developed
the mighty force of that mysterious pas-
sion, which can forget and forgive all
things; and though the youth of her fairest
hopes may be as one cast from God and
man, yet will she not forsake him; nor
upbraid him, but participate in all things
save his wickedness!

I speak not of a mother's agonies, when
bending over the bed of death, nor of Ra-
chel weeping for her children, because
they were sinners.

The love of a father may be as deep and
sincere, yet it is calmer, and perhaps
more calculating, and more fully directed
to the great period and ends of life; it
cannot descend to those minutiae of af-
fection, those watchful cares for the minor
comforts and gratifications of existence,
which a mother, from the finer sensibili-
ties of her nature, can more readily and
duly appreciate.

The pages of history abound with the
records of maternal love, in every age and
clime, and in every rank of life, but it is
a lesson of never ending presence which
the heart can feel and acknowledge, and needs
not example to teach it how to venerate.

Can there be a being so vile and odious,
so dead to nature's impulse, who in return
for such constant care and unwearied kin-
dness, can willingly or heedlessly wound
the heart that cherished him, and forsake
the lonely one who nursed and sheltered
him; who can madly sever the sweetest
bonds of human union; and bring down
the gray hairs of his parents with sorrow
to the grave, who can leave them in their
old age to solitude and poverty, while he
wanders in the pride of undeserved pros-
perity?

If there be, why, let him abuse the
name of man, herd with the beasts that
perish, or let him feel to distraction that
worst of human miseries,

"How sharper than a serpent's tooth it is
To have a thankless child."

FROM THE COLUMBIAN STAR.

Never do misanthropy and selfishness
prevent a more distinct and helpful ap-
pearance, than when they are seen impel-
ling a person to heighten the defects and
depreciate the merits of others. It is
then they impart to their subject the char-
acteristics of a demon, who, though un-
seen, mingles with the unsuspecting vic-
tims marked out for his fury, spreading
destruction on all sides by his pestilential
breath.

Whoever is so free from a sly, detract-
ing spirit, and possesses such nobleness of
soul, that he exposes the faults of a per-
son only for the benefit of others, must
certainly be considered as regarding the
tenderest feelings of his species, and as
having a proper sense of honorable con-
duct. It is not less certain, that he is
willing that his own merits should pass
for what they are, since he declines to
strike off the heads of his fellows, for the
sake of being, himself, the tallest man.
But all cannot support a claim to this ex-
alted character. Too many, indeed, bet-
ray a willingness to be elevated by an-
other's humiliation. Too many may be
found, who are under the hateful influence
of a spirit so mean, envious and jealous,
that they imagine the tongue, which
speaks in commendation of another, em-
ployed to utter their disgrace. The natu-
ral ailment of such persons is flattery, at
which, however gross it may be, they have
not sensibility enough to be disgust-
ed.

It is a singular and oppressive never
drops from their lips, except when their
own deeds or qualities are the object which
demands consideration; but, for others
those lips emit a ceaseless stream of cen-
sure and detraction.

If a person possess qualities and accom-
plishments that secure him more than or-
dinary respect, a malignant ingenuity is

ever ready to suggest something of a con-
trary character, which may dim their
brightness. One moment they are refer-
red to Fortune as their authoress, who is
charged with invidiousness and partiality
in the distribution of her gifts. The next,
they are declared to be the result of un-
wearied assiduity and perseverance. "The
man is become eminent," it is true, "say
these discontented spirits," "but that is
no mark of native greatness. Who
might not be a successful rival of him, if
conscious nature had formed his own mind
with a parsimonious hand, he would stoop
to the same ignoble drudgery!" Hence
it would seem, that a person, having in
view some great and worthy object, and
directing all his energy towards its attain-
ment, is to be looked upon with a con-
temptuous eye.

The characters of whom I am speaking,
pursue no uniform course. They have no
established principle, by which to deal
out their censures and detraction. Their
only guide is the malice of their fu-
rious bosoms, which aims at blasting all
the happiness of society, and varies in its
operations according to times and places.

OCEANOGRAPHY.

To expect, young man, that your life
should be a continued series of pleasure, is
to expect to meet with what no mortal,
from Adam down to the present time, has
yet met with; and what by the nature of
things would be more strange, than the
throwing the same number with a die ten
millions of times successively.

The breast of a good man is a little heav-
en commencing upon earth, wherein the
Deity sits enthroned with unparallelled in-
fluence; every subject of passion, like the
wind and storm, fulfilling His word.

An astrologer, fixing his eyes upon the
countenance of the Duke of Milan, said to
him, "My lord, arrange your affairs, for
you have not long to live." "How dost
you know this?" asked the duke. "By
my acquaintance with the stars," answered
the astrologer. "And pray how long
art thou to live?" "My planet promises
me a long life." "Well, thou shalt shortly
discover that we ought not to trust to the
stars." And he ordered him to be hanged
immediately.

There is always something great in that
man against whom every one exclaims, at
whom every one throws a stone, and on
whose character all attempt to fix a thou-
sand crimes without being able to prove
one.

Men must have public minds as well as
salaries, or they will serve private ends at
the public cost. It was Roman virtue
that raised the Roman glory.

PORTUGAL.

The late political revolution in Portu-
gal is the most extraordinary in history.
A great change in the political constitution
of a monarchy, in favor of liberty, ordained
and carried into full effect by an European
of the old "legitimate" race, and proceed-
ing from his own mind and will, is a most
wonderful phenomenon. When the old
royal family of Portugal fled from the power
of Buonaparte to America, no political
prophet could have predicted such an ef-
fect from such a cause. When the legiti-
mates were restored in Europe, the old
king and queen of Portugal returned to
their European dominions; but their son,
Don Pedro, continued in America, and
declared himself emperor of Brazil. He
has shown himself sufficiently disposed to
act the monarch, and in some instances
the tyrant, in Brazil; and his wife is the
daughter of the emperor of Austria, one
of the great heads of the "holy alliance."
But no sooner did the throne of Portugal
descend to him upon legitimate principles,
than he sent the Portuguese people the
most free and liberal constitution that can
possibly exist under a limited monarchy,
renounced his right to the throne, upon
condition that they would adopt and sup-
port the new constitution: declared his
infant daughter the successor to the
throne; and during her minority, gave the
regency of his kingdom to his sister, Dona
Isabella, who enters fully into his views,
and has surrounded herself with able and
patriotic ministers. In the case of poor
Ferdinand, he had a pretext for their
conduct, as Ferdinand was evidently a
prisoner to the revolutionists, and com-
pelled to perform acts and sign documents
against which his heart revolted. But the
emperor Pedro, from his new throne of
the west, at the distance of six thousand
miles, voluntarily despatches a free con-
stitution to an ancient and enslaved peo-
ple of Europe, and thus indirectly gives
a mortal blow to the policy of the holy al-
liance, without affording them even a de-
cent pretext for preventing its operation.

The most important and gratifying
view of this subject results from the ac-
tions of the emperor Pedro upon those of Eu-
rope, even though the emperor of the old
school. It is the commencement of a new
era. Let us hope that it may terminate
in the destruction of despotic power in all
the enslaved nations of the world.

Bristolborough Messenger.

AUCTION SALE.

TAKEN on execution and to 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.
TRISTRAM BENMAN in Parsonsfield, All
the right in Equity of Redemption that
MONRIE LONN has in a Farm, in said Par-
sonsfield, bounded as follows: on the west,
by the county road, leading from the mid-
dle road village in Parsonsfield to New-
field corner; on the south and east by
land of Samuel Moulton, Jr. and Samuel
Moulton. Being land conveyed by the
said Redman to the said Lord some time
since, and on which the said Lord now
lives. **SIMON J. WHITTEN.**
Nov. 23. Deputy Sheriff.

THE subscriber would inform his cus-
tomers and the public in general, that
he feels grateful for past patronage, and
humbly hopes he shall still be able to ac-
commodate them in such a manner as to
merit their continued custom. He has
just added to his stock of Goods, and has
on hand almost every kind wanted in the
country: such as Cloths, Yarns, Hard and
Hollow Ware, Saddlery, Crockery-ware,
and West India Goods. He has a good
assortment of Family Medicines, Old and
Point of various kinds. Just received a
new lot of Cast-iron Stoves and Fire-
places, with Funnel and Sheet-Iron, &c.,
also on hand a number of Chairs, Gigs,
Wagons, and Sleighs, and some Furniture,
any of which may be had on good terms.
Also a constant assortment of Ploughs—
which will be sold on usual terms. He
will supply purchasers with Writing and
Wrapping Paper by the Ream, and with
Books, Stationery, Hats, &c., &c.
Nov. 30. **ELIAS LIBBY.**

WILLIAM HACKETT

INFORMS those persons indebted to
him, that after having waited a long
time with great patience and no small in-
jury, he has determined to make use of
means that will remind them it is business
not to be unreasonably neglected, without
making every effort for repentance.
Kennebunk, Nov. 24, 1826.

FOR SALE.

THE Subscriber has on hand some of
the first quality of new CHAIRES,
and one second hand do. Also, new and
second hand Wagons, with good Harnesses.
A reasonable credit, if desired, will be
given. **ROBERT COLE.**
July 27.

WANTED.

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

CHEMICAL EMBRICATION.

OR, WHITWELL'S OPODELIDON OINTMENT,
Treble the strength of the hard skin.

Beware of Imitations.—
THIS article is now, beyond all dispute
considered by every physician of ex-
tensive practice in the U. S. as the best
remedy for external remedy in all cases of
Bruises, Sprains, Rheumatism,
Cramps, Numbness, Stiffness of the neck
or Limbs, Chills, Chapped Hands,
Stings of Insects, Vegetable Poisons, &c.

The use of this celebrated remedy is
not confined to the American States. Or-
ders for it are constantly received from
South America, the West Indies, Nova
Scotia, Lower Canada, and in one instance
Russia. In a late letter to the Proprietor
from St. Salvador, the writer observes,
"Your Opoodelid begins to be well known
and fully appreciated, &c."

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

No Pause between purchase.—
No one circumstance can more fully
prove the value and great demand for this
Medicine, than the numerous servile and
contentible imitations in existence, some
have so closely imitated the stamp and
color of the outside wrapper, as to be diffi-
cult of detection, except only by the inspec-
tion of the Name. Therefore, as you value
Life or Limb, be sure to ask for and re-
ceive WHITWELL'S Opoodelid only, or you
may be most seriously imposed upon.

At the same place may be had, the ARO-
MATIC SNUFF, celebrated throughout
the American Continent, in cases of Ca-
cous and Headach, Drowsiness, Depres-
sion 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 antipretres-
is indispensable for all who watch with
or visit the sick.

ALSO

Jarvis' Bileous PILLS, Detergent Bitters
and Cough Drops.
The store are for sale at the store of JONES
SANDERS, Esq. Kennebec
May 11.