

MORNING STAR.

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COMMUNICATIONS.

ON THE SUPPORT OF GOSPEL MINISTERS.

NO. 7.

Argument Second.

Having in my former arguments vindicated them generally from abstract passages of scripture; that is, from such passages as were considered *scriptura testimo* in favor of our side, and which were, considered, yet, considered with respect to the connexions in which they stood, were not the result of pre-disposing considerations of the context. But passing over some few texts of the above description, I come now to that section of the bible in which the whole scope of the author's views and arguments, is in illustration confirming that Christ's ministry by a united and voluntary people, should be generously and copiously supported. In this point, the principle is established in the ninth chapter of Paul's first epistle to the Corinthians are concentrated. I shall therefore commence with the first question in the seventh verse. "Who goeth a warfare any time at his own charges?"

I presume that it will be unquestionably admitted, that the above question, as also the others in the same verse, from the propriety and expediency of the cases, in behalf of which they are adduced, is to be answered in the affirmative. These sentences being delivered by interrogatives, "tend more forcibly to show, that the common sense of man joins with the providence of God in showing the propriety of every man living by the fruits of his labor." This first question, therefore, applies particularly to gospel ministers. "Who goeth a warfare any time at his own charges?" Or in other words (for the original in Greek will countenance the translation) *Does a soldier provide his own victuals?* The Roman soldiers anciently were paid for their services, having both money and necessities distributed to them. They were paid daily in money, provisions and clothing; for their cause among them was considered very honorable, and their true glory of fame was attained in their warlike achievements. According to an undoubted historian, they received about three half-pence per day in money, the value of which at that time, would reckon much higher with them, than with us at the present day. Indeed, the scriptures give us some light relative to the point to which the historian, before mentioned, alludes. See Luke iii. 14. During the ministry of John, as might be expected from such powerful and faithful preaching, the people were under much concern or excitement about themselves; and took occasion to interrogate him with, "What shall we do then?" and "What shall we do?" Among the inquirers, were several of the Roman soldiery to whom the Baptist preacher thus replied: "Do violence to no man, neither accuse any falsely; and be content with your wages." Would to God there were more such preachers now! Not one sinner, whether on the dunghill, or in the palace, whether sinking to hell in his tattered rags, or driving post haste to the reward of the angels, robed in the imperial purple, that would miss the close scourings of reproof. But it is not enough in the present discussion to confine ourselves to the pay of the ancient Roman soldiery. Let us come to the inquiry,

Secondly, Are there not those among us, and through these United States in general, who are now annually receiving the due reward of their deeds—their heroic deeds? Those who endured the perils of the "revolution," and for the freedom of their country, faced the thunderings of the cannon, fearless of their foes? Yes, those that fought and bled, regardless of the groanings of the wounded, and shrieks of the dying, wallowing in their own gore, bestroven every where around them? Those that endured the gnawings

of hunger and pains of sickness, while their poor families unconscious of the sufferings of the husband, or the father, yet conscious of the honesty of his cause and devoted intentions, were loudly calling for his help! But thanks be to God, and O praise to conquerors! the achievement was theirs. Though the most of those who fought our battles in the revolution, are gone to that bourne from whence there is no traveller that returns; yet a few are left. Such as were unable to secure to themselves the comfort of a livelihood, have since been considered, and for them have made suitable compensation for past services. Is this honorable? Does this express mindfulness to the authors of our liberty? Does "this bespeak a nation proud?"

Thirdly, let us call up the gospel warriors; and who are they? Do I not hear them, fatigued and almost discouraged, say, "where are the compensations of our ministry? Daily I stand in their defence, persuading them to be reconciled to God; constrained by the love of gospel liberty to fight against the world, flesh, and the devil, and at the same time I war at my own charges?" Oh pitiful! never will that people prosper, no never, that send out their gospel soldiers to war, at their own expences. But blessed be God, the warfare is honorable, and

"The weakest soul shall gain the day, Though death itself shall obstruct the way."

Goliath must fall—must die! God grant it may be soon. Our present rulers, our rulers are not carnal—but mightily through God to the pulling down the strong holds!" Ride on, O Saviour, and be thou prosperous!

ARTHUR CAVERNO.

For the Star.

A FEW REMARKS ON THE MOST SCRIPTURAL, AND SCRIPTURAL ATTITUDE OF THE BODY, IN THE EXERCISE OF HUMBLE PRAYER AND DEVOTION.

This important subject has, for some considerable time, occupied the mind of the subscriber; and to satisfy himself, he has devoted some time to search the scriptures on this interesting point; which is always "profitable for doctrine, instruction, reproof and correction," and in the performance of this duty might, we may duly appreciate and in faith and assurance, apprehend the promise, that "if we will do the will of our Heavenly Father, we shall know of the doctrine, whether it be of God, or man." The promise is sure to every humble believer; for the mouth of the Lord has spoken it.

The result of the author's investigation of this subject is an entire conviction, that kneeling in prayer, is the only attitude of body, corresponding with scripture examples, and the several characters of our Divine Master, his promises, and apostles, two instances only, excepted. The posture of kneeling contended for, is best calculated to associate with the pure worship of God, the idea of, and to inspire our hearts with true humility; which is the greatest of all Christian graces, faith, and charity excepted, which can adorn the Christian character; and without this ornament of the soul, which constitutes a meek and quiet spirit; and without which, no man can meekly receive the word, and participate in his holy joys, than an eagle could soar to the skies, through parting clouds, without wings and bask in the light, and genial rays of the meridian sun. Can there possibly then, be a doubt, or want of decision, in the minds of the most scrupulous, what mode of worship, or rather what attitude of body is the most acceptable sacrifice, and the best evidence of humility?—I fancy objectors, however, to the doctrine advanced, entertain doubts upon this interesting discussion, and inquiry. I would respectfully invite their attention and pious meditations to repair to the garden of Gethsemane, and there imagine, if you possibly can, that you behold your dying Saviour sinking under the pressure of his Father's wrath, the hiding of his face, and agonizing visions, and anticipations of further and greater wrath reserved for his righteous soul, then admit to be crucified on mount Calvary, for a sinful and ruined world—in what posture and attitude do we find him in the garden, when pressed down under the crushing load of the sins of a whole world; when such were his intense sufferings, as extorted from his agonizing heart, and quivering lips, that pathetic prayer, Father, "If it be possible, let this cup pass from me!" Do we find him cringing on his feet, or in the more humble posture, on his knees? Neither was his situation—his humanity could not sustain such accumulated sufferings, for his hands, his knees and his feet—behold they fail, and in the depth of humility we behold him prostrate on his sacred face, whilst from his quivering lips, and a heart wounded and bleeding of every vein, issued forth, in broken accents, his

plaints and pathetic prayer—Let us then, O Christian friends! pause for a moment, and inquire, in this view of my subject, and the memory of his sufferings and humility under them, we can ever refrain, on our bended knees at least, to confess those heinous sins, the dreadful source of all his sufferings, and humbly to implore the benefits of his redemption through the blood of atonement? Will not angels and glorified spirits in heaven, look down with astonishment, on such as call themselves disciples of Christ, and behold them destitute of his spirit, and reluctant to testify his humility? Bowing down on our knees in prayer, or kneeling, appears to be the dictate of nature, or a natural propensity; for the basest idolaters of heathen nations prostrate themselves before their idols, in the most varied, and humble attitudes; whilst the untutored and tawny sons of the forest, in the hour of devotion, worship the Great Spirit, who presides over their lakes, mountains and forests, and in that solemn act of devotion, are found on their knees. How often have Christian reasoners to blush, when the examples of even the heathens rise up in judgment against them? This posture of kneeling, and of lying sometimes prostrate upon the face in prayer, was constantly used in the Jewish church; and the Christian church was never acquainted with any other posture, except only kneeling, and on the face, in that memory of Christ's weakness, they were wont to stand. Sitting, no where appears in scripture to be used in prayer. Some objector, who wishes "to avoid the cross, may cite the text, that David went in and sat before the Lord, and said, 'Who am I, O Lord. God? and what is my house, that thou hast brought me hither!'" But no commentator has ever suggested the idea, or inferred that David prayed, sitting. It might as well be said, that our congregations on the Sabbath, because they go in before the Lord and set, that they pray sitting, which is contrary to fact. A few quotations from scripture, I think, must satisfy every inquiring candid mind, and confirm the doctrine contained in this essay.

"And it was so, when Solomon made an end of praying unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees before the Lord," 1 Kings viii. 54. "And when they came to the multitude, there came a certain man kneeling down to him, &c." Matt. xxi. 13. "O, come let us worship and bow down to him: Let us kneel before the Lord, our Maker." Ps. xcv. 6. "And he made him to ride in the second chariot; and they cried before him, bow the knee." Gen. xli. 43. Which is a plain evidence, that the posture was observed as a token of profound reverence and humility of men to their superiors. "And when all the children of Israel saw how the fire come down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground and worshipped, and praised the Lord," 2 Chron. vi. 3.

I will now close the subject by scriptural quotations, which I presume, will put every candid, humble, inquiring mind over at rest. "And I set my face unto thee, O Lord God, to seek by prayer and supplication, with fasting and sackcloth, and ashes: And I prayed unto the Lord my God, and made confession: O Lord, righteousness belongeth unto thee, but unto us confusion of faces, to our kings, to our princes, and to our fathers; because we have sinned against thee;" Dan. ix. 3-4. Now I would ask every candid Christian of every sect, and no others, for I have fellowship with self-righteous and hypocrites, whether they can rationally suppose, that Daniel, that eminent saint and prophet, when he set his face to seek the Lord by prayer, clothed with sackcloth and ashes, and confusion of face, was standing firm and unshaken on his feet, or prostrate on his face, or his knees? But further, we find Daniel again in great extremity. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber, he kneeled upon his knees three times a day, and prayed as he did aforetime;" Daniel vi. 10. Subsequent quotations relevant to Christ's example, and the awful mandate of Jehovah himself, will place my doctrine beyond all controversy, after one quotation from Rev. xi. 16: "And the four and twenty elders, which sat before God on their seats, fell on their faces, and worshipped God, saying, 'The dwelling of those who dwell in heavenness, and have no rent in our garments, and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed, and blush to lift up my face to thee, my God, for our trespasses are grown up unto the heavens;" Ezra ix. 5. "Then saith he unto them, my soul is exceeding sor-

rowful, even unto death: And he went a little further, and fell on his face, and prayed;" Matt. xxvi. 39, 39.

Pause, and reflect, and blush, O Christians, when you contrast your character with Christ's glorious character! "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me, every knee shall bow, every tongue shall swear. Isaiah xlv. 23. Apostate spirits in the dark prison of hell, heathen in the severation of the Almighty, believe and tremble—men, apostate men, unhumiliated and proud, believe and trifle! Thus, fallen man, whilst unregenerate, sinks even below the fallen angel."

The author now closes his essay to establish this important doctrine, and may the Lord add his blessing! Our Lord's admonition is, "Call no man Master," and as decision of character, in the momentous concerns of religious worship, and the ordinances appertaining thereto, is important and indispensable, let us as a wisdom of God rather than man, to search the scriptures daily, to see if these things are so, as here represented; and if you find them so, I beseech you not to stifle your conviction, and reject them, because they are submitted by an unworthy brother, and not by a more able and efficient author. May we all remember, "that to our own Master, we stand, or fall." If this should produce a reaction of sentiment in any one, all the author has to say is, that he will keep his mind open to conviction, and if convinced of his error, will cordially embrace the opposite sentiments, if they are supported by "thus saith the scriptures;" otherwise, I will never yield to a less degree of authority.

PHILANTHROPOS.

CONSOLATORY.

Standing, as we are, amid the ruins of time, and the wrecks of mortality, where every thing about us is created and decaying, proceeding from nothing, and hastening to nothing, and where every thing is presented to our view which has stood from everlasting, and will remain forever. When we have looked on the pleasures of life, and they have vanished away, when we have looked on the works of nature, and perceived they were changing; on the monuments of art, and seen that they would not stand; on our friends, and seen that they would stand; we were gazing on ourselves, and felt that we were fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us that they could give us no hope or support because they were too feeble themselves, we can look to the throne of God: change and decay have never reached it; the revolution of ages has never moved it; the waves of eternity have been rushing past it, but it has remained unmoved; the waves of another eternity are moving towards it, but it is fixed, and never can be disturbed.—GREENWOOD.

FROM THE DOVER GAZETTE.

This world is not our home; here we have no continuing city. We are therefore daily reminded by these passing occurrences of life, that we must hasten our preparations to depart and be with Christ, which is far better. This world is full of affliction also. From the cradle to the grave we are hurried along through trying scenes, disappointments and bereavements almost without number harass us on our journey, and throw over and around us a settled gloom—which the sunny rays of hope can scarcely pierce. But notwithstanding we are strangers and pilgrims upon earth, passing through a wilderness alternately dark and light, with here and there a green spot on which to repose, we are not without hope. No blessed be God, there is a voice that reaches us louder than the roar of the tempest, and in the still night sweeter than the music of angels. This voice comes from the throne of God. It is tuned to the sympathies of the suffering ones, and its language is the eloquence of mercy, when she appears stretching out her wings over suffering humanity, and chaffing the bosom of the weary and the disconsolate. We have an Almighty friend. He it is that superabounds all our affairs, conducts us safely through life, and orders all for our best good. On this rock we may rest in hope and fear nothing. That life now which the sunny rays of hope so burdens them beyond endurance. "God is Love," here let us rally our spirits, and while we utter this consoling passage, hush! be every warring element of passion or feeling that would rise up to trouble us. If we are sufferers, bowed down under the chastisements of our heavenly Father; if we are writhing under the pangs of a silent heart broken off from all that is held

dear upon earth; if the world looks like a blank to us, a shadow, and all within the compass of our vision, hopeless and depending, yet thanks to that Great Being who sitteth at the helm, there is a remedy, and through the Son of his love, "a sovereign balm for every wound, a cordial for our fears."

All is not lost, the grave has not entirely withered our hopes. He who hath commissioned the angel of Death to disturb our peace, can by his presence, soothe our sorrows, and sweeten the bitter cup he has put to our lips. He can say, he has, O yes, thou afflicted one, cast down and not comforted, be of good cheer the Master calleth for thee. He commands thee to put on thy beautiful garments, and his commands are enforced by the gentle assurances of his paternal regards. He breathes into thy heart the pleasant calm of a quiet and resigned mind, and kindles up the distant vista with the lights of virtue and religion, and bids thee tread lightly and pleasantly in thy future journeyings, till the chariot of Israel and the horses thereof arrive; and then wingest thy happy flight to the paradise of God, where sorrow and sighing flee away, and the weary are forever at rest.

MORNING STAR.

LIMERICK, THURSDAY, FEBRUARY 1, 1887.

ORDER AND DISCIPLINE OF THE CHURCH.

NO. 9.

Combination and Association of Churches. (Continued.)

Yearly Meetings. These meetings are held once in a year. Each yearly meeting is composed of so many quarterly meetings as accommodation and convenience render necessary. With respect to the management of a yearly meeting, it is conducted much like a quarterly meeting. In like manner a *molestation* and *clerk* are appointed. As a yearly meeting is composed of quarterly meetings, and a Q. M. of churches, a yearly meeting concentrates a proportionably greater part of the community than a Q. M.

A yearly meeting is constituted by the elders and messengers of the quarterly meetings which compose it. (Preachers and brethren, who belong to other meetings, and brethren and people who are not messengers, have the privilege, if they wish, of attending yearly meetings.) These meetings are usually attended by thousands.

At the quarterly meeting next preceding, a letter of Christian salutation is addressed to the yearly meeting, embracing a summary account of the state of the Q. M.; and, also, messengers are appointed to bear the letter, and more particularly represent the Q. M. in the yearly meeting. By these means, the state of the quarterly meetings, and of course, the churches composing each yearly meeting, is known, once in every year.

Elders' Conference. The Elders' Conference is generally connected with the yearly meeting. Most of the quarterly meetings have Elders' quarterly conferences. The Conferences are composed of ordained and licensed preachers, public exhorters, deacons, church clerks, and messengers appointed to attend the yearly meeting. The design of these meetings is the advancement of the cause of truth, and the growth and union of the body in general; and the cultivation of concord and unanimity of sentiment, of soul, and of practice among the leading gifts in particular. In these meetings, candidates for the ministry are examined, counselled, and instructed; particular texts of scripture, when desired, are expounded; such measures as are judged to be beneficial to the community, are recommended; and all things are considered, which, in the judgment of the Conference, will be advantageous to the cause of religion. Hence, it is a good school for all present, especially for young preachers; and these meetings are well calculated to glorify God and honor his cause.

Although these Conferences recommend such measures, (the members being the representatives of the churches,) as are considered expedient, yet they do not presume to enact any laws, or pass any edict for the government of the church. How well calculated soever an Elders' Conference is, to benefit the Community at large, it has not the power to pass a single vote, that shall be binding upon a church. To recommend measures is all that it can do, and all it presumes to do. The government of the church of Christ is not vested

in an individual, nor is *external*, to the exclusion of the body. It is neither *aristocratical* nor *monarchical*.

We avail ourselves of this opportunity to introduce Eld. DAVID MARKS, jun. to our readers. The place of his nativity is stated in the communication which follows. He has travelled extensively, and preached considerably, for one of his age. We think that we are correct in saying that, before he was eighteen years old, he travelled and preached in several of the states. It will be perceived, by a statement in his letter, that he is yet in the very morn of life. May he live humble, and, like a former David, go forth in the name of the God of the armies of Israel. The letter is dated CANANDAIGUA, N. Y. Dec. 25, 1826.

Beloved Brethren,

Having been recently highly gratified in the perusal of a few Nos. of the "Morning Star," I take the liberty of expressing my joy that such a paper is published among our brethren. I have been the more delighted, in particular, by the jubilee spirit which seems to flow from its columns; for while true humility adorns the saint, in the eyes of the Christian, it graces both the pulpit and the press. The gospel when divested of the wisdom of this world, and arrayed in its native simplicity, fails not to charm all who look upon her beauty and consider her riches. I regret that the Star is so little known in this country; however, I think, when our brethren have knowledge of the work, they will not be backward in patronizing it. May the Star prosper, prove its name just, diffuse its light, even to the western climes, and direct thousands till the Sun of Righteousness shall rise and change their darkness into day. As good news from our brethren in the east gladdens our heart more than the "increase of corn or oil," we believe they, being exercised by the same spirit, will rejoice to hear from us in the west. Therefore I have hastily written the following sketches, which, if you think worthy, you may give place in the Star, after making such abridgement and alterations, as precision and propriety may require.

After I left Parsonsfield in July, 1824, I came directly into this country, where, in general, I found the state of the Redeemer's kingdom, being exercised by the same spirit, to the conversion of many souls and the rejecting of the ransomed of the Lord. In this reformation Eld. Hannibal, a faithful laborer in the gospel, baptized nearly one hundred happy converts. In the Fall of the same year I went to Ohio, preached several times in Salem and adjoining towns; here also I found a blessed work in which 200 had already professed to pass from darkness into light.

At that time Palmyra was favored with a glorious out-pouring of the spirit, in which a large number were born of God. Continuing my journey westward, I passed through Clarkson, where I rejoiced to witness another glorious work, and, finally, to the conversion of many souls and the rejecting of the ransomed of the Lord. In this reformation Eld. Hannibal, a faithful laborer in the gospel, baptized nearly one hundred happy converts. In the Fall of the same year I went to Ohio, preached several times in Salem and adjoining towns; here also I found a blessed work in which 200 had already professed to pass from darkness into light. In the Fall of the same year I went to Ohio, preached several times in Salem and adjoining towns; here also I found a blessed work in which 200 had already professed to pass from darkness into light.

In the Spring following I went to Marion county; in Big Island township I found a good reformation, under the labors of Eld. David Dudley, a humble minister of Jesus, who had labored in that place for two years, in which his heart had often languished by reason of the unbelief of the people; and as he had scarcely any to up-bid his hands, he was most discouraged; but God blessed his warnings, and the seed which he sowed with a heavy heart in tears at length sprang up, and he reaped with joy. The little church under his care, which had but just out-rode the storm increased to fifty or sixty; and a more happy society I never saw. I took a school in Grand township, where I continued six months, and saw some of the good work of the Lord, both in Grand and Saltrock, a township adjoining. Fifteen professed to be born of God, and were respectable. These were several of the most of the o-

vertis who connected with the church at Big Island. During the Summer Eld. Samuel Bradford, an able minister of the New Testament, labored at the county seat of Marion and gathered church. In the latter part of August a Q. M. was organized at Norton consisting of four churches.

In Oct. following messengers from four Q. M.'s. assembled at Carter township, and those from three of the Q. M.'s. viz. Huron, Marion, and Miami organized a Y. M. called Ohio. In these three Q. M.'s. I think there were thirteen churches, and ten ordained ministers. Messengers from Athens Q. M. were present, but for certain reasons did not unite in the Convention.

However much union prevailed, both in sentiment and soul, through the Y. M. In this meeting my heart was made glad by the glorious prospect of the spread of the gospel in the west. A work which commenced eighteen centuries since, which revived and prospered under RAPHAEL in New England, now flourishes a thousand miles from the place where he commenced his labors. I wept for joy while I looked towards the east, and considered that though many of the Fathers have left the walls and have fallen asleep in Christ, an increasing army is still left behind; yes, an army with banners, and while she sends her soldiers into the western climes, to raise the standard in the wilderness, her number is not diminished in the east. Oh how was my heart gladdened to see the elders and brethren in yearly meeting in Ohio, while by faith I saw the work spreading, Zion enlarged her tents, and spreading, "My people shall be numbered, and their names shall be called." The place where we were is too strange for our eyes, I saw her sending forth her witnesses in the wilderness, till deserts, filled with gladness, burst forth in songs of praise to Emmanuel, and mother lands unite and catch the joy. Could RAPHAEL or COLAR have met with us, methinks they would have clapped their hands for gladness. But they rest from their labors, and their works follow.

In the fall of 1825, I returned to New York. Only one circumstance which occurred on the journey will I mention. In Nov. 2, I called in the town of Wayne, (Ohio) and appointed a meeting in the evening; a spacious room was soon filled, and, as there had been a great revival in the place, all my hearers, except three, if I was correctly informed, professed to be Christians. But as I was then ignorant of this, my discourse was directed to the unconverted; and while speaking of the uncertainty of life, my mind was directed to address a revival, which I thought might be the following manner: "Remember, young man, though thou art with us in the body to-morrow may be conversant with disembodied spirits in eternity." The young man was the only male in the assembly who professed no hope in Christ. He went home quite serious, and made some remarks on the discourse, which he had heard, indicating that his heart had been touched. The next morning he came, like a solemn, and said, "I have a little time to spare, and I will come to the meeting." He had, according to his own confession, been his practice, when under conviction, to wear it off by vanity, he now commenced singing a song, apparently to drown reflection and disperse his gloom. At this time one of his associates coming in, observed, "You feel quite merry this morning;" to which he replied, "yes; what is the use of one's dying before his time comes?" Soon after he had finished his attendance at the meeting, a long journey when he resumed his usual cheerfulness, till the sun had nearly reached its western horizon, when a fog falling from the top of the building, gave him a fatal blow! He could neither speak nor move; but cast a wishful look on his friends, who had come to his assistance, and in fifteen minutes closed his eyes on all below, and bid the world adieu! Thus he found his time had come like a thief in the night! When he was leaving the house in the morning, he stopped a little distance from his door, in which stood his wife and only child, looked back awhile in silence; then returned, kissed his child for the last time, and turned his back upon his family and habitation to return no more. Alas! how little did he then think that he had heard his last sermon, spent his last social hours in the society of his family, that the sun had risen upon him during the last time, and that the Judge was standing at the door! May this be a warning to those who live ungodly. (O reader, suffer me to ask, Do you pray to God? Are you prepared to meet him? If you answer negatively; may a friend inquire further; Will you still neglect the great business of life, and reject the Son of God?—Pray pause your reading till you have answered the last question.) Have you shrunk from giving an answer before God? If so, will you lay aside this paper, and still live without Christ, till death may overtake you, as it did the young man before mentioned? O my God! if my reader be unconverted, send an arrow from thy quiver to his heart, even while he reads these lines, that he may be awakened to cry to thee for salvation, before he sink to hell! The corpse of the young man being carried to the house where he died, preached, Nov. 24th, (the day that closed the year of his existence on this life,) fell to my lot to address a crowded concourse, and about

thirty mourners, on this rare occasion, after which the same band and spectators marched in solemn procession to the place of interment, to see one cut off in the morning of his days, laid in a house upon the most impressive scenes I ever witnessed.

In the Spring of 1826, a small number in Ontario were seriously inclined, and in the latter part of the Summer were hope-fully converted; yet the work did not from being general until the Fall. The Holland Purchase Y. M. in August, was held at that place, and the effect was good. The work continued till about thirty-five have, as we trust, been converted to God. Among these, are some who had been leaders in the vanities and ornaments to the church of Christ. A young man in particular, (a school teacher, and a man of good abilities), who had advocated Universalism, and made it a shield against the doctrine of repentance, having been converted, promises, if he continues prudent and humble, to be a shining light, by which those who sit in darkness may be directed to the Sun of Righteousness. About twenty have been baptized by Eld. D. Lyon, and added to the Ontario church. In Penfield and Perinton there have been good times, and societies have been gathered by elders A. Aldrich, and D. Lyon. There has also been a good reformation in Groueland; it commenced last Spring, and about thirty have since been added to the Freeville Baptist church in that place.

The Y. M. in Ontario, I was appointed to visit Canada. This I was anxious to do, as the Macedonian cry from that place was very pressing. However, I found it hard to part with the converts in Ontario, where I had spent the principal part of the Summer; but when I came to bid the weeping mourners farewell and hear their entreaties that I would tarry among them, I was considerably tried respecting duty. But as I had sent appointments ahead, I went myself from Ontario, and taking a short tour, I passed through Junius, my native place, where I taught school last winter, and was now happy to find two of my scholars rejoicing in the Lord, and wishing to be baptized, though one of them had now been confined by four months sickness, and given over by her physicians. She was awakened in my school and had been a mourner till ten days before I came to Junius, when she experienced a change, and a person of fine accomplishments and respectability, her testimony was weighty and several were led to the heart and engaged to seek the Lord. Many remonstrated against her being baptized, as she was so weak that she could not set up an hour without fainting; but she persisted saying it was her duty and God would strengthen her to go through it. Being carried to the water she was set in a large chair on its brink, where many taking a seat, I believed it was allowed by the Lord, it would hasten it, and she would have to be brought out of the water. But her faith was strong, and she walked deliberately into the stream, received baptism, and came out without even so much as a sigh, to the great astonishment of those who had been faithless; and when she received charge she added a hearty amen. A large number felt the water and believed. Several first received articles of faith, and then were baptized. I also over a funeral occasion, more solemn and impressive. To me, it was a season most solemn, and one never to be forgotten. To this I may add, that although her life had been despaired both by her and her friends, she began to amend from the hour of baptism, has now regained her health, and is an example of piety.

Continuing my journey, I passed through Canastota, (No. 9.) where I held a meeting, Sept. 27. Several first received articles of faith, and then were baptized. "The wages of sin is death, &c." Rom. vi. 23. At the close of the meeting eight came forward to be prayed for, and the cry was heard, "God be merciful to me a sinner!"

I continued towards Canada one hundred miles further; but then from impressions of duty I gave up the tour, and returned to Canastota, where I held a meeting, Oct. 1st. When I left the place, with the expectation that one had found peace. I have continued my labors in this place from the middle of October till the present time, and the Lord has carried on his own work in spite of opposition, till more than twenty have, we believe, been born of God. The work has proceeded quite moderately, yet, blessed be God, it has been weighty, and has produced some solid converts, who, I believe, will continue, whether they walk with storm or calm. I have had the pleasure of leading eleven into the water, and some others are waiting an opportunity. On the 1st of this month, I gave to six the hand of fellowship as a church of Christ; since then their number has increased to twelve, and yet there is prospect of addition. There are several reformations progressing gloriously in this country, and in general the state of religion is good. A number of Presbyterian preachers have begun to contend for the truth and power of religion, and emphatically warn their members against the pride and van-

ties of the world; also against trusting in a lifeless form without the spirit and exercise of religion; and further, they begin to deal plainly with the unenlightened, and instead of telling them they must wait till they are converted before they seek God, they "very loudly and spare not," teaching them "according to scripture," to "repent and believe on the Lord Jesus." The effect of this is such as might be expected; professors are waked up, and sinners are crying to God for mercy. Truismalists are displeased, and the wicked rage, saying, it is "delusion, enthusiasm," &c. but they care for none of these things, while hundreds under their preaching, are converted to God.

The Holland Purchase Y. M. is gaining ground, and scattering the good seed into Pennsylvania, Ohio, Indiana, Michigan and Canada. Within two years and a half, eight have been ordained to the gospel ministry, and as many churches organized, by the Freewill Baptists in Benton and Ontario Co. M's.

Within eighteen months past I have passed through some of the most fiery trials of mind, in which my poor heart has some times languished, and said "One day I shall fall by the hand of Saul." But blessed be the Lord, & my friends, the storm blew over, and I say of the future, my soul is escaped, and my strength is in God. Never was my faith more confirmed and my heart more enlarged, than within a few months past. O blessed be the Lord for he has "remembered David in all his afflictions."

O Jesus, Emmanuel! God! sway thy sceptre from east to west, from north to southern poles, till the inhabitants of the world shall know in truth, that the "Most High liveth," and the terrors know before thee, and worship at thy feet. AMEN.
DAVID MARKS, Jr.

HARRIET LIVERMORE.

This female prescher has recently been indulged with an opportunity to preach at the metropolis of the nation in the representatives hall. The president, and many of the officers of the executive were present; also, senators and representatives in great profusion. Her text was, "Judges and rulers over men should be just, and live in the fear of the Lord." The papers represent her to have spoken with much self-possession and presence of mind. She was listened to with the utmost attention by "the great men of the earth." From what is stated, respecting her discourses, we are inclined to believe that she did not sew pillows to the armholes, nor make berchiefs for the head. (See Ezek. xiii. 18.)

New Subscribers are informed that we cannot supply back numbers of the Star, because we have none.

Those who forward the names of Subscribers, should be careful to designate the Post Office to which they wish their paper to be sent; and the name of the county, as well as the town, particularly in New-York and Ohio.

GENERAL INTELLIGENCE.

Senate to Congress.—On Friday last, the House of Representatives agreed to a resolution, proceeded at 10 o'clock to take a second ballot for a Senator to Congress. The committee appointed to receive, sort and count the votes, consisted of the following members, viz:—Mr. Adams, Mr. Durham, Mr. Leabron, Mr. Burr of Littlefield, Osgood of Freeburg, and Marshall of China. The committee having attended to the duty assigned, reported that the whole number of votes given, was 143.

Necessary to a choice, 76
Almon K. Pariss, Jr. 78
John Holmes 24
Peter Sprague 21
Enoch Whitman 31
Reuel Williams 2
Joshua Wiggins 2

Whereupon ALMON K. PARRIS, Esq. was declared to be again elected on the part of the House, and a Message was sent to the Senate with the information.

The Senate then adjourned Wednesday (yesterday) at 11 o'clock, to take a second ballot on their part, for a Senator to Congress.

Charles S. Davis, Esq. of Portland, John Ruggles, Esq. of Thomaston, Daniel Goodenow, Esq. of Alfred, and Edward Williams, Esq. of Augusta, have been appointed Aid-de-Camp to his Excellency the Governor of this State.

WILLIAM WATERMAN has been chosen Major General of the first Division of the Militia of this State, to fill the vacancy occasioned by the death of Gen. John McDonald.

IRON. WILLIAM KING, of Bath, and RUSSELL MCINTYRE, Esq. of Parsonsfield have been appointed Commissioners under the "Resolve providing for the survey and establishment of the line between Maine and New Hampshire."

Fire.—On Friday morning last a fire broke out in Augusta, in a store occupied as a milliner's shop, by the Misses P. & B. Cromet. The goods were nearly destroyed, but the building was saved.—On the 27th inst., the amount of \$1500 was insured, though not sufficient to cover the loss; and on the latter \$800.

The Franklin Typographical Society of the city of Boston celebrated their anniversary on the evening of the 17th ult. the birthday of Franklin, by an address and supper at the Exchange Coffee-House. The address was delivered by Mr. Charles Spear, one of the members of the Society; to a large and respectable auditory, composed in part of ladies. The President of the Society, Hiram Tupper, assisted by the Vice-President, Jefferson Clark, presided at the supper table.

Ohio.—Governor Trimble, in his inaugural address to the legislature, mentions the growth of the state in 20 years, from 46,000 to 600,000 souls, and its present population at 800,000; and states the singular but well-known fact in that state, in regard to internal navigation, that "their farmers are oppressed, not for want of bread, but with a superabundance of the common blessings of the soil," wanting a cheap, and easy conveyance to a general market.—Happy contrast to the condition of some parts of Europe.

We are informed by the Burlington Sentinel, that in the two first-weeks of the last month, the snow in that vicinity fell to the depth of more than four feet.—N. Y. Statesman.

Much damage has been sustained in the north part of this state, and in Vermont, by the quantity of snow which has fallen. The iron works belonging to Capt. Davy, at Fairhaven, Vt. were crushed to the ground from the accumulation of snow which had fallen on them.—Capt. D's loss is estimated at \$300. The same paper contains the account of barns, and other out-buildings destroyed in that part of the county. The snow on the mountain was six feet in depth. A number of buildings in the neighborhood of Whitehall have been injured, and some totally destroyed, by the late snow.—N. Y. paper.

The Quakeron Patriot says that the cold has been a marvel at the South this season, than at any period since the year 1769.

A few flakes of snow fell at Savannah, Geo. the 25th Dec. last, the first for many years. It appears we have an old fashioned winter all round the compass.

The criminals confined in the jail in Washington, Co. R. I. made their escape on Monday the 15th ult. Among them was Palmer Hines, whose ears were cut off about a year ago.

Cropping and branding felons is still in vogue in some States. They talk of erecting a Penitentiary, and make them cut stumps.

Inhumanity.—Robert Brown and Anne his wife, were recently tried in New-Jersey for cruelly treating a colored female child, six years of age. It was proved that the child had been kept nearly destitute of clothes, and was not provided with shoes and stockings until January, 1825, when her feet were swollen to that degree that she could not wear them. She had been sent barefooted into the fields, through the snow, to feed poultry, &c. and after her feet were entirely frozen, she received no medical aid for several weeks. When carried to a physician, her feet were in such a state, that by merely cutting the skin they both fell from the ankle joints.

At the circuit court at Ithaca, N. Y. Eliza Barker recovered \$1000 of a Mr. Anderson for a breach of marriage promise. As Anderson had little property, the judge remarked that that circumstance should not shew him, and that a portion of his future life and labor should be mortgaged to compensate for the injury he had done.

The island of Cuba is little larger than some of our largest states; but it furnishes exports equal in value to two thirds the amount of those from our whole country. As the soil and climate of Florida permit the cultivation of almost all its products, that part of the United States may be expected to furnish a substitute, in a considerable degree, for the market of Cuba.

A proposition is before the Massachusetts legislature, to procure a statue of the late John Adams to place in the hall of the state-house.

The treasurer of the American bible society received, in November last, \$5,841.91. In the same month were issued 5931 bibles and 3016 testaments.

The expenditures of the city of New York, for the year ending July 31, 1825, were \$588,916; the receipts, \$578,218. The public debt is now \$583,534.

The Washington papers give notice of a comet now visible, S. E. of the planet Mars.

A Mr. Hutz, has invented an apparatus, with aid of which persons, although deprived of a hand and part of the arm, may be enabled to write a plain and legible hand.

A Grey Eagle measuring 8 feet from wing to wing, was recently shot near Stonington, Conn.; he had a steel trap fastened to one of his toes.

The agent of the Greek committee in Philadelphia, collected in 2 days \$430. Amongst the rest, he secured from the American critic club, \$100; from Mr. John Sergeant, Paul Siemen, and Robert Baiton, \$90 each; from Jacob Ridgeway \$40; and from Joseph Dugan \$30.

Seal Skin.—Since 1819, fifteen cargoes of fur sealskins, from the coast of Alaska, have been brought into the port of Stonington, Conn. and sold for \$277,597. Four vessels from Stonington are now engaged in the sealing business.

[From the Mobile Register, Dec. 18.]
Shocking Murder.—On Friday last, Major, overseer for Major Montgomery at Dog River, in this county, was most inhumanly murdered by a slave belonging to his brick yard.

The information was brought to the city on Saturday by a negro from a neighboring plantation, who it appears witnessed a part of this horrid transaction. A party from this city went down on Saturday night and on the 20th inst. were found fiddling and dancing. One of the prisoners gave information how the body was disposed of, and on searching being made it was found a short distance from the river, in a hole about twelve feet water, secured by two or three hundred pounds of iron.

An inquest was held on the body, and from the testimony given, it is concluded that the deceased was thrown overboard before he was dead, after a second attempt to drown him. Eight negroes, four men and four women, were brought to town yesterday and secured in jail, as being implicated in a greater or less degree in the murder. The names of the negroes are, Caswell, Jim, Bryant, Hurry, Rachel, Lizzy, Milly, Selina.—From all accounts, the case is a most shocking one, and it is singular, that it appears that Rachel was a ring-leader, and chief instigator in the crime. The body was brought up to town on Sunday, and interred. Mr. Magee, we understand, was a native of South Carolina. Major Montgomery is about 50 years of age.

On Tuesday the eight Negroes were brought up for examination, before Justices Masler and Lewis. After a full examination of the testimony, seven of the slaves, three men and four women, were committed to prison on the charge of murder, to be tried at the Circuit Court, on the second Monday of February next. One negro named Jim, was admitted to bail.

The examination disclosed one of the most barbarous and unrelenting acts of cruelty, we remember to have heard. The perpetrators of the crime, tortured the deceased for 5 or 6 months.

Stronious Murder.—On the 20th inst. the name of Garmon, of Hanover township, (Pa.) with his infant, left her residence about ten weeks since, and no information having been received from her, she was supposed to have been killed. On Tuesday last, after her husband and child were found in a wild and lonely place in the woods, search was made and her body found. She had been carried off from her home, her brains knocked out, and her child, who is three or four years of age, was found with its throat cut, laid in her arms. The murderer had taken the pains to break off a quantity of laurel, and stuck it into the ground over the grave; but the authorities of its appearance led to a suspicion that it was not real. Many rumors are afloat on the subject of the murder.

Fatal use of Charcoal.—The Gazette says that a young woman of this city, who on Saturday night, carried out her room a kettle of scalding water, from the fire place, was found dead about two hours afterwards. One would suppose the numerous instances where the use of ignited charcoal has produced such a fatal result, would be sufficient caution to our citizens against taking it into close rooms; but it seems that prevent nor example can avail. The notion is common but very erroneous that charcoal is not a dangerous article. The carbonic acid gas, which is the cause of death in those instances, is produced from the combustion of wood, as well as the various kinds of mineral coal. It is a deadly gas, and is only indigestible.—Boston Traveller.

Singular Affair.—A man by the name of *Sturdivant*, disappeared from this place on Saturday evening, the 11th ult. and has not been heard of since. He left his home without notice, and without notice, his affairs unsettled, and some property behind. He was seen in a grocery at 8 o'clock in the evening, near which, at a late hour in the night, he was heard to be in the house, and was conjectured that he has been murdered. He was a man by trade, and about 27 years of age. He is said to have been a native of South Brimfield, Mass.—Dorset Gazette.

A plan is in execution in New-York for erecting a Central Public School, for the education of tutors and monitors. Very few schoolmasters are properly qualified for their vocation. This plan of instructing them is a most judicious and good one. It was recommended by Gov. Clinton.

There is now living in Edgartown, Massachusetts, the oldest warrior, perhaps in the world. His name is Pease, and he was a cabin boy in the fleet which went with General Pepper at the taking of Cape Breton in 1758. He is now 90 years of age, and is able to walk more than a mile without resting.

Not long since a person was fined twenty-five dollars for betting at a horse race in Cayuga county, N. Y.

Fire in Alexandria, D. C.—On the morning of the 18th ult. a most destructive fire broke out in Alexandria, which raged in the thick of the town, for five long hours, with a brisk N. W. wind blowing. It commenced in a Cabinet-maker's shop on the east side of Royal-street, between King and Prince streets, thence down Prince to Union street. The number of houses destroyed, besides back buildings, was about forty—and the value of the property destroyed, was about \$100,000.—This is said to be the greatest fire that ever happened in Alexandria. A distant view of the scene at the House of Representatives attracted the attention of the members, who, after disposing of a few resolutions and passing a resolution for the immediate relief of the sufferers, adjourned for the purpose of riding in the extinguishment of the fire.

Fire.—On the 11th ult. the Washington College in Georgetown was destroyed by fire, burnt to the ground. It is said that the corner-stone of this edifice was laid about the year '87 or '88 by the great Apostle of Freedom, whose name it bore. Many persons, fleeing from public persecutions in our country, received their education in this institution.—N. Y. Statesman.

Godfrey King, aged 23, a Canadian by birth, perished, lately, in Albany. He and his companion, were returning from a visit to a friend, and were walking along a narrow path, when a snow storm, they incautiously lay down in the snow, and got asleep. One of them woke up in about two hours, and found that King was nearly suffocated; he endeavored to get him up, but, being unable, he went for assistance, and when he returned, King was dead.—Albany Paper.

Mr. "John Randolph of Roanoke," has lost his re-election to the Senate of the United States, and has been chosen by the people of Virginia, has been chosen in his stead. The election we understand, turned upon the point of Mr. Randolph's conduct since his appointment to the Senate.

A woman of impenetrable habit named *Stapley*, belonging to Kittery, Me., was found dead in an engine-house in Portsmouth, N. H., on the 17th ult. She was seen in that neighborhood 3 or 4 days before, and had a small jug of spirits under her arm when found. She had probably perished from cold and intoxication.

Longevity.—Joseph and Elizabeth Copeland, of Plymouth, Mass. have had 12 children, eleven of whom are now living, of the following ages: 90, 89, 88, 81, 79, 77, 76, 71, 65, 67.

The population of the city of Washington is estimated at 16,667—number of houses 2632.

There are 60,000 yards of printed calicoes manufactured in Great Britain. It is exported to South America, the Southern States and up the Mississippi.

A public meeting has been called in Savannah, to take measures in favor of the Anti-duelling Society.

A female was found dead in the street of New London, Conn. on the 7th ult. The jury found a verdict, that she came to her death in consequence of habitual intoxication.

A man was found hanging to the bell rope of the universal meeting-house in Cambridgeport, on the 17th ult. He had been observed in a state of intoxication for several days. His name was not known.

A Slave vessel Captured.—A slave vessel under Brazilian colors, called the *Prince of Guinea*, was captured on the African coast, on the 6th of September, by the British schooner, *Mr. Leach*. The vessel had five hundred and seventy-eight slaves on board, and being armed, defended itself until she was carried off by boarding. The British vessel had been on board for 12 hours, and had 11 seamen and 2 slaves killed, and 15 seamen and 12 slaves wounded, and 1 drowned. Only 10 persons were wounded on board the *Prince*, viz:—the captain, surgeon, Mr. Leach, the mate, slightly, and a seaman, dangerously. The *Prince of Guinea* was a brig of 250 tons, recently built at Philadelphia, pierced for 16 guns, with 9 mounted, and a crew of 70 men.—N. Y. Ad.

Horrid Transaction.—The *Serra Leone Gazette* of September 9, states that the Captain of a French slave ship recently smuggled the greater part of his cargo of slaves, 250 in number, to the Cape Verde, but observing a French Cutter coming towards the vessel, he threw the remainder, sixty-five, into the sea to avoid a discovery. His vessel sailed before the cutter was in sight.

Recall in Texas.—The *Alexandrian (Louisiana) Messenger*, of Dec. 22, contains the following paragraph:—Col. Bitter arrived in town two or three days since, and brought the intelligence that the province of Texas had taken up arms to free itself from the Mexican republic. If such a thing is not now in progress, the day is not distant when it will take place. Those who emigrate to that country and before the war is in its determination, as the provincials do make a stand, and set up for themselves, whenever they feel strong enough to resist the parent government. Knowing these things, and the disturbances and want of government in the province, we think there is every probability that the report is correct.

DEED.

In this town, on Tuesday last, James Carpenter, of Waterbury.

On the 15th ult. of consumption, Miss Mary Leach, aged 23, 21st ult. of consumption, Mr. Ebenezer Leach, aged 23, son of Eld. Zarahiah Leach. Some day, suddenly, Captain Leach's Libby's wife died in the city of New-York, and was accompanying her husband to a neighbor's house. On the 24th ult. Mr. Elias Strout was found dead in the east part of the town.

In St. John, N. H. Esq. Leighton, a "worthy, distinguished citizen."

CAUTION.

ALL persons who have contracted with the estate of the late John in Limerick village, lately occupied by GREENLEAF BLAISDELL, are hereby cautioned against making any payment to said Blaisdell, as the Subscriber is the only person authorized to receive the same.
Jan. 22. JOHN SANBORN.

PRO BONO PUBLICO.

ALL persons who are indebted to me by Note or Account, are cautioned not to pay the same to JOHN SANBORN, as I have no objection to settling my private accounts, neither have I yet chosen a guardian.
GREENLEAF BLAISDELL.

Feb. 1.

NOTICE.

ALL persons having dealt with the Subscriber, previous to this date, are requested to call and settle, or their accounts will be left with an attorney for collection.

The stand now occupied by the Subscriber is to let on reasonable terms.
Jan. 25. ISAAC HOLLEY.

FOUND—IN LIMERICK.

ON the road leading from Newfield to Limerick, near Felch's corner, a bundle of shoes, on the 6th inst. The owner may have them by proving the property, and paying charges.
JACOB BRADBURY.

Limerick, January 18.

NOTICE.

ALL persons indebted to A. & M. and ANDREW AYER, are requested to call and settle, as their bills will be left with an Attorney, if they are not immediately attended to.
ANDREW AYER.
MOSES AYER.

Newfield, Jan. 18.

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

POETRY.

TO THE EDITORS OF THE MORNING STAR.
Messrs.—If the following hastily written lines
are worth an insertion in your paper, they are at
your disposal.

Lines written on Nov. 30, 1826.

'Tis midnight. All around is silent, save
The shrill, whispering wind, which sadly moans its
Requiem o'er past, departed Autumn.
Wild imagination, ever active,
Salutes forth, and pictures scenes, which, haply,
May have pass'd within this section of our
highly favor'd country—the seat of liberty—
Of scenes—of gospel light and knowledge,
But tho' 'blest peace and plenty smile around
The brow of many, some there are who pine,
By vice or fortune snare. Some pale and wan
With pain, whom richest winds nate,
Have, at length, sunk in sleep's soft arms, fondly
Dreaming of health with all its joys: soon they'll
Wake, and find that fancy mock'd them. Thus 'tis
With mortals, even when health and fortune
Smile, they dream of bliss, tho' waking; off tilt
They sleep in death's last, cold embrace, when they
Awake to sleep no more through an Eternity.
Fancy now flies, and pictures to itself
Another scene, with health and plenty crown'd—
A family where God is worshipp'd—
Where, around the altar of devotion,
A grateful circle bend to offer up
A fervent tribute of thanksgiving, and
Of praise, to the great Almighty. What placid
Joy smiles on each brow—what heart-felt bliss now
Gladdens every heart. The aged parent
Casts his eye around on his lov'd offspring,
Who've met to celebrate this carnival,
And only blisses him, whose bounty caus'd it—
Him, who bade our fathers seek this goodly
Heritage. At length, the time arrives, when
They must separate; although to nature
It is hard—yet steadfast Faith points forward
'Yond this transient life, when—if they walk
In the blest path their Saviour trod, they'll meet
In that eternal mansion, prepar'd for
Those, who love and serve Him here below.
On such blest scenes my fancy oft would dwell.
But it is, they, delighted, not wearied, to one
More brilliant, tho' less fair, where those have met
To consecrate this hour to revelry and mirth.
Here is mingled wealth, youth, wit and beauty;
Laughter plays on each face—joy exiles from
Each eye, and every heart seems bounding
With delight—the foot treads lightly, as the
Soft music vibrates on the ear. Each scene
Seems gratified, and why the scene but fair?
Ah! could we discern, what no eye but an
Omniscient can—would we behold as none
But omniscience does, we should not
Call it fair. Not one of that smiling,
Jovial train, should we find happy. Not
One whose heart was satisfied with all the
Pleasures spread before them. And can it be
That these fair forms are mortal? These elastic
Limbs so stiff in death's cold embrace?
Ah yes! Since the last festival whose return
They celebrate, one of their circle—
One, round whose young brow science had twin'd
her
Lamels, around whose heart, the ties to bind
Him to this earth, were tenderly entwined,
Has enter'd, that (to no) unseen, untir'd
State of existence, which will never end—
Has launched upon that boundless ocean
From which he'll never land.

And do they, can
They know, they have precious, have immortal
Souls, that will exist, when sun and moon,
With all the planetary world, shall be
Extinguish'd—souls, which cost a sum, that
Angels ne'er computed? They know 'tis true
As Jehovah's throne is firm—and yet, they
Heed it not. Alarming scene!

My soul, behold it, and admire, and bless
The youth, that rescued thee so long
While, on the self-same camp thou standest, on the
Brilliant field of life, surrounded o'er
Eternity. With holy reverence,
With fervent awe approach his throne,
And silently beseech of Him, to spare
Thou till they cease to chase those phantoms,
And seek for purer, amaranthine joys.

VERONICA.

MISCELLANY.

(From the Irish Herald.)

THE ORPHAN.

Where shall the child of sorrow find
A place for calm repose?
Thou Father of the fatherless,
Pity the orphan's woes.

What friend have I in heaven or earth,
What friend to trust, but thee?
My father's dead, my mother's dead;
My God remember me!

Thy gracious promise now fulfil,
And bid my trouble cease;
In thee the fatherless shall find
Both mercy, grace and peace.

I've not a secret care or pain,
But, ho, that secret knows
Thou Father of the fatherless,
Pity the orphan's woes!

A very sweet and plaintive voice sung
these words. I could not at first disce-
rner from whence or from whom it proceed-
ed. It was a beautiful moonlight evening
in the month of September, and being a
stranger in the village, to which my walk

had extended, I approached the church,
which stood upon the hill at some distance
from the houses, proposing to myself the
pleasure of a lonely contemplation among
the graves of the departed. I had scarce-
ly arrived at the gate, which stood oppo-
site to the church porch, when the above
verses were softly sung by some person,
not in sight. Fearful of interrupting this
artless hymn, which was evidently accom-
panied by broken sighs, as of one weep-
ing not far off, I stood still to listen.

At that moment a poor girl, appar-
ently about fifteen or sixteen years of age,
came from behind a projecting part of the
church, and soon returned again, without
discovering that she was observed and
overheard. I could not help feeling a mo-
mentary concern lest my approach might
terrify, or at least disturb, the feelings of
the distressed girl, who seemed to be over-
come with much affliction of heart.

Whilst I was gently opening the gate,
she again sang the two last lines as before.

Thou Father of the fatherless
Pity the orphan's woes.

At that moment the noise of the gate
shutting, after I had passed through,
caught her ear; she came forward, some-
what startled, and said, "Who is there?"
"One that can feel for the fatherless, and
pity the orphan's woes. Do not be afraid
but tell me, whether the words you have
been singing, are applicable to your own
case? Are you deprived by the providence
of God, of your own parents?"

Bursting into tears, she said, "Indeed,
sir, I have lost them both, and am left
without a friend on earth."

"But I trust not without a Friend in
heaven."

"I hope not, sir, but my heart is very
heavy. It is not a fortnight since my
mother was laid in that grave beside my
father, who died last year."

"And what brings you here to-night?"

"Sir, I come here, as often as I can, at
an evening, when my day's work is over,
to look at these two graves, and think
about my poor father and mother. They
were the best that any poor child ever
had; and my greatest comfort is to come
here myself, and think over their kind-
ness and love to me, while they lived."

Tears again prevented her saying more.
"And where did you learn that hymn
which I heard just now?"

"Sir," it is one that the minister of our
parish made for some children in the Sun-
day school, who lost their father and moth-
er a few years ago; he called it, "The
Orphan's Hymn," and we sometimes use
to sing it at church and at school. But I
did not know then how soon it would be
my own turn to feel the same loss, and
sing it for myself. But it is the Lord
that hath done this, and I desire to submit
to his will."

"Did your parents bring you up in the
fear of God, and the knowledge of his
blessed gospel?"

"Oh yes, sir, it was all their wish and
pains to do so. They loved and feared
God themselves, and they did all that lay
in their power to teach me to do so too."

"And I hope from what you say that
their instructions have not been in vain.
You can read, and know the value of
God's word."

"I hope I do, sir: I have learned from it
how good Jesus Christ has been to sin-
ners. A poor, friendless and distressed as I
am, I would not part with the hope which
the word of God gives me, for all the world."

"My mother told me—"(Here she with
much difficulty went on)—"My mother
told me a little before she died, that she
had nothing to leave me but a blessing, a
Bible, and the prayers which she had been
offering up for me ever since I was born.

But, she said, that is enough, if God be
pleased to accept them. Indeed, sir,
you cannot think what a good mother I
have lost. And now I am obliged to live
with some neighbors, who use me very
hardly, and force me to work beyond my
strength to get bread to eat."

"Sir, I have
now no father nor mother to take care of
me, nor feel for my difficulties and teach
me the ways of God, as they used to do
I am young and inexperienced; and I am
afraid lost, without a guide; I should fall
into error and snares, which their kind
care might have prevented."

"Let this be your comfort, when father
and mother forsake you, then the Lord
will take you up. For God is the helper
of the fatherless, and has given an encour-
aging promise to the believing parent, that
he may leave his fatherless children, and
God will preserve them alive."

"Those," said the girl, looking up with
great earnestness, "were the last words
my dear mother spoke to me: I can never
forget them."

"And do you not believe, that in God
the fatherless find mercy?"

"I do, sir," answered she, "and am
persuaded that he will neither leave me,
nor forsake me. I know I am a sinner,
and as such deserve only his displeasure,
but, through his grace, I can trust his word.
Weak, helpless and sinful, as I feel myself
to be, nevertheless I desire to cast my
burden upon him, and believe that he will
sustain me."

"And is it your heart's desire to be a
follower of these good parents, who through
a faith inherit the promises, and are now at
rest with God?"

"Sir," replied the girl with the most
affecting solemnity of manner; "to live as
they lived and to die as they died, is the
first wish I have in this world."

Highly pleased with the strong marks of
filial piety and dutiful affection, which this
interesting young person manifested, I
asked her what prospects she had for her
livelihood. She said, "Her wish was to
enter into the service of some pious fam-
ily, if the goodness of God should lead her
into such a situation."

I was very strongly prepossessed with
the simple and unaffected declaration of
her sentiments, and viewed the circum-
stances of my seemingly accidental meet-
ing with her, as a providential opportunity
of rendering a service to a young and un-
protected girl; I therefore, offered her a
servant's place in my own family, to as-
sist in the nursery, which she joyfully ac-
cepted.

FOR THE STAR.

Letter to an intimate Friend.

MR. E. W.—

An immense ocean rolls a
boundless expanse of waters, and widely
extended lands stretch their regions be-
tween E. and him who thinks himself his
friend. How different our situations!
once the same. Now how widely different!
Thou, with pleasure canst recline
amid the shady bowers of Rio-Grande;
and wander in the flowery tawes of Minas;
walk by moonlight, upon the banks of the
Parand; view the "spangled heavens"
from the tops of the Chispete; explore
the regions of Bahid; survey the inhabi-
tants of every clime; and the wretched slave
in the mines of Gerages; while your friend,
less pleasantly situated, you may think,
must remain among the bleak hills of
New-England." Your situation is indeed
pleasant, but I envy not your pleasure.

Here is a season of rest.
Here a mercy in every place.
And mercy, ever-urging thought!
God ever ready to befriend the weak
And reconciles man to his lot."

Even the inhabitants of those regions,
which are enveloped in the obscurity of
night, for half the year, and where, dur-
ing that period, all is death-like gloom,
nothing to be seen but one boundless
waste of snow; still enjoy an equal period
of time, when all nature gaily smiles, and

"The powerful king of day
Looks in boundless majesty abroad;
The sun, the moon, the stars, the birds of day,
O'er rock and hill, and sea, and wandering streams,
Gleam from afar."

Then, beholding the extensive land-
scapes, lately buried in snow, but now
verdant and beautiful; they feel no less
pleasure than the natives of Minas, who
recline amid lowers that are ever verdant,
and hearken to rippling streams, while
they roll their pellucid waters along be-
tween their shaded banks, ever unobstruc-
ted by frost; and while contemplating
their mountainous snow sides are al-
ways covered with snow; they enjoy a
degree of pleasure, that may compensate
for the want of valleys smiling with flow-
ers, and hills shaded by the vine. Thus,
every person has his pleasure, whatever
country he may inhabit, whether he is a
native of Orono, and dwells in the flowery
valleys of Cashmere; or of Greenland, where
towers of ice tower their sparkling
turrets to the clouds; I return from an
useless digression, challenged by your last
favor, rather than written from free will;
to resume my narration.

Leaving C—, we continued our journey
northward, travelling through a broken
country, and tarrying for the night at an
Inn; where the cold civility of the land-
lord, and the not to be endured taciturni-
ty of the landlady, was an imposing tax
upon the patience of a "traveller," de-
sires of information respecting the situa-
tion and curiosities of the place. How-
ever, notwithstanding the meanness of
our host and hostess, our situation was
far from being unpleasant; from the con-
sideration that we were sheltered from a
severe yankee phrased "north-wester"
storm: In company with two or three
travellers, who like ourselves, travel not
for pleasure, but because of necessity; a
party of three score years, a variety of
clericalcy, who, like all others of
similar hopes and desires, regardless of
the old adage, that "every generation
grows wiser and wiser," was continually
descanting upon the degeneracy of the
age; and Lieut. A. who evinces, by his
commanding tone, stern countenance, and
fiery eye, that he retains the spirit of '76.
After the accustomed introductions, I
requested the Lieutenant to relate some
few anecdotes of "gone by times." My
companions joining in the request, the
Lieutenant related the escape of Capt.
Lorajoy of R—, from the ambush of the
Indians; commencing as follows:

"Whatever relates to the aboriginals
of our country; those who once were the
proprietors of the soil we tread; those
who in "days of yore," here joined in the
animating chase and merry dance, must
be interesting to posterity. The time
once was, when the mere mention of In-
dians, was the horror proceeding
from the cruelties of their warfare, made
the blood grow chill in my veins: when

"the glare of conflagration, rendered the
midnight sky; and the yell of the savage,
mingled with the cries of butchered in-
dians, rode on every gale." But such
scenes have passed away. The animating
chase and merry dance are o'er; the
midnight sky has ceased to glare with
conflagration; the savage yell is heard no
more; and the red man is laid low in the
dust.

But—and now for an anecdote.
Capt. Igny Lorajoy of R— is a man of
much coolness and decision; he is well re-
spected among the natives of this village of R—.
In the year 1776 or 77, a party of Indians
being in the vicinity of R—, Capt. L. had
occasion to attend a meeting of the in-
habitants at the village, to concert mea-
sures of defence against them. Even-
ing coming on, before he had prepared to re-
turn home, he was advised by his friends
to tarry for the night. But Capt. L. per-
sisted in his determination, to pass the
night at his own residence. Accordingly,
with his musket in his hand, he entrusted
his horse and the hearty wishes of his
townsmen for his safety, and proceeded
on his way homeward. The pathway
which Capt. L. had to travel, led across a
bridge, erected at the height of ten or
twelve feet from the rill that flowed along
beneath it. Under this bridge, some two
or three Indians, knowing that Capt. L.
was about from home, had secreted them-
selves; that he detected, as they after-
wards said, have a shoot at him. Capt. L.
suspected, and rightly too, that if the
Indians waited in ambush for him, they
were at the above named bridge. Accord-
ingly, having recourse to stratagem,
he set his horse into a smart trot, and
when near to the bridge, in a shrill tone,
gave the word of command, "fire upon
them and rush on." The Indians, think-
ing themselves discovered by a company
of soldiers, silently crept, permitting
Capt. L. to proceed on his way unob-
molested. But the Indians were not
to be discouraged by this mishap.
They thought, as a matter of course, that
the Captain, or some other person, would
turn his horse into the pasture; and there
they should "have a shoot" at some one.
Accordingly, they made for the place;
but were too late. The tinkling of the
ox-bell, as the oxen, which were grazing
in the pasture, were roused, their appear-
ance, and the sudden quickened pace from
their savage visitors; and gave "timely"
notice to Capt. L. that all was not "at
rights" with them. The Captain, there-
fore, slipped the bridle from his horse,
and retreated from the pasture. But
fearing lest the "leaden bullet" might
speed its way faster than himself, he threw
himself by the side of a windfall that lay
near the path. Here waiting in breath-
less silence, he was soon assailed by two
Indians in eager pursuit, who, giving over
the vain pursuit, quickly returned and
went their way. Capt. L. stepping from
his hiding place hastened home."

CYCLOPEDIA.

Mr. Wirt, in his eloquent discourse on
the lives and character of Mr. Adams and
Mr. Jefferson, thus contrasts their retire-
ment with that of a warrior and usurper:

"The successful warrior, who has deso-
lated whole empires for his own aggran-
dizement; the successful usurper of his
country's rights and liberties, may have
their hours of swelling pride, in which
they may look back with a barbarous joy
upon the triumph of their talents, and
reast upon the adulation of the sycophants
that surround them; but, night and sorrow
come, and conscience takes her turn.
The bloody field rises upon their startled
imagination. The shades of the slaugh-
tered innocent stalk; in terrific proce-
sion, before the couch. The agonizing cry
of countless widows and orphans invades
the ear. The bloody dagger of the assas-
sin plays, in airy terror, before the vision.
Violated liberty lifts her avenging lance;
and a down trodden nation rises, before
them, in all the majesty of its wrath.
What wretch is he, who can witness this
wretch like this, compared with those that
shed their poppies and their roses upon the
pillows of our peaceful and virtuous patri-
ots! Every night bringing to them the
balm and health of repose, and every
morning offering to them "their history in
a nation's eyes." This, this is to be great-
ly virtuous; and be this the only ambition
that shall ever touch an American bosom."

VOLCANOS.

It is calculated that more than one hun-
dred and seventy volcanoes are at present
in activity on the land, and there is rea-
son to believe that there are at least as
many, and probably a much greater num-
ber beneath the sea. Captain King in his
late survey of Australasia, sailed along a
continued line of coral reef for seven hun-
dred miles, interrupted only by a few in-
tervals not more than thirty miles. These
reefs stretch from the northeast coast of
Australasia, towards New Guinea, and ve-
ry far exceed in length any chain of second-
ary mountains in Europe. A calcareous
concreted sand rock has been found to ex-
ist in Australasia throughout a space of no
less than twenty-five degrees of latitude,
and equal extent of longitude on the
southern, west and north-west coasts.