

MORNING STAR.

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

VOL. I.

LIVERICK; THURSDAY, FEBRUARY 15, 1827.

NO. 41.

WILLIAM BURT, PRINTER.

TERMS OF THE STAR.

ONE DOLLAR AND FIFTY CENTS, if paid in advance, for six months from the date of the first paper received; otherwise, one year, and SEVENTY FIVE CENTS per year, exclusive of postage.

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MOZELL.

[For the Star.]

THE MEMOIR OF MRS. REBECCA WHITNEY, WHO DIED NOV. 10, 1826.

"Blessed art the dead who die in the Lord."

So late are the scenes, and thus dreary December.

When thou, sweetest, through the graves, with the wharfed and storm;

But sadder the scenes which thou mak'st me recall.

For, when thou departed, and far from me torn,

For, where I'm now, who, for years had been

So loving.

With me, to that land whence there is no return.

While thy heaven her bright spirit with ardor was

Being.

Through this wretched world, as we travelled

Along.

Her aspect was winning, her accents endearing.

Her manners were gentle, engaging, and kind;

In every look a kind sweetness appearing.

And the stamp of true greatness engraven on her

Mind.

With a soul quite unswayed by false pride or ambi-

tion.

And humbly, she walk'd in her lowly condition.

Tough, forc'd to drink deep of the cup of affliction.

Yet was she, however, to Heaven resign'd.

No pains are those cheeks, down whose fair sides

Are streaming.

By sympathy drawn, e'er the big falling tear;

And, as those eyes, and especially because,

So melted for kindred misery severe.

And lo! as those eloquent accents forever,

And lo! as those fair lips, that with rapture could

Ever.

But, the dear mother and wounds of a Saviour,

And flames that e'er angels might listen to hear.

And, finally, and pale, in the cold grave reposing.

Two warm tears, as if from a

And while near the spot, as if e'er we're closing.

As pensive, and sadly, I wander forth.

Where a road would lead those tells the days she

Has number'd.

And a small mound of earth marks the place where she

Slumber'd.

"Dreadful enough," I cried, "from mortality num-

ber'd."

That had gain'd the post, and had weather'd the

Storm."

"And could I, like thee, strongest link of salvation,

With piety, love, and a heavenly vision,

Chaste, lovely, meek, humble, in every station,

And in all things could thy bright example be

Religious.

Then would some glad death, come in what shape

Savior.

While I breathe out my life in the arms of my Sav-

ior.

Leave earth and its glittering trifles for ever,

And spring upward rejoicing to regions divine."

Then mourn not, dear children, your lonely con-

dition.

And you, aged parent, oh cease to complain:

For what is a heart-sore, heart-aching pain,

To her who is boundless, unexpressed grief,

To her whose dear loss we are mourning.

Prove faithful till death, your profession adorning.

Transcendent bright, like the sun of the morn-

ing.

You would rise, and a blest crown of glory

Obtain.

Written December 12, 1826.

RELIGIOUS MISCELLANY.

BIBLE GEOGRAPHY;

OR, AN ATTEMPT

Illustrate Scripture from Local Circum-

stances.

No. 1.

As the Land of Canaan was the scene of

many of the transactions recorded in scrip-

ture, it may be proper to commence these

numbers with some account of it, and af-

terwards to take a survey of the other

countries, connected with the history or

the prophecy of the sacred volume.

The Land of Canaan is situated towards

the south-east corner of the Mediter-

anean sea. Its length, from north to south,

is about two hundred and ten miles; and

its greatest breadth from east to west, nearly

34th degree of north latitude, and from

the 36th to the 37th degree of east longi-

tude, Jerusalem, its capital city, is one

thousand nine hundred miles south-east of

Canaan.

There was another Mount Carmel, in

the south of Canaan, where Nahab and Abigail dwelt,

which will be noticed in its proper place.

London: and the hours of the day: there are almost two hours and a half in advance; that is, when it is twelve at noon at London, it is about twenty-four minutes after 12 at Jerusalem.

During the long course of years which is included in the scripture history, this country often changed its masters, who divided it in various manners, and called it by different names. It will therefore greatly assist the reader, if we first notice its natural boundaries and distinguishing local features. This will enable us more easily to refer its political divisions, under its successive possessors, to their proper situations. We therefore shall devote this first number to

A Survey of the Western Border of the Land of Canaan.

At the north-west extremity of this country, stood the celebrated city of Sidon, in latitude 33 deg. 33 min. N. and not far southward of it, Sarepta; both of which we shall have occasion hereafter to mention. About fifteen miles south of Sidon, the river Eleutherus discharges itself into the Mediterranean. This river rises in the mountains of Lebanon, and waters a very pleasant valley. It is not mentioned in the canonical books of scripture; but occurs in 1 Mar. vi. 7.—xii. 30. At within a few miles southward, stood the ancient Tyre; and about two miles further south of it, Acco, the modern St. Jean d'Acre. These places also will again fall under our notice.

Ten miles below Acco, the coast runs out to the west and forms what may be denominated the Bay of Zebulon. On the south shore of this bay, Mount Carmel raises its lofty head, to the height of two thousand feet. The valleys around it were very fertile, and fed immense flocks and herds. Its sides were plentifully stocked with fruit and timber trees; and the most recent travellers tell us that, even in its present uncultivated state, many wild vines and olive trees are found among the weeds and brambles which cover the soil. The fertility of this mountain attracted the attention of those monarchs of Israel who encouraged agriculture. Thus Uzai, who loved husbandry, "had vine-dressers in the mountains, and figs, Carmel." 2 Chron. xlv. 10. And when the violent Sennacherib invaded the territories of his successor, Hezekiah, he boasted that "he would enter into the forest of his Carmel, and cut down the choice trees thereof." 2 Kings xvi. 25. As the summit of this mountain was thickly covered with trees, and had many caverns in the rocks of which it was composed, it afforded a safe retreat for those who, either from choice or necessity, sought retirement. To this, the prophet Amos alludes when he represents the Almighty as threatening his adversaries: "though they hide themselves in the top of Carmel, I will search and take them out thence." (ix. 3); and Micah describes the church, when in a low and persecuted state, as "dwelling solitarily in the wood, in the midst of Carmel." (vi. 14.) These woods and caverns were the favorite retreat of the prophets Elijah and Elisha, especially of the former. To this, the prophets of the monarchy are pointed out, to this day, as the scenes of some of his most noted actions. Though the identity of the exact places may perhaps depend on the traditions of the present monkish inhabitants, yet the scriptures afford abundant proof of his frequenting this eminence. In this mountain, he vindicated the honor of Jehovah against the prophets of Baal; 1 Kings xviii. 20—30. From this summit, the prophet's servant descried the first signs of approaching rain, after three years drought; 2 Kings xiii. 41—46. Elisha also resided at Mount Carmel, when the Shunamite visited him, to acquaint him with the death of her son; 2 Kings iv. 25.

At the foot of Mount Carmel, on the north, ran the river Kishon which Elijah brought the prophets of Baal and slew them, when he had so completely subdued them and their god in the mountain; 1 Kings xviii. 40. On the banks of this stream Simeon and his numerous hosts were defeated, by Barak; Judges iv. 7. In dry seasons, its waters are low and inconvenient; but, as it is supplied by many torrents from the hills, it must swell much in heavy rains. Such appears to have been the case, when it swept away the troops of Sisera; (v. 21.) It is probable, that a violent storm arose at the time of the battle, and raised the waters to a dangerous height. This circumstance may be alluded to by the inspired poetess, when she says, "They fought from heaven: the stars in their courses fought against Sisera;" (v. 20.)

* There was another Mount Carmel, in the south of Canaan, where Nahab and Abigail dwelt, which will be noticed in its proper place.

Soon after we leave Carmel, the coast resumes a direction southward inclining a little to the west; and, after passing about twenty miles, we meet with the brook Beor, mentioned 2 Samuel, xiii. 33. It probably sprang from a hill of that name in Mount Ephraim, on the north side of which Joshua was buried; Joshua xxiv. 30.

Proceeding still towards the south, we find many small bays and capes which do not appear to have been particularly distinguished, and pass the cities of Joppa, Gath, Ashdod and Ashkelon. About fifty miles distant from the brook Gash, we meet with another rivulet, called Sorek, which gave its name to the valley through which it flowed. This valley is infamous as the residence of Delilah, Sampson's betrayer; Judges xvi. 4. and was also noted for vines of a peculiarly excellent flavor, to which the learned say there is an allusion, in Isa. v. 12, and Jer. ii. 21.

About twenty miles below the brook Sorek, geographers have placed the brook Besor, where David's wearied men remained while their companions pursued the Amalekites, who had sacked Ziklag; 1 Sam. xxx. 9. This is supposed to be "the brook of the wilderness," mentioned Amos vi. 14; but it is not probable, that the prophet there refers to the rivulet which next claims our notice.

At the south-west corner of the Land of Canaan, a small river, which rises in Mount Seir and falls into the Mediterranean, a few miles below Gaza, forms the south boundary of this country. It is called in scripture "the River of Egypt." The reader must not however confound it with the famous Egyptian river, the Nile, which sometimes is described in the same terms; though more frequently it is called "the River" by way of eminence; Genesis xii. 1. Exodus ii. 3. c. The brook now under our notice, divided the Land of Canaan from the Wilderness of Paran, which lay between it and Egypt. It formed the southern limits of the dominions of the descendants of Abraham, and is recognized as such in the gracious promise of Jehovah to his patriarch; Gen. xv. 18. "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." In conformity with this promise, Moses, assigning the limits of the territory which Israel should possess, tells them, that their "south border shall pass from Azmon to the river of Egypt, and the goings out of it shall be at the sea." Num. xxxiv. 6. In Joshua xv. 4, we have the same line traced as the boundary of the possessions of the children of Judah; and in verse 47, we are told that "Gaza with her towns and villages unto the river of Egypt and the great sea," formed the southern border of that tribe. This passage seems decisive of the situation of this river; as we cannot suppose that the dominions of such a city as Gaza extended to the Nile, distant upwards of a hundred miles.

In various passages, we find the river of Egypt is supposed "the entering in of Hamath," as forming the two extremities of the country. The latter, as we shall have occasion to observe when we survey that border, was a pass in Mount Lebanon, at the northern limits of the land. When Solomon therefore, at the dedication of the temple, "assembled all Israel, a very great congregation, from the entering in of Hamath unto the river of Egypt," 2 Chron. vii. 8, we never understand, that guests from every place between the northern and southern extremity of his dominions, attended on that occasion. The proper name of this stream probably was Sior or Shihor, as we find a similar expression respecting the removal of the Ark from Kirjath-jearim, when David gathered all the people together "from Shihor of Egypt to the entering of Hamath;" 1 Chron. xiii. 5. And Joshua in describing the land that remained unconquered in his old age, states one portion to extend "from Shihor which is before Egypt, even unto the borders of Ekron northwards, which is counted to the Canaanite;" Josh. xiii. 3. It has indeed been thought by many, that this appellation is applied to the Nile, in Isa. xxiii. 3, and Jer. ii. 18; but this is not perhaps perfectly clear.

Before we leave the western border of Canaan, it may be proper to observe, that the Mediterranean Sea, which washes that coast, is never, in scripture, called by that name. It is sometimes denominated simply "the sea," 1 Kings xviii. 43. 1 Kings xv. 9. At other times it is styled "the Great Sea," in order to distinguish it from several less collections of water, which the Hebrews dignified with the name of seas. Thus Moses tells the children of Israel, "for a western border, ye shall have the great sea for a border;" Num. xxxiv. 6. The Lord also promised Joshua, "The

great sea, towards the going down of the sun, shall be your border;" Josh. i. 4. This promise was fulfilled, when "the kings in all the coasts of the great sea, over against Lebanon," gathered together to fight with Joshua, and were successively defeated by him, (ix. 1, 2.) The inheritance of the tribe of Judah was also bounded, on the west, by the great sea; (xv. 12, 47. xxiii. 4.) And when the prophet in vision, beheld the dead sea, or as it is termed "the sea of the east country," healed by the waters which flowed from the sanctuary, it is mentioned as a proof of the change that had been produced, that it should abound with fishes, as the fish of the great sea, exceeding many; Ezek. xlvi. 10.

The southern part of this sea is called "the sea of the Philistines;" Exod. xxiii. 31; because the Philistines dwelt on the coast. In Deut. xi. 24 it is called "the uttermost sea;" and it was usually distinguished among the Jewish writers, by the appellation of "the slendermost sea." The Jews indeed were accustomed to denominated the quarters of the compass from the relation which they bore to a man looking towards their sun; the west they termed, behind; the east, before; the north, the left hand; and the south, the right.

On this sea, Jonah embarked when he fled from the Lord, Jon. i. 3. By it, timber was conveyed from Lebanon to build the temple at Jerusalem, 1 Kings v. 9; Ezra iii. 7. Here Paul made his famous voyage from Judea to Rome; Acts xvii. And it was on this sea, that Tyre and Sidon prominently displayed their commerce, till the merchants became princes, and their traffickers the honorable of the earth; Isa. xxiii. Ezek. xxvii.

Having thus surveyed the western limits of Canaan, it is proposed, in our next, to trace its southern and eastern borders.

POETRY (A FAITH IN A CHILD.

A girl of thirteen years old died a few weeks since in our neighborhood, experiencing the most happy temper of mind—beautifully illustrating these words of the psalmist: "out of the mouth of babes thou hast ordained strength;" and to the many who are disposed to grieve say, excellent displays of divine grace we would answer in the same words of the Redeemer himself: "ye shall say ye never read, out of the mouth of babes and sucklings thou hast perfected praise."

A few weeks before her sickness, of her own accord she called on a pious young woman, asked her to teach her more about the bible, "for I am much troubled," said the child, "about my soul." This pious friend explained with simplicity the way of salvation, and directed her to the Saviour's sisters, telling her to go home and read the Bible. "And she diligently did, and was shortly so ill, as to leave no hope of her recovery. But she grew in grace and in knowledge daily, and admitted the most joyful hopes, and an admirable strength of faith, saying, 'she wanted to go, that she might be with her Saviour.' Her love seemed boundless; and it was usual with her to say, 'I love every body that loves my Saviour; I love them so much, I want to see them, I want to see their Saviour, and I want every body to love my Saviour, that they may be glad as I am.' She sent for two aged persons, who had led profane lives, and exhorted them with great firmness and tenderness, as also several of her little companions. Shortly before her departure, she said to a pious friend, who often visited her, 'When I am dead, tell the children to think about religion; speak to them from the Bible; tell them that seek me can shall find me.' A few hours before her death, she joined, as she had often before, in singing the following favorite verse in the 17th psalm:

"This world's a dream—an empty show;
But the bright world to which I go
How joyful substantial and sincere—
When shall I awake and find me there!"

Such was the pious love, the heavenly desires of a child, young in years, but cool in wisdom, verifying the prophetic truth of Isaiah—"the child shall die a hundred years old, but the sinner a hundred years old shall be accursed."—At beholding so bright an example of the power of faith, what heart can fail to say, "Let me die the death of the righteous."—Chr. Jdo.

A BIBLE SOLD FOR RUM.

"I visited, a few days since," says one of the trustees of the free schools, "a family living in a back cellar, and found the mother with seven children around her, and washing, as her constant employment, to obtain their bread. I asked her if she was a widow? 'No, said she, 'I have a husband, but he is no help to me.' After some further conversation, I asked her if she had the Bible? 'At this inquiry she wept, and said, 'The Bible I have, said she, which cost five dollars, but I have no

Bible now.—My husband sold it for rum. He says his opinion on any thing he can find in the house, and sells it for ardent spirits; and leaves me to supply my family, as I am able, with my own hands. A number of similar characters are coming under observation, just as far as the means of information are employed.—*N. Y. Obs.*

RELATIONS AGAINST DESPAIR.

As I pursue my journey through life, what strange things happen to me and what storms assail my faith! That the wicked hold me in contempt, and seek out their times for vexing me, I do not wonder at. I was always led to expect it would be so; and the rubs and trials of life are good for my soul, though flesh and blood would fain escape them. But what sorrows fall on me from my fellow disciples! What varied scenes of misery does the church of Christ present to me! At one time I thought my good opinion the best founded; and I can enter into the Apostle's feelings when he had to mourn, that "all they of Asia were turned away from him." And then I think that truth has perished from the earth; and in a gloomy moment despair works its way, and threatens to wrap me up in its wretched influence.

But the worst has to come. Who knoweth the plague of this evil heart of mine! Its condition fills me with fear. Here is my despair. If my conversion is true, why after so long a period, have I not such poor advances in inward holiness? Why are my views of heaven, to a lively hope of which believers are said to be gotten again, so dim and so seldom? Why is the love of Christ so little of an all-controlling principle? Why is prayer restrained, and the Bible not more valued and searched? Some would add, why not more anxious labor for the good of others? But this I ask not, because it is no wonder that the outward man be so feeble and feeble, if the inner man sickens and pines under the wearing consequences of its own fearfulness. David was obliged to keep silence even from good words.

What then shall my wounded spirit do? Shall I conclude that all the days since I first thought myself enlightened are a dream—a delusion? Shall I abandon the little glimmering of light, which seems to point out a way which may at last bring me that heaven, which I have been so long and so desirably? Shall I join in the common outcry that the gods are all hypocrites? and as it respects myself, sit down in sullen despair, mourning over the wreck of my hopes, and wishing to forget all memory of my blasted prospects?

Now let me step in my weary journey through this vale of misery, and bring my conduct to a decision. Do I well to despair? Shall I retrace my steps, or press forward, like the Israelites, "faint yet pursuing"? I have pondered fully over the matter, and I have come to a point; and I here record my "reasons against despair." Perhaps they may catch the eye of some fellow-pilgrim, whose heart is big with sorrow like my own; and perhaps they may give some life to his dying principles, and help him onward to the skies.

As respects what I find around me, why should my faith be shaken? Must it not needs be that offences come? Have not unworthy professors of the Gospel crept into the church even under the watchful eye of inspired Apostles and of our Lord himself? Was there not a Judas; an Ananias and Sapphira; an Hymeneus and Philetus? And have not many, who seemed to be under grace, wofully fallen, and yet risen again and walked humbly and uprightly with the Lord God for the rest of their days? Unbelief therefore, may as well attack the truth of the Bible, as upset my principles because of the scandals and offences which the Church of Christ presents to me.

But to come nearer home. What can be set against my sins, negligences and ignorances, which to fill me with dismay? What can silence their clamors for my condemnation? Must I not bend under the weight of their testimony against me—and despair? I will produce my strong reasons to the contrary.

I. God cannot lie. He cannot deceive a soul. Now he says through his Son, "I and ye shall have," &c. I have asked—asked for his Holy Spirit which is the express object of his promise, and I have begged that if I have not asked aright I may be made to do so: and thus am I asking and seeking and knocking every day of my life, and sincerely. Shall I then be left in despair?

II. The ample promises of the Gospel forbid despair. Christ is said to be able to save to the uttermost all that come to God by him. His blood is said to cleanse from all sin. In the Father's house there is bread enough and to spare. Rest is promised to all that labor and are heavy laden.

Now in the midst of all this plenty can I perish? perish when my soul hangs about this Gospel plenty, and has been taught to look to it alone? What, can the poor beggar starve within the threshold of a well-stocked house and the view of a tender-hearted owner? Can the fasting, weary wayward traveller die on the well's mouth, or the pilgrim sink under his burden beneath the shadow of a great rock? If Jesus intend me to perish, would he have brought me to know and to value, and to plead his all-sufficiency to save me?

III. Conscience sincerely forbids despair. Men may think me a hypocrite, I do not blame them. They may see much that is amiss; and they cannot discern between a low state of grace, and a hollowness of spirit. If they were to say, "You are faulty in this or that," I would answer, you are right. "You neglect this or that duty," I would answer the same. But do they hereby prove me a hypocrite? I cannot yet come to their conclusion. They little know my inward anguish and groanings of spirit under the consciousness of my defects. They know not my honest desire to forget the things which are behind, and press forward to those which are before. They know not the trouble which fills me when the enemy overcomes me. An honest feeling of desire to be holy even as God is holy, to be freed from my sins and given up to the service of my Saviour, forbids despair.

Without going further then into inquiry, I am satisfied: satisfied, not with my present state, but satisfied not to make my state worse by giving way to despair. I will endeavor still to lie at mercy's gate in the posture of an object, self-condemned sinner. I will bring myself to the brink of Bethesda's pool and wait for the troubling of the waters. And if I cannot yet grasp the promise, and feel its healthful influence shed into my soul, I will hope for a brighter day, when the Lord "shall bring me forth to the light, and I shall behold his righteousness."

Yes, Lord, I shall see the bliss of thine own, Thy secret to me shall soon be made known; For sorrow and sadness, I joy shall receive, And share in the gladness of all that believe.

MORNING STAR.

LIMERICK.—THURSDAY, FEBRUARY 15, 1827.

ORDER AND DISCIPLINE OF THE CHURCH.

NO. 11.

Church Officers.

The officers of church appear to be designated in scripture by various appellations—such as Bishops, Elders, Pastors, Deacons, Governments, Helps, &c. The name alone seems to represent the station, which each is designed to fill. The apostle Paul, in giving a description of the officers in the church, and their respective qualifications, makes mention only of bishops and deacons. Although a bishop is first mentioned by this apostle, yet for the sake of method, with regard to our several numbers, the office of a deacon will first be considered.

A deacon is a steward or superintendent of the church treasure. It does not appear that the great Head of the church when he called and ordained the twelve apostles or even while he was here on the earth, appointed and ordained any deacons. These were looked out by the church, and were ordained by the apostles, undoubtedly with the special direction of the chief Shepherd, after his ascension to glory.

In the apostolic age of the church, it appears that all the members, including the poor, were with care looked after; that the church did not lean upon a civil arm for the temporal support of the poor members—that they supported their own poor, especially the poor widows—and that they separated themselves in this, and in all other respects from the world. It further appears, as matter of course, that in organizing and conducting churches, schemes were planned and executed in a suitable and christian-like manner, to endow the churches with means for the performance of these christian duties.

In the earliest period of the apostolic churches, while the members were few, the minister of the word managed the temporal concerns of the church. But after the disciples were multiplied, and their concerns involved the apostles in more labor and anxiety, it was no longer convenient for them to attend to the management thereof. As soon as some of the widows complained of being neglected in the daily ministrations, the apostles directed the brethren to look out a suitable number of men; that they might be appointed over this business. (See Acts vi. 1, &c.) "And in those days, when the number of disciples was multiplied, there arose a mur-

muring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed they laid their hands on them."

These appear to have been the first deacons that were ever appointed. The business to which deacons are appointed, or the duty which devolves upon them, is clearly set forth in the preceding quotation. Although the scripture here does not call them deacons, yet all scripture commentators agree that this is the office which deacons are called to fill. A person who is qualified to officiate in a church as a deacon, and take care of the church stock, may be qualified to do more for the church than merely to discharge the functions of that office. He may have a gift of exhortation or consolation—he may help in the government of the church, and may assist in the management of its spiritual concerns; but none of these peculiarly pertain to the office of a deacon; although a man who may be appointed to fill that office, may also possess other gifts, and such should always be improved as the Supreme Lawgiver may direct.

In explaining the word deacon, Mr. Brown observes; "It is chiefly used to signify an officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and duly distribute provision to ministers, and to the poor." The reader will perceive that the writer accords with the last observation of Mr. Brown concerning the duty, as set forth in the scriptures, of a deacon. But the idea that the duty of distributing the elements (although it is almost the universal practice of the christian denominations) at the Lord's table, devolves upon the deacon in his official capacity, to the exclusion of others, is founded, not on scripture authority, but upon a precedent which was established since the apostles' time. As before remarked, there were no deacons when the Lord's supper was instituted. "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said take [from me] eat; this is my body which is broken for you; this do in remembrance of me."

After the same manner he took the cup." Thus he left us an example, and gave directions that we should walk in his steps. The writer, however, can discover nothing erroneous in the performance of this duty by the deacon; but he is not entitled to this privilege in consequence of his office, nor does his office impose this duty upon him. If the heart of the communicant is right in the sight of God, it is of little consequence, in the opinion of the writer, whether the elements are received from the hands of the minister, the deacon, or any other brother. The requirement is, "as oft as you do it, do it in remembrance of me."

It is evident that some of those mentioned above who were appointed deacons, afterwards were called to preach the gospel; but no where do the sacred oracles treat that preaching belongs to the office of a deacon.

Having noticed the duty of deacons, their qualification will next be considered. The office is important; it should therefore be filled with suitable men. According to the foregoing quotation, the apostles directed the brethren to look out men of honest report, full of the Holy Ghost and of wisdom." It is certainly necessary that men who have the charge and management of property not their own, should be of "honest report." It is

also necessary that they should be full of wisdom, to know when, to whom, and how much to distribute in their "ministrations."

In speaking of the qualifications of deacons, the apostle Paul remarks, "The deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well." 1 Tim. iii. 8—12.

In the days of the apostles polygamy was practiced by many; but deacons were required, if married at all, to have but one wife. To have more than one would disqualify a man for the sacred office of deacon.

After deacons have been appointed, proved, and found faithful, they should be ordained by the laying on of hands, their gift should be acknowledged by being set apart to the office. "They," says the apostle, "that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

Eld. Hubbard Chandler writes, under date of Feb. 3, that the work of the Lord continues to spread in Raynold.

Eld. Lincoln Lewis informs us that he has recently travelled in Clinton, Hartland, Pittsfield and Burnham, where he has seen some small revivals of religion. He states that the brethren generally are steadfast, and striving for more holiness of heart and life. His letter was dated Feb. 2.

EXETER QUARTERLY MEETING.

This Q.M. assembled at Atkinson on the 20th ult. Although the going was bad and the weather extremely cold, there was a considerable number of elders and brethren present. After organizing the meeting, we received intelligence from most of the churches, and learned with joy that they were striving for the order of the gospel, and that there were no special revivals, yet it appears that there are a few names, even in the Exeter Q. M. that have not defiled their garments, and we expect they will be found worthy to walk with the saints in white. Received the report of a committee of elders which was chosen to visit the brethren in Dover, and they found it proper to embody them into a church, which by their request was added to the Q. M. Being requested, Br. Flavel Bartlett of Dover, related the manner in which God called him from the wilderness of sin, and the special exercise of his mind in the call to preach the word; he gave a most striking evidence that God had called him to a public testimony. The Elders' Conference was held in the evening, and took into consideration his case, and unanimously agreed that the cause of God required that he should be set at the head of the work of the ministry. Sabbath 21st, met for worship, and found a crowded assembly of attentive people ready to hear the word. A solemn and interesting discourse was delivered by Eld. Asa Burnham from John vii. 12.

The ordination of Br. Flavel Bartlett was attended to by the elders present. Ordaining prayer by Eld. Nathaniel Harvey, right hand of fellowship and charge by Eld. John Page, concluding prayer by Eld. Asa Burnham. After a short intermission the people were agreeably entertained with the exhortations of the brethren and sisters. The exercises of the day being closed, appointments for evening meetings were made, which will be well attended, and unfeigned love which unites the saints was manifested. The people parted with a strong expectation of meeting again in the world of unanited joy and peace. EZEKIEL HAYES, Clerk.

Copy of a letter from Eld. Ward Locke to the editors of the Star, dated Cheltenham, Jan. 24, 1827.

It will be remembered that in my last, I mentioned a good work of God in Waterville. I tarried there one week after that letter was written, and saw much of the glory of God. The reformation grew more and more interesting every day of my stay with them. On the Saturday evening before I came away, we had a conference meeting at the school house, where the Sabbath school of the goodness of God to them, and eleven of them related their experience, and one found comfort. This was a time of refreshing indeed to the saints and converts; but a distressing time to the poor mourners, who now saw their young mates leaving them and docking to Zion, and praising

as God for delivering grace. This seemed to increase the desire of the mountaineers. Some now thought that there was no mercy for them; others seemed determined if they did perish, to perish at the feet of Jesus. The next day being Sabbath, I preached in the day time and evening to a solemn and attentive congregation at the old meeting house in the village. Monday I left them and went to the back part of the town, and had a meeting. Here the people appeared much affected under the word. A number have also in this part of the town found the Lord to be precious of late. At the close of our meeting ten came forward to be prayed for.

Tuesday morning I started for home, and arrived at my house that evening, and my heart was made rejoice to hear that the Lord had revived his work once more in Cheshireville. During my absence there had been a good work commenced in the west part of this town, a number have found the Lord to be precious, and many more are inquiring the way to Zion. I have been in the way, and find the work to be genuine and good.

Last Saturday and Sabbath, our quarterly meeting was convened at Wilton (new meeting-house). Our meeting was opened as usual, by prayer and singing; then organized, by choosing: Eld. J. Foster, moderator; and Br. Joel Spaulding, assistant clerk. On account of the great fall of snow last week, and the wind that followed it, the roads were so blocked that our churches were not represented. However, a larger number of brethren and sisters assembled than we expected. The accounts were truly refreshing. We received two churches into fellowship at this time; one situated at Eastpoint, the other at Strong. The whole number added since last Q. M. is 82, 3 died, and 1 rejected. This Q. M. flourishes like a well watered garden, and we hope that we shall be humble. After the business meeting was closed, Eld. Samuel Rogers preached an appropriate discourse from Luke x. 42. In the evening we had meetings in different places; some of which were very refreshing. Sabbath morning a large assembly was collected notwithstanding the cold weather. In the forenoon we had a well adapted and powerful discourse by Eld. E. Stinchfield, from 2 Cor. vi. 1. In the afternoon we had a comforting and affecting discourse by Eld. S. Hestings, from 1 Peter iv. 19. The service was followed by a number of prayers. The whole was solemn and edifying. We parted in love, hoping to meet where parting will be known no more.

WARD LOCKE, Clerk.

In answer to a question proposed by an agent, we will insure current money that is enclosed in the presence of the Post-Master. We wish not to have any sum less than three dollars, sent by mail, at our expense. It would be well for our agents when they collect money, if they have not an opportunity safely to convey the same without mailing, to keep it in their own hands, until they collect the sum above mentioned. The sum, whether large or small, sent at one time by mail, should be in one bill.

A communication from Peter Staple, jr. is received, and may be expected in the next.

GENERAL INTELLIGENCE.

The Bankrupt Bill has died a second death. The last remedy for its passage having been administered, by striking out the 93d section, it was yesterday consigned to its fate by its friends, whose last hope vanished on its decisive rejection by its adversaries by a vote of 27 Senators against 21—every member of the Senate being in his place, and voting on the question. It is now settled, beyond doubt, that we shall never have a uniform system of Bankruptcy, until the public mind undergoes such a revolution as may yet, in time to come, be effected by a perception of the great inconveniences arising from the various, unequal, and clashing systems which now exist in the several members of the confederacy.—*Nat. Int. of the 7th inst.*

Windsorborough Bank.—We are happy to state that the concerns of this institution since the report of the Bank Commissioners, have been conducted in such a manner as to satisfy the Committee on Banks of their correctness. This, we trust, will restore the bills to public confidence.—*Christian Adv.*

Amoral.—The Bill to establish an Arsenal at Augusta, in this State, passed the Senate of the United States on the 1st inst. and on the 2d inst. it was committed in the House.

Claims on France, &c.—The Secretary of State, in compliance with a resolution of the House of Representatives of May 19th, 1826, has transmitted to Congress a digest of the Claims of American citizens on the Governments of France, Naples, Holland, and Denmark for illegal captures, &c. since 1805, amounting to fifteen millions of dollars. He says "it

would not be safe to assume that the digest comprehends all the claims comprehended under the terms of the resolution. Others, no doubt exist, which have not, from accident, inattention, or other causes, been transmitted to the Department of State."

Survey of Georgia stopped.—It appears by the *Millidgeville papers* that two of the surveyors of the new territory west of the Chattahoochee, Mr. Byrne and Mr. Kendrick, being arrested in the progress of their work under the authority of that State by the Creek Indians according to the orders of the Little Prince; and that the same party were in-pursuit of the others.—*N. Y. Statesman.*

Interference.—A New Orleans paper says: "A gentleman who left Kingston, Jamaica, on the 30th December, gives the following information:—A packet from England arrived at Kingston on the 10th December, after a passage of 35 days. It was reported that he brought instructions to the British Admiral at that station, to be prepared to act against the island of Cuba, which it was supposed the British meant to seize, in case Ferdinand VII. persisted any longer in refusing to indemnify English merchants for piracies on the commerce, as well as settle with the government itself for money lent."

New Post Office.—We are happy to learn that a Post-Office has recently been established in Lebanon, York co. denominated "Lebanon centre," and that Rev. James Westcott is appointed Post-Master.

Fire.—On Wednesday the 11th inst. between the hours of 2 and 3 o'clock P. M. the buildings owned and occupied by Messrs. Thomas & Solomon Webb, in North Brighton village, together with their household furniture, wearing apparel, notes and book accounts were all destroyed by fire. They had but just commenced business in that place and had all their substance within the building, and the fire was communicated so quick through the building, that notwithstanding their exertions every thing was destroyed.—*Argus.*

Angels.—The Doxology (Penn.) Democrat of the 29th ult. says:—James Crawford, who occupied a house in Buckingham, and lived entirely alone, was burnt to death on the night of the first instant. He fell from his chair, in a fit, as is supposed, and when found, his head was nearly burnt off."

ELIZABETH CITY, January 20.

Emigration of People of Color.—During the present week, twenty-eight negroes belonging to the friends of the friends, and four who were free, left this place for Norfolk, to take passage in the brig Doris, Capt. Matthews, which sails shortly for Liberia. It appears from the yearly Meeting of Friends in this State, held in November last, that about 300 of the people of color under their care, were conveyed to free governments during the last year, the expense of which was about \$2,500. It also appears that about 600 still remain, 500 of whom are willing to emigrate to free governments; upwards of 300 to Liberia, and others to other places. All that is wanting are sufficient funds and opportunity. Donations have been made to the Meeting from different sources amounting to \$1764.

The citizens of Albany have had a public meeting, and adopted measures to relieve the poor from the distresses consequent upon the inclemency of the season.

The Grand Jury of the Circuit Court for the Eastern Circuit of Pennsylvania, were discharged on Friday, the 36th ult. after having been sitting for the 11th of October. Having, as we learn in that time, found nearly a hundred bills of indictment, in relation to the Texas, &c. surreptitiously taken out of the Custom House.—*Dem. Press.*

Annals of Intemperance.—During the violent snow storm of Monday, (5th inst.) I met a man in a street in this city without an outside coat, his hat on one side of his head, running against the wind, in a zig zag direction; a sleigh stopping his progress, he was overtaken by a woman apparently in great distress, her face covered with tears, and her hands knocking him to stop—when apparently entranced he stood—he broke away from her, and she followed him, until they turned a corner—and I was left to reflect on such a scene of distress. This poor woman is no doubt one of the thousand innocent sufferers by the brutal sin of drunkenness, and the wretch she was following was probably her only earthly dependence, who once at the altar of God had sworn to forego her earthly support.—*Dor. Eccl. & Tel.*

The corporation of the city of Philadelphia have, by a unanimous vote, granted to Roscoe B. Fox, Esquire, of Brunswick, in this State, for his improved *Rotary Saw*, the Premium and Medal, furnished by Scott's legacy.

The Richmond Whig states that 42 bushels of letters and papers were brought to that city in two mails.

The destitute laborers of Nova Scotia have volunteered their winter services on the Canal for their provisions.

Population of France.—The Average population of France during the six years from 1817 to 1823, has been computed at 30,319,444 souls.

General Washington's Works.—It is with great satisfaction that we learn, that Mr. Jared Sparks, Editor of the North American Review, has made arrangements with Judge Washington to publish an entire edition of "General Washington's Works," to consist of his letters to the Governor of Virginia during the French war, his State Papers, Official Correspondence, both military and civil, and such of his private letters as may be deemed suited for the publication; the whole to be comprised in a series of volumes, with notes and illustrations by the esteemed editor. It is well known, that General Washington presided, with scrupulous care, copies of his own letters, as well as the prodigious number of originals, which he received from other persons. In addition to a full use of these papers, which are now at Mount Vernon, Mr. Sparks will profit by a mass of materials for Revolutionary History, which he has gathered by a personal inspection of the several public offices in the old State, as well as from various private sources. The papers, of various kinds, and the papers of the old Congress, are preserved in the Department of State to which he will also have access.

With these advantages and resources in aid of the editor, it may be expected that the work will possess a national interest, and constitute a most valuable addition to our political history. We understand that Chief Justice Marshall cordially approves the plan, and will contribute such facilities as may be in his power to promote its execution.—*Nat. Int.*

[From the New York Statesman.]

Extract of a letter from an American gentleman resident in Lima, to his friend in the United States, dated Sept. 14th, 1826.

Lt. Com. Percival, whom I believe you know, arrived here in the U. S. schooner Dolphin under his command, on the 22d ult. from his cruise to the Argentine Islands in search of the mutineers of the whale ship Globe, of Nantucket. Lt. P. succeeded in bringing off the survivors of the crew of that unfortunate ship—Captains Hum. Hussey, of Nantucket, and William Lay, of Saybrook, Conn. after their having been on those islands nearly two years; the others of the crew who were left there, on the ships being taken away, having been murdered by the natives. The cruise of Lt. P. has been so faraged out with the personal of his journal, has been a most interesting one in various ways, and he has been strongly urged by his friends here to prepare it for publication, which I hope he will be prevailed upon to do. It appears that he sailed over more than 5000 leagues of the Pacific, visited twenty-two different islands, discovered two not laid down in any chart, and corrected the latitude and longitude of others that have been erroneously laid down. He touched at the Washington Group, so celebrated in the Journal of Commodore Porter, and also at the Sandwich Islands. That part of his Journal which relates to these latter islands, is peculiarly interesting, and the assistance which he was enabled to render our mercantile and whale ships there, proved of the greatest utility to them, and his whole conduct there seems to have been most judicious and deserving the highest praise. The Insurance Companies of New York, have abundant cause to thank him for saving the very valuable cargo of the ship London, of that place, A. P. Edwards, master, wrecked on the island of Mania, and which, without his prompt and personal interference, would in all probability, have been entirely lost.

It is understood here, that Com. Hull has expressed himself in high tone of approbation, in relation to the manner in which Lt. P. has discharged his arduous duties in this cruise; and which I doubt not, will be warmly seconded by the Navy Department; which in view of its importance is as interesting as any that has been made under any flag, or in any part of the world, for the last few years.

Consumption.—The New York Times states that the deaths in that city by consumption, during the last ten years, were 6646, or nearly one fifth of the whole number of deaths. In publishing this fact, the editor justly remarks: "When we consider that this disease carries its most sweeping ravages among those who are in the vigour and promise of life, and who, but for, might have lived to gladden their friends, and multitudes of them to adorn society, what a lesson does it teach to the living to hearken to admonition and avoid the causes which lead to it. How many a lovely female may yet be withheld from the fell monster, by precautions within her power, and exposure to the chilling air, when emerging from the ball room or the festive party.—*Balt. Ad.*

The whole number of deaths in Baltimore from 1st January, 1826, to 1st of January 1827, were 1922.—Of this number 880 were children not over ten years of age—326 were colored people. Of the above number, 306 died of consumption, 119 of cholera infantum, 113 of bilious fever, 47 of typhus fever, 21 of intemperance, 107 of old age, 45 of hopping-cough.

Reminiscence.—When the town of Franklin, in Massachusetts, was incorporated, the name appropriated to it was selected

in honor of Dr. Franklin. The Dr. was informed that the inhabitants were willing to build a steeple to their meeting-house, provided he would give them a bell. He advised them to spare the expense of a steeple at present, and to assist in the donation of books, instead of a bell, since it was preferable to sound. He then wrote to Dr. Price, requesting him to make out a list of books to the value of about twenty-five pounds, such as were most proper to inculcate principles of sound religion and just government.

Not long since the son of a farmer called "Griffin," was tried at Dijon, in France, for the murder of a young female, whom he had seduced, the name of Anne Eyard. His family, in order to screen him, circulated a report that the crime had been committed by an apprenticeship woman, a wife of idleness, known, however to be mild and harmless. This poor creature, having heard the report, and on the next Sunday, at the termination of the church service, observing Valentin, the wife of the farmer, who had seduced the unfortunate girl, was rushing, suddenly threw herself upon the grave and cried out:—*Anne Eyard come forth from thy tomb, and say which killed the girl at Dijon, the priest, or I, who saw which the murder was exhibited, when he heard this extraordinary invocation, was one of the circumstances which induced the Jury to convict him.*—*Nat. Gaz.*

MARRIED.

In Newfield, by Eld. S. Birbank, Mr. Thomas Davis 2d, to Miss Mary Durgin, daughter of Mr. Wm. Durgin, all of N. Y.

DIED.

In Hollis, 28th ult. Mr. Joseph Nasson, aged about 88.

In Hebron, (Main) 14th ult. of cholera morbus, Mr. James C. Stebbins, N. H. aged 102, oldest son of Mr. Saml. Emery. He was on his return from Portland with a market team, and had been able to pursue his journey until the evening previous to his death.

In Belgrade, Droyce, daughter of Moses Austin, aged 16 years. In the death of this young woman was something truly affecting. Her last sickness was attended by the most alarming symptoms, she died, she began to be concerned about her soul. She found that she was not prepared to die. She first sent, for the people of God to come and pray for her; and when they came, she said, "I am not prepared to die, it was thought that she was struck with death. The next morning the doctor came, and it was found that she was dying. She then exclaimed, "O most kind, O true to tell, and I beg pardon for my folly. Her father, who was in a back-sitting state, came to her bedside, & requested him to pray for her; but he thought he could not, and turned to go away from his dying child; and the thought struck his mind that if he did not pray for her, her blood would be required by his hands; he turned and fell on his knees by her bedside, and began to pray for mercy, both for himself and for her. Her father, who was the father and daughter, found deliverance, and broke out in praise to God for delivering grace. This was a most affecting scene. Every one wept that was present. The Lord was pleased to bless her young mates and to warn them to prepare for death. It was enough to melt a heart of stone, to hear her admonish those that had wandered from God, to remember that she was a true child of the way. She sent for a number of her friends to come in, that she might warn them, and when she had relieved her mind, she fell asleep in the arms of her dear Father. The Lord was pleased to bless her young mates and to warn them to prepare for death. It was enough to melt a heart of stone, to hear her admonish those that had wandered from God, to remember that she was a true child of the way. She sent for a number of her friends to come in, that she might warn them, and when she had relieved her mind, she fell asleep in the arms of her dear Father. 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POETRY.

FOR THE STAR. Morr.

In life's gay morn, what nameless joy,
In smiling prospects rise,
What frolic scenes and pleasing toys
To blind our dazzled eyes.

Day after day, year after year,
In sad succession prove
That fancy's paintings disappear
As fast as time can move.

Yet man, poor child of hope, surveys,
Nor listens to despair,
In future time far better days,
And roasts his comfort there.

To-morrow is his constant hum,
He thinks, but O, how blind,
That all his joys are yet to come,
His sorrows all behind.

Allur'd by hope, he'll nobly brave
Misfortune's darkest gloom;
Sing to the spectre of the grave,
Or dance into the tomb.

Hope does our earliest hours beguile,
Consoles our latest breath,
Lights up the cradle to a smile,
And cheers the bed of death.

Eternal hope! when I am old,
If want should be my lot,
When sunshine-friendship waxes cold
And shuns my humble cot.

Bo thou my staff, be thou my guide,
The leader of my way,
To worlds remote from pomp and pride,
To worlds of endless day.

ALBINA.

MISCELLANY.

(From the *Perry Anecdotes*.)

FIDELITY.

Every one must recollect the tragical story of young Emmet, the Irish Patriot; it was too touching to be soon forgotten. During the troubles in Ireland, he was tried, condemned, and executed on a charge of treason. His fate made a deep impression on public sympathy. He was so young, so intelligent, so generous, so brave, so every thing that one could wish to see in a young man. His conduct under trial was so lofty and intrepid. The noble indignation with which he repelled the charge of treason against his country; the eloquent vindication of name; and his pathetic appeal to posterity in the hopeless hour of condemnation; all these entered deeply into every generous bosom, and even his opponents lamented the stern policy that dictated his execution.

But there was one heart whose anguish it would be impossible to describe. In happier days and fairer fortunes he had won the affections of a beautiful and interesting girl, the daughter of a late celebrated Irish barrister. She loved him with the disinterested fervor of a woman's first and early love. When every worldly maxim arrayed itself against him, when blasted in fortune, and disgrace and danger darkened around his name, she loved him the more ardently for his sufferings. Since his fate could awaken sympathy even of his foes, what must have been the grief of her whose soul was occupied by his image? Let those tell, who have had the portals of the tomb suddenly closed between them and the being they most loved on earth; who have sat at its threshold, as one shut out in a cold and lonely world, whence all that was lovely and loving had departed.

To render her widowed situation more desolate, she had incurred her father's disrepute by her wanton attachment, and was an exile from the parental roof. But could the sympathy and kind offices of friends have reached a spirit so shocked and driven in by horror, she would have experienced no want of consolation, for the Irish are a people of quick and generous sensibilities. The most delicate and cherishing attention were paid her by families of wealth and distinction. She was led into society, and they tried all kinds of occupation and amusement to dissipate her grief and wean her from the tragical story of her love—but it was all in vain! There are some strokes of calamity that scathe and scorch the soul; that penetrate to the vital seat of happiness, and blast it, never again to put forth bud or blossom. She never objected to frequent the haunts of pleasure; but she was as much alone there as in the depths of solitude. She walked alone in a sad reverie, apparently unconscious of the world around her. She carried with her an inward woe, that mocked all the blandishments of friendship, and needed not the song of the charmer; charm he ever so wisely."

The person, says the eloquent author of the *Sketch Book*, who told me her story, had seen her at a masquerade. After strolling through the splendid rooms and giddy crowd, with an air of utter abstraction, she sat herself down on the steps of an orchestra, and there stood for some time with a vacant stare, that showed her insensibility to the gayish scene, she began with the capriciousness of a sickly heart,

to warble a little plaintive air. She had an exquisite voice; but on this occasion it was so simple, so touching, it breathed forth such a soul of wretchedness that she drew several minutes silent around her, and melted every one into tears.

The story of one so true and tender, could not but excite great interest in a country remarkable for enthusiasm. It completely won the heart of a brave officer, who paid his addresses to her, and thought that one so true to the dead, could not but prove affectionate to the living. She declined his attentions, for her thoughts were irrevocably engrossed by the memory of her former lover. He solicited not her tenderness, but her esteem. He was assisted by her conviction of his worth, and her sense of her own destitute and dependent situation, for she was existing on the kindness of friends. In a word, he at length succeeded in gaining her hand, though with the solemn assurance that her heart was unalterably another's.

He took her with him to Sicily, hoping that a change of scene might wear out the remembrance of early woes. She was an amiable and exemplary wife, and made an effort to be a happy one; but nothing could cure the silent melancholy that had entered into her very soul. She wasted away in a slow, but hopeless decline, and at last sunk into the grave, the victim of a broken heart.

It was on this lady that Moore composed the following lines:—

She is far from the land where her young hero
Slept, and lovers around her are sighing;

Do slowly she turns from the grave, and weeps,
For her heart in his grave is lying.

She sings the wild song of her dear native plains,
E'er yote which she lov'd awaking;

Al! tho' they think, who delight in her strains,
How the heart of the minstrel is breaking!

He had lived for his love—for his country he died,
They were all that to life had entwined him;

Nor soon shall the tears of his widow be dried,
Nor long will his love stay behind him!

Oh! make her a grave, where the sun-beams rest,
When they promise a glorious morrow;

They'll shine o'er her sleep, like a smile from the west,
From her own lov'd island of sorrow!

(From the *Columbian Star*.)

MISANTHROPY.

Who does not feel an anxious concern as he views the tender, fragile germe, destined to become the future oak, and wave its broad branches among the clouds, exposed to the scorching influence of the sun, the blight of drought, blast, or the tread of the unwary? A similar but higher solicitude must arise in every breast, not dead alike to humanity and virtue while contemplating the danger and ruin, which threaten that germe of distinguished greatness or degradation—the moral state of a youth of acute sensibility. And while we would warn the generous youth, whose many virtues and principles may find a congenial soil in his delicate sensibility, we would direct his attention to one of the most baneful influences—that of Misanthropy. Like the viper it stings the bosom that cherishes it, and like the Upas, it spreads desolation around it. The youth of quick sensibility not suspecting the wiles and insidious fallacies of the world, enters that wide theatre with very mistaken notions. He would fain believe mankind to be really what they appear, and deems it almost a crime to distrust to trace their latent springs of action. Hence he looks upon the world as a field where he may regale his social affections, and enjoy mingled, all the sweets of mutual sensibility. The lights on every apparent flower, but here he first sips the poison of misanthropy. For the greater the contrast between his ideal world of perfection and the real, which is soon to break upon him, so much the more severe the wound he receives. The more his passions and principles by which mankind are actuated, the more he is disgusted at the thousand fallacious forms, soon open to his astonished view, and check the generous flow of feeling. When once his sensitive mind receives a wound, the charm vanishes from his vision, and each succeeding day discloses some atrocious malignity that rankles like a dart in his bosom. He now perceives that his warm benevolence meets only a cold reception, and he is pained at the ingratitude and selfishness of mankind. Beneath the comedy of friendship he perceives are couched the unseemly forms of treachery and hypocrisy. Where once he listened with rapture to the siren voice of flattery, he now hears only the hoarse, bitter tones of calumny. And while he fancies that he may safely repose in the lap of prosperity, he is pierced by the shafts of envy, or crushed beneath the relentless foot of extortion. Thus is hurried on by the continued series of injuries, forgetful of the tender sympathies, and all those real virtues by which man is destined to shine in brighter realms, until he settles imperceptibly down into a grim, solitary misanthropy. His countenance, once lit up with joy and expectation, now becomes severe and clouded with suspicion. His once tranquil breast is pervaded with "jarring passions that, like some evil genius, haunt him down from the abodes of happiness.—Hence, if you would pursue the tender sympathy, if you must seek him only amidst the haunts of despair

and wretchedness. You may see him the melancholy *Soldaire*, groping his way alone in the midst of society; or you may follow him, a lonely pilgrim, to the gloomy caverns of the wilderness, where he drags out a miserable existence, in sullen obscurity. You may hear him rend the midnight air with the doleful howlings of a maniac, breathing forth the bitterness of his soul in execrations against his species,—then see him raise the glittering steel and close the scene of his earthly existence.—*Re-ware, O youth! You who are susceptible of the most lively emotions; you are sailing amidst shafts beset with wrecks.*

MEXTON.

THE WINTER OF EXISTENCE.

"The afflictions of a good man (says an elegant writer) never befall without a cause, nor are sent but upon a proper errand. These storms are never allowed to rise, but in order to dispel some noxious vapors, and restore salubrity to the moral atmosphere. Who, that for the first time beheld the earth in the midst of winter, bound up in frost, or drenched with floods of rain, or covered with snow, would have imagined that Nature, in this dreary and torpid state, was working toward its own renovation in the Spring? Yet we, by experience know, that those vicissitudes of winter are necessary for fertilizing the earth; and that under wintry rains and snows, lie concealed the seeds of those roses that are to blossom in the spring; of those fruits that are to ripen in the summer; and of the corn and wine which are in the harvest to make glad the heart of man. It would be to suppose the law to be always entertained with a fair and clear atmosphere, with cloudless skies and a perpetual sunshine. Yet in most climates that we have knowledge of, the earth, were it always to remain in such a state, would refuse to yield its fruits; and in the midst of our imagined scenes of beauty, the starved inhabitants would perish for want of food—let us therefore quietly submit to Providence—let us conceive this life to be the winter of our existence. Now the rains must fall, and the winds must whistle around us; but sheltering ourselves under His, who is the 'coverer from the storm,' let us wait with patience, till the storms of life shall terminate with an everlasting calm."

Mr. CARTER, in his 94th letter from Europe, states that in the South of France almost every process in agriculture is effected by manual labor, and the greater part of the drudgery is performed by females. A plough was not seen between Paris and the Mediterranean. The women sow in grain and innumerable companies of females were busy in stirring the ground about the roots, and plucking up the superfluous stalks.

From the description of his visit to the Botanic Garden, at Toulon, we extract the following:—

A walk to the Botanic Garden, situated without the walls and near the base of the hills which rise to the north of the town, was among the rarest and most pleasant excursions. The location is admirable, the grounds lying upon a declivity which looks to the south, and always enjoys the genial influence of the sun. In the rear, the enclosure becomes so steep as to rise in terraces one above another, all filled with plants, and adding much to the picturesque beauty of the garden. Among the embellishments of this charming retreat, is a fountain bursting from a pyramid of rock overgrown with grass and moss, presenting a beautiful and refreshing sight. Seats have been erected, where visitants may repose in the shade, and enjoy the coolness and the murmur of this little water-fall.

The plants of the garden all bear labels, designating their generic and specific names. A veteran attended who seemed well acquainted with all the members of the numerous family committed to his care, conducted us through the allies and the green houses, plucking one flower after another, till each of our party had a fine bouquet. Here the palm tree spread its branches, tho' its fruit had been tipped by the unusually severe frost of the last winter. Here also the black pepper was seen clinging to the sunny wall, sheltered from the winds and finding a tropical climate. Among the other most curious plants were all the varieties of coffee in full bearing. That from Mocha is a beautiful shrub, six or eight feet in height, the proportions of a pear tree. A large orange tree was observed which had been engrafted with the lemon, and was then bearing six different kinds of fruit. One of the productions was a twin monster, half orange and half citron, growing on the same stem. A profusion of Japan roses spread their gorgeous petals to the sun, and many a bud was just starting into life.

A SPIDER.—King Robert Bruce, the restorer of the Scottish monarchy, being out one day reconnoitering the enemy lay at night in a barn belonging to a loyal cottager. In the morning, still reclining his head on the pillow of straw, he beheld a spider climbing up a beam of the roof. The insect fell to the ground, but immediately made a second essay to ascend. This attracted the notice of the hero,

who, with regret, saw the spider fall a second time from the same eminence. It made a third unsuccessful attempt. Yet amidst a mixture of concern and curiosity, the monarch twice times beheld the insect baffled in its aim, but the thirtieth essay he was crowned with success; it gained the summit of the beam, whence the king, starting from his couch, exclaimed, "This despicable insect has taught me perseverance.—I will follow its example. Have I not been twelve times defeated by the enemy's superior force? On one fight more hangs the independence of my country." In a few days his anticipations were fully realized, for the glorious result to Scotland, of the battle of Bannockburn, and the total defeat of Edward the Second.—*Watkins's Anecdotes.*

SIR ISAAC NEWTON.—The late Dr. Stukely says, that one day, by appointment, visiting Sir Isaac Newton, the servant told him he was in his study. No notice was permitted to disturb him there; but, as it was a dinner-time, the visitor sat down to wait for him. After a time, dinner was brought in,—a boiled chicken under a cover. An hour passed, and Sir Isaac did not appear. The doctor ate the fowl, and covering up the empty dish, bid them dress their master another. Before that was ready, the philosopher came down; he apologized for his delay, and added, "Give me but leave to take my short dinner, I shall be at your service; as I am engaged and faint." Saying, this, he lifted up the cover, and, without any emotion, turned about to Stukely with a smile: "See," says he "what we stolidous people are. I forgot I had dined."

DIFFERENCES.—It is remarkable that men, when they differ in any thing considerable, or which they think considerable, will be apt to differ in almost every thing else. Their differences beget contradiction. Contradiction heats the heart. Heat quickly rises into resentment. Resentment will. Thus they differ in affections as they differ in judgment; and the contention which began in Pride ends in Anger.—*Colo's Letters.*

LAW.—A Spanish proverb says that the Jews ruin themselves at their Passover, and their Marriage, and their Christmas in their lawsuits.

Contempt is one of Envy's domestics, of which Pride is major domo, and Envy its next door neighbor. Brotherly kindness and charity live on the opposite side of the way.

ARRUGIOSO.—Affliction is a pill, which, if wrapped in patience, may be easily swallowed; but when discontent puts up upon chewing, it proves bitter and disgusting.

CHEMICAL EMBROCATION, ON, WHITWELL'S OPODELDOC, OR, Treble the strength of the hard skin.

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