

MORNING STAR.

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MISCELLANY.

BIBLE GEOGRAPHY.

THE DEAD SEA.

The Jordan, as we have already seen, discharges its waters at present, into the Dead Sea; but, in the days of Abraham, it found its course considerably beyond its present termination; and watered a country remarkable for its fertility and pleasantness. When the cattle of the patriarchs, Abraham and Lot had increased, to a degree that rendered it inconvenient for them to reside too near each other, the former, desirous of preventing any alterations which frequently arose between their herdsman, entrusted to his grandson that they should separate, and give him the choice of a station. "Not lifting up his eyes, beheld all the plain of Jordan; that it was well watered every where, even as the garden of the Lord," and selected that agreeable country for his residence; Gen. xiii. 10. This district, which was called the Vale of Siddon, appears to have been, at that time, populous and well cultivated. It was under the dominion of five petty chiefs, called, in the scriptures, Kings; who ruled in Siddon, Gomorrah, Moab, Zebulun, and Bela which was afterwards called Zoar. These were the principal towns, dependent on an ancient pagan tells us, that thirteen cities flourished in this plain; and the prophet speaks of "Sodom and her daughters," or the places of less importance which were under the authority of the five petty chiefs. After twelve years' ravaging, the natives revolted, and made an effort to recover their independence. They were again unsuccessful; and would have been totally subjugated, had not Abraham, out of regard to his kinsman Lot, who was made prisoner amongst the rest, nobly undertaken their cause, and rescued them from the hands of the conquerors. Previous to these events, plenty and prosperity had plumed them in the most sumptuous importunities; and, unrestrained by their repeated chastisements, they still continued to practice the same iniquities. But "he that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." The angel of God who is of purer eyes than to behold iniquity, was kindled by their continual wickedness and universal depravity; and he made them a signal and lasting monument of his indignation against sin. For "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities and all the plain, and all the inhabitants of those cities, and that which grew upon the ground." "And Abraham looked toward Sodom and Gomorrah and toward all the land of the plain: and beheld and lo, the smoke of the country went up like the smoke of a furnace;" Gen. xix. 25, 27.

How this affecting catastrophe was produced is not for us to determine. The lightning, which fell from heaven were, perhaps, joined by volcanic eruptions and earthquakes; and, as the soil abounded with bitumen or pitch, it is probable that the ground caught fire, and completed the work of destruction. The fact is certain; and the awful effects remain to this day. The beautiful and fertile plain of Siddon, which had formerly been pleasant as para-

dise itself, was changed into an arid and barren heath; so strongly impregnated with salt as to be unfit for any purpose of cultivation, and exhibiting, at every step, marks of conflagration. Both ancient and modern travellers agree in describing it as abounding with cladders and burnt rocks, and the very soil itself composed of ashes, and covered with pebbles which contain such a portion of sulphur, as to burn like a candle. The Jordanian, stooping in its course by the convulsions which had taken place, overflowed the level country, and gradually formed a lake, sixty or seventy miles in length, and fifteen or twenty in breadth, which receives the Jordan, the Arnon and several other considerable streams, though it lies on a visible outlet. Its waters are excessively salt, and no fish can live in them, nor vegetation subsist near them. Vast quantities of pitch rise from its bottom and swim on its surface. It is bordered on the east and west by lofty mountains, on the north by the plain of Jericho, and stretches to the south beyond the reach of the eye.

This collection of stagnant waters has received the appropriate name of the Dead Sea, by which it is best known in modern times. But its most unappealing name is given it by the "Scribblers," viz. Num. xxxiv. 12. Deut. xii. 17. Josh. xii. 3. xv. 2. It was also called "the Sea of the plain;" from its terminating the plain of Jordan; Josh. xii. 3. 2 Kings, xiv. 25. Joel styles it "the East Sea;" in opposition to the Mediterranean, which he denominates "the utmost Sea;" (ii. 20.) Profane writers mention it as the "Sea of the wilderness," and the "Sea or the Lake of Sodom;" but most commonly the "Salt Sea;" and the "Sea of the Dead." The Hebrews called it "the Sea of Salt," and which in Greek is called Asphaltites.

It is probable that the conflagration and ruin, of this melancholy occasion, extended far beyond the present limits of the Dead Sea, and included what the sacred penman calls "the Valley of Salt," which travellers describe as extending a considerable distance to the southward, and which is now a vast and fertile plain. The sea seems to have been formed gradually; as nothing is said of it in the history of the early catastrophe. And when Moses threatens the children of Israel, in case of disobedience, with an overthrow like that of Sodom, he never mentions inundations, but describes the whole land as "brimstone and salt and burning; that it is not sown, nor beareth, nor any grass groweth therein;" Deut. xxxii. 22. It has been thought that Sodom itself stood without the borders of the Dead Sea; as some ancient authors inform us, that the ruins of that city, sixty furlongs in circuit, might be seen on the shore.

Modern travellers agree that there is not at present any vegetation near the Dead Sea: while the ancients concur in stating that there were some shrubs which produced a fruit, fair in appearance, but filled with bitter ashes. According to some writers, when speaking of the enemies of Israel, he observes: "Their vine is as the vine of Sodom and of the field of Gomorrah; their grapes are grapes of gall, and their clusters are bitter;" Deut. xxxii. 12.

This district has exhibited through all ages, had habitable confirmation of the scripture history. We have seen the terms in which Moses describes it, just before his death. Throughout the whole of the Old Testament, it is represented as devoted to perpetual desolation. The apostles, Peter and Jude, combine in declaring, that the cities of Sodom and Gomorrah were "turned into ashes, condemned with an overthrow, made an example unto those that afterwards should live ungodly, and are suffering the vengeance of eternal fire;" 2 Pet. ii. 6. The testimony of profane writers is equally express. One, who lived a little before our Saviour's birth, after describing the "Sodom of the East," (that the affluent country, was then on fire, and sent forth a groans and smell. Another, about half a century after, tells us that the craggy and burnt rocks, the caverns broken in, and the soil every where turned to ashes, give credit to the report that several cities formerly stood there, which were destroyed by earthquakes and fiery eruptions. Tacitus, who wrote after the destruction of Jerusalem, asserts, that the neighbourhood of the Lake Asphaltites, the very plains, then barren, reported formerly to have been very fruitful and adorned with large cities, which had been burnt by lightning and still retained the traces of their destruction. Philo the Jew informs us, that a certain obscure flame as it were of a fire burning in certain parts of this country, is a memorial of the perpetual evil which happened to it.

Such was the appearance of this devoted plain seventeen centuries ago; and such it

still continues. Volney, the infidel, who visited it within the last forty years, writes thus "The south of Syria, that is the hollow through which the Jordan flows, is a country of volcanoes: the bituminous and sulphurous sources of the lake Asphaltites, the lava, the punice-stones thrown upon its shores, and the hot-laths at Tabbars, demonstrate, that this valley has been the seat of a tremendous fire, which is not yet extinguished. Clouds of smoke are often observed to issue from the lake, and new crevices to be formed on its banks. If conjecture in such a case were not too liable to error, we might suspect that the whole valley has been formed, only by the violent sinking of a country which formerly poured the Jordan into the Mediterranean. It appears certain, at least, that the catastrophe of the five cities destroyed by fire must have been occasioned by the eruption of a volcano then burning. Strabo says expressly that 'the tradition of the inhabitants of the country was, that formerly the valley of the lake was peopled by thirteen flourishing cities; and that they were swallowed up by a volcano.' This account seems to be confirmed by the quantities of ruins still found by travellers in the western border. The eruptions have ceased here since; but earthquakes, which usually succeed them, still continue to be felt, at intervals, in this country." Thus this apostle of infidelity, fully establishes the awful facts recorded in scripture; though he heartily endeavors to refer them to natural causes.

This total destruction of the cities of the plain is frequently referred to, by the sacred writers, as one of the most striking examples of the wrath of a holy God against the sin of man. When any conduct peculiarly atrocious, any iniquity singularly aggravated, is to be described, it is compared to the sin of Sodom; and when any punishment peculiarly severe is threatened, it is denounced as being like the punishment of Gomorrah. Thus Jeremiah exclaims in the name of the Lord: "I have seen also in the prophets of Sodom and Gomorrah, that they commit adultery, and walk in lies; they strengthen the hand of evil doers, that none of them return from their wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah;" (xxiii. 12.) And Ezekiel, to express the extreme depravity of Jerusalem and Judah, declares: "As I live, saith the Lord God, Sodom thy sister hath done, thou and thy daughters;" (xvi. 48.) Thus also when the prophet is threatening the land of Edom with total destruction, he says, "As in the overthrow of Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell therein;" Jer. xlix. 18. And the same prophet, after, when mourning over the calamities of his country, complains that "the punishment of the daughter of his people was greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her;" Lam. iv. 6. But the most affecting allusions to this dreadful calamity, which exhibits at once the greatness of the punishment and the unwillingness of the God of love to inflict it, is that pathetic exposition of the Almighty which he has laid down in the words: "I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zebulun? mine heart is turned within me, my repentings are kindled together;" Hos. xi. 8. See also, Isa. i. 9. Jer. i. 40. Amos i. 11. Zeph. i. 9. Rom. ix. 29, &c.

There is however one sin to which the scriptures ascribe deeper guilt than to the sin of Sodom, and against which they denounce heavier vengeance; and this is one to which every reader of these pages is daily exposed. Our blessed Saviour solemnly declared to his disciples when he sent them forth to preach the gospel: "Whoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, he shall be more tolerable for the judgment than for Gomorrah in the day of judgment than for that city;" Matt. x. 14, 15. May this solemn passage awaken us all to serious self-examination and earnest prayer, lest the woes denounced against those highly favored cities, Capernaum, Bethsaida and Chorazin, fall on us. For unto us was the gospel preached as well as unto them; and how shall we escape if we neglect so great salvation?

CONVERSATION.

Who has not felt his soul fed and enriched by the judicious and enlightened counsel of a friend? who has not been enlivened and cheered by the words of a companion, when gloominess has sunk his

spirits in despondency? And when affliction has whelmed the soul in its chilling tide, who has not often longed for the presence of a friend to impart words of consolation?—The faculty of speech is one distinguishing trait in the character of man, and when properly exercised, affords the most rational happiness, which can be found in this mortal world. Yet when misemployed, it can produce the keenest misery, and in society effect the most extensive mischief.

The following remarks are principally for those who profess to be followers of the meek and lowly Jesus. The watch which we set over our tongues cannot be too vigilant. Often a word dropped in frivolous, "harmless," conversation, may be the means of doing much mischief. I need only appeal to the experience of my readers for a proof of this. Yet, in quite of the lessons of experience we are extremely liable to fall into bad habits of using the tongue, and when habits are once confirmed we indulge in them, without considering the extent of their influence. There are several modes of unchristian conversation which are indulged to a painful degree.

One mode is, *frivolous and nonsense*.—This is very common, and is practiced for "fashion's sake." But is condemned by common sense, by reason, and by the word of God, and therefore ought to be discontinued; to say nothing of its deleterious effect upon the mind, and upon society.

Another kind is, *reluctant the faults of others*. This is that the scripture calls "backbiting," and is only suitable for the children of the devil.

Another kind is *excessive talking*, or tiring one's patience with a multiplicity of words on trite subjects. As this is practiced only by ignorant people of weak minds, I will pass over it without censure.

Another kind is, the *embellishing of anecdotes and stories*. This is very common, and arises in part from an inclination to supply the weakness of memory; and partly from the pride of wishing to make a story appear finely. One great mischief of the practice is, that anecdotes of real characters are often so grossly perverted as to throw individuals into undesired contempt. I once told a prize-worthy anecdote of a gentleman of Rochester. The story went through two hands, and came to me again, but so magnified and embellished that I never should have recognized it for the same, had not the name remained unchanged.—This is not a singular case of the kind.—Such incidents occur daily. They are a species of lying, which should be discontinued and avoided by every person who professes to love the truth, and also by those who care not for the truth.

Many other traits of conversation might be adduced, which tend to destroy the exercise of devotion in the soul, and to lead us into the world.

But there is a style of social intercourse which our brethren and fellow creatures, which is profitable, is cheering, and commendable. It is that which is conducted in the fear of God, with a realizing sense of his presence, and with a studious care to please him to me again, but so magnified and embellished that I never should have recognized it for the same, had not the name remained unchanged.—This is not a singular case of the kind.—Such incidents occur daily. They are a species of lying, which should be discontinued and avoided by every person who professes to love the truth, and also by those who care not for the truth.

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Reader, would you know how this daily contrived to turn the conversation of her visitors into a proper channel? There was no contrivance at all. She was not only a professor of religion, but she was a Christian indeed. To do the will of her heavenly Father was more precious than meat and drink. She was much in the closet, and the glorious communications of divine grace she received, filled her soul with holy thoughts, and if she said any thing, she must speak from the heart. No vulgar or ludicrous anecdotes were stored there.—Jealousy and envy were banished, and consequently slanders never proceeded from thence. She seemed to have a foretaste of the joys of heaven, and hence the temptations which beset the careless and worldly-minded, had little effect upon her. Friends were always welcome to her fire-side; and when they departed were filled with a consciousness, that it was "good for them to be there."

Oh Christian, do you find a difficulty in rendering conversation serious and rational? Do you find your mouth closed, when duty tells you to speak for the cause of your Master? You may possibly anticipate

me in the solution of the difficulty. Yet I will point you to it. Go to your neglected Bible, and listen to its silent whisperings.—Go to your closet, and ask it what records is there of the fervency of your prayers. If any, it will be, "thou art weighed in the balance and found wanting." Be admonished now to guard well your tongue. And be assured, if you cannot maintain religious conversation here below, you will not be permitted to enjoy it above. Oh, be not deceived, "out of the abundance of the heart the mouth speaketh," and if your mouth sends forth corrupt communications, then you have an abundance of corruption in the heart. Seek the influence of the Holy Spirit to purify and sanctify the heart—treasure up wisdom from the Word of God, and then live near the throne of Grace, and your conversation must inevitably savor of the language of holiness and spiritual devotion. Thus, you will experience a foretaste of the joys of the upper world.—*Rock, Ols.*

ON DAILY WALKING WITH GOD.

"Nor as though I had already attained, either were already perfect, but following after, for I have received that for which also I am apprehended of Christ Jesus," Phil. iii. 12.

1. Resolve in the strength of Divine grace, to walk this day humbly with your God; drawing near unto him (Psalm lxxiii. 28), in renewed acts of repentance and faith; coming unto Christ; depending upon him, and looking to him as your atonement and example, and as the author and finisher of your faith.

2. Give diligence to make sure to yourself, and to evidence to others, your personal interest in the Son of God, your covenant relation to the Father through him, and consequent title to an everlasting inheritance in heaven.

3. Let nothing prevail on you to omit secret duties, or to perform them in a negligent manner. Earnest believing prayer, the diligent study of the Scriptures, devout reflection, and self-examination, must be your every day employment, if you would keep up communion with God and walk worthy of the Lord unto all pleasing. Thus—in the faithful and diligent use of these precious means, the man of God trims his lamp and replenishes it with the heavenly oil, guards up the loins of his mind, becomes fruitful in every good work, and increases in the knowledge of God.

4. Keep this heart vigilant with diligence."—Examine well your thoughts and motives, guard particularly against the occasions of sin: vigilantly watch every avenue by which sin, Satan, or the world, may approach to hurt you. This will be found the best preservative of inward peace and outward consistency, of tenderness of conscience, brookings of spirit, and spiritual life and mind.

5. Seek to live under the comforting sense of God's favor, the reverential impression of his presence, and the constraining influence of his love.

6. " whatsoever you do in word or deed, do all in the name of the Lord Jesus," making his glory, and the interests of his kingdom upon earth your continual aim.

7. Endeavor to unite diligence in business and fervency in prayer, so that all things be done and said to mutual edification, and in your intervals of solitude endeavor more particularly to realize God's presence, and fix your thoughts and affections upon him.

8. In order that you may redeem time, live continually, as it were, within the precincts of the grave, and on the borders of an eternal world. (Eccles. ix. 10.)

9. As you would thus walk with God, fix in your heart, never lose sight of your own corruption, weakness, and insufficiency, or of your entire dependence on the help of his Holy Spirit, nor ever cease to implore his promised influence to work in you effectually both to will and to do, as the spirit of light, holiness and love, the comforter of the church, and the glorifier of Jesus.

10. "When you have done all," account yourself an unstable servant, and repose your every hope on the Savior's finished work; regarding this, and nothing in yourself, as the spring of all spiritual comfort, peace, and joy.

CHRISTIAN R. ADAMS.—A perusal of the above brief directions may serve the threefold purpose, 1. Of giving you a glimpse of gospel holiness; 2. Of convincing you how greatly you come short, and of humbling you on account of it; 3. Of awakening your earnest desires after higher attainments, and putting you upon renewed resolutions in dependence on the Divine Spirit, and earnest cries to God for renewed strength. And in this view nothing can be more sweet and encouraging than that precious promise which you find, Ezek. xxxvi. 27, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments and do them." Oh, plead with God earnestly to him—mail diligently upon him, to accomplish in you more and more, what he engages to do for his people. He is rich grace unto all that call upon him, as his word, and the experience of his people, fully testify.—For, remember holiness, heart holiness, practical holiness, real holiness of life, is a sweet part of God's salvation, and while enabled sinners to wait and long for this, you have

the manifest token of God's love towards you, the seal of his spirit, and pledge of eternal life in Christ Jesus. If you ask what it is to walk in God's statutes—1. answer, it is to walk in the spirit, (Gal. v. 22,) to walk in Christ Jesus the Lord, (Col. ii. 6,) to walk in the light, (1 John. 1, 6, 7,) to walk in love after his commandments. And are intimately connected with each other; they are so many links, forming one chain which cannot be broken. He that has, in very deed, been made partaker of the Spirit, will live and walk in the Spirit. The great Spirit, by his teaching, will lead him to Christ—Christ is the light of the world; no follower of his shall walk in darkness, but shall see the light of life; and the light of saving knowledge is ever attended with the fire of holy love, which cannot fail to warm the heart, and stimulate it to all holy obedience.—*Christian Guardian.*

SECRET DEVOTION.

The most eminently divine favors which the saint has enjoyed, leading to what we read in scripture, were enjoyed in their retirement. The principal manifestations which God made of himself, and of his covenant mercy to Abraham, were made when he was alone, apart from his numerous family. Isaac received that special gift of God to him, Rebecca, when walking alone, meditating in the field. Jacob was retired for prayer, when he wrestled with the Angel of the dream, and obtained the blessing. God revealed himself to Moses in the bush, when he was in a solitary place in the desert, in mount Horeb; and afterwards, when he was admitted to the closest communion with God which he ever enjoyed, he was alone in the same mountain, where he continued forty days and forty nights. God held communion with those great prophets, Elijah and Elisha, and conversed with them freely, chiefly in their retirement. What can I not say that I do not deny that there are also instances of great favors received by the saints when in company with others; or that there is, not much in Christian conversation, and in social and public worship, tending greatly to refresh and elevate the minds of saints. All I aim at by what I have said, is to show that true grace however much it loves Christian society, in a peculiar manner, loves its retirement, and secret communion with God. So that, if persons are much engaged in social religion, and but little in the religion of the closet; are often highly affected when with others, and but little moved when they are alone with God; there is much reason to doubt the reality of their religion.—*Edwards.*

The Christian's Choice of Society.—Not only the openly profane, the swearer, the drunkard, and the enemies of Godliness, will prove harmful companions to us, in religion, these indeed are to be chiefly avoided, but too frequent society with persons merely civil and moral, whose conversation is empty and unedifying, may much divert our thoughts from heaven. Our backwardness is such that we need the most constant and powerful helps. A stone or a cloud is as fit to arise and fly in the air, as our hearts are, naturally, to move towards heaven. You need not hinder the rocks from flying, if it is such as to hinder you; that you do not help them. And surely if our spirits have not great assistance, they may easily be kept from soaring upwards, though they should never meet with the least impediment. Think of this in the choice of your company.—*You, Young men, who are most liable to this temptation, think seriously of what I say.*—*Burton.*

Happiness.—The happiness of this life is to us, what the Sun was said to be esteemed by a certain race of savages—an object that will one day be within our reach. These untainted beings resplended at length to meet it, and with eager expectation they began their march towards the east, in the hope of catching the glorious luminary ere it appeared to them to raise itself from the earth; and every morning they anxiously stretched out their arms exclaiming, "Al! when shall we attain it?" They travelled for a considerable time supported by their hopes, which only vanished when they found their career terminated by an immense ocean.—And thus it is with us! We fix our eyes upon some point or object in which we believe happiness to consist, and journey on through cultivated tracts and through deserts; we traverse flowery valleys, and overlook rocks and precipices; we diligently pursue our steps, and at length without obtaining what we have sought, we are checked by the tomb opened before us, which is the immense ocean that swallows us all up.

Indwelling of the Spirit.—The spirit of God is given to the saints to dwell in them,

as his proper and continued abode; to animate and influence their minds as a principle of life and action. The Scriptures represent the Holy Spirit as not only occasionally influencing the saints, but as abiding in them, as his temple, and everlasting dwelling place; 1 Cor. iii. 16.—2 Cor. vi. 16.—John xiv. 16, 17. He is represented as being so united to the faculties of the soul, as to become the principle of a new nature and life. He is the fountain and well of water in the soul, springing up into spiritual and everlasting life, John iv. 14.—This living water, the evangelist himself explains as intending the Spirit of God, vii. 39, 43. The Spirit of God being thus communicated, and united to the saints, they are from thence properly denominated spiritual.

Advice.—Mr. Seed, in a sermon on evil speaking, says, elegantly, "our advice must not fall like a violent storm, bearing down and making that to drop which it was meant to cherish and refresh; it must descend, as the dew upon the tender herb, or like melting flakes of snow—the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind."

MORNING STAR.

LIMERICK.....THURSDAY, MARCH 22, 1827.

JOHN PURKIS.

We have before introduced this man to our readers as a preacher from the General Baptist Connexion in England. In a previous notice of him, we stated that he came well recommended, but we should nevertheless, give him opportunity to commend himself to the people by his labors of love, and Christian deportment. Soon after our statement that he attended the yearly meeting, and gave as much satisfaction as a stranger could do, with regard to a gospel ministry, and his views of the doctrine of Christ, he was introduced to the people of Gorham, to which place his family was soon removed. Here, we understand, he has labored half of the time, (the other half faithfully elsewhere) with a good degree of satisfaction to himself and the people. Perhaps as much as any man would be enabled to do.

He has again recently visited us and the churches "round about." The increase of our acquaintance with this man strengthens the opinion which we first entertained of him, that he is a minister of Christ, and of like precious faith. His companion also appears to be meek and pious.

The operation of the corn laws, and other movements in England (as the news of the day informed) deprived the class to which he had the misfortune to belong, of the common necessities of life. Under a sense (he says) of duty to God, himself, and his family, he was resolved to seek a home in a land of greater plenty. By the liberal contributions of his friends, he defrayed his expenses by land to Liverpool; but this expense being greater than was estimated, he found himself unable to defray the charges for conveying his whole family (a wife and four children) to the United States. Falling in with a friend, he told him his object and his inability to accomplish it, his friend very kindly offered to take his oldest child into his own family, and in case that he should make a permanent home in the United States and should never be enabled to send for her, he would bring her up as his own. Consequently, distressing as it must have been, he was obliged to leave this tender branch of his family on the other side of the Atlantic.

Brother Purkis having met with a more favorable reception in this country than he expected, and feeling disposed to end his days here, now asks assistance of the charitable, to enable him to accomplish a voyage to England for the purpose of bringing over his child.

This voyage will not be of advantage to him only. He can represent, so far as he has become acquainted, the state of our community to that of the General Baptists, and our correspondence and acquaintance thereby will be increased. No particular mode has yet been suggested by which to obtain the means to assist in defraying his expenses, and conveying the same to Dr. Purkis. We have consulted brethren of understanding, who think it would be proper for him again to visit the respective congregations in this vicinity, and that a collection be taken while he is present, for the above purpose.

It gives us satisfaction to learn by the Gospel Luminary, that Eld. David Marks has published another edition of Eld. John Colby's Journal, comprising two volumes in one, with additions to the former, and a portrait likeness fronting the title page. The work is said to be well executed. We trust it will receive that patronage of which it is worthy, in the country where it is republished. The work may be had by applying to the publisher, Eld. Carey, Eld. Joseph Badger, or the editor of the Luminary.

Freewill Baptist Magazine.

A work by this title was commenced about the same time that the first number of the Star was issued. The individuals by whose enterprise the Star appeared were ignorant of the calculations of their brethren who commenced the publication of the Magazine. We presume that they were equally ignorant of our calculations, when they matured their plans. Both these publications, in our opinion, if judiciously conducted, are calculated to subserve the interests of Christianity, and promote God's glory.

The Magazine is a periodical published quarterly, containing 32 octavo pages, well executed on good paper, and handsomely stitched in blue covers—price 50 cents per annum.

The editorial department has been conducted with ability. The first year the work appeared before the public as conducted by several Elders of the Freewill Baptist Connexion. At the last Rhode Island quarterly meeting, the Magazine was placed under its care; a committee was appointed to superintend the future publication, and Eld. Zalmon Toby was appointed editor.

We learn that the work of the Lord continues to spread "most gloriously" in different societies in Portland.

Eld. Hubbard Chandler writes that the reformation continues in Raymond.

Copy of a letter from Eld. Thomas Park to the editor, dated Prospect, March 5.

Dear Brother,—As it respects the state of religion in this place at present the prospect is very encouraging. About six weeks ago, the Lord in a special manner began to move on the minds of the young men in this place. A solemn and gradual work has since been progressing, until charity prompts us to believe that eight or ten have already experienced the forgiveness of their sins. At our last conference, which was on the third day of the present month, four related their experience, and more are expected soon. A general assembly seems to pervade the mind of the people; our meetings are crowded; the old brethren and sisters are many of them well engaged in the work, and yet hope to see scores of old and young flocking to the blood stained standard of the cross. Yours, respectfully, THOMAS PARK.

Copy of a letter from Eld. Benjamin Tyfts to the editor, dated Haverhill township, Warren county, Ohio, Feb. 18, 1827.

I have been favored with an opportunity of reading your paper, and am rejoiced to see and hear that gospel light and liberty is spreading in various parts of the world, and that the various denominations of Christians appear to be striving together so much as they at this time are, for the faith of gospel. Hoping that the time will soon come when all the humble watchmen will see eye to eye and lift up their voices together, and when all the preachers and guided guides who have been leading the blind in the dark and cloudy day, shall cease to be regarded by the humble flock of God, when the church of Christ shall appear like sheep coming from the washing, being led by him who leadeth in the way of righteousness and in the midst of the paths of judgment, and cause them who love him to inherit substance and fill their treasure.

Christ is the only leader of his people. He being infinite, and his people finite, it becomes necessary that outward rules should be given, and surely he only was able to give them, and the apostles whom he had chosen and to whom he gave commandments, and then ascended into heaven. Much has been said concerning the rule by which we may be safely led from earth to heaven. Some say the Scripture is the only rule to direct us; others say the spirit of God is the only leader to direct us to glory and eternal happiness. I also have given my opinion on this important subject. It is evident from scripture that man is made of two parts, viz. temporal and spiritual, that these two constitute the man. The Creator who knoweth well what is in man, knew well how to deliver his Law to him. He gave his Law to the children of Israel by Moses, and this Law

Parsonsfield, March 13.

NOVELTY.

FOR THE STAR. HOME.

While others seek for joys abroad,
In the wide world's delusive road,
Be mine the silent, calm retreat,
Where all the homelike pleasures meet;
While others for contentment roam,
May I enjoy a quiet home.

While others place their bliss in state,
And count the favors of the great,
May I enjoy the home's sweet peace,
Where the domestic pleasures meet;
In that dear mansion of my birth,
That dearest, sweetest spot on earth;
For here I live, and only here,
The object of my heart most dear.

As the lone wanderer on his way,
Destitute of home's kindly aid to stray,
Thou' he his drear home resign,
Still rests a lingering look behind;
While recollection prompts the tear,
For some beloved object there.

Thus, while from the paternal cot,
Of memory's lingerer I am not,
The humming streams, the rural bowers
Where I have spent my childhood hours,
The friends that watch'd my infant years,
All this beloved spot endears.

Full oft at midnight's silent hour,
When fancy free from sleep's control,
And wafts me to that much-lost place,
Again, departed scenes I trace;
But ah! at the return of day,
The dear delusion flows away.

The sparrows oft at early dawn,
Explore the meadows, groves, and lawns,
And often moult on an arched wing,
But not till evening can they find
The mansion of repose and rest,
When she returns unto her nest.

CANZADE.

FROM THE CONNECTICUT MIRROR.

It rains. What lady loses a rainy day?
Not she who puts pamella on her feet,
Zephyrus from her neck and silken locks
Ties a graceful and becoming knot;
Who sports her tassel'd parasol along
The walks, bare crowded on some sunny noon,
Or trips in moccasins, in a winter's sun;
Or in a cold, chilly robe, in winter's sun;
She loses a rainy day, who sweeps the hearth,
And threads the busy needle, or applies
The essences to the torn or throb-bare sleeve;
Who loses food that she has fringed and home;
Who in the pelting of the storm, think
Of some poor neighbor that she can befriend;
Who trims the lamp at night and reads aloud;
To a young brother, who he loves to hear,
Or enters cheerfully abroad to visit,
The bedside of some sick and suffering friend,
Administering that best of medicines,
Kindness and tender care and loving hope,
—Such are not lost, 'tween on a rainy day.

MISCELLANY.

From the National Intelligencer.

GEN. WASHINGTON.

HIS LIFE, HABITS, AND MANNERS,
[FROM THE CIVIL RECOLLECTIONS.]

General Washington, during the whole of both his public and private life, was a very early riser; indeed, the Maternal Mansion, at which his first habits were formed, abhorred the character of a sluggard, as much as nature does a vacuum. Whether as chief magistrate, or the retired citizen, we find this man of method and labor seated in his library from one to two hours before day, and from one to two hours in the evening. We wonder at the amazing deal of work which he performed. Nothing but a method the most remarkable and exemplary, could have enabled him to accomplish an amount of labor, which might have given pretty full employment to the lives of half a dozen ordinary, and not idle men. When we consider the volume of his official papers—his vast foreign, public, and domestic correspondence—we are scarcely able to believe that the man of one man's life should have comprehended the doing so many things, and doing them so well.

About sunrise, Gen. Washington invariably visited and inspected his stables. He was very fond of horses and his equipments were always of a superior order. The horses which he rode in the war of independence, were said to be superb. We have a perfect remembrance of the charger which bore him in the greatest of his triumphs, when he received the sword of the vanquished, on the ever memorable 19th Oct. 1781. It was a chestnut, with white face and legs, and was called Nelson, after the patriotic governor of Virginia. Far different was the fate of this favorite horse of Washington, from that of "the high and mighty racer." When the chief had relinquished its back, it was never mounted more, but cropped the herbage in summer, was housed and well cared for in winter, often caressed by the master's hand, and died of old age at Mount Vernon, many years after the revolution. The library, and a visit to the stables, occupied the morning till the hour of breakfast; this meal was without change to him, whose habits were regular, even to matters which others are apt to indulge themselves in, to endless variety. Indolence, sloth, and tea formed this temperate repast. On rising from table, if there were guests, and it was seldom otherwise, books and papers were offered for their amusement; they were requested to take good care of themselves, and the illustrious farmer proceeded to the daily tour of his agricultural concerns. He rode upon

his farms entirely unattended, opening his gates, pulling down—and putting up—his fences, as he passed, visiting his laborers at their work, inspecting the operations of his extensive agricultural establishments with a careful eye, directing useful improvements and superintending them in their progress. He introduced many and valuable foreign, as well as domestic modes of improved husbandry; showing, by experiment, their practical utility, and peculiar adaptation to our system of rural affairs, and by his zeal and ability, gave speed to the plough, and a generous impulse to the cause of agriculture and domestic economy—those important sources of national wealth, industry, and independence.

The tour of the farms might average from ten to fifteen miles per day. An anecdote occurs to us at this moment, which it embraces a revolutionary worthy, a long tried and valued friend of the chief, and is graphic of Washington on his farm, we shall, without apology, present to our readers. We were once called, while hunting by an elderly stranger, who inquired whether the general was to be found at the Mansion House, or whether he had gone to visit his estate. We replied, that he was abroad, and gave directions as to the route the stranger was to pursue, observing, at the same time, you will meet, sir, with an old gentleman riding alone, in plain drab clothes, a broad brimmed white hat, a hickory stick in his hand, and carrying an umbrella with a long staff, which is attached to his saddle bow, for convenience, viz., a General Washington! The stranger, much amused at our description, observed, with a good humored smile, Thank ye, thank ye, young gentleman; I think if I fall in with the general, I shall be rather apt to know him. At dinner we had the pleasure of being introduced to Col. Meade, who had been aid-de-camp to the commander in chief, in the war of the revolution; the umbrella was used as an article of luxury, for luxuries were to him known only by name. Being naturally of a very fair complexion, his skin was liable to be affected by the influence of the sun.

This umbrella, just as it was when last he had it down, never again to require its friendly shade, we have had the good fortune to preserve for a quarter of a century, and the happiness to present it to the patriarch of La Grange, in whose possession it is now, as it was at the time of Col. Meade's death, as an appropriate emblem of the modern Cincinnati. Precisely at a quarter before three, the industrious farmer returned, dressed, and dined at three o'clock. At this meal he ate heartily, but was not particular in his diet, with the exception of fish, of which he was excessively fond; partook sparingly of dessert, drank a home-made beverage, and was content with the use of his chair. When the cloth was removed, with old fashioned courtesy he drank to the health of every one present, and then gave his toast—his only toast—all our friends—than which a nobler or kinder sentiment never was pledged at the board of social friendship, or "brayed out with the trumpet's triumphs," at the "carousals" of a king.

The afternoon was usually devoted to the library. At night, his laborer's venerable chief could join his family and friends at the tea-table, and enjoy their society for several hours—look no supper, and about nine o'clock retired to bed. When without company, he frequently read to his family extracts from the new publications of the day, and, on Sunday, sermons and other sacred writings.

In winter, when stress of weather prevented him from his usual exercises, he was in the habit of walking for an hour in the portico, before retiring to rest. As the eastern portico of the Mansion House is more than ninety feet in length, this walk would complete several miles.

Thus, in the seldom varied routine of useful industry, temperate enjoyment, and the heartfelt gratifications of domestic felicity, sped the latter days of the father of his country, and of his country's independence. He was in the habit of walking for an hour in the portico, before retiring to rest. As the eastern portico of the Mansion House is more than ninety feet in length, this walk would complete several miles.

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worship. His respect to the clergy, as a body, was shown by public entertainments to them, the same as to the corps legislative and diplomatic, and among his bosom friends were the present venerable bishop of Pennsylvania, and the late excellent prelate and ardent friend of American liberty, Dr. Carroll, Archbishop of Baltimore.

On Sunday, no visitors were admitted to the president's house, save the immediate relatives of the family, with only one exception, Mr. Speaker Trumbull, since governor of Connecticut, and who had been confidential secretary to the chief in the war of the revolution, was in the habit of spending an hour with the president, on Sunday evenings. Trumbull practised the lesson of punctuality which he learned in the service of the old time, with such accuracy, that the porter, by consulting his clock, could tell when to stand ready to open to the Speaker's door, it was called in the family, from the circumstance of no hands, from the speaker's, touching the bell on the evenings of the Sabbath.

Forty years a husband, Gen. Washington retained an old fashioned habit of husbands, as he always did the ease and elegance of old fashioned manners. He wore suspended from his neck, by a gold chain, and resting in his bosom, the miniature portrait of his wife, from the time of his marriage until he ceased to live in nature. The letter which he wrote to her, upon his acceptance of the command of the armies of liberty, is a proof both of his conjugal tenderness, and diffidence in receiving so important a commission; also of the purity of his heart, and of the generous and nobly disinterested motives, which governed his life and actions.

From the Christian Advocate.

ENERGY OF CHARACTER.

It is the great duty of man to be active. Possessing talents capable of endless improvement, he is bound to use them, on those present interest and future duty; he may exert an important influence, he is urged by every personal consideration, by the voice of humanity and the voice of God, to do, with his might, whatever is presented in his sphere of action. His usefulness in life, his own improvement and distinction, alike demand his active exertions. Whatever be the object of his pursuit, it is to be gained, not by indolent repose, but by noble and vigorous exertions.

Superior natural endowments can never crown the indolent with the laurels of distinction. Their lustre may dazzle for a moment—the youth of brilliant talents may excite admiration and give flattering hopes of future greatness; but unless corresponding energy and zeal distinguish his vigorous years, he will blast the expectations of his friends and himself with the multitude to the shades of oblivion. Time, the youth not only talents and the means of being distinguished in life, but let him have an ardent desire for celebrity, and the height of enthusiasm firm decision to attain it; still, if he lack that firm decision—that intrepid energy of character, which, amid difficulty and danger, leads the hero on to conquest, his talents, his advantages and resolves, can never crown him with success. Not the least of our duties, not the least of our purposes of the great alone, but their vigorous and unswerving exertions, have led them to those attainments, which excite the approbation and applause of the world.

It is that firmness of purpose—that ardor of soul, which shrinks at no discouragement, startles at no false alarm, but with an eye steadily fixed on the object of pursuit, will persevere with untiring energy to the attainment. It is this that elevates the character of man, and gives him "a reputation and a name," which will descend to distant generations. It is the want of this that hides in obscurity, or sinks in ignominy and disgrace, many who might have been conspicuous ornaments of their country. Their breasts may have throbbled with desires for usefulness and distinction; and amid convictions of duty resolved to persevere. But the lack of this wind, they silted objects of the greatest importance to sink into comparison with the gross indulgence of the moment, and then vainly preferred the latter.

View the man who has been nursed in the lap of indolence, or the youth attracted by her charms. While he reflects upon the pleasures which will attend the pursuit of his object, and the rewards which will finally crown his exertions, he resolves to go forward. But he delays to execute his purpose. He casts a lingering look at the sensual pleasures and repose which must, if he proceed, be relinquished—dwells upon the difficulties and hardships which he must encounter—the numerous toils and exertions necessary to accomplish his object, and again contemplates the mighty task. It swells in his imagination every object which threatens to retard his progress, appears insurmountable. The more he becomes conscious of the very shadows of the grove which border his course, are transformed into an impenetrable forest. He shrinks from his design, and exclaims, "My efforts are vain, I will not sacrifice my ease, my pleas-

ures and amusements, and endure such toils and hardships; No, not if I might command a sceptre or a crown." Thus he relinquishes his object—gives up his hope of distinction as an idle dream, and remains to reap the reward of sloth and stupidity.

Such is not the man who possesses true energy of character. He not only reposes, but he acts. When duty and interest point out his course, instead of consulting his ease, he calls into action every energy of his soul—he braves the chains of indolence, and marches forward, with undeviating step, to the attainment of his object. His attention is not diverted by every trifling incident, nor his purpose shaken by the creations of fancy. If he meets an obstacle as he advances, he immediately encounters it, and gains fresh vigor from the conquest. Foes, which he once imagined invincible, now lie before him, till he has vanquished the field in triumph. To whatever objects his efforts are directed, he does not labor in vain. If he engages in the cause of humanity, and labors to meliorate the condition of his race, he becomes eminently distinguished as the benefactor of mankind. If a patriot, he is enrolled among the deliverers of his country. If he ranges the more extensive fields of literature and science, his own pen shall record his attainment, and future ages venerate his worth.

This trait of character is not only indispensable to celebrity in any pursuit which should engage our attention, but is productive of pleasures and enjoyments which the inactive and indolent can never realize. Need we mention the pleasures which the active enjoy while in the pursuit of their object, and which, alone, are an ample compensation for all their labors? Need we mention the pleasures of success, the joy of rectitude, the calmness, and the pure delights which flow from such an intellectual excellence? Look at the active man after he has passed the meridian of life. What are his enjoyments? What are his consolations? If his motives of action have been pure, he has, at least, one source of consolation, which infinitely exceeds all the pleasures of sense. It is the reflection of having done his duty—of having acted well in his sphere of action. This will give him that support, that joy and consolation in his declining years, which neither titles, nor honors, nor triumphs can bestow.

But these are not the pleasures of the man who has spent his days in indolence. He finds no delight in reviewing the past. His whole life is one gloomy waste, where no plant ever flourished—no flower blossomed—no fruit ever ripened. Solitude is seen, but no monument of a good and dignified life. His talents have been wasted—his time, his advantages unimproved—a dismal reputation blasted for ever. His consolation is the dismal picture of the past, and the still more dismal picture of the future.

How mighty are the motives which urge us to activity and exertion, even if we limit our views to the present life. How necessary are a few moments of purpose and an energy of soul, to eminence in divine life; and how much greater the motives, which urge us to action, when we extend our vision to the eternal world. How melancholy is the action, that so much real merit is sacrificed on the altar of indolence and delay. How much more might be done for the souls and bodies of our fellow men—how much might be added to our own happiness, here and hereafter, if we would act, under the full impression that we are acting for eternity.

Mankind.—Mankind may be divided into three classes:—1st, Those who learn from the experience of others; they are happy men. 2d, Those who learn from their own experience; they are wise; and lastly, Those who learn neither from their own, nor other people's experience; they are fools. Alas! this class is by far the largest.

The best reward to advance the marriage of a young lady, is when she has in her countenance mildness; in her speech wisdom; in her behaviour modesty; and in her life virtue.—Fenton's Epistle.

Extravagance.—It is reported of Plato, that seeing once a young spendthrift eating bread and water at the door of an inn, where he had squandered his estate, the philosopher could not help saying, "Young man, if you had dined moderately, you need not have supped so poorly."

LIMERICK ACADEMY.

The Spring Term of this Academy will commence on the third day of May next. Tuition, three dollars. Board for scholars, from one dollar to one dollar thirty four cents. 6w.

Limerick, March 15.

NOTICE.

THE Subscriber requests all those who have unsettled accounts with him of more than three months standing, to call immediately and adjust the same. ISAAC STAPLE.