

# MORNING STAR.

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## SOME ACCOUNT OF ROGER HOLLAND, THE LAST MARTYR.

Who was burned in Smithfield, England, in the reign of Queen Mary.

Roger Holland appears to have been of a respectable family, in Lancashire, and was apprentice to a merchant in Watling-street, London. In his youth, he was greatly addicted to the follies and vices of the age; being notorious for dancing, fencing, gaming, and lewdness. He was also a zealous and obstinate papist, and a keen opposer of all who favored the reformation. His dissipation and irregularity gave his master great uneasiness, and often occasioned serious inconvenience. All admonition however failed to affect him; and he pursued, with a high hand, the road that led to destruction. At length, having received money for his master, to the amount of thirty pounds, he immediately repaired to the gaming table; and in one evening, lost the whole sum at dice. Possessing no means of raising the money, he determined to abscond from his employer, and retire to the continent. But though thus anxious, he still retained some sense of the claims of justice; and, early in the morning, called up an elderly and discreet manservant, in the same family, who professed the gospel and adorned her profession by a suitable conversation, and who had often reproved his licentious habits and bigoted attachment to popery, he made her acquainted with his circumstances. He lamented that he had not paid more attention to her rebukes, which might have preserved him from the shame and misery which must now be his just portion. "I have this night," he continued, "lost thirty pounds of my master's money, which I am unable to pay, and cannot make up my accounts. I must therefore desire you to request my mistress, that she would present this bill to my master, which acknowledges that I am so much indebted to him, and promises that, if ever I be able, I will see him paid; and intreat him to let the matter pass in silence, that none of my friends may hear of my evil doings; for, if it should come to my father's ears, it would bring down his grey hairs overson to the grave. As for myself, I will leave the kingdom, and hide my shame in banishment."

The maid, whose name was Elizabeth, reflecting that such a step would probably lead to the utter ruin of the young man, both temporal and spiritual, desired him to tarry a little, and went into her chamber. A relation had lately died, and left her a small legacy. She took thirty pounds from her slender stock, and returning to the youth, "Roger," said she, "here is the money. I will let thee have it, and keep this bill. But since I do so much for thee, to save thy reputation and help thee at a time of need, thou shalt promise me to refrain from all lewd and wild company, all swearing and indecent talk; and if ever I know thee to risk one shilling at either dice or cards, I will then immediately show this bill to thy master. Thou shalt also promise to exchange all books of popery and vain ballads, to repair to the public preaching of the word of God, to read the scriptures with reverence and fear, seeking for grace to direct thee into the truth. And I exhort thee to pray fervently to God, to pardon thy former offences and not to remember the sins of thy youth; and ever be afraid to break his laws, or to offend his Majesty. Then shall the Lord keep thee, and grant thee thy heart's desire. The generous relief which accompanied this piece of advice gave it double weight. The youth was deeply affected, and readily promised to attend to admonitions so obviously intended for his good. Divine grace deepened the impression, and rendered it permanent. From that time, he entirely forsook his wicked courses, and attended diligently the means of religious

edification. He read the scriptures; and, being convinced of the errors of popery, became attached to those who had embraced a purer system. The reformation in his conduct and the change in his sentiments, which had taken place in less than six months, were observed and admired by all the friends of religion.

When his apprenticeship was expired, he went into Lancashire to visit his relatives, and took with him various good books. These he presented to his friends; which, seconded by his amiable conduct and pious conversation, in a few months, induced his father and several others of the family to embrace the truths of the Gospel. After spending some time in the country, his father gave him fifty pounds to assist him in commencing business; and he returned to London.

Deeply impressed with gratitude to his pious benefactress, Elizabeth, for her timely and effectual assistance, he hastened to her, and repaid her the thirty pounds which she had so generously advanced to save him from ruin, and in return for the concern she had shewn for his best interests and the friendly counsel she had given him, offered to make her his wife. They were soon afterwards married; and determined that they and their house would serve the Lord. This union took place in 1553, in the first year of the reign of the persecuting Queen Mary. Their first child was born in the following year; and a protestant minister was engaged to baptize it privately in their own house. Such however was the spirit of the times, that Mr. Holland was apprehensive that, if the child remained with its parents, he should be permitted to permit the catholics to perform their superstitious ceremonies over it. If the child entered it into the country, as to a place of greater security. While he was absent on this occasion, bishop Bonner, whose spies had discovered these domestic transactions, caused his goods to be seized upon, and, says Mr. Fox, "most cruelly used his wife."

After his return to his family, he found it necessary to keep himself concealed, sometimes in the city and sometimes in the country, and passed great part of his life for several years. He did not however neglect the ordinances of the gospel, or the assemblies of the saints. My author says, "he remained in the congregations of the faithful until the last year of Queen Mary." For there were, in those perilous times, a number of faithful Christians, who, at the risk of their lives, assembled together in secret to worship God and enjoy the privileges of believers. They frequently met at private houses in the dead of night, and sometimes in the woods or the retired parts of the fields. About forty of these godly persons, of both sexes, among whom was Roger Holland, had secretly assembled, May 1, 1558, early in the morning, in a lonely meadow, not far from St. John's Wood, near Islington. Here they employed themselves in prayer, reading the scriptures, and mutual exhortation and encouragement. At length, a stranger looked over the fence to them, and observing them a short time, said that they looked like men that meant no harm. Encouraged by this remark, one of the company asked him, if he knew to whom the field in which they were belonged, and whether they might take the liberty of sitting in it. "Yes," said he, "for you seem to me as if you intended no wrong," and left them. Within a quarter of an hour, the constable of Islington, attended by six or seven armed men, approached them; and leaving all his companions except one, at some distance, walked through their ranks as they sat, observing well what they were doing and what books they had. Then turning short, he ordered them to deliver up the books; with which, as they perceived him to be a peace officer, they immediately complied. He then calling his assistants, required them all to surrender. They assured him that they should make no resistance, but quietly follow him. At first he lodged them in a brewhouse in the neighborhood; and afterwards carried them before a magistrate, who committed all the men, to the number of twenty-two, to Newgate. The women being very carelessly guarded, had withdrawn themselves, either in the field, or on the way to the magistrates. Of these twenty-two who were committed to Newgate, two died in prison, seven after much persecution escaped with their lives, six were burned at Brainford and seven in Smithfield.

At this last company, Roger Holland obtained the crown of martyrdom. After being confined seven weeks without examination, a message was sent them, by the keeper of Newgate, that if they would hear a mass they should be set at liberty; but they unanimously rejected the proposal. June 14, they were brought before bishop

Bonner; and accused of not regularly attending the catholic services, masses and processions; neglecting confession, absolution, &c.; of not faithfully believing in the sacrament of the altar; of disapproving of the Latin prayers and preferring the English service book sent forth by King Edward; and finally of rejecting the friendly admonitions of the priests and persisting in their heresies. To these charges the prisoners pleaded guilty, and confessed that they could not recant their errors or change their conduct. After many endeavors used by Bonner to persuade or frighten them into compliance, they were remanded to prison.

They were afterwards submitted to various examinations, in which they were obliged to make a good confession. Roger Holland was twice brought before the catholic bishops; and on these occasions exhibited great firmness of mind, considerable acquaintance with the scriptures, and a good hope through grace which bore him above the fear of death, and gave him great boldness of speech. He told his judges that he had been of their religion, and did obstinately and willfully remain in it, till the latter end of King Edward's reign.

"Then," said he, "I made no conscience of sin, but trusted in the priest's absolution, who for a sum of money would do penance for me. When I had paid this money, I thought no more of the crimes I had committed. So straitly did I observe your rules of religion, that I must have ashes on Ash-Wednesday, though I used ever so much wickedness at night: and, although I could not in conscience eat flesh on Friday, yet of swearing, drinking and gambling all night, I made no conscience at all. Thus I lived till the Lord God has opened the light of his word and called me by his grace to repent of my former idolatry and wicked life."

The prisoners were finally brought before Bonner, and sentence of excommunication passed on all except Roger Holland. Many respectable persons interceded strongly for him, and the bishop took great pains, both by persuasion and threatenings, to induce him to abjure, or at least to recede from his opinion. At last, being pressed on the article of transubstantiation, Roger, turning to the court, addressed them thus, "I say, and I beseech you all to mark and bear witness with me, (for so you shall do before the judgment seat of God) what I speak; for here is the conclusion; and ye, my dear friends," turning to his kinsmen who had been interceding for him, "I pray you shew to my father what I do say, that he may understand I am a Christian, which I have been and am, and therein fully persuaded by the scriptures, that in the sacrament of the supper of our Lord, ministered in the holy communion, according to Christ's institution, I being penitent and sorry for my sins, and minding to amend and lead a new life, and so coming worthily to God's board, in perfect love and charity, do there receive by faith the body and blood of Christ; and though Christ in his human nature sits at the right hand of his Father, yet, by faith I say, his death, his passion and merits are mine; by faith I dwell in him and he in me; and as for a mass, transubstantiation and the worshipping of the sacrament, they are mere impiety and horrible idolatry." "I thought as much," said Bonner, interrupting him, "how he would prove a very blasphemous heretic, as ever I heard. How irreverently does he speak of the blessed mass!?" and instantly read the sentence, condemning him to the flames. Roger heard this without any impatience; and when it was concluded said, "My Lord, I beseech you to suffer me to speak two words." The bishop refusing him, and ordering him to be taken away, one of his friends called out "Speak; what hast thou to say?" On this Holland proceeded. "Now I tell you, God hath heard the prayers of his servants, which have been poured out for his afflicted saints, whom daily you persecute, as now ye do us. But this I dare be bold in God to speak, which I say and believe, moved to say, that God will shorten your hand of cruelty, that for a time you shall not molest his church; and this shall you in a short time perceive, my dear brethren, to be most true. For, after this day, in this place, there shall not be any by him put to the trial of fire and faggot." This enraged the bloody Bonner; who ordering them immediately to be dragged to prison, left the court.

In a few days afterwards, this pious confessor and his six brethren were burnt in Smithfield. Proclamation was made that none should speak to them or any way succor them, upon pain of imprisonment; but many of the spectators, regardless of consequences, prayed audibly that God would strengthen them. At length Roger, embracing the stake and the faggots, said,

"Lord I most humbly thank thy Majesty, that thou hast called me from the state of death into the light of thy heavenly word; and now unto the fellowship of thy saints; that I may sing, Holy, holy, holy, Lord God of hosts; and, Lord, into thy hands I commit my spirit. Lord, bless thy people and save them from idolatry." The fire was then lighted and he and his companions looking up into heaven and praising God, were soon reduced to ashes. The names of those who suffered with him were Henry Pond, Rainold Eastland, Robert Southam, Matthew Rickaby, John Floyd, and John Holliday. These seven godly men were the last that suffered in Smithfield, under this persecution; for Queen Mary's growing indisposition relaxed the zeal of her bishops, and her death, on Nov. 17, following, put an end to their power.

## RELIGIOUS MISCELLANY.

### GOD'S CARE OF HIS FRIENDS.

No good thing will he withhold from them that walk uprightly. Psal. lxxviii. 11.

The Rev. HENRY ERSKINE died 1696, aged 72.—His father had thirty-three children, of whom this Henry was one. Ebenezer and Ralph Erskine were the sons of this Mr. Henry Erskine. Although many Christians have been reduced to circumstances of distress and poverty, yet their wants have been wonderfully supplied by Divine providence. Mr. Erskine, after his ejection from Cornhill in the county of Northumberland, was often in great straits and difficulties. Once when he and his family had supped at night, there remained neither bread, meat, or ale, nor money in the house. In the morning the young children cried for their breakfast, and their father endeavored to divert them, and did what he could at the same time to encourage himself and his wife to depend upon that Providence which feeds the young ravens when they cry for food. While he was thus engaged, a countryman knocked hard at the door, and called loud for some one to help him off with his load. Being asked whence he came, and what he would have, he told them he came from Lady Return with some provisions for Mr. Erskine. They told him he must be mistaken, and that it was more likely to be for another Mr. Erskine in the same town. He replied, No: he knew what he said, he was sent to Mr. Henry Erskine, and cried, come help me off with my load, or else I will throw it down at the door. Whereupon they took the sack from him, and upon opening it found it well stored with fish and meat. At another time being at Ladyburgh, he was so reduced, that he had but three half pence in his pocket; when he was walking about the streets, not knowing what course to steer, one came to him in a countryman's habit, and presented him with a letter, in which were enclosed seven Scotch ducatons, with these words written, "Sir, receive this from a sympathizing friend. Farewell." On inquiring the man who was his benefactor, he told him his name was not Erskine, nor could Mr. Erskine ever have known whom the money came. At another time, being on a journey on foot, his money fell short, and he was in danger of being reduced to distress. Having occasion to fix his walking stick in the marshy ground among some rushes, he heard somewhat tinkle at the end of it; whereupon stooping down he found two half crowns, which did him great service in bearing his charges home. There may appear something of the marvellous in these relations, but they are handed down to us from good authority. Indeed, days of persecution have been seasons in which God has wonderfully interposed for the support of his people. Let not the righteous then fear. His bread shall be given him, and his water shall be sure. [Buck.]

### From the New-York Observer. CHRISTIAN SELF DENIAL.

The language of the Gospel is, "Deny thyself, and take up the cross daily."—Eph. Apostle says, "Whether we eat, drink, or whatsoever ye do, do all to the glory of God."

The path of heaven is a path of self denial. This the Scriptures teach, and this our experience teaches. Just so far as we deny ourselves and take up the cross and follow Jesus, just so far we are blessed in our own souls and are enabled to do good to others.

Alas! how few are willing to come out and be separated up to follow the Lord fully. How few are willing to dispense with luxurious living, costly furniture, and extravagant apparel, for the sake of the spread of the Gospel. Blessed be God, much is doing towards the extension of the Redeemer's kingdom,—but not half that

might be done, if all who professed to be followers of the meek and lowly Jesus, were living holy, self-denying lives, letting their "light shine"—willing to besingular, and taking a decided stand on the Lord's side. Some, I believe, are living thus; but comparatively, the number is small.

Oh my brethren! when we compare our lives with that which is required of us in the word of God—when we reflect on the solemn covenant we have entered into to be the Lord's forever, have we not reason to cry, "guilty, guilty," "God be merciful to us sinner." If we would grow in grace, we must live a praying life; we must frequently read our Bibles, with humble prayer; we must attend more to the duty of self-examination; and strive to maintain a Christian temper in all our dealings with the world.

In a word, we must keep a "single eye to the glory of God" in all we do. There is no time for us to sleep. Our obligations are great, increasingly great. Let us not only pray, "thy kingdom come;" but let us arise and trim our lamps, and strive to do something towards the extension of the blessed cause that we profess to love.

From the Vermont Advocate.

#### THE LACONIC PREACHER.

"Day unto day uttereth speech, and night unto night sheweth knowledge." "From everlasting to everlasting."

The existence of God is stamped in the most legible characters on the whole economy of nature—is written on the face of day, in characters of radiant light; by every sun beam which comes down to earth, and is reflected by every orb which glitters in the canopy of night. Had inspiration never revealed this truth to man, had the lips of the prophets never been touched with holy fire, still we had not been without evidence of the existence, the power, the goodness, and the providence of God, as strong as proof from holy writ. Let the gloomy atheist open his eyes that he may see, and unstop his ears that he may hear, and let him go forth and stand beneath the cerulean arch of heaven, surrounded by all the wonders of creation, and his proud philosophy will be rebuked—"I AM," is inscribed on the scroll of nature spread before and around him—there is an admonition comes up from the solitude of the forest—there is a voice in the breath from the hills—there is a language in the rustling leaf—there is a hand writing on the rocks—there is an expression in the silence of inanimate creation, to confute his false reasoning and reprove his errors; and there is stamped on every object above and around some attribute of the Creator, to inspire his admiration and command his reverence.

And not only is the existence of God revealed in his works, but he is made manifest as "the high and lofty One that inhabiteth eternity." He who creates all things, himself must be uncreated, existing in infinite majesty, living in the eternity of his own nature, reigning in the plenitude of his own omnipotence, forever sending forth the word which creates, supports and governs all things.

#### THE BACKSLIDER'S LAMENT.

The following extract from the Private Journal of the Rev. John Cooke, late pastor of an Independent Church in Berkshire, Eng. was written June 26, 1784, after a season of sore temptation by infidelity.

How many bars of love has my sinful soul broken, to backslide thus! The times of refreshing in my first love, where are they? Come back, ye precious moments, and reprove my guilty soul, for breaking out from such binding obligations. Return once more, if it be to witness the most base and unbecoming ingratitude of my heart, in thus requiting such a God of unbounded tenderness. O my sinful soul, where are all thy professions of love—supreme love to a precious Jesus? If thou dost not love him, why dost thou profess it? Why dost thou preach it? If thou dost, then why prefer something, yea, any thing, to him? O my insensurate heart, thy backslidings now reprove thee. How ungrateful, how aggravating is my guilt! Never sin was like unto my sin; it is of a hell-like hue! Remember, O treacherous soul, from the most early dawn of life, thy God has been thy sanctuary. In times of ignorance and stent rebellion, still, still mercy followed thee. Has not the Lord been my friend when friendless? A father to my fatherless soul? What unnumbered youthful follies has the Lord borne with? What merciful preventions in providence have I experienced! How easily can I trace thy wise and gracious footsteps in leading me hither! And yet notwithstanding these things, I have sinned, wilfully sinned against God—against so good, so gracious a God! O that I had gone to the height of my folly in what my pen has marked down! But still there is a great addition to my crimes. How many friends in an unexpected, undeserved, but reasonable moment has thou raised up for me! Their love, care, and encouragement, is but thy own, poured out through their hands! Thou hast called me in a very signal manner to the knowledge of thyself, and exalted me to the greatest dignity in this world, even to be thy mouth to fellow sinners. Against this knowledge and honor I have sinned; and oh, that this

were all. But I have broken the most solemn promises of loyalty to thee. I am guilty of the breach, nay, repeated breach of the most sacred engagements. After having the load of guilt taken from my soul, that had depressed me, as if a ponderous millstone hung upon it, still, still, I have left Thee; and in the face of all these witnesses, I have violated all my most endearing ties. Though in keeping thy commands I have found great reward, yet have I foolishly left these comforts to enjoy the pleasures of sin for a moment. And what gives a deeper color to my crimson crimes is thy goodness, that even now follows me. O how justly, without the least hesitation, should I condemn the man that had thus acted against his father or prince; and in this I do but condemn myself; for my guilty conscience says, thou art the man; thou art the ungrateful man. How often hast thou regaled my heart with the choicest dainties of thy Gospel; told me the thoughts of thy heart towards me; and yet I have dealt treacherously, very treacherously! How often have I basked in thy life-giving sunbeams, and tasted the rills of divine consolation! and yet have left these, even these refined joys for the peace-destroying pleasures of sin! The nature of my sin is truly of the most aggravating kind. It is against light in my understanding, the love of thy heart, innumerable mercies, the cheeks and reproaches of my own conscience. 'Tis a disbelieving and slighting thy promises; and to obtain a sordid, short, and painful pleasure. I have climbed over the high mountains of thy love, or I could not have reached it.

#### REVIVALS.

Copy of a letter from Eld. Joseph White to the editor, dated Portland, March 26, 1827.

Respected Brother,—Whereas there has been a rumor abroad respecting a revival of religion in this town, the author of the following lines has been a witness of this interesting work of God; and he can say with the ancient Queen, "The one nail has not been touched in this place." Let me judiciously pour, that there has not been a great excitement in this place in many years. In a meeting Saturday evening the very countenances of some in the congregation indicated the anxiety of their minds.

On Sabbath morning at half past nine o'clock, we assembled at the water side, at the lower end of the town; and in the presence of several thousands, nine persons were baptized by Eld. Hand. The season was truly refreshing. We returned to the house of worship, where prayer was offered, and the word of God dispensed to a crowded and very attentive congregation. In the afternoon and evening the house was much more crowded. The people were so dense that the murmurers could not come to the altar—but it was said that there were passing 400 that season requesting prayers a few evenings since. A more solemn and interesting work is seldom known in any place. It is presumed that there is an equal attention in the Methodist society; and in short through the whole town. It may be said with propriety that it is a day of the Mediator's power. In this revival all appears solemnity and order.

JOSEPH WHITE.

NOTE. Eld. White informs that he is about to take a journey to Rhode Island, soon to return.

The following account of a revival of religion is from the Freewill Baptist Magazine of February last. It was overlooked by us at that time. We presume, however, that it will now be found interesting to many of our readers.

JOHNSTON, Jan. 8, 1827.

To the editors of the Freewill Baptist Magazine.

Dear Brethren, Agreeably to your request, I communicate a few things respecting a late reformation in the vicinity where I live. The good moving cause of every good event, works by means, and leads people in a way that they knew not; but when Zion travels she shall bring forth. During the summer past a few humble saints in this place, surrounded with the busy cares of life, spent their leisure moments in crying and sighing for the abominations done in the land, and while the gay youth were sporting in their pleasures, some lonely apartment, or green shady grove, was the place of retirement for these pilgrim strangers, where the holy incense of prayer ascended, and the silent air of evening twilight was broken, by that sound which is far more pleasant to the ears of the God of Sabaoth and his true believers, than the song of the drunkard, or the oaths of the profane. Owing to the above devotions, and the attention given at the dispensation of the word, a hope was begotten that a revival was not far distant which accordingly began to appear visible in September, at which time sister Susan Humes came into the place and joined her efforts and labors with the people of God, in pointing sinners to the Lamb, and her labors proved use-

ful and quickening. Nancy Towle, a female preacher, came also into the place about that time, and tarried several days, to the satisfaction and quickening of many. Thus God through his means brought about the long-desired event. The first cases of conversion were four young women, who were brought into liberty at an evening meeting. About two hours were spent, after they publicly desired prayers, in strong crying and tears by them and the children of God, and the Lord heard their cries and came down and delivered them, so that they sang praises to his name before they left the house. The scene was truly solemn, powerful and glorious; and the by-standers were struck with astonishment and amazement. A few evenings after five more were brought into liberty at the same place. This was also a heart-searching time. Thus the work rapidly increased till between twenty and thirty professed to pass from death unto life; ten of the number have been baptised and joined the Smithfield church. The converts in general appear strong in the Lord.

I suspect that in eternity, those days of refreshing will be remembered, and some will rejoice that they lived under the happy period, while others, I fear, that have been often reprov'd, and hardened their hearts, will be destroyed without a remedy, and take up their lamentation, the harvest is past, the summer is ended, and we are not saved; but that the past refreshing may be as a few merry-drops before a more plentiful shower, is the desire of your unworthy brother in christian union.

A. THORNTON.

#### MORNING STAR.

LIMERICK. THURSDAY, APRIL 5, 1827.

GOD THE CREATOR OF EVIL, BUT NOT THE AUTHOR OF SIN.

"I form the light and create darkness; I make peace and create evil; I the Lord do all these things." Isa. 45: 7.

The adorable Jehovah, the universal Creator, and absolute and supreme Lord of all worlds, and preserver of all creatures and things, has given us in the oracles of truth, a most wonderful and uncontroverted display of his glorious and uncontrolled power and dominion. The perusal of the scriptures has fully furnished us with a confirmed faith of this sublime and solemn truth. We have a particular account of an idolatrous heathen king, who was constrained to acknowledge and declare that the Most High God "doth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou?" Dan. 4: 35.

The text which is at the head of this article, is one among many others which proclaims the same truth. God "formed the light and created darkness," in the beginning; and, in the wise course of his providence, he does, whenever it pleases him, "make peace and create evil." "The Lord doth all these things."—He creates evil as well as good. The question, however, necessarily arises, what evil? The evil of sin? No; such a circumstance cannot possibly happen. Sin is in part of God's creation. It is absolutely inconsistent with the perfection of his most holy and unchangeable nature and glorious attributes. It is entirely contrary to his holy, good and righteous law. Sin is strictly forbidden by him, and therefore he is not the creator thereof. It is therefore evident and certain that to create evil, is not to create sin. But he, the Lord, creates the punishment of sin, and inflicts it upon sinners in that way and manner, and in that degree which is well pleasing in his sight. Of this, he has given us many infallible proofs in his holy word, a quotation of which is here unnecessary.

Justice is as much an essential, reigning and unchangeable attribute of God as mercy. He creates the evil which men, in justice, should suffer for sin, but does not create, or cause the sin which is deserving of that punishment. Afflictions are evils which all men suffer, the just as well as the unjust. Of afflictions and calamities, there are various kinds; such as famine, pestilence, war, &c. These are sore evils, whenever and on whomsoever they fall. Besides these, there is an extensive variety of other evils to which man is continually incident—such as bodily pains and sicknesses under which he groans. But he by whom they are created, designs and appoints them to be of great utility and advantage, especially to his children who are peculiarly the subjects of his care. Such evils he creates and

brings to pass. These are the evils that are to be understood in the text. But never in that, nor in any other, when applied to God as the Creator and author of them, must be the evil of sin as before observed.

There are, undoubtedly, many passages of scripture which plainly speak of the evil of sin in men, as well as the evil of their punishment for sin. But there is, most certainly, a very great difference between the evil of sin which men commit against God, and the evil of punishment which he inflicts on them for their sins. The scripture clearly points out both, and as clearly distinguishes between the one and the other. With respect to the evil of affliction, but not for sin as a punishment, permit the writer to set before the reader one instance with which, it is presumed, all are familiar. It will help to illustrate the subject. Job is the person alluded to. He endured much evil in the loss of his children, and all his earthly substance. What did he say of it? He said, "Shall we receive good at the hand of God, and shall we not receive evil?" Job 2: 10. He had before said on the sad tidings of all his children being dead, which was the last of all his losses: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1: 20. Now it is very evident that by "evil" he cannot possibly mean sin; for none does or can receive sin from the righteous hand of the most holy God. Therefore it was the evil of affliction consisting of the loss of all he had. A great evil indeed was this! and yet the Lord made it ultimately productive of great good.

Such evils as God chooses he sends, sometimes as trials of the faith, love and obedience of his children. What a trial was Abraham's, when called to offer up his son Isaac; and so of others. All of which, rightly considered, teach us to endure with patience, and give up ourselves by faith into the hands of God, and trust in him at all times, and in all cases, whenever we are called to suffer in this trying and tempting world. He will, it is believed, bring to pass what will be most for his glory and our good. "All things shall work together for good to them that love God." Therefore let us beware and take heed that we do not suffer the evil of punishment for committing the evil of sin. We have all deserved it; but "God is love."

"Justice laid hold—but mercy staid  
The 'vengeful stroke'; we are not dead."

Sin is the greatest and worst of all evils—it is the procuring cause of all other evils in this world, and of a grievous punishment in the next.

Further. It is said, "The Lord there be evil in the city, and the Lord hath not done a thing." Amos 3: 6. There is evil in the city, and the Lord does it. What evil? Surely not sin; but, undoubtedly, punishment for sin. "Sin is the transgression of the law." God does not transgress his own law; this is impossible. He forbids sin; but does not, cannot commit it. Because he is "a God of truth and without iniquity; just and right is he;" Deut. 32: 4. He cannot sin against his creatures, but they sin against him. Therefore the evil in Amos 3: 6, is the evil of punishment for the sin of the inhabitants of the city. God often brought a variety of evils on his ancient chosen people, and severely punished them for sinning against him. He creates all the evil of punishments which he inflicts on sinners and saints. The former in judgment, the latter in mercy. He makes a great difference between the one and the other. "For whom the Lord loveth he chasteneth;" Heb. 12: 6. He wounds and heals; he kills and makes alive; he destroys and saves; he maketh poor, and maketh rich, he afflicteth and comforteth; he casts down and raises up; 1 Sam. 2: 6—10. The "Lord doeth all these things." He always does that which is wise and just, right and good. He cannot err nor mistake in any thing he orders, appoints, or brings to pass. "He doth not afflict willingly, nor grieve the children of men;" Lam. 3: 33. It is no pleasure to him. There is always a cause in men for so doing. So wise, so just, and so good is God. May he be ours, and we his.

Fatal Accident.—On Thursday last, Mr. Benjamin Fogg and Mr. Temple Foss

were drowned in attempting to break a jamb of logs at Salmon Falls, (Saco River) Hollis. A Mr. Huntriss, who was in the same hazardous employment, succeeded in gaining the shore and saving his life. Mr. Fogg left a widow and five children, and Mr. Foss, a widow and four children to lament the untimely death of a husband and father. We are informed that an attempt was never before made to break a jamb at this dangerous place, when the water was so high, and the current so rapid. We presume the citizens will be careful for the "time to come," and that the man, who alone escaped to tell the news, will feel grateful for the preservation of his life.

**The Season.**—We have been favored with several days of very pleasant weather. The streets have become very dry, almost like mid-summer. We noticed that people were ploughing in this town last week. Hay, notwithstanding the imagined scarcity which has been anticipated, is as plenty, it is believed, as it has been at any former period for several years. It is said to be cheaper now than it was last hay season.

**Town Meeting.**—The citizens of this town assembled on Monday last in their annual meeting for the choice of town officers and the performance of other necessary business. The following gentlemen were elected to the respective offices named.

Edmund Hayes, Esq. Moderator. Doct. William Swavy, Town Clerk. [This is the twenty third time that Dr. S. has been elected to this office in this town.] Simon Fogg, Daniel Perry, and Ira Cole, Selectmen. Edmund Hayes, Charles Bean, John Lang, Scramman Fogg, and John Sanborn, Overseers of the poor. John McDonald, Esq. Town Treasurer. Joseph Howard, Esq. Agent for the town. Penual Clark, Constable.

**POSTAGE.** Among the expenses which are incurred by our establishment, that of postage is by no means the smallest. We should be silent on this subject, were it not the case that expenses of this kind are too frequently unnecessarily made. Some of our correspondents to make their productions appear nice, will enclose a short communication in a blank wrapper. This causes us to pay double postage, without benefit to any, but the Post Office Department. Those who have a had the generosity to pay the postage on their letters, are entitled to our thanks. It is not required that postage should be paid on communications to receive notice. Those who contribute to our columns on subjects doctrinal, poetical, and in giving accounts of reformations, &c. will do as their generosity, and circumstances in life may dictate.

\*. All communications which peculiarly intimate individuals—such as deaths, marriages, orders for changing the direction of papers, &c. must be post paid.

Our friend "Lyons" complains that we have neglected his "late production." It was carefully filed for publication, when first received. But owing to inattention on our part, it has suffered an unjustifiable delay. It will shortly appear. We assure him that his future communications shall receive more reasonable notice.

We have received a doctrinal essay from Peter Staple Jr. which may be expected in the next.

## GENERAL INTELLIGENCE.

### FOREIGN.

New-York, March 23. By the James Grogan, from Liverpool, and the Cadmus from Havre, London papers to the 14th, Liverpool to the 16th, and French journals to the 16th February, are received.

England.—Owing to the indisposition of Mr. Canning, the subject of the Corn Laws was postponed to the 26th of Feb.

It is said to be the intention of the British Admiralty to build six steam ships of the largest size, capable of carrying 1000 carronade guns of increased range, and to be propelled by two engines of two horse power each.

Letters received from Aberdeen state that most extensive forgeries have been committed by a merchant previously in an extensive trade and high credit. He has absconded. The accounts state, that about sixty forgeries have been discovered. Four or five mercantile failures have already been the consequence. The amount is, in some of the letters, stated at 100,000.

The proprietors of Waterloo Bridge are going to dispose of that splendid structure by lottery. They have been driven to this measure by the smallness of their profits.

The malady of Mr. Canning is said to have been an inflammation of the lungs.

Portugal.—A London paper of the 13th Feb. says: The continued prevalence of easterly winds prevents the arrival of any direct accounts from Portugal, and produces a complete dearth of information. Accounts from Paris state, that the last letters received from Madrid, by an extraordinary courier, mention that the Spanish Minister for Foreign Affairs, had given Mr. Lamb a satisfactory explanation as to the last inroad of the Portuguese Rebels beyond the Spanish

frontier, and their return in arms into Portugal. These letters add, that there is every prospect of peace that all existing differences between Spain, Portugal, and this country, will be amicably adjusted. The "Echo du Nord," an Ultra Journal of the South, has an article from Madrid, to the effect of January, which admits the reverses of the Portuguese rebels.

There is nothing new from this quarter relative to the relations with Portugal further than above stated.

The weather had been so excessively cold at Madrid, that one of the King's household was frozen to death on the morning of the 13th.

The Malta mail had brought a report from Gibraltar that peace had been concluded between Algiers and Spain.

France.—The Courier Francaise of Feb. 15th says: "The Ministry expressed by the sense of its unpopularity, dream of nothing but police measures and violent measures to escape from the embarrassment of their position. On Sunday last, the Council Ministers, a motion was made to transfer the Chambers to Tours, Blois, or Bourges, to withdraw them from the influence of the journals, and the excitement of opinion in the capital. This motion was postponed. It appears that in the Council the proposition for a new election of the Chamber was again brought forward—a proposition which had been well received on the preceding Wednesday; it is added that it was opposed by the Dauphin, who was to establish a new form of civilized society. The Regiments of the Guards at Rome, Alcan, Compiegne, &c. have received orders to approach the capital."

The bill relating to the Press was still under discussion in the Chamber of Deputies; and the debates were very warm and excited much feeling. We attribute to this the popular agitation which, some have said, there is reason to believe prevails in the metropolis.

The reports of Speeches on the Bill, almost exclude every thing else from the papers; and petitions are presented against its passage. The book-sellers represent, that it has such effect on their business, that new publications are held back, and those begun are suspended. The price of paper has fallen very much; and the passage of the law would seriously affect the book-trade.

It was reported for several days, as above alluded to, that the King was about to create twenty five new peers, which it is said he has the right to do; and has even gone so far as to name them. They were supposed to be marked out to give place to the restrictions on the press. The ministry in the decision of this question, will have either to enjoy a dangerous advantage, or to sustain a signal if not fatal defeat.

Greece.—All the accounts from Constantinople are favorable to the Greeks. The victory obtained by Caraskis is no longer doubted. He took from the enemy 1200 horses and a great quantity of arms and munitions. The Greeks acted like a signal of revolt to the provinces of Janina and Agras, as far as Mount Olympus.

The Janissaries of Aleppo have not yet submitted. The pacha of Aleppo, and the Druze have been deposed as enemies to the new system.

Another account says that all Livadia, as well as the east and west of Greece, was in a state of insurrection. The people had risen in arms from Fez to Salona. The government have declared the blockade of Negropont, and meditated a similar measure towards Candia.

Commodore Hamilton boarded and took a piratical vessel, and obtained the restoration of three English cargoes.

Russia.—The Austrians have been suspended between Persia and Russia, by the season; and it is supposed that they will not be resumed.

Russia and England maintain between themselves the most amicable relations; and the English and Austrian fleets are at present at Peterburgh, to open their conferences concerning Greece.

NAPLES, Jan. 28th.—The Austrian troops have begun to leave the country. The 3d regiment of Lilliburn, and the 15th from the capital; and the first battalion of the same regiment has followed them this morning.

The mountains of Saxony are so completely covered with snow, that the authorities of the villages at their feet and on their steep hills, on their night and day, to acquaint travellers of their approach to inhabited places, the communications between which are totally interrupted.

The Porte has augmented his Swiss Guards by a hundred men.

[From the Baltimore Gazette.]

Hayti.—Of our correspondents at Port au Prince, says that at the opening of the House of Representatives the President, delivered a speech in person, of the most warlike character, from which it might be inferred that there is every probability of war with the United States. The President's sentiment differs essentially in this respect from that entertained by the President, as France is drawing the very vials of the country through her insatiable thirst for blood, and her thirst for gold, will reduce Hayti to a mere complete state of colonial vassalage than by any act of open warfare—there is nothing to be gained by the latter, and France is too cunning to forego the advantage derived from the former.

**DOMESTIC.**

A new Post Office has been established at Blackberry Hill, in Berwick, in this County, and Richard Slapshoff, Esq. appointed Post Master.

A new Post Office has been established at Bald Hill, New-Gloucester, and Samuel Cushman, Esq. appointed Post Master.

Col. HENRY B. C. GREENE, of Saco, has been chosen Brigadier-General of the 2d Brigade and 1st Division of the Militia of this State, in place of Gen. Waterman, promoted.

In Lyman, on the 25th ult. the barn of Mr. James Smith, Jr. was destroyed by fire, together with about four tons of hay.

**Dreadful Steam Boat Accident.**—On Thursday evening, the 23d ult. the steamer Oliver Evans, was on her passage from Hartford to this city, and about seven miles this side of Saybrook, her boiler burst with a tremendous explosion, and the vessel was hurled into the air, and fell upon the passengers and three of the crew were scalded, the most of them severely. One of the latter, named Andrus, died in a few hours; and one of the former, named Andrew, died of his wounds. The captain of this city, and an elder in Dr. Spring's church, lingered until Saturday evening, when he calmly expired, in the full possession of his reason, and in the confident and joyful expectation of enjoying his Sabbath in better and brighter sphere. Dr. Spring was among the passengers, but provisionally escaped uninjured, and administered the consolations of religion to the wounded and the dying. No blame is attached to the captain of the boat, who is a careful and experienced commander; nor has the cause of the accident been ascertained.

N. F. Peper.

**Reward for the Discovery of Morgan, &c.**—Governor Clinton has bestowed a reward of \$1000 on the following Proclamation, offering a reward of ONE THOUSAND DOLLARS for the discovery of MORGAN, if alive, and if murdered, two thousand dollars, for the discovery of the offender or offenders, and also a reward to any accomplice or co-conspirator who shall make a full discovery of the offender or offenders.

The British schooner Morning Star, which arrived at New-York on Saturday evening from St. John, N. B., was one of the first vessels to arrive here. We understand that an American vessel which arrived from the same port, having an article of British W. India produce on board, is detained to clear.

The Baltimore Patriot mentions a report of letters from Mr. Gallatin, stating that he has not been able to bring our difficulties with England, in relation to the Colonial Trade, to a favorable issue.

**New Harmony.**—We are informed that private letters have been received here, which give accounts of the breaking up of Mr. Owen's establishment in New Harmony in Indiana. The projector, it is said, has gone to New York, and the members of the society have dispersed. It is said also that he complains bitterly of the unmanageable, heterogeneous materials that he had to work with, and that he wishes to establish a new form of civilized society.—*Demo. Press.*

A new Militia Law has been made in Virginia, which provides for the pay of some of the officers. Brigade inspectors are to receive \$6 per day, while on duty; Adjutants \$2; Clerks of Companies of Enquiry \$3.

**Robbery.**—The house of Mr. Cramp, in Philadelphia, was entered by two villains, while no one but his wife was at home. They tied her if she was not the person who was struck when the house was robbed some years before. Being answered in the affirmative, they fastened her hands behind her, wounded her in the right breast, tied her hands, and carried her off. They carried her of a rug, watch, &c. They fled without doing any other injury, leaving the watch behind in their haste.

The Parliament of Lower Canada has been prorogued by the Governor of that Province, without their having passed any bills of supply to defray the expenses of the government, and without their having acknowledged or answered the Messages of His Majesty's representative according to the usage of Parliament.

**Trouble in Canada.**—A Buffalo paper of the 12th March, says,—Reports are current that great dissatisfaction prevails in Upper Canada, at a construction given to the Alien Law of that Colony. That to express this dissatisfaction, the old mode of erecting Liberty poles had been resorted to, and that one of them, with the Stars and Stripes, had been erected. They tied her if she was not the person who was struck when the house was robbed some years before. Being answered in the affirmative, they fastened her hands behind her, wounded her in the right breast, tied her hands, and carried her off. They carried her of a rug, watch, &c. They fled without doing any other injury, leaving the watch behind in their haste.

**Court of Sessions.**—Yesterday Christopher M'Govern was tried for a rape on the body of his own daughter, Ann M'Govern, aged 16 years. The jury found him guilty, and he was sentenced to be hanged. His age is about fifty-two years—his daughter's age was about seventeen, the eldest of his six children. The prisoner will be sent to State Prison for life, the sentence for his heinous crime.—*N. Y. Gazette.*

**Fire in Baltimore.**—On Sunday morning about 2 o'clock, a fire was discovered to be raging in the warehouse of Mr. Henry Wells, in North Howard, near Franklin street. The fire was so violent, and that the adjoining building were destroyed. Unfortunately, the fall of a gable end and chimney crushed two men in death, Mr. Knapp a baker, and Mr. Reel a stone cutter. Several other persons were seriously injured.

A Schoolmaster of Maryland has been tried for expelling a lad from his School, who refused to attend prayers in the room. The Court held that the master exercises a lawful authority, and acquitted him, without leaving his seat.

The Woodbury (Vt.) Herald contains the offer of \$100 reward for the apprehension of one John Cross, who is charged with the murder of his wife.

The Montreal Gazette of March 5, gives the following singular occurrence.—The mother of a female slave, called Julia, who goes to church every servant girl to make some soup, in which she was to boil a cabbage whole. The girl did so, and gave the three children some about noon. Soon afterwards, they all got to cough and sneeze, and the girl immediately ran screaming to meet her mistress, who in her phrensy at seeing her children ill, blamed the girl for being so careless, and ordered her to boil some more soup. She convinced her mistress of her innocence, instantly obeyed and was soon after a corpse. A physician was then sent for, who opened the cabbage and found in the centre a pretty large snake, the poisonous nature of which had caused the death.

Nearly every occurrence at Washington is now carefully noted in the papers of Paris and London. Our country is evidently appreciated as an important nation by the great powers of Europe—and all the eyes are watching and waiting for some more than over the subject of intrigue, and attempts to influence. Her weight in any scale of the European Royal Parties, will be coveted—while they are so ready to receive any man, who they could use to disengage her to their people—and to keep their pretence that men are their own worst enemies, and cannot govern themselves.

**Boston Palladium.** From the South Sea Islands.—The editor of the Ontario, recently arrived at Nantucket, informs the editor of the Inquirer, that the natives were attacked with a species of plague, extremely violent and fatal, and that it was spreading in its progress. Of this disorder, many of the inhabitants of Tahiti and Ulitah had been carried off, and others were dying daily. Capt. B. was informed by Mr. Edwards, who had just arrived from the last mentioned island, that the distemper was then raging in an extraordinary manner; that at Tahiti there were ten dead bodies lying in one house, and as soon as one member of a family was attacked, the rest of the family were attacked, and the disease spread to the next family. This distemper did not affect the white residents. Although the contagion had not reached Hahaina, the natives were spreading the disease of this species of plague.

A similar disorder, we believe, says the editor, many years since, nearly exterminated the Indian population of Nantucket.

**Extract of a letter from Jonah Dunn, to the publisher of the Eastern Republican, dated Houlton, 34th March, 2d 1827.**

The local situation of Houlton and vicinity, situated on the confines of New Brunswick and bounded North and East, South and West, by a Wilderness of nearly one hundred miles in extent, without a road through it, I think should be laid before the public. We have no way of communication with Calais in this County, or to Bangor in the County of Penobscot, but by ice in winter, and by following the lakes and streams in summer. The trade of this settlement has been hitherto principally in the price of New Brunswick Lumber, to the great extent has been carried on annually on the river St. Johns. This river has usually furnished a good market for produce; and labor has been in very good demand. But by a late law, now in brief operation in said province, a heavy duty is laid on lumber, which amounts to a prohibition. And this is not the worst, for every person who travels in this province, however urgent his business may be, however innocent his employment—every person entering said province; whether on horseback, or in a sleigh or other vehicle, must proceed directly to the office of the Collector of the Revenue in Woodstock, and enter and pay a duty of 20 dollars on his horse of whatever value he may be, and a duty on his saddle, and bridle, or have them seized and forfeited. Several seizures of consequence have been recently made. It is now highly penal for the millers in said province to grind for Americans, except a duty of 20 cents is paid on every bushel of Grain.—*Kennebec Journal.*

**DIED.** In this town, on Tuesday last, Mr. Nathaniel Watson. Funeral to-day, at 12 o'clock. Also, a child of Mr. Hancock, four weeks old.

## AUCTION SALES.

**WILL** be sold at public auction on Monday the sixteenth of April next, at two o'clock in the afternoon, the stand now occupied as a tavern by BENJAMIN PITTS, Jr. in Waterborough; consisting of twenty acres of good land; a two story house, stable and sheds well fitted up, an excellent lot of grass land, containing fifty acres, partly under improvement, lying within half a mile of said tavern. Sale to be on the premises. Conditions made known at the sale; or on application to the subscriber at said Pitts, on Friday previous to the sale.

NATHANIEL BURNAM, Waterborough, March 22.

**WILL** be sold at public auction on Saturday the 14th day of April next at ten o'clock, A. M. near the premises.—The Farm now occupied by Mr. Josiah BARN, consisting of about fifty acres of good land with a small house and barn thereon; a good well of water; a good proportion of woodland, moving, village and pasturing, and a small thrifty orchard. Said farm is about one mile west of Weeksboro, on the north road in Parsonsfield. Conditions liberal and made known at the sale.

For particulars apply to ELLIOT FERNOLD or JOHN MUGGER both of said Parsonsfield. Parsonsfield, March 22.

## NOTICE.

THE subscriber having formed a new connection in trade with SAMUEL EASTMAN, respectfully requests all persons indebted to him, previous to this date, either by Note or account, to make immediate payment, so that said attention will be paid to make additional sums of cost. WEARE D. PARSONS, Parsonsfield, March 15.

## COPARTNERSHIP.

THE Subscribers have formed a connection in trade under the firm of EASTMAN & PARSONS, and respectfully invite all the former customers of said Parsons, to call and deal on said firm. WEARE D. PARSONS, SAMUEL EASTMAN, Parsonsfield, March 15.

## NOTICE.

WHEREAS EZRA RIPLEY, a pauper of this town, has absconded, all persons are hereby cautioned against trusting said Riple, at the expense of said town, as it will pay no charges incurred by him whatever.

EDMUND HAYES, Overseers of the Poor, JOHN LANG, SAMUEL OG, JOHN SANDORF, Limerick, 13, 1827.

THE public are informed that the subscriber has given his son NATHANIEL G. BURBANK his time, and he relinquishes his claim to his earnings, and will not be accountable for any debts that he may contract after this date. SAMUEL BURBANK, Wakefield, March 22, 1827.

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.

**HAGGAI il. 6, 7.**

The subscriber, by way of preface, and for the instruction of the reader, remarks, that most all prophecies have a twofold reference; and though this was indited some centuries previous to the advent of our Saviour, and had a primary reference thereto; yet, its more glorious accomplishment is in the future, and carries our views forward to the Millennium; previous to which there will be a terrible shaking among the nations; as most sublimely described by the Prophet. PHILANTHROPOS.

Has wallowed in the blood of innocence ;

What pow'r can stand against him? He will shake  
Both heaven and earth at once. He will destroy  
The veil, which from all nations hides the light,  
And shine and render aid, 'below' and 'serv'd'.  
Far as the sun extends his feeble beams,  
From morning to the evening, shall his light  
Hang over Babylon. Then sun goes down,  
And Jesus, the bright Sun of Righteousness,  
Begins to tinge, with his celestial beams,  
The distant shores. Bright, on America,  
More than an age, his vital rays have shone;  
And happy the nations, that have seen him,  
Bear witness, and as thousands yet below  
Give living proof, and hope to join them soon.  
There the bold heralds of the Prince of Peace,  
With fervent zeal, clear light, and rich success,  
Have long proclaim'd salvation. Alas that zeal  
Should be so weak, and so unfruitful!—  
Shine with increasing evidence and strength;  
And richer flocks of mercy crown their work.  
Who labor there to make salvation known.

Oh, may the smile of heav'n propitious rest  
On those, whose hearts with injur'd Africa  
Feel sympathetic: who lament those wrongs  
They can't redress. Peace to the noble breast  
That feels the wrongs of others, and their shores  
Enrich'd with rivers of immortal life,  
By the pure gospel, where salvation flows.  
But may all blessings in one centre meet  
To bless the soul, and bless the world expand  
With strong desire, and laborious design,  
By grace divine assisted, to convey  
The joyful tidings of redemption there!  
Ye social band of hearts, ye pious flock  
Engaged in love, and zeal, and grace!  
Hail, few in number, but magnificent  
In your benign designs! The "real" your pow'r,  
Not wanting in good-will, you cannot fail  
To win, on and on, the distant shore  
To him who lists the standard of the cross  
With one design alone. Who wields the sword  
Of truth divine, to smite the pow'r of sin  
And drive the world, the flesh, and the devil,  
Glorious to God—SALVATION TO MANKIND.

Who loves you best, the Friend whom most you love  
Confid'nt within no limits, can attend,  
And see the soul he loves, and all it feels  
And all it does, and all it thinks and says.  
His smiles will make the ship a floating heaven;  
His name, like a strong tow 'round, will keep you safe  
From ev'ry dangerous rock. Oh, what can harm  
The men with God's presence? For what can bring  
The soul that's in His hand, to any other hand?  
Which long was known a mart of slavery;  
And grant you there, with those that love His name  
A happy meeting, and a useful stay;  
The wise and good will all their steps  
Which lead you on to you're now artless world,  
Then may the Lord, who suffer'd on the cross  
To ransom sinners, fire your souls with zeal,  
And furnish you with wisdom and with might,  
To lift his people up, and all their foes to smite;  
Have long defended their infernal holds;  
And make you valiant in his glorious race,  
And crown your noble efforts with success!

Wisdom has graciously their counsel; and such joy  
 As mark'd the glorious day of pentecost.  
 Was felt in their assemblies; such as kind  
 Though in degree not equal. Sure the Lord  
 Hath said, "I will then and there send down  
 The grace of heav'n to our adoring souls."  
 May his approving smile, who rules on high,  
 Shine on your efforts, and in this good work  
 Strengthen your hearty labours; may his Spirit  
 On all your hearts be humbly earnest;  
 The spring of wisdom, and the source of strength;  
 And may his wise and gracious providence  
 Supply you with a host for war with sin.  
 Our solemn prayer is, that the Father's lands  
 Excite our pity, and your grand designs  
 Enlarge our hope, become more solemn still  
 And more extensive; that we hear the voice,  
 Which spoke creation into motion;  
 Summons the angels of the churches round,  
 And give them charge to spread the Saviour's reign,  
 As the sun extends his useful beams.  
 With this sacred ardour, let us all be join'd;  
 Where ancient prophecy points out these days,  
 And feel our hearts expand. 'Tis the Lord!  
 Each glad disciple whispers to his friend:  
 "We see not now the day of our Lord's  
 Coming; but we know the day of his return  
 With something near than common fellowship."  
 'T is the Lord, that by his Spirit moves  
 The hearts of thousands: Do not Zion's gates  
 Growise roundabout? While converts flock

And crowd her windows, to escape the storm.  
 Ah! may the light of life diffuse its rays  
 O'er all benighted nations round the globe,  
 And from the darkness kindle life into one!  
 The breath of prayer shall fill the silent sails  
 By love united, to bear your Missions out;  
 And they, tho' few, like fervent, are an host,  
 Sufficient to altar the infernal pow'rs,  
 Whom they perceive what praying souls can do.  
 The multitudes of angels, who attend  
 When once they understand the Saviour's name,  
 To cast their idols to the moles and bats,  
 And worship him alone, who died to save,  
 And lives to give us his great salvation known.  
 The time is had! 'tis now the hour of ring  
 With loud hosannas to the Lamb of God!  
 All nations bend before him; Christ alone  
 Will be exalted. God will set his King  
 On Zion's holy hill, and all the world  
 Shall flow to his dominions, and adore him.  
 The willing subjects of his righteous reign.  
 Thus sounds the sacred harp of prophecy;  
 And who can hear this, but must feel cheer—  
 Within his heart, which no power can destroy—  
 No bound can reach, nor cease to sing. He comes!  
 Big with anticipation; each glad heart  
 Sings to itself, and inwardly exults  
 With blissful expectation. 'E'en the sound  
 Of his triumphant and tripping awakes  
 No bound can reach, nor cease to sing. He comes!  
 He comes! He comes! The groans of Babylon,  
 The shouts of Zion, and the fervent prayers  
 Of saints of every name in unity,  
 And all on earth, and all in heav'n, proclaim.  
 'Soon will all eyes, with ecstasy, behold,  
 In one exalted person manifest,  
 A reigning Saviour, and a smiling God.  
 Then for the moment of immortal day  
 When the bright Sun of Righteousness shall rise,  
 And bless the nations with his rev'nd light;  
 When love and joy, and holiness, shall crown  
 The fruitful seasons through a thousand years

A wife and two lovely children were left behind; and they who have felt what such a bereavement is, alone know something of the bitterness of the trial. This widowed mother was called to endure a long and lonely life, for her children were too young to know the full amount of the loss they had sustained. They wept with her; but their's were tears of sympathy. They sometimes asked, indeed, why their dear papa staid away so long, and if he would never come home, to bring them to play thine and claim the compensation of a kiss again—but when they saw the mother's face, and the tears which glistened in her eyes, as she clasped them in her arms, they wept with her again and again, and ceased to ask these questions, which, painful, they could scarce tell why, so seemed. She used to lead them to the grave, often, in the cool and shadowy evening, and they at last understood that their father would never come back to them—but then their little hearts would swell—and grief is a transient emotion in the infantile breast.

I think it was about four years after the loss of her husband that her eldest child—a lovely little girl, sickened. She watched her by day and night, with that intense anxious anxiety which, while it pervades the mother's life, is not felt by her as a mother's grief. This heart-breaking suspense was of a long duration. But the child grew weaker and worse, and she at last received the sad warning to prepare to give it up. She clasped her hands on her burning brow, and exclaimed—*—oh Comelia die!* She still clung to one fond hope; it absorbed every thought—and clung to it even after a time after the infant's longest hours of life, and she thought she would die with it and so forth until a sigh, into its last slumber. Then she thought she should never be reconciled to the world again. She retired to her chamber when the funeral obsequies were over, and brooded over her sorrows, till melancholy *blanche* over her clerk, and almost mellowed her heart.

Cornelia's little brother was now left to wander to the church yard alone. He often went to her grave beside his father's, and he would sit there for hours, and the flower had sufficient time to bloom on that fresh mound, where he lay in sickness on the bed from which his departed sister had been carried. This roused up the sorrowing mother from her solitude, and called her, as it were back to life. The thought of being entirely bereft, was utterly too much for her—her wasting frame—her sorrow cheek, and her sunken eye, alarmed her friends, and she promised again to be reconciled to life, if her last, her only remaining child was spared. Her prayer, though unmingled with resignation, was heard; and the boy recovered almost miraculously.

Years passed on; the mother forgot in time her sorrow. Her son grew up with many promises; and though too much indulged in youth's erring propensities, bled fair for manhood. But when manhood brought with it its freedom from restraint, he fell into dissipation, and sacrificed deeply at the shrine of vicious pleasures. The eye of parental hope turned to him—long and fondly—as a traveller still gazes on the last half overclouded star, in the lonely evening sky—as unwilling to believe those clouds portend a storm. It was in vain. In vain the efforts that were made unceasingly to win him back to peace and virtue and usefulness. The lights of reason had expired—and virtue took her flight forever from his bosom.

Vice often prepares his victim by long discipline for his destiny. It was so in this case.—The lamp of hope long burned in that widowed mother's bosom with a brighter or a feebler flame. But it at last went out. Alfred was detected in a robbery—was tried—was found guilty, and sentenced to a dungeon.

His broken-hearted mother from her cottage window saw them convey him away—but not to the grave. Oh, no!—to the place of infamy; and she wrung her hands in a before unfelt agony, as she exclaimed, "Oh, Alfred—the last hope of these gray hairs—would to God that you had gone in youth and innocence to a peaceful resting place beside poor Cornelia." She felt her error—but it was revealed now to a heart utterly broken.

The following anecdote is quoted from the new Philadelphia Quarterly. The review of American Biography, from which this is taken, contains a number of interesting incidents and characters.

“When the British army held possession of Philadelphia, Gen. Howe’s headquarters were in Second and Street, the fourth door below Spruce, in a house owned by a Quaker, a Mr. John Mather. Directly opposite, residing William and Lydia Darragh, members of the Society of Friends. A superior officer in the British army, believed to be the adjutant general, lived upon one of their candles. They frequently met there, with fire and candles in close concealment. About the 23d of December, the adjutant general told Lydia that they would be in the room at 7 o’clock, and remain late; and she, adding, that when they were gone away, she would call her to let them out, and extinguish their fire and candles.—She accordingly sent all the children to bed, and Lydia had been so long in her parlour, her curiosity was excited to see the officers there, and put her ear to the key-hole of their concubine, and overheard an order read for the British troops to march out late in the evening of the 23d of December, and to be ready to march again, then encamped at West Marsh. On hearing this, she returned to her chamber, and laid down. Soon after, the officers knuckled on the door, but she refused only at the third summons, having feigned herself asleep. From that moment she could neither eat nor sleep; supposing it to be in her power to save the lives of thousands of her fellow-countrymen by informing how she saw the information communicated to General Howe, and to the British troops, to her husband. The time left, however, was so short. She quickly determined to make her way, as soon as possible, to the American outposts, and to inform them of the information she had received. Of course, she would go to Frankfort for some; her husband insisted that she should take the servant that she had with her, but to his surprise she positively refused.—She got across to Gen. Howe, and, as she was passing, she met the adjutant general, the British troops on the lines. Leaving her bag at the mill, she hastened towards the American lines, and encountered on her way an American lieutenant colonel (Grip) of fine light horse, who, on seeing her, stopped her, and inquired for information. He knew her, and inquired whether she was going. She answered, in quest of her husband, an officer in the American army, and prayed, as she went, that she might be able to inform him of her husband’s plan, and that she might be able to order his troops to keep in sight, to him. She disclosed her secret, after having obtained from him a solemn promise not to betray her in confidence, as his life might be at stake with the British.

He condescended her to a house near at hand, directed something for her to eat, and hastened to the head-quarters, when he brought Gen. Washington's letter. It was a letter of great import, and he made, of course, all preparation for baffling the meditated surprise—Lydia returned home with the letter, and she was not long in telling the British troops; heard their footstep; but when they returned, in a few days after, did not dare to ask a question, though solicited to learn the result of her next evening's mission. The alarm came in, and what he had heard of the British rally came in, and she was asked to walk up to her room, as he wished to put some questions. She followed him in terror; and when he locked the door, and begged her to tell him the story, she was so bewildered that she was either too much surprised, or had been betrayed. He inquired carefully whether any of her family was up the last night, and she told him that she was alone, and that all they retired at eight o'clock. He observed, "I know you were asleep, for I knocked at your chamber door three times before you heard me." "I was not asleep," she replied, "but I was not in my room." Washington informed of our intended attack, unless the white of the horse could speak. When we arrived near White Marsh, we found all the troops in the same position, and we were not to receive us, and we have marched back like a parcel of fools."

the potatoes whole

Take the potatoes whole and cover them up in horse litter of a moderate warmth; let them remain there until they put forth shoots of four or five inches in length, which they will do in two or three weeks; then take them carefully from the litter, plant them, a dry soil is best, in hills dressed with horse litter with the shoots standing upright, and so deep in the litter that the roots are well covered. The top of the shoots may just be seen. The last week in April, or first of May, will be early enough to venture them out. By these means, potatoes may be had four weeks earlier than the same variety can be raised in any degree of perfection, were they planted in the usual way.

own of Porter, between 50 and

1. 60 acres of Land under some improvement. On the land is a convenient house for a small family, a new barn 36 feet square, and a shed 30 feet in length. The above is said to be half of the centre Lot of the town, and is within one mile of the meeting house. The conditions are easy, and will be made known on application to the subscriber on the premises.

**JAMES SAWYER.**

OF THE Spring Term of this Academy

**T**he Spring Term of the 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.

**EXHIBIT A**

*From the Trenton Emporium.*  
**THE WIDOWED MOTHER.**  
 "Oh mountain streams must Jovelier be.  
 Which, where their waters rise,  
 Spring on immediate to the sea,  
 Scarce shown to mortal eyes;  
 Than those which glide with clouded tide,  
 Slow o'er the wastes of earth,  
 Nor keep one trace of that high place,  
 Which gave their pure waves birth."

Mr. Granville had but recently settled in Roxborough, and was about commencing business with flattering prospects of