

MORNING STAR.

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COMMUNICATION.

ISAIAH LV. 4.

"Behold I have given him for a witness to the people, a leader and commander to the people."

These are the words of the Lord God by the prophet Isaiah. They convey to us important things; into which I shall endeavor to inquire with all the care possible, in order to be useful, not only to minds that are earnestly inquiring after the truth as it is in Christ, but to the proud and thoughtless, the vicious and profane.

The first word in the text is calculated to catch the attention. I could wish it were the case that all people would attend to the important subject which now engages my attention. "Behold I have given him for a witness to the people." Doubtless God the Father, in these words, had allusion to his well-beloved Son, whom he had appointed heir of all things, by whom also he made the world. They appear perfectly to agree with what Jesus Christ said of himself when he was upon earth in the days of his flesh. He says: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every one who is of the truth heareth my voice," John xviii. 37. Again he says, "I am one that bear witness of myself, and the Father that sent me beareth witness of me," John viii. 18. He is also called in the book of Revelations, "The faithful and true witness." By all these Scripture testimonies, it clearly appears that Jesus Christ was given by the Father to be a witness to the people; to bear witness to the truth; and that he is also a faithful and true witness. I will now speak of him as a faithful and true witness to the minds and consciences of people. Shall I take the ground of liberality, so far as to say to the proud and conceited of all people; "I am a faithful witness to the people; inasmuch as the light of truth shines into the rational soul of man, and condemns that which is wrong, and justifies that which is right. So here it will be seen that I am upon a subject that concerns the human family throughout the world. While I write, may my heart be warm with love, and my pen that of a ready writer, to convey the truths which, I trust, my heart feels to my dear brethren of different denominations, and to an unconverted, perishing world; whose case I pity, and whose souls I love."

It appears that Jesus Christ, by his Holy Spirit, testifies (for a witness signifies one that testifies in any case) to the minds of men, and shews them by that testimony which is light in itself, in a greater or less degree, what their state is, what is best for them to pursue, and what is best for them to shun; so that man, having a knowledge of right and wrong. This knowledge arises from the testimony of the faithful and true witness to his own consciences; and it seems to be more forcible, generally speaking, with people in the morning of life, than with those who have long addicted themselves to vice and folly, and whose hearts have grown hard in sin. Therefore, I will act the friendly part to the rising generation, and exhort them, yea, entreat them to accept offered mercy, to attend to the faithful and true witness, to make willing, to all plant beforehand their dying pillow with thorns. O, may we learn the great desire of coming into the world, before we are called out of it.

It is worthy of notice, that the text appears to be in the past tense, which is sufficient to instruct us that the Father gave his Son to be a witness to the people; to be the Saviour of the world, at the time when he made that glorious promise to our first parents; Gen. iii. 15. Then the promise of Redemption and salvation was made; and the same way that

was provided for our first parents, was prepared for all their offspring. This appears to be agreeable to scripture and reason. Jesus Christ the faithful and true witness, is the only way—he is the great channel of communication—all the blessings of God to the world flow through Christ; and all the prayers of God's dear children arise to him through the same medium.

Further. With respect to his being a witness to the minds of people, I have only spoken in general language. I will, in a few words, more particularly notice the subject. The vicious man, in his several courses of wickedness, has a witness that he is wrong. The man, who is given to intoxication, in the moment of serious reflection, is led to conclude that his practice is displeasing to his Maker, and, no doubt sees, in some degree, the dreadful consequences that will result from it. What is it that bears this witness to his conscience in the moment of sober reflection, if it is not the Spirit of God? O, may those who are in the habit of frequenting taverns and lounging away their precious time where spiritual liquor is sold, leave off these bad practices, lest they be led from one step to another, until they plunge in the abyss of woe and eternal despair. The true witness, out of love to their souls, reproves them—The true ministers, from the same principle, preach to them;—and the children of God are praying for them;—and Satan, and the power of habit, are destroying them. O Lord, have mercy, and prevent their final destruction. Again, The swearing man is also reproved by the witness mentioned in the text. There is no excuse for him, and he knows it. The loving spirit of Christ bears testimony against all those who take the name of God in vain. When we see a real gentleman, I do not see a tippler, nor a swearer. O, may gentlemen increase in the world; that is, may they be in possession of that wisdom which is first power, and then peace, gentle, and easy to be entreated, &c. I might pursue the argument to all the different courses of life, and say that the faithful and true witness bears testimony against sin, wherever it is.

I will notice the gambler and those that revel in ball rooms, and chat at the sound of the viol. I will also mention those that have a form of godliness, and yet the power thereof; hypocrites they are, although they may sustain a fair character in the sight of men, but the faithful witness bears testimony (as he also did in the days of his flesh) against all these several courses of wickedness; and people are so far enlightened that they have to acknowledge the truth of the above remarks.

But I pass to notice, that the same witness which testifies against vice, also testifies in favor of virtue, and justifies the man through faith in Jesus Christ, and the works which are productive of that faith. It is the same witness that believers feel within, agreeable to that saying of St. John: "He that believeth on the Son of God hath the witness in himself." O, how comforting is this witness, when it testifies in our favor. It is that which has supported the children of God in the deepest scenes of trial and affliction, it enabled them to lift up their heads and rejoice when their persecutors dragged them to the flames. It is true, their persecutors were led to a reward for a few moments to triumph over their bodies; but their souls they could not harm. They obtained the same witness that Abel did, when he offered a more excellent sacrifice than Cain; Heb. xi. 4. They had the same testimony that Enoch had before his translation—a testimony that he pleased God; Heb. xi. 5. O, my brethren, let us never give the journey over, nor faint in the day of adversity, but be faithful unto death, and then, O, how comforting it will be to feel this witness in a dying moment.

"Behold I have given him for a witness to the people, a leader and commander to the people." I proceed to notice Jesus Christ as a leader and commander.

First. It may truly be said that he is a leader, that is without an equal. The faithful few that are scattered over the earth, can testify to the truth of this. Moses and Joshua, in succession, led the chosen people out of Egypt, the place of darkness and here, we are told, towards the happy land of Canaan. It is true in this respect, they stood as figures of the leader mentioned in the text; but O how imperfect, since Jesus Christ is a leader that is infinite in wisdom, mighty in power, and every way calculated to lead his people from the spiritual Egypt to the heavenly Canaan, through all the rugged scenes of life, all the trials that are common to man, and all the enticing allurement which are in a perishing world.

We have it in sacred history that the Scribes and Pharisees were blind leaders of

the blind. We likewise have in profane history that Mahomet, together with many others, attempted to lead people without following the true leader themselves; but they were blind leaders of the blind, and of course must have fallen into the ditch. It is not so with the leader of whom we are speaking. He leads his people out of darkness into light, out of error into truth, out of bondage into liberty; in a word, he leads them from Satan to God, and will finally lead his armies on victorious, and enable them to overcome by his blood and the word of their testimony.

I proceed to notice Jesus Christ as a commander. His command is very extensive—He has that right, and our happiness consists in obeying his commands. They are found in the written word, and they are impressed on the minds of people by the Holy Spirit. He commands all men everywhere to repent; and those that attend to this first command that is binding upon them, receive a remission of their sins; and, if they live in the light of God's countenance, will find it easy work to attend to all the commands of the gospel. I said that his command is very extensive. In the days of his flesh he could command the unclean spirits, and they submitted to his power. He could command the wind, and the sea, and they obeyed him. He has, doubtless, the command of the armies of heaven. In the language of the text, he was in a particular manner given to be a commander to the people of earth. Was there ever such a commander before? Surely not. He is the Captain of our salvation. Was there ever such a Captain beside him? There never was; he goes before his armies, he sways the sceptre of righteousness, and the sword of truth. His uniform is a vesture dipped in blood. How solemn and striking is the language concerning him in the 19th chap. of the Revelations, verses 11-16: "And I saw heaven opened, and behold a white horse, and he sat upon him who was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself; and he was clothed with a vesture dipped in blood: And his name is called the Word of God. And the armies which were upon him, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it, he should smite the nations, and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of almighty God. And he hath on his vesture and on his thigh, a name written, King of kings and Lord of lords."

It now remains to make some general observations, and close with a few words of exhortation.

We have seen, by what has been expressed, that Jesus Christ came into the world to be a witness to the people, to bear witness to the truth, and that he is a faithful and true witness to all people; and also that he is a leader and a commander. It is of the greatest importance that we consider him in these several capacities—that we attend to him as a witness to our minds, to be led by him in the way of our duty, and be under his divine command. It is true, they are safe, who are led in which solid peace can be found. O, my brethren, that are scattered among hills and dales, (many I have seen, and many I never saw) let us consider what it is to be Christians. O, may we love God well enough to serve him—may we advance in divine life—and never content ourselves with any degree of piety that will not satisfy us in a dying moment.

PETER STAPLE, JR.

MISCELLANY.

From the General Baptist Repository.

ON HASTY WORDS.

Gentlemen, Some time ago, I cast my eyes on a Latin proverb, the sense of which was: "A word, once spoken, can never be recalled." which led to a train of reflections on the mischief of hasty words. If you think them adapted to be of use to any of your readers, you may insert them in your Miscellany.

A word, spoken perhaps thoughtlessly and without any design, may involve the speaker in great and lasting inconveniences, or do a serious injury to others; and as this word can never be recalled, the mischief is without remedy. It may then be considered as a caution, if we notice a few of the lamentable results that too often are caused by hasty expressions.

Sometimes we give an opinion on the first proposal of a subject, which we quickly perceive is ill founded and involves principles of the most impure nature. Though we may speedily retract our expressions, and endeavor to retract their effect, yet the word has been spoken and cannot be recalled. It may cause us to be suspected by our associates of entertaining sentiments, which though they have glanced through our minds, and

before we perceived their tendency, have, for a moment, been encouraged, yet are abhorrent to our settled judgment, and never influence our conduct. By this inadvertence, we may lose the respect of our friends, our happiness may be diminished, and our usefulness greatly impaired.

Sometimes by yielding to the feelings of the occasion, and hastily expressing them, we may involve ourselves in serious inconvenience and deep guilt. Having being highly delighted with the dancing of an engaging young female, in the height of his rapture, swore to give her whatever she asked. By this rash oath, he was compelled to marry the venust female, whom he highly respected, and the subject him not only to the guilt and odium of the action, but to the keen reproaches of his own conscience.

Hardly a wicked prince; but good men are exposed to the same danger. Moses the meekest of the human race, was once so irritated by the perversity and unbelief of the Israelites, as to speak irreverently, when performing a solemn rite; by which he incurred the displeasure of God, and was not permitted to enter the promised land. Jephthah, whom Paul reckons among the faithful, being too eagerly anxious for success, made an unguarded promise, which, when he reflected on, he was wounded, and his dearest prospects as a parent blasted. And whoever calmly and intelligently reviews the events of his own life, will find, that he has often given up his respect and his feelings; though perhaps without the same excuse for his rashness which those good men had.

But we may also injure the character of our friends, by being hastily judging and condemning the motives and actions, before we are properly informed of the circumstances. Many an innocent person has been thus rashly condemned, and many a family, neighborhood and church plunged into confusion and strife, by taking up a report, without due examination. When the Reubenites returned to their own country, after assisting their brethren in the conquest of Canaan, they erected an altar on the basis of Mt. Gilead, in token of their union with the tribes which they had led. This action, in itself not merely innocent, but laudable and friendly, was observed by some who, without examining the facts, hastily pronounced it idolatry. The children of Reuben had erected, and built an altar in opposition to the God of Israel. The elders as rashly believed, the report, and the whole congregation of the children of Israel gathered themselves together at Shiloh, to go to war against them." Happily there were some who saw the propriety of previous inquiry, and messengers were sent to make it. This produced an explanation satisfactory to all parties, and peace was preserved.

In short, whoever, who profess to be disciples of Jesus, hastily determine the character of others from an imperfect acquaintance with them, and express our premature opinions on the subject—when we are violent in our complaints against our brother for some supposed offence, and do not take time to examine his conduct, and to give him a reasonable chance to explain himself, we are censuring on the abilities of a minister from hearing him only once or twice—when we condemn our brethren for impropriety of conduct before we have heard them on the subject, and after their explanations, without ascertaining the guilt of the parties concerned, when they are levelled—in these, and an infinite number of similar cases, we not only injure the parties whom we speak, but often do a lasting injury to the hearers. When we hastily and unadvisedly observe the followers of Christ acting such an imprudent and inconsistent part, it gives them occasion to blaspheme the good ways of the Lord, and hardens them in their sin. If any who are inquiring the way to Zion, hear persons whom they look up to as fathers in Israel, talk in this random manner, it throws a stumbling block in their way which they will find it very difficult to remove. It is often said, when a man is in a hurry, he has raised up to a sense of the danger and impropriety of such conduct, to endeavor to remove any prejudice that may have been excited, by our hasty expressions. This is a different thing from what is possible. The word has been spoken, and cannot be recalled: the impression has been made and cannot be obliterated; and the baneful effects may extend to generations.

We are led into this conduct sometimes through mere want of reflecting on the probable consequences which may result from this rashly expressed opinion. Sometimes we are hurried by a momentary sufficiency of sagacity or acquaintance with the world to foresee the mischievous results. In some, a natural irritability of temper causes them to utter their words in their cooler moments they entirely disapprove of. In some, a desire to be in the van, to talking impels them to speak without any precise meaning or object. But whatever may be the cause, if we wish well to ourselves—to our neighbor, or to the religion we profess, we shall see the propriety of guarding against so wicked and mischievous a practice. We shall watch over our tempers, and guard against being ruled with little matters. Galimaties, temper, and a most extensive acquisition, and an excellent preservative against hasty words. An acquaintance with the dispositions, views and principles of those with whom we have to do, will be highly useful, as we often give just cause of offence from not being aware of what is said will affect them. A habit of thinking before we speak will likewise prevent much of the mischief done by hasty words. Be swift to hear, slow to speak, slow to wrath." is an applicable precept, that demands universal and constant attention. Above all, the happiest effects will be produced by a frequent and solemn recollection of our Saviour's words: "Let your conversation be without guile, as those who love the truth, shall speak they shall give account thereof in the day of judgment. For by the words thou shalt be justified, and by thy words thou shalt be condemned." REFLECTION.

THE CHURCHMAN.—You have sinned, perhaps, of a midnight evening, out of the precincts of the living, moving world, to linger and contemplate among the grass-grown memorials of those who are gone. "The body to its place, and the soul to heaven's grace." And the rest in God's own time. An appalling chill shudders through the current of life; at the undisturbed and universal silence of the scene, the heart is chilled, and the soul is marbled, and freely illuminating the name, which friendship had carved for the slumberer beneath; here the grass waving in rank luxuriance, as if to

hide the triumph and the trophies of death, and there a human bone was unearthed from its time-worn sepulchre, a chalice of life, a golden cup of day, a wooden tablet, marking the repose of the humble; across, the glory of the believer; and lofty and magnificent memorials over the mortal relics of the wealthy and the great. All who, in such an assembly as this, can be accounted great? What gold survives the crucible of death?

We can learn nothing from the living, which the dead do not teach us. Would heathenism, in its pomp and splendour, have been able to make a man of glass, and carry her tablet to the tomb. Would the proud learn humility; the begotten, charity; the fearless, seriousness; the pious, philanthropy; would the great, who in such an assembly as this, can be accounted great? What gold survives the crucible of death?

TESTIMONIES

In favor of the Bible, by celebrated characters.

The celebrated Sir William Jones, at the end of his life, wrote the following words: "I have regularly and attentively perused these Holy Scriptures; and am of opinion, that this volume (independently of its divine origin) contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written. The unreserved application of these events, which took place long after the publication, is a solid ground for belief, that they are genuine productions, and consequently inspired."

Mr. Addison speaking of the superior perfections of the Sacred Volume to every human work, says, the great and glorious truths which it discovers to us, are compared with those which we elsewhere acquire, as the Creator contrasted with his works. "Had I seen," says he, "the light, how would he who so fondly hoped for immortality, have lavished out all the force of eloquence in those noblest of contemplations the resurrection, and the judgment that will follow it: How had his breast glowed with pleasure, when the whole compass of futurity, revealed in these pages, lay open to his view? How would he have entered, with the force of lightning, into the affections of his hearers upon these glorious themes, which are contained in the Bible; how, when enlarged on by a skillful Christian orator, make us break out in the same expressions, as those of the two disciples who met our Saviour after he rose from the dead: "Did not our hearts burn within us, while he talked with us by the way, and while he opened unto us the scriptures?"

The learned Mr. Locke (after demonstrating the truth of the Holy Scriptures in various ways) thus expressed himself, in a letter to a friend, just before he died: "Study the Holy Scriptures, especially the New Testament; for therein are contained the words of eternal life. The Bible has God for its author, salvation for its end, and truth for its matter, without any mixture of error."

Similar testimonies in favor of the Bible might be adduced in the immortal Bacon, Lord Verulam, in the great Sir Isaac Newton, who wrote in the preface to his translation of Scripture, in his words, Boyle, who instituted means to elucidate their truth in Mr. West, who wrote a Treatise on the subject of the resurrection; in Lord George Lyttleton, whose illustrious ranks received splendor from his talents, and who has done essential service to the Christian cause, by his admirable work on the Conversion of St. Paul—all these it will be observed were laymen, and therefore cannot be suspected of any undue partiality for the Scriptures; and to such distinguished names might be added those of a Milton, a Hale, a Johnson, a Cowper, a Bryant, a Beattie, a Cumberland—laymen also most eminently distinguished for their learning and science, yet who deemed all their learning, all science, of little worth, compared with what they derived from the book of God.

The excellent Dr. Watts, (in his advice to a young man,) says: "Whatever your circumstances may be in this world, value the Bible as your friend, your comfort, your joy, your employment, look upon religion as your best business. The Bible contains eternal life in it, and religion is the only way for you to become possessed of it."

Dr. Leachman upon his death bed, thus addressed a son of a nobleman, who had been under his care—"You see my young friend, the situation in which I now am. I have not many days to live, and am happy that you witness the tranquility of my last moments. But it is not tranquility alone, it is joy and triumph—may it be complete exultation." His features brightened, and his voice arose in energy as he spoke—"And whence?" said he, "does this exultation spring? From that book," said he, pointing to the Bible—"From that blessed book, too much neglected indeed, but which contains invaluable treasures! Treas-

ures of bliss and rejoicing, for it makes us certain that this mortal shall put on immortality."

Judge Hale, in a letter to his children, says, "It has been my practice to require you to be frequent in reading the Scriptures, with due observation and understanding, which will make you wise for this world, and that which is to come." And in a letter to his son, he says, "There is no book like the Bible for excellent learning, wisdom, and use; it is want of understanding in them who think or speak otherwise."

Lord Rochester, in his last illness, would frequently lay his hand on the Bible, and say, "There is his true philosopher. There is the wisdom that speaks to the heart. A bad life is the only grand objection to this book."

Sir John Eardly Wilmot, in a letter to his eldest son, expresses himself in these words: "Let me exhort you to read with the greatest attention both the Old and New Testaments; you will find your mind extremely benefited by so doing, and every tumultuous passion bridled by the firm belief of a resurrection, which is so abundantly marked out and impressed upon mankind, by Christianity."

Dr. Samuel Johnson, in his last illness, called a young gentleman, who sat up with him during the night, to his bed-side, and addressed him in these words: "Young man, attend to the advice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker—Read the Bible every day of your life."

Religious Miss.

I must walk with God. In some way or other, whatever he my character or profession, I must acquire the holy habit of connecting every thing that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, devoutly marked out in them, I must go out and come in as under the eye of God. If I am occupied in business all the day long, I must still have the glory of God in view. This is the language of the real Christian.

Cecil.

MORNING STAR.

LIMERICK, THURSDAY, APRIL 12, 1837.

ORDER AND DISCIPLINE OF THE CHURCH.

NO. 17.

The reciprocal duties of ministers and people considered.

(Concluded from our paper of March 29.)

In the preceding numbers upon the subject, it has been made to appear, that those who minister at the altar in things spiritual, should, so far as their needs may require, be partakers of things temporal, by the liberality of those who wait at the altar. What remains to be treated in this number, is the manner in which things temporal shall be ministered to the gospel laborer, by those who are profited by his labors.

Concerning this point, there are various ideas in the Christian church. We, also, will show our opinion. As a leading idea, we feel disposed to remark, that when a church and people have a faithful laborer with them, who needs assistance in things temporal, the plan or scheme, which may be uniquely and unanimously adopted for this purpose is a consistent course, although churches and societies may differ with respect to the mode by which they may render help to their minister. Although the scriptures clearly evince that it is the duty of people to help their minister, in cases before mentioned, yet the sacred oracles nowhere point out a general rule by which this may be effected. This, by no means, is a deficiency in the inspired writings. It is exactly as it should be. No general system, it seems, should have been laid down in the scriptures, that would have had a salutary effect through a world composed of different nations, kindreds, tongues, and people. A scheme which would have answered in one place, would probably, be very unsuitable in another; while a third place, under its peculiar circumstances, would prefer a course different from either the first or second. For these reasons, it is presumed, Christ and the apostles wisely passed this peculiar subject in silence.

The foregoing premises being admitted, it is left discretionary for a church, society, or people, to decide their own mode by which to supply the wants of their minister, and whatever plan may be adopted will be consistent, if it be not repugnant to the principles of the gospel.—If a society think proper to help their minister by

occasional and individual offerings, this course is consistent.—If it be judged most advisable to make public collections in the society, occasionally, or even at stated times, for the relief of their minister, or other poor saints. This course is also proper. Concerning the collection for the saints, Paul directed the churches of Galatia, and others, to take a collection on the first day of the week, that there be no gathering when he should come to them. For this purpose he advised that every one should be by him in store, as God had prospered him. [See 1 Cor. 16: 1, &c.] Thus did Paul advise several churches peculiarly situated to proceed on a special occasion. It is the opinion of many, from these observations of the apostle, that this is the most scriptural method of relieving the wants of the needy. Some churches uniformly practice this method at the present time. They have a right to do.

Again. Should other churches and societies, in their wisdom, think it best to fund property in any way, the income of which to be appropriated for the benefit of the community by supplying the wants of their minister and other needy saints, and for defraying other church expenses, those who do not pursue the same course, should not censure them who proceed in a way which they judge to be the most convenient for them. It is so of any other consistent course. It should, however, be remarked, that any individual member of church or society who may have agreed in union with his fellows to do thus or so, and afterwards should refuse to fulfill that engagement, should not be coerced by the legal authority to perform the same. This course would be inconsistent with the free gospel of God's dear Son. If he be a church member, he should be dealt with as such, according to the nature of his transgression, and agreeably to the rule of faith and practice.

[Having made these general remarks we now let the subject rest, supposing that our reader will peruse and candidly judge, as we have endeavored candidly to write. In our researches after truth may we be blessed by the smiles and approbation of the Great Head of the church, constantly enjoy his presence here, and eternally be where he is.]

SERIOUS INQUIRIES.

Have you seen yourself to be by nature and practice a lost and helpless sinner? Have you not only seen the sinfulness of particular acts of transgression, but also that your heart is the seat and foundation of sin, that in you naturally there is no good thing? Has a view of this led you to despair of help from yourself? To see that you must be altogether indebted to Christ for salvation, and to the gracious aid of the Holy Spirit for strength and ability rightly to perform any duty? On what has your hope of acceptance with God been founded? On your own reformation? On your sorrow for sin? On your prayers? On your tears? On your good works and religious observances? Or has it been on Christ alone, as your all in all? Has Christ ever appeared very precious to you? Do you mourn that he does not appear more so? Have you sometimes felt great freedom to commit your soul to him? In doing this (if you have done it) has it not been only to be delivered from the punishment due to your sins, but also from the power, pollution, dominion and existence of sin in your soul? As far as you know yourself do you hate, and desire to be delivered from all sin without any exception of a favorite lust? Do you pray much to be delivered from sin? Do you watch against it? Do you watch against temptation to it? Do you strive against it and sometimes get the victory over it in some good degree?

Subsided day, Feb. 18, 1837.

* The above inquiries were written on this day, and have been prepared in manuscript.

It is supposed that the following communication was written by a person who does not live in this vicinity. Although evil practices are by far too prevalent among us, yet the pernicious habit of playing at cards is nowhere, to our knowledge, practiced. It is very probable, however, that operations of this kind have been noticed by our correspondent. We feel dis-

posed to render what assistance we can, to check an evil so detrimental to the morals of the rising generation.

CARD PLAYING.

The most atrocious practice of gambling and its other attendant vices, have been the means of destroying many, very many enterprising and promising youth. Every parent who has the guardian care of children, should particularly guard against, and watch every symptom that has a tendency to lead them into this most destructive vice.

What is commonly called a "civil game" is not to be considered the worst of all plays; but it actually has an increasing dominion over the youthful mind, and will finally lead him into other habits of a destructive nature. Intemperate drinking, swearing, lying, &c. are customary visitors at the card-table. How much time has been spent, how much money has been wasted, how much credit has been lost, by this unallowable practice. Young men, you have an inclination for "civil games," beware of this inclination; it will lead you to your "civil game." Before you track the path of the gambler, call to mind, and seriously reflect on the many instances of bright and enterprising men, who have undone themselves by frequent gaming. Reflect on these things understandingly, and I think you will not hesitate to take a different path; and instead of spending your youthful hours in riotous gambling, you will lay up for yourselves some useful knowledge, which will better fit you for social life and ornaments in society. Those parents, who allow their children in the use of cards, may expect to reap the bitter consequences; and this reflection in an advanced age must be painful indeed; that they never gave paternal caution to their children, nor endeavored to obstruct them in their folly and vice. To those who actually play at cards with their children, what shall I say? I ponder. I pause—I drop my pen.

JONAH.

OBITUARY.

Died, J. Hollis, on the 6th inst. Mr. Andrew Holsdon. Previous to his death, it seems that he had some discovery that the time of his departure was at hand. He several times expressed a desire to be ready at the midnight call; especially on the evening that he died. Before he retired to bed, he selected the following hymn, which was sung in the family.

"Arise and shine of Zion fair,
Behold thy light is come;
Thy glorious conquering king is near,
To take his exile home.
The trumpet's thundering through the sky,
To set poor captives free;
The day of wonders now is nigh,
The year of Jubilee, &c."

After family devotion, he retired to bed as well, to all appearance, as usual. He had performed the labors of the preceding day with more than common vigor. After retiring, he conversed with his wife a few minutes, and gave a long sigh, which considerably alarmed her. She several times spoke to him, making use of his given name, but received no answer. He immediately arose and lighted a candle. He again signified an extraordinary manner and expired about eleven of the clock in the evening. The feelings which must have been excited in the mind of his wife, who was thus suddenly called alone to close the eyes of the companion of her youth; and in the minds of those children who had worshipped with him at the family altar but an hour before, must be left for the conception of the reader.

Mr. Holsdon was in the fifty-sixth year of his age, when he died. During the period of twenty years and upwards, he had been a professed follower of the Saviour. He was much given to secret prayer. He was almost continually at home, and was very pleasant and agreeable in his family. He was at all times attentive to his own business, and never was in the habit of meddling with the concerns of others. His greatest anxiety was his own growth in grace and the prosperity of Zion.

In the death of this man, the widow is deprived of a loving and benevolent husband, the children of a fond and agreeable parent, the neighborhood of an obliging neighbor, and society of a zealous member.

Our correspondent informs that a well-adapted prayer was offered up, by Eld. HUMPHREY GOODWIN, and an appropriate address was delivered by Eld. JOHN SWERT, on the funeral occasion.

"The sweet remembrance of the just,
Like a green roset, revive and bears
A train of blessings for his heirs,
While dying nature sleeps in dust."

There is nothing of a mercurial nature contained in it, and it may be used on infants or others under any circumstances whatever.

THE above Ointment is for sale at the MORNING STAR OFFICE, Limerick. And by DAVID GRIFFITH, Portland. GLAZIER & Co. Hallowell. PUTNAM & BLAKE, Saco. JAMES K. REMICK, Kennebunk.

THE HUSBANDMAN'S PRAYER.

O thou, whose wisdom, power, and love,
This world and all its creatures prove!
The fertile fields and fruitful trees
Thrive or decay, as thou shalt please;
And human art, as thou shalt will,
If thou withhold thy sun and rain,
Still may thy bounteous providence
All wisdom, all needful good dispense!

When brutal storms have spent their power,
And spring's expanse hath many a flower,
May never the frost that falls at night
The seeds of future harvest slay;
May never the blinding blossom yield
To storms that devastate the field;
From such, and from too piercing air,
The new-born lamb and nestling spare!

In summer, when thy solar ray
Feth through all the enfolded day,
Mild be his gentle breeze that blows,
Conting'st a force, or parching drought!
And frequent may the full-fraught cloud
The earth arched of heaven encloud;
That gentle moisture tenderly best,
A plentiful harvest may complete!

When autumn's treasures spread abroad,
And garners teem, and fruits abound,
Then shall the husbandman upraise
To thee his grateful hymn of praise;
To thee, who givest moisture to the seed,
The early and the latter rain;
To thee, whose promise doth avail:
Seed-time and harvest ne'er shall fail!

God of the seasons! thy full care
Preside o'er each revolving year;
May health, fair season of blessing! crown
Each city, and each rural town;
While sweet content and heartily joy
This land of freedom shall employ;
Till time thy offspring, man, adore,
Till time and seasons change no more!

For the Star.

Written imprudently, on hearing of the death of
Miss A. E. — an accomplished and re-
spectable young lady.

And she is gone! Has the spirit fled?
Can it be that the angel has fled?
And she lies now in the silent tomb,
Inured in dark, and shrouded gloom?
Oh! cruel death! thy power! I cannot
Thy hand is ruthless, and thy path unthought.

Must beauty's bloom thus quickly fade?
The year of youth thus early end?
Yes, ghastly death! thy power! I cannot
All, silent drop from this active stage!
Nature dissolves the soul forsakes her seat,
And nimbles where congenial spirits meet.

When severed, by death, is the silent tie,
In vain do we leave the mortal life;
In vain pursue to the true home,
For life's extinct—the funeral dirge;
Rolls solemn—with the organ's plaintive tone,
The pensive sigh—and friendship's heartfelt groan.

But late I saw, ere the leaf turned pale,
Or the wild rose ceased to deck the vale;
When full bloom'd the roses and the lilies,
And herbage green o'er spread the ground—
I saw her then—my fancy still contrasts
The pleasing smile which then belched her face.

But ah! that face in death is pale—
Thou! kindred weep, and friends bewail—
She is laid in the silent tomb,
And to follow her soon is our certain doom!
As the fell tyrant will no station spare—
Our souls, for the dread summons, Lord, prepare!

W.—n. M. E. Nov. 30, 1825.

MISCELLANY.

From the Dover Gazette.

HAPPINESS.

True happiness is the result of a well governed mind, under the influence of religious principles. It is a rare attainment, and one which is seldom derived in the human breast for any considerable length of time, without being trifled with by the elements of passion or feeling which frequently disturb the most peaceful and happy.—There is nothing that presents itself so often to the mind and appears with such a winning aspect as what men generally term happiness, yet nothing can be more fleeting or deceptive. We

"Grasp the phantom, and we find it air."

It is the first and the most beautiful object that attracts us in setting out in life, and there are none but what promise themselves to enjoy it in all its fulness, at some time or other before they die. It is constantly flitting before our eyes in its most fascinating array with inviting smiles, and beckoning us to draw near and realize all our bright imaginings. Attracted by its loveliness, we wait for no calculations, but rush forward with precariness and pursue the beautiful and fleeting phantom of pleasure, ignorant with hope, and already fancy ourselves revelling in full possession of its boasted charms, till cruel disappointment crosses our path and every thing around us becomes drearier than before. Something like happiness may be said to be enjoyed by the youthful lyro, whose aspiring soul breathes nought but ambitious longings. He who tread on air and bustling onward through a galaxy of glittering haubles, near his proud castles high in clouds and feels himself upborne above the strife of fate, where he supposes fortune's favours are permanent and sunny. How soon his eagle wing is tired or broken in his flight, he falls back to earth again. The baseless fabric of his visionary hours vanishes into airy nothing, and down he tumbles down to worms, to plod his pilgrim's way alone and chop-fallen thru the first dreary waste. There is too in the first entrance on the stage of busy life with those in whom we are delighted the vision of earthly love, a sweet satisfaction, near-

ly amounting to happiness.—The soul suffers around these new and seemingly enchanting scenes. The tender endearments of connubial joy that cluster between the family heart, attract, and for a brief space at least, we pause, admiring the novelty and fitness of such a life to quiet the elements that have raved within. In the weary one, I shall not say, but the waves of anxious expectancy, the tumultuous throbbings of desire are here stayed. I have now found a home, and like the dove would in this ark stay, no more to wander to and fro over all the earth, seeking for ease and quiet. But ere long the horizon is darkened, the clouds gather, the tempests blow and we are amazed. Amazed! indeed! What is there here beneath the circle of the sun which Heaven has fashioned like the sun? Or where does this life's centre, there to remain and be at rest for ever? Is not this state being of to-day whose mightiest hostings are like air, whose tread is shaken in a moment, and whose fortunes all seem gathered within a narrow space or play around a single point of time! Can earth, or sky, or vast creation bound its stretch of thought, or fill the mighty void within itself, or raise its daring head above the rolling spheres, or emparalyze its pure ethereal spirit with its kindred ones beyond the bounds of space and time. No verily!

There is nothing here to desert our joys,
There's nothing but the dust of earth.

In him alone true happiness is to be found. He hath so ordained it, that nothing but himself can stay the aberrations of the mind and fix the soul permanently. God is the true centre of all happiness and enjoyment. When we arrive within the influence of his attracting love, we breathe an air pure, untroubled and serene. We move no longer at random but by the immutable law of love, sweetly revolve around our Father and our God, feeling full upon our souls the reflected rays of his benevolence, truth and grace. It is in him that lifts above the world, sets our feet upon a rock, establishes our goings, and puts a new song into our mouth. We reach by faith the suburbs of the heavenly world, and scale the mount of bliss. Are we seeking happiness from impure motives under unalloyed influences, directed by base principles? We have no lot nor part in the matter. Let us rather raise our thoughts to Heaven and fix our eyes on him who is invisible. Let us seek the friendship of the great God, he who has condescended to love himself our Father and our friend, and by drawing forth religion in our lives and conversation, show that we have indeed been with Jesus. Then we shall feel and know a happiness complete and lasting beyond bound, that shall never be taken away from us, but that will grow brighter and brighter unto the perfect day, when faith shall have been swallowed up in sight, hope in fruition, and love, the sovereign of the rest, remain forever.

MATERNAL RESIGNATION.

Such a blessing had the celebrated teacher Rabbi Mier found. He sat during the whole of one Sabbath day in public school, and instructed the people. During his absence from his house, his two sons, both of them of uncommon beauty and enlightenment in the law, died. His wife bore them to her bed, and there, laid them on the marriage bed, and spurned them. Towards evening Rabbi Mier came home. "Where are my beloved sons," he asked, "that I may give them my blessing?" "They are gone to the school," was the answer. "I repeatedly looked found the school," he replied, "and did not see them there." She reached him a goblet; he praised the Lord at the going out of the Sabbath, drank, and again asked, "where are my two sons, that they may drink of the cup of blessing?" "They will not be far off," she said, and placed food before him that he might eat. He was in a gladsome and genial mood, and when he had said grace after meat, she thus addressed him—"Rabbi, with thy permission I would fain propose to thee one question." "Ask it then, my love," he replied. A few days ago a person entrusted some jewels to my custody and now he demands them again: should I give them back again?" "What is a question," said Rabbi Mier, "which this wife should not have thought it necessary to ask. What! wouldst thou hesitate or be reluctant to restore to every person his own?" "No," she replied, "but yet I thought it best not to restore them without acquainting thee therewith." She then led him to their chamber, and stepping to the bed, took the white covering from their bodies. "Ah! my sons! my sons!" thus loudly lamented the father, "my sons! the light of mine eyes, and the light of my understanding! I was your father, but ye were my teachers in the law." The mother turned away and wept bitterly. At length she took her husband by the hand, and said, "Rabbi, didst thou not teach me that we must not be reluctant to restore that which was in our keeping? See, the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord!" "Blessed be his name, for thy sake too!" echoed Rabbi Mier: "for well it is written—He that has found a virtuous woman has a greater treasure than costly pearls. She

openeth her mouth with wisdom, and on her tongue is the instruction of kindness."

Hebrew Tales.

We spend our years as a tale that is told.—Pa. ex. 9.

Every thing around us speaks of the vanity of human life. The grass and flowers, the reptiles and insects, give us fine lines upon life, and the only thing that can be said to overcome, and headlessly pass by such lessons amidst the amusements and pursuits of life. While we are borne along by the flood of ever rolling time, spending our years in vanity and thoughtless indifference, there is now and then a word, a thought, a groan, reminding us that we are passing our years as a tale that is told.—"The world tale sometimes signifies a groan, a breath, or a thought, and it intimates the brevity, vanity and misery of human life, and may here particularly in- portance in view of the future. The tale is told—we are disappointed. Time is gone, life is past, and to what importance has it amounted? It is a breath and is over! The body is left an unmanicured clod! The poor soul is gone into eternity! This is a thought. In too many instances, but a floating, unsettled thought—never matured—never reduced to any practical advantage. If it had been seized, examined, and usefully applied, it might have been important to him who had it, and to others. Alas! like thought, it is as a wind, and cannot be recovered.—It is a groan. Some have groaned under imaginary ills, and some under the pressure of real burdens. It is in all like the groan of the dying, it is lost in the silence of death! Little M. E. was remarkably fond of hearing tales, his father used to gratify him with a recitation of any innocent circumstance of real life, couched in language suited to his young and tender mind. One evening he begged his Pa to tell him a tale. His father after some untidy commences, with the story of two men sitting out on a long journey, to a distant country. He narrated many incidents which highly gratified the child, and some that caused the starting tear to glisten in his eager eye. At the evening of a pleasant day while talking of the end of their journey, one stepped a very little distance before the other, and dropped out of sight in an instant.—The other heard a groan, but never saw him more. "What some of him, what be come of him, Pa?" I cannot tell. He has never been heard of since. It affected the child.—After some time the father applied the moral. We spend our years as a tale that is told.—Zion's Herald.

A FAIR OFFER.

Make a fair estimate of all you owe, and all that is owing to you. Reduce the same to a single sum, and pay it over to those you owe; if you can't collect, re- new your note, every year, and get the best security you can. Go to business diligently, and be industrious—lose no time—waste no idle moments—be very prudent and economical in all things—discard all pride but that of acting well—be faithful in your duty to God by regular and hearty prayer morning and night—attend church and meeting regularly every Sunday, and do unto all men as you would be done by. If you are too needy in your own circumstances, to give the poor, do whatever else you have in your power to do for them cheerfully—but if you can, always help the worthy, poor and unfortunate.—Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable and independent in your circumstances, come to me and I will pay all your debts.

DR. FRANKLIN.

HUMILITY.

Humility has been justly called the daughter of faith and the mother of contentment; it is a radical grace, out of which grows the sweet fruits of meekness, patience, love, charity, forbearance, and contentment; it is the only favorable soil for the culture of every Christian grace; humility empties a man of self-conceit, and produces that charity which empties of self-love; it is the veil with which the rich attire of a Christian ought to be covered. Humility enables a man to receive as truth all that is contained in the sacred volume; it promotes prayer and thankfulness, and enables all who are in affliction to say, "It is the Lord, let him do what seemeth him good." The benefits to be derived from this inestimable grace are numerous; it supports in affliction, it produces patience, it is well pleasing to God, who hates and resists its opposite pride, against which sin all the perfections of God are set in battle array. Humility preserves from the snares of Satan; keeps us low in our own estimation; it reminds us from whom we have received our every talent, and

makes us anxious to devote ourselves to him from whom cometh every good and perfect gift. The means to obtain this desirable grace is to reflect on and endeavor to realize the majesty and purity of God, and contrast with it our own meanness and unworthiness; and to compare ourselves with holy men of old, the patriarchs, prophets, and apostles; and let us must then acknowledge ourselves to be but dwarfs in comparison of them, for they were as giants in every desirable grace and attainment. Think also often of your danger, from the strength of your various and powerful foes; and, above all, meditate on the method God has used for your salvation. "He so loved the world as to give his only begotten Son, who, though rich, for our sakes became poor; who, though he himself, that we might be exalted; he died, that we might live for ever. Here learn humility."

INEXCESS is the hot-bed of temptation, the cradle of disease, and the cancer-worm of felicity. In a little time, to the man who has no employment, and who has no business, and who has no labor in the grave, the finger of death will enter the church-yard. From that moment it is the shade, and not the man, who creeps along the path of mortality. On the contrary, what solid satisfaction does it give to the mind to possess! What health in his countenance? What strength in his limbs? What vigor in his understanding? With what a god does he relish the refreshments of life? With what pleasure does he seek the bed of repose at night? It is not the accidental hardness of a pillow that can make him unhappy, and rob him of sleep. He earns his maintenance, and he enjoys it. He has faithfully labored in the day, and the chambers of the night are a sweet retirement to him. To the diligent man every day is a little life, and every night is a little heaven. The toil has been honest, and the reward is sure.

Remarkable presence of mind.—It is recorded of the Earl of Berkeley, that he was suddenly awakened at night in his carriage, by a highwayman, who was holding a pistol to his head, and demanding of him to give him the largest, demanded his name, explaining at the same time, that he had heard that his lordship had boasted that he never would be robbed by a single highwayman, and that he should now be the first to rob him. His lordship, without a moment's delay, replied, "neither would I nor be robbed if it was not for that fellow who is looking over your shoulder. The highwayman, who was looking over the Earl, who had drawn a pistol from his pocket instead of a purse, shot him on the spot.

Gun.—The invention of gun is indisputably German, and was produced in this manner. One Bartholomew Shwartz, a friar, in making chemical experiments, mixed saltpetre and brimstone with other ingredients, and set them upon a fire in a crucible; but a spark getting in, the pot suddenly broke, with great violence and noise; which unexpected event surprised him at first, but he repeated the experiment, and finding the effect constant, set him to work to improve it, until his purpose he caused a iron pipe to be made, with a small hole to fire at; and putting in some of his ingredients together with some small stones, set fire to it, and found that it answered his expectations, in penetrating all before it. This happened about the year 1330 and was soon improved to the making of great ordnance, &c.

CHEMICAL EMBROCATION, OR, WHITWELL'S ORIGINAL OPODELOOC, Treble the strength of the hard kind.

THIS article is now, beyond all dispute considered by every physician of extensive practice in the U. S. as the best known and most certain remedy for Bruises, Sprains, Cuts, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, &c. The use of this celebrated remedy is not confined to the American States. Orders for it are constantly received from South America, the West Indies, Nova Scotia, Lower Canada, and in one instance orders were received from England and Russia. In a late letter, to the Proprietor from St. Salvador, the writer observes, "Your Opedeloc begins to be well known and fully appreciated, &c."

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

No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous servile and contemptible imitations in existence, some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except only by the omission of the NAME.—Therefore, as you value Life or Limb, be sure to ask for and receive WHITWELL'S Opedeloc only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SUFFICE, celebrated throughout the American Continent, in cases of Catarrh and Headach, Drowsiness, Depression of Spirits, Vapors, dimness of Eye Sight, and all disorders of the head. From its most fragrant and grateful quality, it completely counteracts the effects of a bad atmosphere, and being greatly antipreticent is indispensable for all who watch with or visit the sick.

The above are for sale at the store of JOHN SANDRO, Esq. Lamerick.