

MORNING STAR.

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WILLIAM BURT...FRISTER.

TERMS OF THE STAR.

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*All communications should be directed either to JAMES BUZZELL, Post-Master, Limerick, Conn., or to SAMUEL BURBANK, Limerick, Me.

COMMUNICATIONS.

Freedom, N. H. March 3, 1927.

Mrs. Edwards.—Should you judge the following remarks worthy of public attention, you may give them a place in the Star. They were delivered on a closing the school which I have taught for several months past.

ARTHUR CAVERNO.

My friends,

This day closes the exercises of this school. I therefore embrace the present opportunity of recommending to you some considerations of the highest importance, some of which I have inculcated in my daily instructions. In discouraging to you on the present occasion, I shall dwell upon three particulars, which I earnestly recommend to your most serious attention, which are:—your education—your moral character—and early piety.

I. By advising you to pay great and diligent attention to your education. First, by constant application to your studies. It is not enough that you occasionally assemble in this building, or daily receive instruction here, during a certain season of the year, in order to attain to some degree in a good education. You should prosecute faithfully your studies. By such an endeavor you will not only keep adding to your stock of knowledge, but soon gain an ascendancy over youthful vanities and practices that check the growth of knowledge in the generality of youth. You will also soon feel such an attachment to your books and the pleasure of knowledge, that all former and childish pleasures will lose their relish. The gold and dross will soon separate in your system.

Secondly. A wise choice in the selection of books which you read, you should make a matter of attention while acquiring a good education. Read such books as are best adapted to give you profitable information. If you are unable to determine what books you had best peruse, or what study pursue, ask some teacher or friend in whom you may place confidence, for your safety in advice, and they will take a lively interest to advise and assist you. But reject all foolish novels and romances, which only serve to make the mind unstable, and entertain it with fruitless imaginations.

Thirdly. Penetrate to the depth of your studies. By this, I mean that you try to understand what you read. You should seek information in such books as are suited to your capacity and age. When you read such books, therefore, should you not get the sense of a sentence or section by reading it once, read it the second time, and with more attention; and so continue until you understand what you read. Ask instruction from your friends, in case you cannot obtain the meaning from another source. Let not ignorance or shame hinder you from coming to a living instructor to get information when occasion requires. One living instructor can, in many instances, enlighten you more than ten dead ones; that is, more than the books of those who are dead or absent.

2. In the next place, your moral behavior should be a matter of your strictest attention. Whatever course you now take, will most probably be the course of your future life. Do you not recollect the moral observation upon this subject, which you have so often repeated,

"Just as the twig is bent the tree's inclined." "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Your happiness or enjoyment of life is greatly depending upon the uprightness of your character, as also is your usefulness in society. But before I dismiss this subject, let me point out to you some of those moral evils, to which you must avoid in seeking for a good name and the satisfaction of a conscience void of offense.

First. I would caution you against such unwarranted conduct as we sometimes see in the streets among children of corrupt, or rather bad manners, who are often seen clinging themselves to carriages as they pass along; and sometimes using improper words, hallooing after those whom they meet and pass in the road. Such children must be punished. Do you not recollect reading in the 2d chap. of the 2d book of Kings, how such children in the days of Ahab were punished because they used saucy words, and called the man of God "Go up thou bald-head, go up thou bald-head." Two she-hears came out of the wood or forest and destroyed forty-two of these wicked children. Therefore, you should behave manfully even when you are in the street, and then you will have the respect of all that know you.

Secondly. You should avoid using blasphemous or wicked words. This is a great sin, and God will not hold him guiltless, who takes his name in vain. Our blessed Redeemer has said, "Swear not at all." You seldom see a person who is accustomed to this ridiculous habit, who does not sometimes lie or get drunk, and conduct unbecomingly to all moral virtue and human nature itself. All such characters are threatened by a just and righteous God with torments in that place that burns with fire and brimstone.

Thirdly. I would recommend to you one thing further, which shall include all the foregoing; and that is, that you all abstain entirely from the use of all ardent spirits. Your instructor, who now addresses you, has found by his own experience, that the use of ardent spirits, let it be ever so sparingly, is an unnecessary and dangerous habit. Not that he became dignified by an excessive use of it preceding his finally renouncing all use of it, but found himself better off without the use of it, and all men who persevere in better health than he, and perhaps you will have the same blessing on that very ground. "Touch not, taste not, handle not, and you, ultimately, will be better off. It is quite too late to expect a general reformation among drunkards; but what shall be done to prevent the evil of intemperance? To this I will answer, that, were the people and rising generation universally disposed to discontinue the use of all ardent spirits, the evil would soon be remedied, for when the present generation of drunkards were dead, the evil would die with them. Now let us set the example of chastity about this, that others may follow our steps.

3. I told you that in my last proposition, I should recommend to you the pursuit of early piety. This is the most important of all attainments. The religion of Christ is the strongest defence to the soul, and all good moral principles that mortal creatures can obtain, or the scriptures have ascertained. It guards the soul through life and death, free from the fall destroyer, who snatches about like a roaring lion, seeking whom he may devour. It overpowers and expels from the bosom of its possessor, those fears and gloomy apprehensions of death, judgment and eternity, that are always shrouded in the guilty conscience of bold transgressors. But these glorious achievements which religion has won, are not all the advantages which it has power to introduce. It is far from a complete failure of its reality, the preceding description, the eye hath not seen, the ear heard, nor hath it entered into the heart of man to conceive all its true glory and all its effects, with its disposing tendency to true immortality, which it is daily yielding. Heaven already commences its never-ending reign in the human soul and opens continually greater prospects of uninterrupted felicity, with which that permanent residence of angelical abode forever abounds.

And now my young friends will you accept of its loving offers? Do you not know that all that happiness which these truths assert, and more than what my feeble tongue can possibly describe, is offered to every one of you without money and without price? Your dear Redeemer, as if he stood in this desk with a smile that denotes his good will and loving kindness toward you; and with his arms spread abroad for your reception is now saying to you, "those that seek me early shall find me. He that findeth me, findeth life, and shall obtain favor of the Lord." Consider what good advice David, the ancient king of Israel, gave his son Solomon on retiring from the theatre of life. Solomon, my son, know thou the God of thy father and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Oh what condition would you be in, should your Creator, for your misconduct and neglect of coming to Christ, cast you off forever! Oh think what an awful condition indeed this must be! You that understand the multiplication of figures may have some faint conception how dismal the scene of discouragement and despair must be to a soul lost forever! When that period shall come to eternity to the lost soul, that it may look back on that space of existence which it has already spent there, and which could not be measured by years, and which as many of them as there are drops of water in the ocean multiplied by all the sands upon its shores, and this product by all the stars in the skies, and then apply the same product to that space which is to follow, and then be no nearer an end either of suffering or existence than it was when it first commenced suffering! Oh what desquitude must all wicked people endure! Then dear youth, flee to Christ and he will save you, and may you and your well wishing instructor be saved in Christ forever and ever.

For the Star.

ON THE PROGRESS OF SCIENCE AND LIBERTY.

NO. 2.

Having made it appear that there is a reciprocal connection and co-operation between the parts and principles of nature animate and inanimate; that no part exists, but each exists in connection with the other; that neither could exist alone, without destroying the vast connected chain of being; and that in consequence of the reciprocal co-operation and connection between the principles of inanimate nature, the connection between science and liberty has remained indissoluble; we shall now proceed to notice some of the effects that this connection has had on the moral and political world. We have no very positive idea respecting the state of mankind during the primeval ages, but as mankind advance in civilization, the certainties of this subject increase. When the apostates went forth from Paradise,

"The hemisphere of earth in clearest ken, Stretch'd out to the amplest reach of prospect," lay widely extended to their view. They were free to roam wherever they pleased. Their empire had the sensible horizon for its boundary. As all things original in literature, beautiful in art, curious and valuable in mechanism, are the offspring of the imagination; it is probable that the rays of knowledge that now burst upon their understandings, and their imaginations now enlivened, and wrought up to their highest pitch; gave rise to inventions for their future benefit. Then, instruments of husbandry had not been formed. The animals that ranged the forest, and the birds that glittered in each kind stream had not, as yet, been a source of sustenance to man. The berries and fruits of the grove for their food, the young inhabitants of the earth, had no shelter but the blue canopy of the heavens, no couch but the green turf of the valley, sprinkled with dews of midnight. At such a period, so marked with human depravity and ignorance, some skillful exertions were necessary to enliven the mass of confusion. The most simple forms of society, such as in families, were instituted soon after the fall of Adam. In every stage of improvement, the social principle marks the human character. Its first effectual operations appeared in the union of the inhabitants, for the purpose of erecting habitations for mutual shelter and convenience. But as the human family multiplied, and especially by reason of the wickedness that prevailed, other associations became necessary. In course of time, owing to the general depravity, families were arrayed against families, cities, kingdoms, and countries against each other. Hence associations were formed for mutual defence. Man is subject to continual misfortune; the elements often combine against him; a conflagration or a tempest frequently destroys his earthly prospects. Hence became necessary the many benevolent associations that exist in society. Beside these associations, which were formed for the wants and personal safety of the inhabitants, the primary inhabitants progressed from one state of civilization to another; and thus we see the influence that science and liberty had upon the world at this early period.

They were free, and they had a knowledge of it. Their enlivened imagination quickly gave rise to inventions for their use and convenience. The fields presented a furrowed surface. The beasts of the forest displayed their instinctive cunning to elude the snares of the huntsman; and the finny shoal sped their way from the nets of the fisherman. The crude materials of commerce were soon consolidated, and the first form of society appeared.

The advantages of union were quickly manifested. Concentration of genius soon effected what individual ability could never have accomplished. The symmetry of architecture, the beauty of proportion in building, the relation of numbers, the rules of geometry, and principles of astronomy, were discovered and applied to use. Nor were the effects of this connection long confined to the principles of mechanics. Foundations of government were framed, and foundations of societies, which are appropriated to intelligence and rationality, were laid; and from polishing the rough stones from the forest, its effects were visible in smoothing the rude feelings, and boisterous passions of untamed nature. Need we mention the effect that this connection had upon the heroes and sages of antiquity? Such principles could not fail to command the patronage of the sage. Accordingly it received the support of the most celebrated personages whose names are registered in the volume of inspiration.

CYCLOPEDIA.

P—c, April 2, 1927.

MISCELLANY.

LAST HOURS OF LUTHER.

In January, 1546, Luther went to Eisenach, although the weather was severe and his health very weak; his many and increasing infirmities had for some time given sufficient warning that his departure was at hand. The object of his journey was to conciliate some disputes between the Counts of Mansfeld and their people. While at Eisenach he preached several times, and labored earnestly to accomplish the business which brought him there. On the 17th of February, his friends perceiving him to be unwell, persuaded him to remain quiet in his study, which he did, frequently walking up and down, conversing with his friends, evidently expecting that his end approached. From time to time he stopped and looked out of the window, addressing fervent prayers to God, as was customary with him.

He supped with his friends, and during their meal he quoted and made observations on many interesting passages of Scripture. After supper he felt a pain in his chest, to which he was subject; but refused to call for medical aid, and about nine o'clock laid down on a couch and fell asleep. He awoke at ten, and desired those about him to retire to rest. When led into his chamber, he said, "I go to rest with God," and repeated the words of the Psalm, "Into thy hands I commend my spirit," &c., and stretching out his hand to bid all good night, he added, "Pray for the cause of God." He then went to bed; but about one o'clock he awoke Jonas and another, who slept in his room, and desired a fire might be made in his study, adding, "Oh, God! how ill I am! I suffer dreadful oppressions in my chest! I shall certainly die at Eisenach." He then went into his study without help, again repeating, "Into thy hands I commend my spirit." His friends, who were gathered about his bedside, were given and he appeared relieved, and a perspiration appeared. This gave encouragement to some present; but Luther said, "It is a cold sweat, the forerunner of death; I shall yield up my spirit." He then began to pray, nearly in the following words: "O, eternal and merciful God; my heavenly Father! Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ, in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, O Lord Jesus Christ, receive my soul! O heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I, assuredly, that I shall dwell with thee forever, and that none can pluck me from thy hands!" He then thrice again repeated the words, "Into thy hands I commend my spirit! Thou hast redeemed me, O Lord God of Truth!" Also those words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that verse of the 68th Psalm, "Our God is the God, of whom cometh salvation; God is the Lord, by whom we escape death." He then became silent, and his powers began to fail him; but when several addressed him, and said "Reverend father, you die in the constant confession of Christ and his doctrine, which you have preached?" He distinctly answered, "Yes!" and spoke no more; but about a quarter of an hour afterwards, between two and three o'clock in the morning, "with his hands clasped

together, and without a finger or a feature being disturbed, he gently breathed his last."

Such is the account which Justus Jonas wrote within an hour of Luther's death; it was confirmed by others who were also present.

Thus died, in peace, a man against whom the popes and popish monarchs had raged in vain. He lived and died unharmed; not only in the presence of all his brethren, but in the despite of all his enemies. So wonderful is the providence of God, so inexhaustible is his store of means for accomplishing all his pleasure, and so secure under all circumstances is the man over whom the shield of his protection is extended.—*Scott's Continuation of Milner's History of the Church of Christ.*

MORNING STAR.

LIMERICK. THURSDAY, APRIL 19, 1827.

ON FAMILY WORSHIP.

"Fear God and keep his commandments, for this is the whole duty of man." It is believed that no person who has the charge of a family, performs his whole duty without worshipping God regularly and habitually in his family. That man cannot possibly be excused and commended, who is blest with a family of children, and never summons them to the altar of family devotion. "Train up a child in the way he should go," is a motto founded in wisdom, and should be legibly inscribed in view of every parent. "Fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" were expressions of an enlightened apostle, who well understood the obligations under which parents were placed to children.

Regularly stated seasons to worship God in families are most happily calculated to promote these desirable ends. We would be understood by the term *regularly stated seasons* to convey the idea that a suitable portion or portions of time should be exclusively consecrated to the important duty of family worship every day. We would not only represent that the seasons should be stated, but that those seasons should be regularly attended and expended by every individual member of the family present.

In the course of our travels and observations in Christendom, we have noticed in many families, in families professing to be religious, much irregularity. Even in the families of the faithful, with respect to worshipping God in the usual hours of prayer, we have observed a lack of parental authority and family discipline. The children, in too many instances, will "eat and drink and rise up to play." The hired men, who know not God, will scramble for their hats and make their way to the field, as if in a hurry to flee from the "house of prayer;" while the pious father, calls for his bible, reads a portion of divine truth to the more serious part of his family, offers his oblation at the altar, and then follows his men to the place of toil. All this is for the want of regularity and order.

Experience has taught the writer that these evils may easily be remedied. Let the most convenient time (having respect to your profession and business in life) be selected and set apart as sacred; let not this season be intruded upon at no time by any trifling occurrence whatever; even should a person (very special indeed should be an occasion, which would admit of an exception) call to do business with you about the time that your devotions are to commence, let him know that it is your greater business to "seek first the kingdom of heaven;" and request him to worship with you, or at least to wait while you worship yourself, and then readily and cheerfully perform your business. Pursue this course, and in one week your children, and domestics will understand your system and know when the time of devotion should commence, as well as when the hour of breakfast or dinner arrives, and willingly wait upon you accordingly. Let your occasional hired men know that it is contrary to your rule for them to work in the field while you worship in the house, and they will submissively attend to the same.

If the first moving wheel, or main spring in the machinery, is kept in its own place and moves in a proper manner, the less wheels and other contingent parts will more easily move about their respective centres, and perform their several parts.

The idea of regularly stated seasons for family devotion, is objected by some well meaning christians, under a supposition that such a practice borders too much on formality. From this consideration, they prefer to wait on the Lord at such times as they may feel it to be their duty. It is admitted that a form of religion without the power thereof is detrimental to christian's growth in grace, and is not well pleasing in the sight of God. It is also very dangerous to neglect to worship God when we ought, fearing that our devotions will be formal. How spiritual such a saint may be, if he worships at all; there will unavoidably be a form to his devotions. We should not "strain at a gnat and swallow a camel."

Should the idea that stated seasons for family devotion is formal, and should be abandoned on this account, be further considered, we might range too far. Regularly stated seasons for the public worship of God, have been found, as admitted by all, to be advantageous to the world, and beneficial to society. It was the direction of him who made the Sabbath for man and not man for the Sabbath, that one seventh part of the time by regular succession should be kept holy. It is admitted by churches of almost every denomination, that regular periodical seasons, in which to attend to the concerns of the church is of the utmost importance for their prosperity and happiness.

All God's works both in nature and grace operate systematically and harmoniously. The sun, moon and stars, and the seasons of the year, all move beautifully and with the greatest order in their respective spheres. Should not man, who is the noblest work of God, regularly, steadily and faithfully worship him who giveth seed to the sower and bread to the eater, and causes the alternate succession of day and night, and the regular vicissitudes of the seasons for his benefit? Most certainly. As well might Sabbath and sanctuary privileges, and all other stated seasons for religious conferences occasionally be dispensed with, as regular periods for religious devotion in families.

With respect to the manner of family worship, we are not disposed to point out the particular path in which to move. God should be worshipped in the way that becometh saints. The whole family should be gathered at the proper time for this purpose, and the devotion should commence as he who is worshipped in spirit, shall direct, whether it may consist in reading and remarking upon the scriptures, singing, praying, advising, entreating or admonishing. This course will have an excellent tendency to guard the mind against being led into temptation, to enlarge the soul, to increase the growth in grace and prepare for heaven. The person who penitently commits the keeping of his soul to his faithful Creator, who asks divine guidance, and implores heavenly protection in the morning, is well prepared to spend the day to the glory of God. Should his affairs prove prosperous, he feels grateful—should they prove unsuccessful, he feels patient. All providential occurrences, whether prosperous or adverse, he considers just; and thus, he glorifies God with his body and spirit which are his. On the other hand, if a person, neglects to do his duty to his God, he is liable to be fretted and perplexed at every occurrence which transpires not agreeable to his unreconciled mind, which will produce constant disquietude, and eclipse his Christian graces. This way, pursued, will end in death.

Family devotion does not effect those only who take an active part therein, but its influence is felt by all. The members who do not profess God, are reminded of him. Good precepts, and examples command therewith, are excellent guides to children. Thus may parents, "allure to brighter worlds, and point the way to others."

TO PATRONS.

Two numbers more will complete the first volume of the Morning Star. The publishers feel gratefully obliged to their patrons; for the liberal encouragement which has been afforded them the first year of their undertaking. Many of our subscribers have already given us their names for the second volume. We shall

make the general custom our rule in this case, viz: "All who do not specifically direct to the contrary, will be considered as subscribers to the second volume of the Star. Among all our subscribers, six only have yet requested their papers to be discontinued; their orders will be promptly obeyed, unless we receive different directions. With respect to those subscribers who did not commence with the first number, fifty-two papers will complete their year. If, for instance, a subscriber commenced with number 20, vol. 1, his year will terminate with No. 19, vol. 2, and so of any other number. It cannot reasonably be expected that any paper will be discontinued, until arrearages are paid.

Eld. Hubbard Chandler has paid for the papers, for the term of one year, of those subscribers whom he procured, and whose names are on a prospectus held by him; also for Daniel Foster's paper for the same term. He wishes that those who have not already paid him, would endeavor to make payment at the Farmington Q. M. in June next.

Two packages of the Star, containing Nos. 46 and 47, directed to BENJAMIN MCKENNEY, north road, Parsonsfield, have not been received. They have been, it seems, miscarried. The circumstance is supposed to be accidental. Whoever will forward them, will receive our thanks.

The communication of "Duxton," notwithstanding it feigns to be original, is familiar to almost every school-boy. This circumstance, although we highly respect the production, renders its publication in the Star objectionable. We disposed occasionally to accommodate our correspondents who may wish to forward entertaining extracts for publication, provided it does not serve to crowd original matter which may be preferable, from our columns. In these cases, should the selection be made from a book, it should be credited to the author; if from a paper, being original matter therein, it should be credited to the same. It is our profession to "render to all their dues," and not claim that as our own which belongs to another. We hope our friend will continue his correspondence, and not be weary in well doing.

RELIGIOUS INTELLIGENCE.

[For the Star.]

RAYMOND, APRIL 12, 1827.

Having a few leisure moments, I would inform my brethren and friends, from whom I have been long absent that I have not forgotten them and hope, if the Lord will, yet to see them this side of the grave, and if not, in a better world. As I am in need of the assistance of God, I hope my brethren will pray for me. With regard to my health, it is as good as usual. I have been in this town the most of the time since the 16th of last November. Many of you have heard of the late revival in this place, which is still increasing. The Free Baptist church in this town, for years past, has been in a low and scattered state. In the first part of last summer, a reformation began to make its appearance in one part of this town, and has been gradually spreading ever since. The prospect is still encouraging. Some praying husbands have seen their wives come forward to serve God with them; and many praying wives, who have been for a long time praying for their husbands, have lately seen them converted, and now they kneel and pray together, and praise the Lord with one voice. Many have been reclaimed from an open backslidden state and swearers have become humble praying souls. One thing I will mention which I never heard so many instances of before in any one place. Many men and women the first that their neighbors knew, they would hear that they had been praying in their own families, and there begged for mercy, and many of them experienced religion at their own homes. The work has been slow and solemn, and the old pilgrims who have been praying a long season for the prosperity of Zion in this place, now rejoice to see the work of God. This church appears to be coming into gospel order. On the 25th of last month, Eld. Zachariah Leach and I attended meeting at the meeting-house, which was much crowded. The people appeared very solemn and candid. At the close, we attended to the breaking of bread, washing feet, &c. which has not before been done in this church for several years. Then shall I not be ashamed when I have respect unto all his commandments." There have been 18 added to this church by baptism since the work began, and others

are waiting for an opportunity to perform the same ordinance. There have been some additions to other churches. At some of our conferences, there have been over forty persons come forward in testimony. At one meeting over fifty persons spake, and some of them a number of times. More than 100 backsliders and sinners have been converted in this town, within a year past. It is a glorious day to the inhabitants of Raymond.

Our meetings are generally crowded, and the people are very candid and attentive. There is but little persecution, to my knowledge. The Gosham quarterly meeting will be held at this place, the fourth Wednesday and Thursday in May next. The clerks of the several churches belonging to this Q. M. are requested to send a letter of their standing to this meeting, that we may be informed of their condition. If they are sick; we want to know it; if in prosperity, we want to rejoice with them.

My brethren in Christ of every name, scattered abroad, remember if we rebel not against the Lord, we are fully able to go up and possess that land, where there is no sorrow. Exhort you to withdraw from such as walk disorderly, and to keep your churches in order. I likewise exhort my brethren in the ministry, to walk humbly, and to attend to their important calling; and if the brethren neglect to do their duty, they must answer for it. Finally, brethren, farewell.

HUBBARD CHANDLER.

For the Star.

DOWNING QUARTERLY MEETING.

This Q. M. convened at Lewiston, south meeting-house, on the 3d inst. On account of the bad travelling, and not having proper information of the time when the meeting would commence, many of the elders and messengers were not present in the morning. It was, therefore, thought expedient to defer the business of the Q. M. until afternoon. After singing and prayer, Eld. Samuel Hathorn preached an interesting discourse from Mark i. 15.

In the P. M. the meeting was organized by choosing Eld. A. Bridges, moderator, and S. Curtis, clerk pro tempore. Then heard the following reports from the churches.

Green—This church is in good standing, increasing in numbers, meetings well attended.

Lewiston—First church, rather low as a body, but a number are praying for better times.

Lewiston—Second church, increasing in members; the brethren are generally well engaged; they live together in love and harmony, and are striving to be overcomers.

Walden—The brethren are united, and travelling towards the promised land.

Topsnam—The members remain steadfast in the truth, pursuing the good way to heaven. Meetings are well attended.

Bowdoinham—The brethren here seem to be contending for the faith once delivered to the saints, and desire to grow in grace.

Harpstown—The church is in a low scattered state.

Lisbon—First church, no messenger. Second church, reported by Eld. N. Purington, in union and fellowship.

Gardiner—First church, represented by Eld. S. Hathorn, to be in a very flourishing state. It is a time of reformation with them; about 20 souls have been hopefully converted in this place within a few months.

Bowdoin—First and second churches, no messengers, but were reported by Eld. Purington to be praying for reformation.

Richmond—First church, no information. Second church seems to be increasing of late, and the Macedonian cry is heard from them, "Come over and help us."

Brunswick—No messenger.

Small Point—No information.

There are 16 churches belonging to this Q. M. Two more have been organized within the limits of it, since last October, but have not yet been received into the Q. M. by Eld. Gardner, and the other of Littlefield Plains.

Chose elders A. Bridges and S. Robbins for a committee to visit the church in Green, and set apart some deacons. Chose Eld. Allen Files messenger to the N. H. yearly meeting. Voted that the next Q. M. be held at Bowdoinham village, on the first Wednesday and Thursday in July next.

After the business meeting was closed, a number of good exhortations were given by our brethren at the prayer meetings. These meetings were held in different parts of the town, some of which were very refreshing.

Thursday morning, a large collection of people assembled to hear the word. In the forenoon, after some exhortations were given, and the throne of grace fervently addressed, Eld. A. Files preached an entertaining discourse from 1 Cor. xiii. 11. In the afternoon we had a well adapted and interesting discourse by Eld. Lamb.

* The last Q. M. was held in Richmond on the first Tuesday and Wednesday in Jan. and on account of a very driving snow storm, but very few of the brethren could attend.

from 2 Kings v. 13. At the close of the meeting we could say it was good for us to be here. We have reason to believe that this meeting was not altogether in vain. We expect to realize the fruits of it in eternity. The children of God parted in love, entertaining high hopes of meeting ere long in better world, where parting will be known no more forever.

SLACK CURTIS, Clerk.

For the Star.

MARION QUARTERLY MEETING.

The Marion Q. M. was convened in the town of Marion, Ohio, on the 24th of Feb. 1837. In consequence of a heavy rain and difficult travelling, there were but few brethren, and only one preacher (Eld. E. Hutchins) present, at the commencement of this meeting. After singing and praying, a sermon was preached, founded on Luke xii. 32, which was followed by several vigorous exhortations. Eld. D. Dudley having arrived, was appointed moderator, when the meeting proceeded to business.

1. Heard the letters read from the churches in Marion, Big Island and Pleasant. The letters read from the churches were in many, and no particular trial among them. The members from all the churches not having arrived on account of the inclemency of the weather, this meeting was adjourned until 9 o'clock the next morning. Before dark all the elders and brethren and sisters arrived, and a comfortable season was realized in the evening meeting.

Sunday, 25th. Assembled at sunrise for prayer meeting; many petitions were made that God would be in the meeting to the comforting of his people, and to the awakening of impenitent sinners. At nine o'clock met according to appointment. Heard from the churches at Harmony, Clark county, by Eld. Samuel Bradford, who informed us that they were striving for the faith of the gospel. Also heard a letter read from the church in Marlborough, Delaware county, with a verbal request by the delegates in behalf of the church, that this Q. M. take into consideration the propriety of setting apart Br. SAMUEL D. WATT to the work of the ministry; request was also made that the next Q. M. would be held on the Darby Plains, another request was made for said meeting to be held in Pleasant. The business meeting was now adjourned till the next day. At half past ten, we met for the public worship of God. After singing and praying, a short and appropriate discourse was delivered by Br. S. D. Watts, on Heb. ii. 17. This was followed by a forcible and instructive discourse by Eld. S. Bradford, on Eccl. xi. 4. After a short intermission, an awakening and interesting discourse was delivered by Eld. A. Hatch, on Heb. ii. 1. In the evening we again assembled for meeting; a remarkable solemnity seemed to rest on the minds of the people.

The Q. M. was now about closing and nothing special had taken place. There had long been a prospect of reformation in Marion, and the little church had been praying for a blessing to attend the meeting, and all seemed depending on this evening; it seemed like the victorious or dying struggle in a severe conflict; and, glory to God, as the meeting was about closing, and the hearts of some of God's people about sinking in despair of seeing revival, the power of God was manifested, and wonderful manner in which God's people were comforted, sinners were alarmed, and several came forward to be prayed for.

Monday, 26th. At sun-rise, we met for prayer meeting, and had a comfortable season. The Q. M. also met according to adjournment. 1. Voted that a committee be appointed to sit with the church in Marlborough for the purpose above mentioned, and that elders Samuel Bradford, David Dudley, Aaron Hatch and Elias Hutchins, with several brethren in a private capacity, compose this committee.

2. Voted to renew the letters of commendation of the preaching brethren present at this meeting.

3. Voted that the next Q. M. be held in the town of Union in Ohio.

HEZEKIAH GORTON, Clerk.

SENECA INDIANS.

The Rev. T. S. Harris missionary to the Senecas, in a letter which has appeared in the Western Recorder, gives the following pleasing information respecting their religious state.

"We are not without very encouraging hopes that God has come near to the poor Senecas, by the operations of his almighty Spirit. We have seen him in the midst of us, causing sinners to tremble in view of their wretched condition. It would have done your soul good to have been here last Sabbath. Never have I witnessed such a scene on mission ground before. In one corner you might have seen, after the usual exercise of singing, prayer, and an address by the minister—you might have seen an aged chief who had been for many years addicted to the most vicious and degrading habits of debauchery and intemperance, rising up before his people, confessing with solemn countenance his follies and sins, and asking Christians to pray God to give him repentance. After him you might have seen a vicious young man, attempting to

say something to his people; his voice faltering while a flood of tears ran down his face, and every look and intonation of voice manifesting that his soul was wrung with anguish. In another part of the assembly, you might have seen the wife of the celebrated pagan chief Red-Jacket, now repudiated by her husband, because of her determination, avowed to him, of seeking the salvation of his soul—you might have seen even her rising up before an audience of 200 or more, and with sobs and tears asking Christians to remember her poor soul—stating that she felt she must repent, or her soul would be lost in an eternal hell! After her, you might have seen a young man, who seems by the grace of God, to have been brought through his troubles in a great measure, and possessing a hope of forgiveness by the blood of Christ, exhorting his brethren (a number of whom are very anxious) to seek the Lord while yet he was to be found. At the close of this meeting, too, you might have seen 18 or 20 souls rising up, expressing their desire that Christians would pray for them.

This scene was witnessed on the last Sabbath; and my soul did rejoice in the hope that the Lord Jesus would yet see of the travail of his soul from among this people. The native members of the church are much stirred up in prayer, often addressing their unconverted brethren with tears. Our meetings within a few weeks, are nearly doubled as to numbers, and poor pagans are pressing into the kingdom of God with strong crying.

"Our mission school was visited by the operations of the Holy Spirit about the first of February. Several of the larger children were seen to be under deep conviction of sin. Our dear brother Clark (the teacher of the school) was previously roused to unusual earnestness and faithfulness with their souls. The whole school exhibited the most complete order and solemnity for several days. The Holy Spirit, after regenerating, as we hope, the souls of two or three precious immortals, retired with his more special influences from the school; but he appears to be knocking loudly at the hearts of dark and stupid souls around us. Oh, my brother, pray for us, that we may some day work gloriously, in humbling his children and convincing and converting sinners.

GENERAL INTELLIGENCE.

FOREIGN.

[From the New-York Statesman, 11th inst.]
From England.—The packet ship Cortes, which arrived yesterday afternoon, has brought London papers to the 20th, and Liverpool to the 24th February.

England.—A London paper of the 23d says:—It is reported that the Ministers are willing to give, under suggestions to relieve the distress of the ship owners, and that various expedients are to be submitted to them. The most prominent is the withdrawing of part of the duty on timber from North America, and a discriminating duty on corn imported into England, in favor of the flag of this country. The ship owners want also a renewed assurance that the Ministers will not relax relative to the intercourse between the West Indies and North America.

The debate on the Corn Laws had been postponed to the 1st of March. It is said that Lord Liverpool will never again be able to speak to public business, and Mr. Canning is spoken of as his successor.

The Catholic question has been postponed to the 5th March.
A London paper of Feb. 21st says, we understand that reports have reached town, through the North West Company, that Capt. Franklin had accomplished the objects of his overland expedition, and had fallen in with, and embarked on board, His Majesty's ship Blossom, which had been sent for the purpose of meeting him in Behring's Straits. It is added that some of the party who were with him had retraced their steps by their original route.

Greece.—The Augsburg Gazette contains a letter which mentions that Captain Hastings, commanding the Perseverance steam-boat, had destroyed two Turkish schooners, attacked Chios, cannonaded and ruined the fort of Teshesme on the sea-side, and burnt small Turkish vessels that were in the port.

Portugal.—Letters from Madrid of the most recent date, which we received this morning at 2 o'clock, inform us that the Portuguese insurgents, closely pursued by the troops of the Regency, were beaten, on the 5th, at the bridges of Prado and Barca, and left in the hands of their enemies a great number of prisoners, and several cannon.

Spain.—A letter from Barcelona of the 10th says, that in the preceding night a dreadful storm had desolated the whole country; above 40 vessels perished in the port, and the damage is incalculable. Above 100 persons lost their lives.

Mrs. Fry.—This female, upon whom we may suppose the mantle of Howard descended, continues her labors of love to "the spirits in prison" with unabated application. She has lately left England to visit the goals of Ireland, under the espe-

cial care and sanction of the Secretary of State. The paper before us remarks:—"The extraordinary and successful exertions of this benevolent woman in the prison of Newgate are well known—she has entirely reformed the female departments—turning the most vicious and dissipated habits to industrious results. Her influence and regulations even extend to the transports for the conveyance abroad of convicts."

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KINGSFORD, Jan. March 6.

Since our last we have been favored with the perusal of letters from St. Domingo, received by the packet. The following is an extract from one, dated

"Port au Prince, 19th Feb.

"The Haytian Government has received their answer from the French Government, which proves unfavorable. It is said that the Secretary of State for the Colonies, in France, expressed much surprise to learn that any part of the Ordinance of Charles X. required explanation, as regards the half duties, particularly as the Haytian Government had acted upon it. The communication is said to give a pretty broad hint, that if Hayti does not fulfil her engagement, France has the means, and will compel her. The prospect of war is consequently expected from France, and by her the ultimatum. It now appears pretty certain that this country is now considered as a French Colony. The people here are seriously disposed to repulse the French, however, should they attempt an invasion.

DOMESTIC.

[From the Canajoharie Sentinel, March 31.]

The Season.—The return of Spring has been attended with its usual incidents—freshets and losses. The late warm weather has produced one of the most remarkable floods that has been known along the valley of the Mohawk for many years. The river began to overflow its banks on Tuesday evening last, and continued to rise until the afternoon of Wednesday, when the water presented the appearance of a vast lake. The bank of the Canal, which in ordinary cases has been able to resist the violence of the floods, was unequal to the task of restraining the impetuosity of the current. In the towns of Canajoharie and Root, and (we presume) in other places, the river rose to an elevation above the top of the canal and spread dismay through the villages, and among the inhabitants residing along its banks. The rise, however, was so gradual, that they had time to prepare for the worst, by clearing cellars, removing goods, furniture, &c. Much damage has been done to the farms along the valley; fences of every description have been swept away; numerous small bridges have been carried off; and other losses in timber, boards, &c. the amounts of which cannot at present be estimated. We had time to understand that a considerable length of the bank of the canal between this place and Utica is carried away, but to what extent we have not been informed.

Ruin by ruin.—A writer in the Philanthropist says, that he was employed for a month in a small store, about ten years ago, in one of the western counties of New-York. In a circle of about forty families there were ten young and middle aged men, who often visited the store; who would always take a glass or two, and sometimes tarry late, and get nearly drunk and quarrel. Still, they thought themselves respectable: some of them were wealthy, ranked high in civil and military life. The writer lately had occasion to visit the same place; and now calls upon us to listen to the following melancholy results of this course, produced in ten years. "One has been several times in prison for crimes committed while intoxicated; and is now a miserable, wandering vagabond, without money and without friends; another is a pauper, a loathsome being who is never sober when he can obtain stimulants of sufficient strength to drown his faculties; and the other eight have died drunkards, at an average age of about forty years. Every one of them had dissipated his property, and become a burden to his friends and the community, before the fell monster intemperance completed his work by hurrying them from time to eternity."

"A faithful Dog."—We understand some of the inhabitants in the vicinity of the "mill-dam" were awakened from sleep about 12 o'clock, on Monday night by an unusual barking of a dog. Efforts were made to rid themselves of the troublesome disturber of their slumbers, by killing the dog; and while in the pursuit, they found his master in a deep hole near the dam, in which he had fallen, and from which on account of the sad effects of intemperance, he was unable to extricate himself. His faithful dog moaned by his side, and brought that relief without which his master might have perished.—Concord paper.

The amount of appropriations made by Congress at the last session was \$11,315,569. Of this amount \$2,971,561 were for the military service for the current year; \$3,185,748 for the support of the navy; \$500,000 for the gradual improvement of the navy; \$1,713,240 for pensions; \$1,718,837 for the expenses of Congress, of

the executive departments, the judiciary, the diplomatic intercourse, &c.; \$505,000 for fortifications; \$174,047 for the Indian department; and \$186,868 for carrying into effect Indian treaties.

A man named Major Childress, of Gibson co. (Tenn.) was killed by one John Smith, on the 24th ult. Smith, it is said, struck him on the head with a gun, which caused his death. Smith has fled, and all attempts to take him have proved unsuccessful.

The Rev. Robert Cox, a minister of the Methodist Episcopal Church, died in Suffolk co. Virginia, on the 16th ult. In his will he made provision for emancipating all slaves, (upwards of thirty,) and forgiving each a handsome sum of money. He had offered to transport them to Africa during his life, but they chose to live with him and receive wages.

A letter published in the Northern Spectator, states, that the improvements observable in the towns along like Champlain, have been very great within five years. In some of them the population has more than doubled, and the shores along Ticonderoga, Crown Point, Moriah, and Westport, which were almost entirely desolate, are now covered with stores, dwellings, furnaces, forges, wharves, lumber, iron ore, &c., &c. At least sixty lumber mills, it is believed, will be in operation this year, in Moriah and Crown Point, which will cut a million pieces of lumber.

Drowned, March 28th, in Hartford, Ct. two men who were attempting to cross White River just above the dam in White River village. The wind blew hard down the river and 3 men were carried over the dam. One, after many hard struggles by the blessing of God, was snatched from a watery grave—the remaining two, Mr. Noah Robinson and Mr. Henry Marsh of Meriden, N. H. about 30 years of age, were drowned, and their bodies have not been found to this date, April 8th.

Colonization Society.—The design of this institution, of procuring and educating, and otherwise, the favorable opinion of our countrymen; an act making an annual appropriation of one thousand dollars to aid the society has, we have seen, passed both houses of the legislature of Maryland. In the senate of Pennsylvania, on Friday week, a bill was reported making an appropriation of two thousand dollars for the same purpose, but we are not yet informed of its fate. A public meeting was lately held in Lexington, Ky. to organize a society, auxiliary to the parent institution. We have observed, also, with pleasure, an account of the annual meeting of the Berkeley county Auxiliary Colonization Society, held at Martinsburg, Va. on the 22d Feb., at which Dr. Thomas Davis delivered a very able and interesting address. There is reason to hope that this society will receive the countenance of the whole American people, in their individual capacities, at least.—Nat. Int.

Rocky mountains.—Gen. Ashley's expedition has proved that the Rocky mountains may be passed without any serious inconveniences or exposures, even in large parties. He left St. Louis in March, and returned in September, after having gone one hundred and fifty miles down a river on the other side to the coast lake. He was several days on his way home, and his horses and mules were in excellent order. Wagons could go the whole distance; and grass, buffalo, and other food for man and beast were in great abundance. Subsistence might have been obtained every day for one thousand men; and often for ten thousand. The great lake is about one hundred miles long, sixty or eighty wide, and saltier than the ocean. The route is by the north branch of the Platte, and the course of the Buena Ventura.

DIED.

In Porter, on the 9th inst. Mr. Ephraim Keen, aged 24. He was a son of Mr. Joseph Keen, recently of Berwick.

In Boston, last week, Mrs. Anna, consort of Mr. Joseph Hill, aged 62; formerly of Edinburg.

GRASS SEED.

ELIAS LIBBY has on hand a small quantity of Herdgrass Seed, which he will sell cheap. Also, new Garden Seeds, and Seed Wheat. He has for sale about seven hundred bushels of Corn and Grain, and a few bushels of White Beans. A good assortment of English Goods, as usual. Plaster of Paris, Mackerel, Beef, Lime, Oils, Medicines, &c. Also, Chaises, Gigs, Wagons, Ploughs, &c. constantly on hand.

Limerick, April 19.

LIMERICK ACADEMY.

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

Limerick, March 15.

NOTICE.

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

EDMOND HAYES, Overseer of the Poor
CHARLES BEAN, of the Poor
JOHN LANG, do.
SCOTT ALMON EGG, do.
JOHN EMBORN, do.
Limerick, April 5, 1837.

A FEW copies of Eld. WHITE'S SERMON for sale at the Office of the Star.

CASH paid for RAGS at this Office.

POETRY.

For the Star.

A FRIEND.

I once possessed a friend,
The low's companion of my early years;
A sharer in my every pain and care,
Partner and height'ner of my every joy.
While yet in early life, in childhood's years
We lov'd each other with affection true,
Ere yet we knew whence that attachment sprang,
Or why we thus indulg'd the tender flame.
Oft when from school, at the gay hour of play
We've left our young companions at their sports,
And hand in hand have sought the cool recess,
To trace the windings of the murmuring stream.
As years advanced our wishes were the same;
In books and walks we ever were agreed:
Full oft from the same impulse have our tears,
Our mutual tears for other's sorrows flow'd.
When we the tale of suffering virtue read,
That friendship which was seen in early life,
Still grew apace, and strength'ned with our years.
(When I have found my confidence misgued,
And met with cold indifference and neglect
Where I did fondly hope for a return,
A kind return for profuse friendship true.)
Yes I full oft at that sad hour, had said
Friendship on earth is but an empty name.
A shadow where the substance is not known.

But could I ever doubt HEN friendship true,
When oft she has reprovd me to my face,
While for my faults her faithful bosom bled?
Yet when detraction smelt at me her darts,
And cruel scandal mark'd me for a prey,
'Twas her to seek for inj'ries not her own;
She was the first to own herself my friend,
And clear my name before a slanderer's word.

When far from home and every kindred dear,
Unthought by the busy crowd I left behind,
HEN friendship then no diminution knew.
The tear of gratitude has oft bedew'd
The tender lines pen'd by her faithful hand.

Full often has she left the circles gay,
Where wealth and grandeur grac'd the gilded
scenes,

Where crowds of flat'ers did upon her wait,
Ambitious of that friendship, which her heart
Felt only and profess'd for me alone:
Yes then she oft has sought me in the vale,
The humble silent vale of solitude;
And if I once my gratitude express'd
For this unsought, this undeserv'd regard,
She'd check the rising transports of my heart,
And answer "it is friendship brings me here,
When I'm away, my heart is still with you,
I only follow where she dictates lead."
Thus has she oft with studious care, conceal'd
The difference fortune in our births had made.

At the sad hour of sickness and distress,
When other friends, (acquaintance I might say)
Had left me, weary grown in their attendance,
'Twas then that all true sympathy was felt,
HEN friendship then was prov'd beyond a doubt.
Oft has she watch'd by me, the long cold night,
Forfeited of herself, nor word express'd
Of weariness, or want of needful rest.
The lonely hour of solitude to cheer,
To chase the gloomy clouds of care away,
And raise my drooping spirits, was her care.
And when her kindest efforts had succeed,
Her looks express'd her every toil repaid.

When melancholy stole upon my mind,
And I had nearly yielded to its power,
'Twas her to check the sigh, and stay the tear,
To strew my rugged thorny path with flowers,
To point me to those joys that never die,
And prove by friendship's ever something new,
That grief divided soon are built to peace.

But where, alas! shall that dear form be found,
Sax, who was more than all this world to me?
Must I rehearse the melancholy truth?
She sleeps in the cold grave in yonder vale;
Where the bleak winds in hollow murmurs blow
A gloomy requiem through the distant trees;
There while the lonely howl of night complains,
My flowing tears have oft bedew'd the turf—
I lov'd thee more than all on earth beside.
And even now, 'tho' thrice the flowers of spring
And winter's snows have strew'd thy lowly grave,
Tho' the tall willow waves its branches there,
And life's warm tide's forever chill'd in there,
Yet thy dear memory will I cherish still.
Tho' thou hast now forgot thy chosen friend,
While heaven's bright glories open'd to thy view;
Yet still my selfish heart would oft complain,
For tho' the tie that bound me to thy heart,
Is now dissolv'd by the cold hand of death,
Yet that which bound thee unto mine, remains
Unsever'd and entire.

MISCELLANY.

A TALE OF TRUTH.

On the plains of Stillwater lived a revolutionary veteran and his little family; a wife and an only son, a sprightly lad of sixteen. A small plot of ground amply served their limited wants; and a little "little" was sheltered by a snug little cot from winter storms and summer's heat, fed by healthful industry, they passed along the vale of life in sweet content. Here, with an honest, grateful pride, did

the old man behold his country rapidly rising in national liberty and physical splendor, to a peerless rank among the nations of the earth; and here he could have spent the few remaining days left him, had not the death of his wife, and the future welfare of his son, opened a new and wide field for exertion. He knew that his much loved son was soon to be left in this mercenary world, without an earthly guardian or support, and he felt the imperative call of duty to see him settled in life, if possible, before he should be gathered to his fathers.

One plan alone seemed probable to succeed, which was to avail himself of a hitherto neglected land title. This title covered a large tract somewhere in the eastern part of Kentucky: but from the alteration of names he was unable to tell its precise situation. He, however, resolved to search for it, and accordingly sold his trifling estate, set forward on foot, with all the firmness of one injured to toil and hard labor from infancy.

For one moment he will paint to our eyes the lovely landscape, with its skirting forests—the gurgling rill—the lowing cow and bleating sheep—yonder hill, and at its foot the circumscribed cottages, the home of the patriot, and near it the grave of his wife; then behold the father, son, and faithful dog, bidding the whole a silent, lasting farewell!

The father was leaving the field of his glory, and the remains of his partner; in these two were associated the recollections of his dearest sublimity joys—the virtues and affections of his departed wife, and the first radiations from the sun of American liberty.

Whatever excitement shook him internally, his features wore the aspect of firm and high resolve.

Not so the son; in that gorge and by that bubbling rill, he and his dog had gambolled many a morn'g verdant holiday. In that winter night, oft had he beguiled a long winter's evening by listening to his father's legends of the old war, and over his prayers from the mouth of his sainted mother; he was now to leave her for ever. His ingenious soul withered at the thought. From this circle of joys and sorrows sprung—beyond it all was vacuity. The fountain of youthful hope and buoyancy was closed, and his tears flowed fast as he turned and left the cottage of Stillwater Plains.

They bent their way to the nearest branch of the Allegheny, on which they embarked in an open boat, penniless, and with a small store of eatables. One stormy evening in the month of November they tied their canoe to a tree, and made their way to the nearest dwelling, which proved to be the habitation of an unfeeling planter. He turned a deaf ear to the claims of patriotic age, and shut his door upon our shelterless wanderers! Ingratulated, came the veteran who had scorned the frost of '76, and but for his son he would have sunk under the weight of his accumulated misfortunes.

They passed the night in one of the planter's barns, hungry, wet and cold, on a bed of straw! At the dawn of day, our travellers set forward to the next village, and obtained breakfast. They found themselves in Kentucky, on one of those extensive alluvial bottoms peculiar to the great western rivers of North America.

On taking his title to a lawyer, the old gentleman found to his astonishment, that it was a wealthy plantation; and what must have been his feelings on finding it occupied by the same British nabob who, the preceding evening, drove him and his suffering child from the door!

The wretch in his turn was forced to beg, for he had not enough to pay the rent which had been amassing for twenty years; yet with more effect, for he was allowed to spend the remainder of his miserable days on a remote portion of the plantation. His life had been a scene of cruelty and knavery, and this last crowning act was followed by the temporal beginning of an eternal retribution.

ANECDOTE OF WASHINGTON.

One Reuben Rouzy, of Virginia, owed the General about 1,000l. While President of the United States, one of his agents brought an action for the money; judgment was obtained, and execution issued against the body of the defendant, who was taken to jail. He had a considerable land estate, but this kind of property cannot be sold in Virginia for debts, unless at the discretion of the owner. He had a large family, and for the sake of his children, preferred lying in jail, to selling his land. A friend hinted to him, that probably Gen. Washington did not know any thing of the proceeding, and that it might be well to send him a petition, with a statement of the circumstances. He did so, and the very next post from Philadelphia, after the arrival of his petition for that date, brought him the order for his immediate release, together with a full discharge, and a severe reprimand to the agent for having acted in such a manner. Poor Rouzy was, in consequence, restored to his family, who never laid down their heads at night, without presenting prayers to Heaven, for their "beloved Washington." Providence smiled upon the labors of the

grateful family, and in a few years, Rouzy enjoyed the exquisite pleasure of being able to lay the 1,000l. with the interest, at the feet of this truly great man. Washington reminded him that the debt was discharged: Rouzy replied, the debt of his family to the father of their country and preserver of their parent, could never be discharged; and the General, to avoid the pleasing importunity of the grateful Virginian, who would not be denied, accepted the money—only, however, to divide it among Rouzy's children, which he immediately did.

INTERESTING ANECDOTE.

Mr. Editor.—The Rev. John Heckewelder, of Bethlehem, published a history of the manners and customs of the Indians of Pennsylvania, from which the following anecdote has been extracted, which I think cannot but gratify your readers.

"Seating myself once upon a log, by the side of an Indian, who was resting himself there, and who at that time actively employed himself in fencing his corn field, I directed to him, that he must be very fond of working, as I never saw him idling away his time, as is so common with the Indians. The answer he returned made a very great impression on my mind. I have remembered it ever since, and I shall try to relate it as nearly in his own words as possible."

"My friend," said he, "the fishes in the water, and the birds in the air, and on the earth, have taught me to work—by their examples, I have been convinced of the necessity of labor and industry. When I was a young man, I loitered about a good deal, doing nothing, just like the other Indians, who say, that working is only for whites and negroes, and the Indians have been ordained for other purposes, to hunt the deer, and catch the beaver, otter, raccoon, and such other animals. But one day so happened, that while hunting, I came to the bank of the Susquehanna, and having seated myself down near the water's edge to rest a little, I cast my net eye on the water. I was forcibly struck when I observed with what industry the Mecchagaling (sunfish) heaped small stones together, to make secure places for their spawn; and all this labor they did with their mouth and body, without hands!"

"Astounded as well as diverted, I lighted my pipe, sat awhile smoking and looking on, when presently a little bird not far from me, raised a song, which enticed me to look that way; while I was trying to distinguish where the songster was, and catch it with my eyes, its mate, with as much grace as it could hold in its bill, passed close by me, and flew into a bush, where I perceived them together, busily employed in building their nest, and singing as their work went on. I entirely forgot that I was hunting, in order to contemplate the objects I had before me. I saw the birds in the air, and the fishes in the water, working diligently and cheerfully, and all this without hands. I thought it was strange, and I became lost in wonder. I looked at myself, and saw two long arms, provided with hands and fingers, and with joints that might be opened and shut at pleasure. I could, when I pleased, take up any thing with these hands, hold it fast, or let it fall, and carry it along with me."

"When I walked, and went forward, moreover, that I had a strong body, capable of braving fatigue, and supported by two stout legs, with which I could climb to the top of the highest mountains, and descend at pleasure into the valleys."

"And is it possible, (said I,) that a being so wonderfully formed as I am, was created to live in idleness; while the birds, which have no hands, and nothing but their little bills to help them, work with cheerfulness, and without being told to do so. Has then the great Creator of man, and of all living creatures, given me all these limbs for no purpose? It cannot be: I will try to go to work. I did so, and went away from the village to a spot of good land; where I built a cabin, enclosed ground, sowed corn, and raised cattle. Ever since that time I have enjoyed a good appetite, and sound sleep; while the others spend their nights in wailing, and are suffering with hunger. I live in plenty; I keep horses, cows, hogs, and fowls; I am happy. See, my friend; the birds and fishes have brought me to reflection, and taught me to work."

"Thus man has so'ven't duty learns, in this Material picture of reflection."

A DESERVED AND EFFECTUAL REPROOF.

In the introduction to Mrs. Taylor's Practical Hints to Young Females, is related the following anecdote: "Some years ago, a lady, who went with a party to the British Museum, expressed contempt and dissatisfaction at every thing she saw; protested that it was lost time to continue, and urged the company to hasten their departure. At length they politely thanked the gentleman in attendance, and were about to withdraw, when he detained them by the following address to their fastidious companion:—"When I first saw you, Madam, I was struck with your beauty and interesting appearance; but you soon gave me occasion to alter my opinion: I pity the man that marries you, if any one ever will; certainly I

would not; and I fear for you, unless some alteration takes place in your taste, manners and habits. Madam, I wish you a good morning." Many years after, the same gentleman waited upon another company at the museum: when they took their leave, and thanked him for his polite attentions, a lady stepped forward, and expressed her gratitude in a manner more lively than the occasion seemed to require. The gentleman, rather surprised, professed himself happy in having contributed to her amusement. "Sir," said she, "my obligations to you far exceed those which you have conferred this morning." She then recalled to his memory the above circumstance; and added, "I am that lady; and to you I am indebted, next to this gentleman, who is my husband, for the happiest influence on my life and character—arising from the very pointed, but salutary reproof which you then administered."

"Touling Appeal."—The following is an extract of a letter from a young Greek, a student in Amherst college, Massachusetts:—

"Here permit me to assure you, that every Greek will ever feel grateful to the individual, who endeavors to procure the necessities of life for starving and naked Greece. For six years she has been the scene of slaughter and devastation. She has seen her cities burnt, her sacred shrines of her temples violated, the highest dignitaries of her church murdered, and her fertile plains, vineyards, and olive groves, devastated. She has seen her infirm and aged consumed by the flames; her noblest sons fall in her cause; her daughters dragged into a cruel bondage; and her infants torn from their mothers' breasts, dashed against walls, or left to perish in uncultivated districts. All this she has repeatedly seen. Now she beholds her children naked and famishing, and her suppliant look, with outstretched arms, she turns to this abode of freedom and virtue, and begs for the necessities of life. She points you to her homeless thousands, her widows and orphans; she shows you her famished warriors and enslaved virgins, and asks for assistance.—Will it be refused? Is there a Christian, is there an American, who can listen with indifference to her supplications?"

A FRAGMENT.

"Softly glide our years—they follow each other like the waves of the ocean. Memory calls up the persons we once knew, the scenes in which we once were actors; they appear before the mind like the phantoms of a night vision. Behold the boy rejoicing in the gaiety of his soul; the wherret of the little canoes more too rapidly for him—the light of home dances in his eye—the smile of expectation plays upon his lip—he looks forward to long years of joy to come—his spirit burns within him when he hears of great men, and mighty deeds—he wants to be a man—longs to mount the hill of ambition, to tread the path of honor, to hear the shout of applause. Look at him again—he is now in the meridian of life—care has stamped its wrinkle upon his brow—disappointment has dimmed the lustre of his eye—sorrow has thrown a gloom over his countenance—he looks back upon the waking dreams of his youth, and sighs for their utility—each revolving year seems to diminish something from his little stock of happiness; and he discovers that the season of youth—when the pulse of anticipation beats high—has passed away. He is now in the season of enjoyment—his form is bent and tottering—he is forced to move more rapidly towards the tomb—he looks back upon the past—his days appear to have been few, and he confesses they were evil—the magnificence of the great is to him vanity—the hilarity of youth, folly; he considers how soon the gloom of death must overshadow the one, and disappointment end the other, the world presents little to attract, and nothing to delight him; still, however, he would linger in it, still he would lengthen out his days; in thought, of "beauty's bloom," of "fancy's flash," of "music's breath," he is forced to exclaim, "I have no pleasure in them." A few years of infirmity, insanity, and pain, must consign him to idleness or the grave—yet this was the gay, the generous, the high souled boy, who beheld his ascending path of life strewn with flowers within a thorn. Such is human life—but such cannot be the ultimate destinies of man."

Numa Pompilius thought the company of good men so great a pleasure, that he esteemed it preferable to a diadem—and when the Roman ambassadors solicited him to accept of the government, he frankly declared, among other reasons for declining it, the conversation of men, who assembled together to worship God, and to maintain an amiable charity, was his business and delight.

Civility. Opportunities for conferring large benefits, like bank bills for \$1000, rarely come into use; but little attentions, friendly participations, manifestations of sympathy to sufferers, benevolence in trifles, are wanted daily, and like small change, are necessary to carry on the business of life, and promote the happiness of society.