

MORNING STAR.

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MISCELLANY.

BIBLE GEOGRAPHY.

No. 5. MOUNTAINS AND ROCKS.

Having made a circuit of the Land of Canaan, we shall now notice a few of the most striking mountain features of the interior, as far as they assist in illustrating the scriptures.

Canaan was, as we have seen, surrounded on all sides, except the west, by high and rugged mountains; and many lofty hills diversified the face of the whole country. The first considerable mountain that we meet with, in travelling southward from Lebanon, is Tabor, which rises, surrounded by a few inferior hills, in the midst of an extensive plain, nearly half way between Mount Carmel and the lake of Gennesaret. Its shape is conical; its height a full mile, and the circumference of its base four or five miles. It is covered with trees, shrubs and odoriferous plants. From the base it appears to terminate in a point; but when arrived at the summit, it is found to be a plain of three thousand paces in circumference, full of noble trees; and, at present, covered with ruins of walls, ditches and vaults, which prove that it has been inhabited and well fortified. As this mountain shows its verdant head far above the hills which are near it, the prophet, describing the power of the Babylonian conqueror, says, "he shall come like Tabor among the mountains;" Jer. xvi. 18. The broad summit and well-wooded sides of Tabor, afforded good opportunities for entrapping the game with which it abounded: and "a snare spread upon Tabor" became proverbial for any successful art or device to ensnare the weak or unwary, Hos. v. 1.

At the foot of this mountain, a river was camped when he marched against Sivera; Judg. iv. 6; and here Gideon's brothers were slaughtered by the Midianitish invaders; (viii. 18.) But the highest celebrity of mount Tabor has arisen from a tradition, which fourteen centuries ago was reckoned very ancient, though it is disputed by some late writers, that this mount was the scene of the transfiguration of our blessed Saviour, as recorded, Matt. xvi. 1-2. A small elevation on the eastern side of the summit is shown as the precise spot on which this interesting event occurred. On this elevation, the empress Helena, mother of Constantine the Great, built a handsome church, in commemoration of the transfiguration. In the time of the crusades, it was replaced by another in which are three little chapels, dedicated to our Saviour, Moses and Elias respectively. This edifice still remains; though it is almost buried in ruins.

Leaving Tabor a little to the north, we arrive at the Mountains of Gilboa, rendered famous for the discomfiture of the Israelites and the death of Saul and his sons; 1 Sam. xxxi. These hills stretch to the south and are fertile and pleasant; circumstances which appear to have heightened David's grief, and suggested that beautiful imprecation in his inimitable elegy on this disastrous event: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor field of offering; for there the shield of the mighty is visibly cast away," &c. 2 Sam. i. 21.

The centre of the Land of Canaan, is occupied by a hilly tract which stretches from the plain of the Mediterranean on the west to the plain of Jordan on the east. This district was possessed by the descendants of the youngest son of Joseph; and was generally denominated after him, Mount Ephraim, or the Mountains of Ephraim; Josh. xvii. 16. xx. 7. These hills stretch in the road by which the Babylonians must advance to the attack of Jerusalem, the prophet represents the news of their invasion as being first heard at Dan the extremity of the kingdom, and thence for-

warded by Mount Ephraim to Jerusalem. "A voice declareth from Dan, and publisheth affliction from Mount Ephraim;" Jer. iv. 15. And, when he foretells the restoration of the Jews from their captivity, he describes the joyful intelligence as conveyed by the same means: "There shall be a day that the watchmen upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion to the Lord our God;" (xxxi. 6.) After the ten tribes had separated from the house of David, the city of Samaria, the metropolis of that division, was built on a hill at the northern extremity of this group; 1 Kings xvi. 24. Hence the Mountains of Samaria are sometimes used to designate the whole district; Jer. xxxi. 5. And, in 9-v. 1-v. 1.

Two of the mountains, named Ebal and Gerizim, lie near each other, separated by a valley only two hundred paces wide, in which the city of Shechem was situated. They are similar in extent, height and form; being about a mile and a half long, of a semi-circular figure, and extremely steep on the sides toward Shechem. Ebal, which was on the east, was entirely barren; but Gerizim, on the west, eminently fruitful. Soon after the Israelites had entered the promised land, Joshua, in conformity to the directions left by Moses, assembled the people, and placing the representatives of six tribes on Ebal, and six on Gerizim, consecrated them to the Lord, by solemnly pronouncing blessings on obedience from the latter, and curses for disobedience from the former, Deut. xi. 29, 30. Mount Gerizim however became a place of cursing, when Jotham addressed the Shechemites from it, in the cutting parable of the trees; Jud. ix. 7, &c. On Mount Gerizim the temple of the Samaritans, and zealously maintained, that it was the only place which God had chosen for the seat of his worship. To this temple on Mount Gerizim, which was full in her view, the woman of Samaria probably pointed, when she told our Saviour, "Our fathers worshipped in this mountain, but ye say that in Jerusalem is the place where men ought to worship;" John iv. 20.

Southward of Mount Ephraim, many hills of less note arise, which are mentioned by the sacred writers only as connected with the towns upon or near them. We shall therefore refer them, as well as "the mountains round about Jerusalem," till we treat of the political state of the country; only remarking that the mountains in the south of Canaan towards the Dead Sea, which were numerous, were sometimes called the Mountains of Judah, in opposition to the Mountains of Ephraim. Of these Judah, the possession of Caleb, Josh. xiv. 6-15, and Carmel the residence of Nabal and Abigail, 1 Sam. xxv. (see also xv. 12) deserve mention.

In the prophecies of Ezekiel, the phrase Mountains of Israel frequently occurs; though perhaps originally the name of the Mountains of Ephraim as distinguished from the Mountains of Judah, yet it seems applied by that writer to the whole Land of Israel. See vi. 2-3—xxxiii. 28—xxxviii. 8. Probably it retains its primitive significance in Ezek. x. 2-7.

Most of the mountains of Canaan were fruitful, well cultivated, and loaded with timber; but amongst them vast masses of naked stone raised themselves above the surface and sometimes emulated the mountains in height and size. These are the rocks so often mentioned in scripture. On account of their elevation and the difficulty of ascending them, they frequently served as an asylum for such as found it necessary to seek a secure retreat from pursuit. When six hundred of the men of Benjamin had escaped the fury of their incensed brethren, they fled to the rock Rimmon and defended themselves in it for four months; Jud. x. 47. And Samson, when he had burnt the harvest of the Philistines, and slaughtered many of their men, sought protection from their revenge on the top of the rock Etam; xv. 7. David also, wishing to secure himself from the wrath of Saul, went down into the cave of Adullam; 1 Sam. xxiii.

Whatever contributed to the security of a person or nation was figuratively called a rock. Balaam, describing the security of the Kenites, exclaims, "Strong is thy dwelling place, and thou puttest thy nest in the rock;" Num. xxv. 21. Isaiah, to denote the perfect security of the righteous, observes, "His place of defence shall be the munition of rocks;" (xxxiii. 16.) David expresses his hope that God would conduct him no farther through his troubles, by saying, "He will set me upon a rock;" Ps. xli. 5. And the prophet, rebuking Edom for her blind confidence in her power and strength, accuses her thus: "O thou that dwellest in the clefts of the rocks, that holdest the heights of the hills, though thou shouldst make thy nest as high

as the eagle, I will bring thee down from thence, saith the Lord;" Jer. xlii. 16. From the same custom, the sacred writers borrow a bold and expressive figure to denote the perfect security of those who have the Almighty for their friend. They call him their rock. "The Lord is my rock," exclaims holy David, on various occasions, "my fortress and my deliverer." "He only is my rock and my salvation: he is my defence; therefore shall I not be greatly moved;" Ps. lxxii. 2. See also xviii. 2—xxviii. 1—lxxi. 3, &c. &c. And Moses, when contrasting the God of Israel with the idols of the gentiles, asserts, "Their rock is not as our rock, even our enemies being judges;" Deut. xxxii. 31.

In the clefts of these rocks, swarms of bees took up their abode and produced great quantities of honey. Modern travellers inform us, that at the present time their number is so great that the air on many of the rocks is strongly scented with honey. To this circumstance Moses alludes, when he says, "God made them to suck honey out of the rock;" Deut. xxxii. 13: and the Psalmist when he observes that, if the heavens of the Lord would have submitted themselves, he "would have satisfied them with honey out of the rock;" Psalm lxxxi. 16. These rocks also raising their lofty heads above the plain, intercepted the scorching rays of an eastern sun, and cast a cool and refreshing shadow to a considerable distance, affording a most grateful retreat to the panting and exhausted traveller. The evangelical prophet has borrowed from this circumstance a most beautiful comparison. When enumerating the blessings of the new kingdom, he says, amongst other things, that "he shall be as the shadow of a great rock in a weary land;" Isa. xxxii. 2. Lastly, Out of the quarries of these rocks, stones were procured for the erection of buildings, and thus the rocks might be considered as the producers or parents of the edifices. Hence in scripture the progenitors of a person are sometimes called their rocks. Isaiah therefore exhorts the Israelites to look unto the rock of their fathers, and the people of pit whence they were digged: to Abraham their father and to Sarah that bare them;" (li. 1, 2.)

THE HOLY WOMEN OF THE NEW TESTAMENT.

Numerous are the passages in the gospel history, where honorable mention is made of the female sex. From the angels' salutation of the virgin mother of our Lord, to the letter of John the beloved apostle, to the elect lady and her children, the New Testament is full of their exertions, their affection, fidelity, and influence. In the course of our Saviour's ministry, sublime and solemn as was his supernatural character, we find frequent examples of his attention to them, and of their attachment to him. To the woman of Samaria he made the first declaration of his Messiahship, and imparted to her the principles of his new and spiritual doctrine; and this, too, with a condescension which surprised his disciples, who wondered that he talked with the woman. We find him, also, a frequent guest in the family of Martha and Mary; for Jesus, we are told, loved Martha and her sister, and Lazarus. One of these affectionate sisters, to testify her respect for his person, just before his sufferings, came with a box of costly perfume, and poured it over his head, as he sat at meat; and with so much pleasure did he receive this offering of female affection, that even the disciples murmured, while he declared, that wherever his gospel was preached, it should be told for a memorial of her.

Mary Magdalene, too, a Jewish lady of some wealth and consideration, makes a distinguished figure among the friends of Jesus. She has been most strangely and unjustly confounded with that penitent female, who had been a sinner, and who bathed our Lord's feet with tears of contrition. But Mary Magdalene had been cured by our Saviour of one of the most terrible maladies, which can afflict our suffering nature; and the fondest employment of her recovered reason seems to have been to listen to her deliverer, and to minister to him for her substance. With many of the women, she followed him from Galilee through that scene of suffering, when all the disciples from our sex forsook him, and fled. The woman next in sight of him still was raised upon the cross; when they stood by and witnessed his expiring moments. They left not the body, till it was deposited in the tomb; then they saw where it was laid, and prepared their spices to embalm it.—On the Sabbath they were obliged to leave it, and rest, "according to the commandment;" but their wakeful eyes caught the first streaks of eastern light on the morning

of the resurrection; and to the women, watching and weeping at the sepulchre, appeared the first delightful vision of the Lord of glory, risen in all the freshness of his new and immortal life.

Some of the earliest and most faithful converts of the apostles, were also from this sex. To the assembled saints and widows, Peter presented Dorcas alive, who had been full of good works and almsdeeds, which she did. The tender heart of Lydia was melted at the preaching of Paul; and, in his epistles, he seldom fails to send salutations to some of these excellent females, to whom, for their works of charity and labor, love, cherished the feeble community of persecuted Christians, and illustrated the amiable spirit and benignant influence of the religion they professed.

Perhaps it is not difficult to account for these frequent examples of female Christianity, so interesting, and yet so honorable to the gospel. The men, in Judea, were looking for a prince, as their Messiah, who should answer their ambitious hopes, not only by the restoration of the kingdom to Israel, but also by dispensing individual honors and personal distinction in his approaching dominion. Every Jew, therefore, as he expected a share of this splendid power, felt a portion of that vanity, which belonged to the expected masters of the world. Hence, they at first approached our Lord with impatience and high raised hopes; but finding him, contrary to their preconceived fancy, poor, meagre, unpretending, spiritual and unambitious, they often retired in disgust, which, in the great men of the nation, his rebukes often led to rage.

Meanwhile the Jewish women, in their retired and subordinate station, had little share in these ambitious expectations. The mother of Zebedee's children, when she came to ask a favor of Christ, solicited nothing for herself, but only for her sons; that they might have offices in his kingdom. To the happiness of the Jewish woman it was of little consequence, whether the standard of the expected universal empire waved on the temple at Jerusalem, or the capitol at Rome. No wonder, then, they were delighted, when they saw the Christ, the prince, the idol of the Jewish expectation, treating their sex with distinguished kindness. They were more at leisure to feel and contemplate the moral greatness of Jesus, the sufferer; while the other sex were eager to see the sign from heaven, which should mark out Jesus, the triumphant. The women were won by the tears, which they saw him shed at the grave of Lazarus, in sympathy with the afflicted sisters; but the men, who were standing by, were dissatisfied, for, said they, Could he not have caused that Lazarus should not have died? And when Jesus, the wonder and glory of Judea, the suffering prince, cast his last look from his cross down on the fainting Mary, and says to John with his last breath, Behold thy mother! it is to be wondered at, that the women, who stood by and heard it, should have begged this body, and embalmed this corpse, from which a spirit so affectionate had just taken its flight?

This regard for the Founder of our faith they seem to have continued to the apostles; for the Christian communities, in the first ages, were distinguished by an order of women, ministered to in the necessities of the saints, who brought up children, who lodged strangers, who washed the saints' feet, who relieved the afflicted, and diligently followed every good work, thus embalming even the manes of their Lord in the fragrance of their charities towards the church, which is his body.—Buckminster.

DEATH-BED SCENES.

The mind does not always decay with the body;—the inward man is often renewed and strengthened as the outward man decays; peculiar energy is exerted by the parting spirit; and I have heard from the death-bed the tongue of the stammerer speak plain, and the lips of the unlearned utter excellent things—solemn charges from a mother to her daughters in the humblest sphere of life; charges "to be honest, and to work for their bread; to be content, and to go into none of the ways of pride; to be modest; to love one another; to be God's children;" and to God she commended them in prayer. This was a poor widow's legacy to her children; it was a legacy of value; for it is no delusion that the seed of the godly are heirs of promise, that the efficacy of prayer descends, and that the children of the righteous are in circumstances far more favorable to virtue than the children of the wicked. Let this motive weigh with parents to lead righteous and godly lives, such lives as may reflect honor on their offspring, as may procure them favor from men, and

entail a blessing from on high. Let it weigh to the last, and engage them by their dearest, to leave suitable counsels mingled with suitable interest to the Gospel, in whom the fatherless find mercy.—*Charles's Sermons.*

FROM THE LONDON MAGAZINE.

To the Editor.—Annoyed you will find an anecdote taken from a collection of anecdotes, published by a Dissenting Minister. This is placed under the article of "Prayers answered." As there can be no doubt of the fact, and as it appears to me to be peculiarly interesting, I thought it might be acceptable to you, sir, for your useful Magazine as being likely to be both entertaining and instructive to your readers.

A SUBSCRIBER.

J. W. was employed in a large manufactory, the foreman of which took every opportunity to make him the butt of ridicule to his companions for his religion, and because he refused to join in their drinking parties and Sunday frolics. As they lived in the same house the foreman one day heard him at prayer, and resolved to listen; when, to his great surprise, he found himself the subject of the young man's supplication, who was spreading his case of infidelity and hardness of heart before God, and supplicating earnestly for him that God would give him repentance unto salvation, and create in him a new heart, and put a right spirit within him.

The foreman was deeply penetrated with what he heard. He had never entertained an idea of the power and nature of true prayer: he wondered at the eloquence and fervor with which his own unhappy case had been pleaded before God. "I never," said he to himself, "thus prayed to God for myself." The impression dwelt upon his mind. The next day he took John aside. "I wish," said he, "John, you would preach to me a little." John, who only thought his grave face was meant to turn the subject into ridicule, said "Mr. M—— you know I am no preacher, I do not pretend to it." "Nay," said Mr. M——, "I do not know how you can preach to day, but I heard you yesterday make such a description of my state, as convinces me that you can do it very well, and I shall be much obliged to you to repeat it." "Ah!" says John, "his true I was at prayer, and did indeed, Mr. M——, heartily pray for you." "Very well," said the foreman, "pray say it over again; for I never heard any thing in my life which so deeply affected me." John did not wait for much entreaty: they knelt down together, cried to the God of all grace, and found acceptance. From that day they were bosom friends, went to the same place of worship, and frequently bowed their knees together with prayer and thanksgiving. Their conversation adorned their profession, and the mocker became a confessor of the grace which he had so often abused and turned into ridicule.

Religious movements in Ireland.—The February number of the London Baptist Magazine, contains a letter from the Rev. W. Thomas, dated Limerick, Ireland, Dec. 18, 1826. The following is an extract:—

"The schools are better attended than it is reasonable, in these popish preaching parts, to expect, and with great may be considered a very good attendance, when you take into consideration the nakedness of the poor children, the severity of the season in which they were inspected, the danger of losing the wonderful benefits of the Jubilee, and getting excommunication and eternal death. The priests are not satisfied with pouring torrents of scandal and persecuting lava from their altars, but with great vigilance go from house to house, and threaten with vengeance those who would send their children to the schools, read the Bible, or hear the gospel preached. O how dreadful to oppose the word of the Eternal! If the inhabitants of Meroz were cursed for not coming to the help of the Lord against the mighty, what must their end be who endeavor to oppose with all the malignity possible, the word and the purposes of God, in the salvation of his people? O what a display of the enormity and depravity of the human heart! There is a mighty struggle between light and darkness, and the opposition only renders his triumphs more glorious, who has all power in heaven and on earth. Great numbers have, and are leaving the popish Babylon; two hundred and fifty-two in the ninth week of the reformation in Cavan. That is a protestant place, and I am sure the same would take place in equal numbers if the people were protected and employed, who would then, for themselves, in their prayers. We may count our numbers, too, to whom our society has been made a blessing, not only in turning them to protestantism, but to open their eyes, and turn them from darkness to light, and from the power of Satan unto God." But we do not wish to boast, nor to expose them to more persecution, but to thank God.

In the Christian examiner for January and February, there are accounts from Cavan, from November, of a reformation 21st, 1827, which shows that the number who have renounced popery and conformed to the church is four hundred and seventy-six in the single county of Cavan.

since the 8th of October last. There are many more in other parts of Ireland.

MORNING STAR.

LIMERICK, THURSDAY, APRIL 26, 1827.

A SOLEMN WARNING TO UNIVERSALISTS.

It seldom becomes our duty to record a circumstance so interesting as the following. It is withal a story that I ask those who denigrate themselves Universalists, and finally, all indifferent people to religion, to read with unprejudiced attention the account of a dying man, who lately departed this life, in this vicinity.

The subject of this obituary was GEORGE ROBINSON. He died of consumption in Epsom, N. H. March 27th. He died, in the 47th year of his age. He had resided in Lowell, Mass. sometime previous to his last sickness: and from thence was removed to his friends in this town. What Mr. Robinson's life and conduct were, previous to his being attacked by that wasting disease, which terminates the mortal career of so large a proportion of the human family, I am unprepared to say, any farther than his friends have informed me that he manifested a total indifference to religion—that he was a decided advocate for the doctrine of universalism, and consequently lived a very careless life with respect to the safety of his soul. This was his condition until within a few months previous to his departure, when finding himself floating swiftly on the tide of life, into an unknown ocean, he made close examination into the reality of his pretended theory in which he had embarked for eternity. He soon found his bark was a very crazy and leaky one, and made several unsuccessful efforts to repair damages, if possible, to make it answer a temporary purpose, so that he might get out to sea with safety, imagining that all would then be well. While thus busily employed in repairing his bark, no one stood at helm to manage it out of the harbor. He struggled to require his former position, if possible, to direct it himself, but too late; for now he had fallen into the rapids of a consumption. His bark was sinking, and an awful storm with the high winds of heaven were spending their fury against it. The ocean in sight was in violent agitation, and fear of dashing against the hard rocks of death was now writhing every nerve and fibre of his soul; and when neither sun nor stars for many days appeared, and no small tempest lay on his poor soul, all hope that he should be saved (if he remained in this bark) was then taken away. Here I shall drop the figure, and give a plain statement of facts.

He first made known the exercise of his troubled soul on the eighth of the month on which he died. This was done by his sending for a young preacher of his acquaintance, who resided a mile or two distant, to come and see him as soon as possible. The messenger readily complied with the invitation, and went immediately to the house, where he found the poor sick soul, who had sent for him, in the keenest agonies. Here I shall transcribe our brother's words, who was called in to see his neighbor in this affecting condition. The following is from his pen:—

"About three weeks before his death, I first saw him under a sense of his lost situation. On entering the room and approaching his bed-side, he exclaimed in a flood of tears, and extending his feeble hand toward me, 'How shall I meet you? I have turned away from the company of Christians; I am now about to meet my Judge, and shall I be driven from them there? I have sinned against my own light, and have been so great a sinner, that I fear there is no mercy for me. I have many times felt strong conviction; my heart has been almost ready to burst, but I strove to conceal it. I read the bible, or such texts as most favored my pretended belief, for the purpose of contending with others of a different opinion. Now I am on my death-bed, a poor time to beg for mercy! Should God raise me to health again, could I ever be the same man that I have been? I could I see my former companions in sin, I would want them to flee from the wrath to come. The fear of being laughed at, has also hindered me from seeking an interest in the Saviour. I hope, however, that there is yet a little mercy for me. God have mercy on me!' was his prayer continually.

"If this is a man of pleasure," says Dr. Young, on visiting young Aharon in his expiring moments, whose last hours suggested the most painful sensations, and whose confession of error and danger of opinion, with respect to the true religion of Jesus Christ, furnishes us with a parallel circumstance of that of Mr. Robinson? 'what is a man of pain?'

"But," continues our brother, "he remained in this situation, (that is in prayer) until about four o'clock in the afternoon. (It was about two o'clock when our brother arrived at the house.) At four he appeared to be a little composed, and said he felt his distress in a manner removed. Soon after he fell asleep. After sleeping a few minutes, he awoke, continued praying, and at about nine or ten o'clock in the evening, his mind was more calm, and he said he thought he had some hope in the Redeemer. He talked the greater part of the time until morning, when his mind was still more composed. He spoke of his change of heart considerably, and prayed for a deep work of grace. In the morning I left him. Some few days afterwards I went again to see him, and found him rejoicing in hope of a glorious immortality. He spoke of the great change of mind he had experienced—said he now felt ready to die at any time when God should call him; and affirmed that no

thing but a change of heart would answer in a dying hour."

In this comfortable exercise of mind, Mr. Robinson continued the chief of the time until he was called away from time and mortality. It was remarked by many people who called on occasionally to visit him, that they never saw a happier person. A pious sister of his, who resided near to me, that he day while lying upon his pillow, praising his Redeemer, he made this statement, "could I have all this earth for my possession, and in a moment be restored to health, by giving up my hope, I am sure I would not accept it. I am going to be with Christ which is far better. I would not exchange it for two pieces for his sake; and am prepared to say, I never saw a person more recommended to the Divine will, than he appeared to be. He spoke freely of the glorious change which he recently experienced by divine grace, and one remark, which I will here add, was a very deep impression on my mind. Said he, 'I feel so much of God's love, would I could feel it as I fear to do? no, of God should call at midnight or mid-day, sunrise or sunset, I fear not to go—blessed be his name.'" Thought I, what good is there in Universalism, or any other theory of religion without the grace of God in the heart. Oh, would to God, that I could see every Universalist coming to timely repentance, and fleeing from the wrath to come. Poor souls, ten thousand fears rush on my nerves that their platform will sink, and give thousands an eternal downfall into hell. Ten instances of death-bed confessions of Universalists, can be shown, where one instance can be exhibited that any rational person died in belief of its reality. May God set this home on the heart of every reader, and reclaim every soul before they are swept off with the refuge of lies.

At Mr. Robinson's funeral a discourse was delivered by the author of these remarks from Prov. ix. 22: "The wicked is driven away in his wickedness: but the righteous hath hope in his death." A widow, parents, brothers and sisters, with other relatives, are left to mourn their loss; but they mourn not as those who have no hope of the salvation of their departed relatives.

ARTHUR CAVERNO.

Epsom, New-Hampshire.

ORDINATION.

SAMUEL D. WATTS, was ordained to the work of an evangelist at Marlborough, Ohio, on the 11th ult. A sermon was delivered on the occasion by Eld. Elias Hutchings from Neh. vi. 3. The ordaining prayer was offered by Eld. Hatch; charge by Eld. Dodley; and right-hand of fellowship by Eld. Hutchings. The necessary examination of the candidate took place the day preceding his ordination. The Clerk of the Marion Q. M. represents the season to have been solemn and glorious. A meeting was attended on the evening of the day of ordination, which resulted in the commencement of a reformation.

In a letter, dated Sutton, Vt. a few days since, Eld. J. WOODMAN informs us that he has just performed a journey to the west part of that state, in which he enjoyed agreeable seasons in preaching the word. He states that the work of the Lord is glorious in some places in the region where he travelled. Eld. TIMOTHY MOORE is laboring in that part of the country with success. With respect to the state of the Wheelock Q. M. to which he belongs, he concurs with brother Hill [See his letter in this paper.] He states that his health and that of his family is good. He feels resolutely determined to go forth weeping precious seed.

We are desired by a respectable correspondent to state that an alteration has taken place with regard to the times of holding the Edgcomb Quarterly Meeting.

The sessions of that meeting are now held as follow:—At Woolwich, 3d Saturday in April—at Edgcomb (Squam Island) 1st Saturday in July—at Georgetown, 3d Saturday in October—at Edgcomb, on the main, 3d Saturday in January.

Eld. Buzzell wishes to inform the people of Gorham and its vicinity, that, in consequence of ill health, he was unable to fulfil his engagement at the Free meeting house in that town, on last Lord's day.

"By-stander" and "Lyrae" next week.

RELIGIOUS INTELLIGENCE.

Copy of a letter from Br. Mark Hill to the editor of the Star, dated Lyndon, Caledonia county, Vt. April 10, 1827.

Br. Burbank.—I shall be glad to have the pleasure of communicating a few thoughts through the medium of the Star, though they are written in haste. It ap-

pears there has never been a day in the history of the church, in which religious information has had a more extensive circulation from land to land and from one day; and indeed, never was there a time in which the gospel of God has had a more free course through the earth than now—converts seem to be multiplying as the drops of rain. Although the Star has not so general a circulation in the north part of Vermont, west of the White Hills, as our brother east of us who receive them, could wish; yet, those papers which are read with a great degree of satisfaction; and we can say, on bearing of revivals of God's work in the E. W. and South, as David said, "As cold water is to a thirsty soul, so is good news from a far country."

As the Star in the east gave the view men exceeding great joy, when they viewed it guiding them to Bethlehem unto the manger where our blessed Saviour lay; so does the news of the spread of the gospel, as contained in the Morning Star, give us joy by diffusing a mild and heavenly light in all our souls.

Though the north part of Vermont has been settled but a few years, yet its population is quite large and rapidly increasing.

The community is chiefly composed of emigrants from Massachusetts, the south part of this, and the state of New-Hampshire; and having been educated in the most enlightened part of the Union, and taught to fear God and work righteousness, they have not only brought with them the character of honest and industrious citizens; but many of them have brought the religion of Jesus Christ or have tasted of the good word of life since—though they are divided into various religious societies in consequence of their different views in smaller matters in church government yet there appears a general harmony and christian fellowship among them.

We greatly need in this extensive region between Lake Champlain and the White Hills, including the west part of Lower Canada, many good laborers in the vineyard of our glorious Lord and blessed Master. The cries and supplications of the saints in many parts of this region, are like the cries of Macedonia, "Come over and help us."

Should some of our brethren in the ministry, in the east part of New-England, seek themselves upon the watch tower, and heed and hear what the Lord their God saith unto them, they doubtless would be led here by the same spirit, and for the same purpose, that Philip was when he went down into Samaria, that is, to preach unto us Jesus.

There is a general harmony among the churches composing the Wheelock quarterly meeting. Some additions, during the past year, have been made to them, such as we hope shall be saved, especially to the church at Montpelier, the capital of the State, where God has recently poured out his spirit in the ingathering of souls unto Christ, who is styled by the apostle patriarch, Abraham, the *Shiloh*, unto whom the gathering of the people shall be. Gen. 49, 10.

When we take a cursory view of what God is doing by the preaching of his glorious gospel through the nations of the earth, in bringing many of the Chinese, Hindoos, Africans, Spaniards and Indians, and also thousands yearly in the more civilized parts of the earth, out of nature's darkness into his marvellous light, we can but rejoice and pray that the Kingdom of him who is styled by the prophet, the desire of all nations, might spread, till the knowledge of God shall cover the earth as the waters cover the sea.

Finally, dear brother, may we, by God's grace, be found faithful even unto the end, when having finished our work on earth, we shall be permitted to surround God's dazzling throne with all the redeemed of the Lord, out of every nation, tongue and people, and join in the song of Moses and the Lamb for ever and ever. Amen.

MARK HILL.

Copy of a letter from Eld. Leonard Hathaway to the editor of the Star, dated Plantation No. 1, on the Canada Road, April 6, 1827.

Dear brother, My health, at present, is rather poor, and I feel most worn down in body, but strong in the Lord. I think I feel willing to spend my life in the service of God. I have spent some time of late in this place. When I first came here, I found the good work of the Lord had already begun. It appeared that they needed much more. I recently made them a visit in company with Eld. T. Abby; when we arrived here, we met in conference meeting, and it proved a glorious time to our souls. The day following we assembled in a grist mill, there being no other building large enough to accommodate the people. This was a solemn, weeping time. At the close of the meeting, we retired to the water, and baptized two happy converts. There were many who came to this meeting from six miles, and some of them expressed by their countenances and tears, the anguish of their hearts. We remained in this place nine days, and attended meetings day and evening almost constantly.

and the reformation appeared to spread in a wonderful manner. The language of mourning, sinners, on every side, was, "pray for me." We organized a church of twelve members, six males and six females. Eld. T. Ally gave them the right-hand of fellowship. I think I never saw a more loving band of brethren in my life. It is expected that a number more will soon go forward in the ordinance of baptism. I would just relate that an aged man, between sixty and seventy, came to meeting one evening and the power of God rested upon him, and he was made sensible of the awful condition that he was in, and considering that he had lived in sin so long, he thought that hell must be his portion. He began to cry to God for mercy, and to ask God's children to pray for him. Before the meeting closed, it was believed, the Lord delivered his soul. He became like a little child, and has been praising the Lord almost ever since. The willingness in this age truly hushes and the souls like the noise of a mill, but a few years ago, when it was a waste howling, who could delight in praising the Lord. I do not recollect that I ever enjoyed more of the presence of the Lord in my life, than I have in these last meetings. A number of other souls have shared in the work of reformation in this region, and it is my prayer to Almighty God that reformation may spread from the rivers to the ends of the earth.

LEONARD HUTCHESON.

GENERAL INTELLIGENCE.

We have experienced a heavy rain within a day or two, and it has not yet terminated. It commenced on Monday evening last, and has rained most of the time since. A larger freshet has not been known for several years. Part of the dam at Philpot's mill, in this town, is washed away, and a considerable quantity of logs, boards, &c. have "gone down stream," which has occasioned a loss, it is said, of several hundred dollars.

Distressing Accident.—At a factory in Holliston, Mass. a short time since, a girl by the name of Nancy Larkin, aged 15, who was working at the picker, got her hand into the machine, and before she could be extricated was drawn in nearly to the shoulder, and her arm was literally torn to pieces. Dr. Miller of Franklin, the surgeon who was called, at her earnest solicitation and without consultation, immediately amputated the limb.

The first bridge across the Kennebec at Augusta was built in 1797. It had a stone pier in the middle of the river, which is still standing, but had no roof. This bridge fell down in 1815, and in 1819, the bridge, which was built on the 2d instant, was erected and closely covered with a roof.—The whole length was 500 feet. The former bridge cost \$26,500; and the latter built on the old foundations, \$12,500. The belief that this bridge was set on fire is strengthened by the testimony of many persons who crossed at a late hour, and saw a man lurking about the bridge.

A meeting of the Kennebec Bridge Corporation has been notified to be held in Boston. It is thought that measures will be taken for the immediate rebuilding of the Bridge.

Macon, Georgia, March 27.
We are informed that the Indian Council at Broken Arrow has closed. The subject of disposing of the remainder of their lands in Georgia was brought before them, but it did not result in any positive determination with regard to its disposal. They professed a willingness to sell it at its value, if the agent would examine, or have it examined, in a valuation put upon it. Thus the matter appears to rest for the present. We believe that by waiting their own time, it may be obtained "peaceably," but we don't whether it can be "upon reasonable terms."—*Messenger.*

POCUMPUTSI, April 11.
Week before last, a drove of cattle was driven to Mr. Harris Baxter's, in Fishkill—while there, an ox belonging to the drove, sickened and died. Mr. Baxter assisting in examining it, in the course of which he cut one of his fingers slightly—shortly after, Mr. B. was taken sick, and died with every appearance of having been poisoned. In the course of his illness he was seen by two respectable medical men, who had no doubt of his illness being occasioned by poison imbibed into his system from the ox, through the wound on his finger. It is stated in confirmation of this opinion, that as many as a dozen hogs which ate of the ox's carcass, all died shortly after.—*Journal.*

More than two thirds of the vessels and amount of tonnage that entered at the custom house of Havana during the year 1826 were American. These paid more than one half of all the import, and rather more than one third of the export duties at that port. The exports of sugar during the year were 271,013 1/2 casks, of which 52,425 came to the United States; and 1,321,609 1/2 arrobas of coffee, of

which 411,003 were sent to this country. These facts show the extent of the trade between the U. States and Havana, and the importance of this trade to the United States.

A Duel.—A meeting took place on the 23d of March, in Kentucky, near the Tennessee line, between Mr. C. M. Smith, and Mr. Brank; the latter was shot dead on the first fire. They were both lawyers, and residents of Columbia, Maury county.

Last year there was coined at the British Mint, gold and silver to the amount of six millions and a half sterling, equal to 23,860,000 dollars. From the establishment of our government to the present time, the whole amount coined in the United States Mint, does not exceed 29,000,000 dollars—less by nearly six millions than the amount coined in the British Mint in one year.—*Philad. Gaz.*

A spinster recently recovered \$303 41, of David Hatch, at Montpelier, Vt. for refusing to marry her his wife, after he had told her he would. David also has the cost of the suit to pay.

Rochester, N. Y.—It is a remarkable fact that in a population of nearly 8000, not one adult person is a native of this village! The oldest person now living, who was born here, is not yet *seventeen* years of age! The progress of Rochester, although it is unexampled in the history of the rapidly populating settlements of the west.

Religious occurrence.—On the 9th inst., John S. Judd, son of Mr. Stephen Judd, of Troy, an interesting lad, eight years old, was crushed under the wheel of a loaded wagon. He was returning home from Pittsford, whither he had been on a visit in company with his elder brother and two other persons. About eight miles from Troy, he fell from the wagon between the wheels; the hinder wheel passed over his body, and mangled him in such a manner that he survived only a few hours.

Ohio Wine.—30 barrels of Wine have been made from the grapes of the country, by a farmer near Dayton, Ohio; and one near Germantown made 100 lbrs. Cultivation would doubtless improve our native grapes. The market price of the wine is \$15 per bbl.

There are about 1000 Indians of different tribes in Massachusetts.

Mr. Gallatin, it is said, will return to the United States in the course of the summer.

The salary of the Post-master general, by an act approved March 2d, has been increased two thousand dollars.

A man by the name of Bennet was killed in a tavern in Schuylkill county, on Saturday week. He was intoxicated, and made a violent assault upon two men in the tavern; a scuffle ensued, in which Bennet was thrown with such violence, that he died a few hours afterwards.

Sault-Pear. It is stated in the Norfolk Beacon, that upwards of one hundred and twenty individuals are ill with the small pox, in the little town of Snowhill, Maryland.

Quebec, April 2.—We are sorry to hear that the small pox prevails in several of the parishes in the vicinity of this city. It was brought from the town, and has spread very much among those who had not been inoculated. Fortunately it is of a mild kind.

Miss Livermore, of this State, well known as an eloquent and gifted female preacher, is delighting and edifying numerous audiences in Philadelphia.—She resided the winter in the District of Columbia, where she preached in four Presbyterian, one Baptist, and one Protestant Episcopal Churches, and five Methodist Chapels.—*Boston Cent.*

Canada.—Upper Canada has advertised for a loan of \$244,000.

The story of a family of children being poisoned by eating soup in which was boiled a cabbage head containing a snake, is a hoax. The boiling of a poisonous snake will produce no more poison than the most harmless.

FOREIGN.

By the packet-ship Columbia, arrived at New-York, London papers to the 12th ult. are received.

The great question of Catholic Emancipation was brought up in the House of Commons on the 5th, and decided at 6 o'clock on the morning of the 7th, as follows: Ayes 272, Noes 276. Majority against the motion. This decision had produced much excitement in Ireland, and arrangements were making to send a large deputation composed of members from all the counties with an address to the King on the subject.

Shipwrecks.—The following vessels were lost on the Irish coast in the gale of Saturday night, March 3d, at Glenam, Enterprise, from New-York, crew saved; Burnett, from New-Orleans, ditto; Marcellus, of Belfast, crew drowned; a ship to the westward, supposed to be a West Indianman, crew drowned. At Lome, two vessels, English. At Balywater, Ocean, from Charleston, crew saved; Ann, from Dundalk, all hands lost; a brig to westward, name unknown, all hands lost.

The Church of Ireland is said to be the richest in the world, while the people, who support it are the poorest.

Paper and Type.—A letter to the editor of the Franklin Journal, mentions that Messrs. Cameron and Sons, of Edinburgh, have an improved machine for manufacturing paper. A single machine will produce in twelve hours, fifteen reams of large size news, thirty reams of demi, or crown, and sixty of foolscap or post paper, of uniform thickness, free from air bubbles, water drops, or hemming, exactly equal, with smooth edges. The same letter states, that Messrs. Didot, Legrand & Co. of Paris, have an improved machine for casting types, by which they cast from 100 to 160 at a time.—Two workmen of ordinary address, will fill the mould three hundred times a day, and can, consequently, cast from thirty to fifty thousand letters, or forty thousand on an average. This is said to be equal to work of from twelve to fifteen men, using the old plan. The letters are pronounced to be uniform, more perfect, than those formerly produced. So great is the saving by this process, that manufacturers state their prices to be thirty per cent. below those of other foundries in Paris, although the latter sell thirty per cent. below the London prices.

Portugal.—Madrid dates of the 23d Feb. state several British regiments had been engaged with the Portuguese Royalists, and had beaten them. The aid-de-camp of Gen. Clinton was killed in the action.

Greece.—The third victory gained by Karaiskaki, is confirmed. The booty taken at Volizza was much more considerable than at first reported. Salona is in the hands of the Greeks. Karaiskaki, after his victory at Arkova and Volizza, where he took 1500 horses, all kinds of ammunition, provisions, &c. surprised and cut to pieces, near Lepanto, a corps of 1000 Turks, who were marching to Salona to relieve that place. Part of K's troops are to be sent to the army of Eleusis. Two hundred Peloponnesians have already retired thither, and 2000 men under Col. Gordon and Petromicali, are going by sea to the Pireus, escorted by the American frigate, commanded by Mississipi. All these forces united simultaneously to attack the Suckier. Redschid Pacha, who has approached Athens, from which he had retired in consequence of the victory of Arkova, thus giving Col. Fabvier an opportunity to enter the Acropolis with ammunition and provisions.

Rio de Janeiro.—Our polite correspondents of the 1st inst. inform us that the brig Edward, Capt. Calder, has arrived at that port from Rio. She sailed 27th Feb. The Buenos Ayrean army had advanced into the heart of the Province of Rio Grande. Rumors had also reached Rio that a general battle had taken place between the Buenos Ayrean and Brazilian armies, in the Province, in which the latter were defeated. It was reported that the Emperor had received despatches from the seat of war in relation to this event, but no intelligence of their contents had been suffered to transpire, a circumstance which strengthened the belief that the information was of a disastrous character to the Brazilian arms. The Emperor was endeavoring to raise an additional body of troops, to be sent to Rio Grande.—*N. Y. Statesman.*

Truth and plain dealing are sometimes the proofs and the results of friendship. But to utter in conversation any thing, which, though true, gives useless and unnecessary pain, is not only a breach of good manners, but of good morals, and indicates a disposition naturally cruel and ferocious. The man who wantonly tortures the mind of his fellow creature, would torment his body, if he could do it with impunity.

Beauty. Beauty, as the flowering blossom, soon fades; but the divine inclinations of the mind, like the medicinal virtues of the plant, remain in it, when all those charms are withered. We should give thanks for what we have, and thus hope for better things; so said Euripides, centuries ago. It is a great goal, that can bear adversity without repining itself; and prosperity, without making others repine.

MARRIED.

In Parsonsfield, in Eld. John Buzzell, Mr. Jacob Dame to Miss Eli; a Bachelor, daughter of Col. Stephen Buckford, all of P.

DIED.

In this village, on Sunday morning last, MARY, youngest child of the Junior Editor, aged 15 months on the day of her death.

Sister little Mary to come unto me, and forbid them not; for of such is the kingdom of God. From all the counties with an address to the King on the subject.

We had not an existence but in the loins of Adam when he sinned; therefore we were passive in his transgression; so in that state of nature, particularly the righteousness of the Second Adam. This secures the happy state of all infants. WHITE.

ON BEHOLDING THE CORPSE.

Ah! lovely appearance of death, No sight upon earth is so fair! Not all the gay pageants of decay, Can wither my fondly-compare. Whitefield.

ON TAKING THE LAST VIEW.

Farewell, sweet babe, farewell for a while, We'll meet again, if kind Heaven should smile.

ON SEEING THE COFFIN LOWERED INTO THE GRAVE.

O! think not that the blushing flower— Shall soon beneath the churning sod— Be made to rise, as an angel's lover— Within the paradise of God.

On Monday morning last, Mrs. D. wife of Mr. Israel Boddy. On the evening of the same day, Mrs. F. wife of Mr. Isaac Fogg.

CHEMICAL EMBROCATION.

OR, WHITWELL'S ORIGINAL OPONDELIC, Treble the strength of the havi kind.

82—Beware of Imitations.—23 THIS article is now, beyond all dispute considered by every physician of extensive practice in the U. S. as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Clapped 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 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 Opodeldoc 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.

Pause before you purchase.—20 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 Opodeldoc only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SNUFF, celebrated throughout the American Continent, in cases of Cough and Headach, Drowsiness, Depression of Spirits, Vapors, dimness of Eye, &c. &c. &c.—Therefore, as you value 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 antipretentious is indispensable for all who watch or visit the sick.

ALSO

Jarvis' Billious Pills, Detergent Bitters and Cough Drops. The above are for sale at the store of John SAWYER, Esq. Lincolnton, May 11.

SALT RHEUM.

THIS intractable disease which has so long baffled the art of the most experienced Physicians, has at length found a sovereign remedy in

Dr. La Grenier's genuine OINTMENT.

For cutaneous diseases are met with more reluctantly by the Physician, and none in which he is so universally unsuccessful. This Ointment has stood the test of experience and is justly obtained an unparalleled celebrity. It immediately removes the scabs, gives a healthy color to the vessels of the skin, and its original color and smoothness.

Numerous recommendations might be obtained of its superior efficacy, but the Proprietor chose that a fair trial should be its only commendation. It has in three or four weeks cured cases of 15 and 20 years' duration, and has restored the power of every other remedy that could be devised.

It not only at once gives immediate relief in Salt Rheum, but cures Trinea Pityriasis, commonly called Scall-Hair, and all scaly eruptions peculiar to unhealthy children.

There is nothing of a mercurial nature contained in it, and it may be used on infants or others under any circumstances of tenderness. For the Ointment is for sale at the MORGAN STAR OFFICE, Lincolnton. And by DAVID GRIFITH, Portland. GLAZIER & Co. Hallowell. PUTNAM & BLAKE, SACO. JAMES K. REMICK, Kenebunk.

LIST of Letters remaining in the Post-Office, at Lincolnton, April 1, 1827. LEAVITT William. Coad Edward. Colo Robert. Chubbourn R. Dehon Jonas. Hamilton Ezra. Jewett Daniel T. Libby James. Libby Joshua M. Mason Mark. Murray Mary D. Perry William. Stevens John. Towle David. Wite Sarah. JOSEPH HOWARD, Post-Master.

THE subscriber having made provision for the support and maintenance of WILLIAM DURGIN in his own family, forbids all persons trusting him, the said William Durgin, on account of his subscribing, as he will pay no debts of his contracting. ABRAHAM DURGIN. April 26.

AMERICAN 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. Lincolnton, March 15.

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

CASH paid for RIGS at this Office.

From the Imperial Magazine.
THE STILL SMALL VOICE.

"And after the earthquake a fire, but the Lord was not in the fire; and after the fire, a still small voice." 1 Kings xix. 12.

There is a voice, so soft and calm,
A voice that angels love to hear,
More potent than the magic's charm;
It stills the throe, and dries the tear,
And binds the wounds of sorrow's breast,
And gives to weary pilgrims rest.

There is a voice so mild and sweet,
So gentle, like the breeze of heaven,
Which fans the summer's fever'd heat,
Or hushes upon the shades of even,
Is not more peaceful—Oh! its power,
Gives to the soul its happy hour.

There is a voice whose softest breath
Can raim the sunken eye of care,
Spread smiles upon the face of death,
And still the surge of black despair;
Oh! waken'd conscience truly knows,
From all sources of life flows.

There is a voice whose gentle strain
Directs the wayward step from sin,
Can guide from hell's destructive train,
And purify the thoughts within;
And through the gloomy maze of youth,
Leads to the land of truth.

There is a voice whose sweetest lay,
Can melt the icy breast of age,
Can chase the glooms of doubt away,
And bind the unhallow'd quarts of rage;
Oh! 'tis a voice, no minstrel's art,
Such least any numbers impart.

There is a voice whose mellow tone
Can touch the darkest, dulled soul,
Dissolve the frigid heart of snow,
And give desire its due control;
Yea, 'tis a voice whose holy sound
Can only fit affection's bound.

There is a voice that bids the heart
No longer dwell in cherub's land,
That blunts the pale king's withering dart,
When nature owns his empire rule;
Till the price of immortality
Eternal life, death is no more.

From whence this voice? from earth? ah! no,
Earth has no voice so sweet, so kind;
Earth yields no balm for real woe,
It wounds, but, ah! it cannot bind;
And cannot open the heart's inner door,
No, 'tis the voice of God—our Lord! E. D.

AFFECTION—HER SMILE AND HER TEAR.

O what is so beautiful half to behold,
As the smile which Affection bestows;
It is so softer than incense, and brighter than gold,
And as soft as the breath of a rose.
Oh! she sheds round the heart in its happiest hour,
A halo of rapture and love;
And divinely it glows 'neath the magical power
As a gem 'neath the light from above.
If smiling he is, O what must be her tear?
Deep, deep in her heart does it flow!
It is doubly sacred, and doubly dear,
Being shed in the hour of woe.
Both, both are the heart's truest bliss,
Which beams in the season of gladness;
And blest is the tear which can sorrow beguile,
Or soften one moment of sadness.

MISCELLANY.

SATURDAY EVENING.

How seldom one thinks of himself! The gay, busy world as it revolves in its ceaseless orbit—the things of fashion and opinion as they dance before the vision—the wild whirl of to-day which is reckless of to-morrow, all consume the sands of life, and yet we never pause to reflect upon ourselves.

It has been said, that all are selfish in nature; and yet no remark was ever more unjust. We will adduce for example your brightest specimen of genius—one who has the Promethean spark in his soul, who looks upon the landscape and loves it—who sees virtue and falls prostrate at its shrine—and yet practices vice—Vice is a relative term. A Hindu priest, who urges the widow to mount the funeral pile of murder, is less guilty of crime on account of his ignorance, than the Christian who breaks a less moral tie. So genius, "which knows the right and yet the wrong pursues," is vicious when compared with folly.

How few the favored sons of talent set up to their high vocations. In all arts, in all sciences, genius, like the comet is ever eccentric and its irregularity, comparatively speaking, is a crime—can it be reduced to consistency? can education and mind be led to adopt the plain morality of an honest yeoman?

My, God is every thing—a virtuous system will prove an overmatch for evil habits, and a Saturday evening should reveal more from the troubles and outward assaults of the world to an inward communication with himself, his conduct, his location as to here and hereafter. It should be like the cottage of the lover and the laborer—he should sit down beside the fireside of his own heart, call around him his children, which are his thoughts, and with them enter into judgment as to the past, and from this calculation upon better things to be performed in the future. Men read history to be informed, the poet to be gravely calculate from a prediction what may come from the aspect of the present political world—and yet forget to look at the past of their own lives, and to draw a horoscope of their future existence even upon earth. The world is selfish, it is said—and yet how little of man's life, is devoted to himself. True it is that ambi-

tion claims apart the love of distinction, of pleasure, of ease, are creditors which is aside from these outward objects, and which relates to the settlement of our accounts with ourselves, takes no part in the life of existence, and is untied before the forum of conscience.

How seldom do we strive to be acquainted with ourselves! with the springs of action which govern us—the course of life which we pursue—the very detail of criminal carelessness which marks our conduct—all unnoticed as we sweep onward to death.

Is there no remedy—let each Saturday night sit in judgment upon the other six days of the week, and let the Sabbath be devoted to virtuous resolutions, penitence and prayer.

SOCIAL VIRTUE.

As to the social virtues, the system of Christian morality, enjoins the greatest simplicity and integrity in our intercourse with others, and at the same time much circumspection lest we offend. It cautions against incommunicable censures and thinkers; pronounces the merciful and peacemakers blessed—teacheth to seek timely reconciliation of those whom we have offended; to forgive injuries, however great, or how oft soever repeated; to dispense alms in the most private manner; to love our enemies, bless them that curse us, do good unto them that hate us, and pray for them who despitefully use and persecute us, that we may be the children of our heavenly Father. His sun riseth on the evil and good, and his rain falls on the just and unjust. Christian benevolence, like that of the Deity, extends to all without discrimination, as there is opportunity to do them good. It is finely illustrated in the story of the traveller, who on his journey fell into the hands of merciless robbers, and in the depths of distress found relief from an unexpected quarter. This unfortunate man was a Jew. He that shewed mercy on him was a Samaritan. There was a deeply rooted enmity between the two nations. Notwithstanding this, the Jew, ready to perish, was befriended by the Samaritan, after he had been neglected by one and another of his own nation, and these persons of high rank and profession. In getting away from national prejudice and affronts, considering not at all the character of the helpless man but his necessity only, the compassionate Samaritan felt his bowels moved, and instantly ministered relief. Thus was he neighbor to him. Such is the love of our neighbor which Christianity inculcates.—This is to observe the golden rule, "that whoever ye would that men should do unto you, even so do ye them." The reasonableness of this rule, applies to the sense and feeling of every man, however difficult and rare a conformity to it may be.

'REMEMBER ME.'

There are not two other words in the language, that call back a more fruitful train of past remembrances of friendship, than these. Look through your library, and when you cast your eye upon a volume that contains the name of an old companion, it will say, 'Remember me.' Have you an ancient album, the repository of the mementoes of early affection; turn over its leaves, stained by the finger of time; sit down and ponder upon the names enrolled on them; each speaks, each says, 'Remember me.' Go into the crowded churchyard, among your near and dear, read the simple and brief inscriptions that perpetuate the memory of departed ones; they too have a voice that speaks to the hearts of the living; and it says, 'Remember me.' Walk, in the hour of evening twilight, amid the scenes of your early rambles; the well known paths, the winding streams, the overspreading trees, the dreams of juvenile pleasure, and the recollections of youthful companions; they too bear the treasured injunction, 'Remember me.'

And this is all that is left at last of the wide circle of our early friends. Scattered by fortune, or called away by death, or thrown without our band by the changes of circumstance or of character, in time, we find ourselves left alone with the recollection of what they were. None were our benefactors, and won us by their favors; others were kind, and amiable, and affectionate, and for this we esteemed them; others, again, were models of virtue, and shared our praise and admiration. It was thus a little while, and then the chances of the world broke in upon the delightful intercourse; it ceased. Yet still we all wish to discharge the one sacred, and long, and honorable debt: we remember them.

The tribute, too, of remembrance which we delight to pay to others, we desire for ourselves. The wish for applause, the thirst for fame; the desire that our names should shine down to future posterity in the glory of recorded deeds, is a feverish, unchristian passion, compared with the unambitious desire to rest, even beyond the span of life, the affections of the warm-hearted few who shared our joys and sorrows in the world. I once read the brief inscription, 'Remember me,' on a tombstone in a country churchyard, with a

tear, that the grave of Buonaparte would not have called forth.

But whom do we always remember with affection? the virtuous, the kind, the warm-hearted; those who have endeared themselves to us by the amiable qualities of their character. It is the disposition, the habits, the feelings of our friends, which attach us to them most strongly; which form the only lasting bond of affection; which alone can secure our affectionate remembrance.

Then, if we would be remembered with the kindest feelings; if we would be enshrined in the memory of those we love; if we desire that when fortune or fate shall separate us from our friends, they may long think of us; we must possess ourselves the same character we love in others. Never was a more noble line written in the history of man than this: 'The first sensation of pain he ever caused, was caused by his departure.'—Trenton Empirion.

GENUINE HEROISM.

When the plague raged violently at Marseilles, every link of affection was broken; the father turned from the child—the child from the father; cowardice and ingratitude no longer excited indignation. Misery is at its height, when it destroys every generous feeling, thus dissolves every tie of humanity. The city became a desert, grass grew up in the streets, a funeral met us at every step. The physicians assembled in a body at the Hotel de Ville, to hold a consultation on the fearful disease, for which no remedy had yet been discovered. After a long deliberation, they decided, unanimously, that the milder had a milder and mysterious character, which opened a corpse alone might develop—an operation it was impossible to attempt, since the operator must infallibly become a victim in a few hours, beyond the power of human art to save him, as the violence of the attack would preclude their administering the customary remedies. A dead pause succeeded this fatal declaration. Suddenly, a surgeon named Guyon, in the prime of life, and of great talents, in his profession, rose, and said firmly, "Be it so, I devote myself for the good of my country. Before this numerous assembly, I promise, in the name of humanity and religion, that to-morrow, at the break of day, I will dissect a corpse, and write down, as I proceed, what I observe."

He left the assembly instantly. They neither knew his name, his fate, and thought whether he would survive. Guyon, an intrepid and pious Guyon, animated by all the sublime energy religion can inspire, acted up to his word. He had never married, he was rich, and he immediately made his will, dictated by justice and piety; he confessed, and in the middle of the night, received the sacraments. A man had died of the plague in his house, within four and twenty hours. Guyon, at day-break, shut himself up in the same room; he took with him an inkstand, and paper, and a little crucifix. Full of enthusiasm, never had he felt more firm or more collected; kneeling before the corpse, he wrote—"Mouldering testament of an immortal soul, not only can I gaze on thee without horror, but even with joy and gratitude. Thou wilt open to me the gates of glorious eternity. In discovering to me the secret cause of the terrible disease which destroys my native city, thou wilt enable me to point out some salutary remedy: thou wilt render my sacrifice useful. Oh God; (continued he) thou wilt bless the action thou hast thus inspired." He began—he finished the dreadful operation, and recorded in detail his surgical proceedings. Then he left the room, threw the papers into the fire, and afterwards sought the Lazar-house, where he died in twelve hours—a death ten thousand times more glorious than the warrior's who, to save his country, rushes on the enemies' ranks—since he advances with a hope at least, sustained, admired, and seconded by a whole army.

From the New-York Statesman.

A REVERIE.

Night was veiling with its dusky mantle the varied face of nature—the bright objects of day were now gloomy and indistinct—I sat before a fire which threw a diffused gleam upon the opposite wall—contemplation had taken this time as peculiarly her own—the long day of years that are gone, crowded upon my mind—I was again in the walks of youth—the season of comparative innocence—when the angel of hope covers the mind with her golden wings—when the tear of grief seldom dims the laughing eye—when "sorrow may endure for a night," but when the morning sun will bring with him the light of consolation and rekindle the glow of joy. Where is the man who can look back upon this days of peace, without a pensive feeling? If there be such a man, I envy him not—he has little sensibility. What has become of those, whose youthful hands were pressed with youthful ardor—around whose necks our arm was fondly thrown—whose mirth, whose pains we shared, whose wrongs we were ever ready to avenge—in which we confided—for the influence of the dark spirit of suspicion was then unfelt! Some of them have been

gathered to the mansions of death, in the spring of their days, while they "dreamed of many a morning gay"—some upon whose devoted heads the storm of misfortune has pitilessly pelled, have sought from their homes a foreign grave—some have quitted the cup with smiling pleasure offered—they are now treading with hasty footsteps the broad road whose end is ruin—some have been "marked" by melancholy to her own, and "move through life" in helpless, hopeless, brokenness of heart.—Some are far away—tossed on the stormy ocean, or pursuing fortune in other climes, exposed to death from the roaring wave, or inhaling the pestilential breeze. Of how few can it be said, their path has always been prosperous? Those may be considered as fortunate, and should be contented with what they say, we float along the stream of time; it is now gentle and calm—now rough and turbulent—its banks are often adorned with gay and beautiful landscapes—though our prospects are sometimes bounded by dark and barren rocks—as we advance we are still greeted with smiling spots of verdure, but long tracts of cheerless sterility too frequently meet the eye. Happy is he whose bosom is swayed, and whose actions are directed by the expectation of a haven of illimitable felicity.

RELIGION. The contemplation of the Divine Being, and the exercise of virtue, are the only nature so far from excluding all gladdens of the heart that they are perpetual sources of cheer, as well as comfort the soul. It banishes indeed all levity of behaviour, all vicious and dissolute mirth, but in exchange fills the mind with a perpetual serenity, uninterrupted cheerfulness, and an habitual inclination to please others as well as to be pleased in itself. Spectator, No. 491.

INDIAN COMMENTARY.

Some years ago one of the preachers of the Mohican mission, (which tribe is situated upon the Thames, near New-York and N. London) was preaching on the text, "Cast thy bread upon the waters, for thou shalt find it after many days."—Eccl. xi. To illustrate his subject and enforce the doctrine of Charity, he brought forward a circumstance that transpired in his early days. "To use his own language, he observed—"A certain time afterwards, from New-York, New-London with a loaded team, an attempt to ascend the hill where Indian lives, he came to Indian, and got him to help him with his oxen. After he had got up he asked Indian what was to pay. Indian told him to do as much for somebody else. Some time afterwards, Indian wanted a canoe—he went up Shetucket river, for him to make one. When he got it done he could not get it to the river. Accordingly he went to a man, and offered him all the money he had if he would go and draw it to the river for him. The man observed he would go. After getting it to the river, Indian offered to pay him. No, said the man; don't you recollect so long ago helping a man of the hill by your own hands? 'Yes.' Well, I am the same man, take your canoe and go home. So I find it after many days."

DR. FRANKLIN. At the conclusion of the revolutionary war, Dr. Franklin, the English Ambassador, and the French Minister, Vergennes, dining together at a table, a toast from each was called for and said, "The British Minister began with 'George the third, who like the sun in its meridian, spreads a lustre throughout, and enlightens the world.' The French Minister followed with 'the illustrious Louis the 16th, who, like the moon, sheds its mild and benignant rays on, and influences the globe.' Our American Franklin then gave, 'George Washington, commander in chief of the American armies, who (like Joshua of old) commanded the sun and moon to stand still, and they obeyed him.'"

TO HOUSEWIVES.

The following remarks from the Boston Medical Intelligencer, in which a good and simple method is suggested to correct the vitiated atmosphere in bed-chambers, is recommended to your particular attention:—"Small closets and concealed beds are extremely injurious, especially to young people and invalids. When persons are, from necessity, obliged to sleep in a room, it will be advisable every morning, immediately after rising, to displace all the bedclothes, and if the sky be serene, to open the doors and windows. The various methods which luxury has invented to make houses close and warm, contribute not a little to render them unwholesome. No house can be wholesome unless the air has a free passage through it. For which reason houses ought daily to be ventilated by opening opposite windows, and admitting a current of fresh air into every room. Beds, instead of being made up as soon as people rise out of them, ought to be turned down and exposed to the fresh air from the open windows through the day. This will expel any noxious vapor, and cannot fail to promote the health of the inhabitants."