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MISCELLANY.

THE PERFECTION OF REVELATION.

"The Law of the Lord is perfect, converting the soul." Psalm xix. 7.

There are two books, which God himself has written in order to our forming a right conception of him, and of our relation to him: Nature, or his works; Revelation, or his word. The pious psalmist invites us to the perusal of them; and opens to us that page of the former, where the divine Author has given the most luminous displays of his own glory: "The heavens declare the glory of God; and the firmament sheweth his handy work; day unto day uttereth speech, and night unto night sheweth knowledge;" (ver. 1.—5.) What a grand display of the Creator's wisdom, power and goodness! The instruct man as powerfully by the eye, as he could be instructed through the ear: "Because that which may be known of God is manifest in them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and godhead." Rom. i. 19, 20. Look at the unalterable succession of day and night by a perpetual covenant; Jer. xxxiii. 20, and the instructions thence derived. The starry regions by night, as well as the bright luminosity of day, shew knowledge. How majestically does the sun rise, coming out of his eastern chamber, dressed in his richest attire, like the bridegroom, shedding cheerfulness and joy all around him; or like a strong man entering upon his race with the full confidence of success. "His going forth is from the end of the heaven, and his circuit unto the end of it." From his general influence, the whole face of nature is refreshed and beautified.—These are a small part of the glorious works of the great Creator, written on this page of the book of nature; in which we read the goodness as well as wisdom of the divine Author, and are led to admire, adore and praise the glorious Majesty of heaven.

Yet glorious as the book of nature is, and read by all that dwell upon the face of the earth; and sufficient as it is to contain every astronomical science, and fill the mind with an overpowering sense of the great First Cause; it is neither the only book put into our hands to read, nor yet the best. Divine revelation, especially in its last and perfect edition, wherein the gospel salvation is fully disclosed, has the higher claim of the two; because more intimately connected with our present condition and final destiny as sinners, and as immortals. The psalmist, under the several phrases of "law," "testimony," "statutes," "commandments," "fear" and "judgments," has presented us with a view of the sacred scriptures, in its various aspects and bearings towards rational creatures, involving the several duties, corresponding with the several terms. Each of these furnishes matter for distinct consideration; and may occupy some future columns in this paper. At present we shall confine our thoughts to the words already recited, which suggest the subject, perfection and object of that divine law or revelation, and lead us to the holy scriptures of the Old and New Testament.

Man was originally fitted, by his reasonable and intelligent nature, to hold converse and communion with his Creator; and it was his high privilege to enjoy that felicity. The nature of those oral communications is not recorded, and therefore it would be presumptuous in us to attempt a conjecture. Formed with such a natural capacity to acquire knowledge, and surrounded with so many objects on which to exercise his various powers, the contemplation of the Deity, in the order and beauty of his works, must have afforded him the highest pleasure; while to live in subjection to him, as his Governor and Benefactor, must have administered all the

satisfaction resulting from the consciousness of loving and pleasing God. How long he continued amidst these scenes of ineffable blessedness, we cannot discover; but a sad reverse of circumstances took place, when beguiled by Satan, he ventured beyond the bounds prescribed by the divine will, and fell under the displeasure and was driven from the presence of Him who only can make intelligent creatures happy.

Man's apostasy made no change in his natural faculties, except by impairing and enfeebling them. They are substantially the same as to their nature, but perverted, corrupted, and morally depraved. Deprived from immediate death, and suffered to live a short life on earth; but cut off from those divine communications which he had enjoyed while in a state of innocence, a revelation from God became very desirable, in order to relieve his mind from the painful solicitude attending the consciousness of his guilt and rebellion; as well as to regulate his conduct in life, and inspire his hope in respect to his final state. For, noble as were his natural faculties, his capacity could not dive into the designs of Jehovah, nor could he adequately conceive in what way mercy would be extended to him. The bright luminosity of his soul shed no beams of light into his darkened mind, nor could the pale moon, in the solemn reflections of a midnight scene, abate the anxieties of a guilty conscience. The undeviating course of nature, set in motion by its glorious Author, the changes of day and night, and the seasons of the year, succeeding in regular order, might indeed reprove the folly and pride of man, who had ventured to transgress the limits within which his happiness was circumscribed; but could suggest no means of obtaining pardon from an offended Creator. A revelation becoming thus necessary and desirable, it pleased God, in his infinite goodness and mercy, to make known his sovereignty and gracious will to fallen creatures. But the divine intentions were not fully disclosed at once; but gradually, "at sundry times and in divers manners, God spoke in time past unto the fathers by the prophets;" and finally and perfectly "by his Son;" Heb. i. 1, 2. Pet. i. 16-21. The general nature of this revelation, the apostle has expressed in the following words: "The law was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and the preceding verse declares that Timothy from a child, had known the Holy Scriptures, "which are able to make us unto salvation, through faith which is in Christ Jesus."

To reveal the gracious promises of God, and the designs and method of his mercy, through the Son of his love, and his dear Son, as the only means of man's recovery and salvation—to foretell and point out the leading features in the personal character of the Messiah; the times and circumstances under which it should be developed; the offices he would assume, and the promises of grace here and glory for ever, connected with his administrations;—and finally the perfect agreement of all these in the person, doctrines and precepts of Jesus Christ, and the clearest discoveries in relation to the nature of sin, the restoration of the body, and the rewards and punishments of an eternal state—constitute, in all their relations to each other, the interesting subjects of the Law of the Lord.

Having noticed something of the nature of the divine law, let us consider the perfection of it. "The law of the Lord is perfect." The psalmist in this description of it, designed to show how much the book of revelation is superior to the book of nature. In those discoveries, in which man is so deeply interested as a sinner, and in regard to the divine perfection and glorious attributes of the Deity. The works of God demonstrate his eternal power and godhead, his wisdom and the glory of his natural perfections; but his word is the grand display of his goodness, mercy and love. His moral perfections are here displayed, perfectly harmonizing with each other, in the salvation and final happiness of man.—While creation shews us the stately mansion, in the exterior magnificence of its works, displaying the skill of the divine Architect, and the unbounded wealth of the Possessor; revelation leads us into the apartments of the interior, into the presence of Him that dwells therein, into his council chamber; and brings us into a familiar and friendly intercourse with God. A stranger to revelation may be convinced by the magnificence of the mansion, that the inhabitant is powerful, rich and great; but his moral qualities can only be known by personal communications. This the Bible gives to men. Here he unfolds his every gracious feeling; here he unfolds his

merciful purposes, and his ultimate designs. "God so loved the world as to give his only begotten Son, that whosoever believeth in him shall not perish but have everlasting life;" John iii. 16. This perfection of the revealed will of God is, in a peculiar manner, suited to the human character and circumstances. The minutest observations of the glorious works of Deity, in all their grandeur, cannot relieve a burdened conscience, or tell a poor perishing helpless sinner how he may be pardoned and saved! The word of God alone can show us the path of life. The gospel which gives us the fullest, the final and complete edition of God's revealed will, directs our souls to Christ, by faith, as "the Lamb of God that taketh away the sin of the world;" John i. 29.

The visible revolutions of the heavenly bodies instruct and teach us in things present in relation to time and our present circumstances, considered as the creatures of a temporary duration. They are given "for signs and for seasons;" they measure our days and nights, our months and our years. They lead us to see the frailty of our nature and the shortness of our lives; and discover to us the providence of God in his care for our present subsistence and comfort, as his creatures. But, when we wish to turn over the leaf of futurity, all is blank. Revelation only can satisfy the natural desire for information; the unquenchable thirst for happiness in a future and never ending existence. The book of God while it affords its support under the various and complicated troubles of life, stays the mind in passing through the gloomy shades of death; points out a blessed hereafter, and insures a blissful immortality to man. It directs him in the only true way to God, to heaven and glory; and without the least diminution of the glorious works of God, displayed in creation and providence, which should always excite a holy admiration of the divine Author, we are constrained to say, when we have minutely compared them together, "the law of the Lord is perfect."

The perfection of the book of God is further manifest in the object and design of God in writing it. "The Law of the Lord is perfect, converting the soul." It produces instrumentally a divine change in the human heart, and brings the wanderer back to God; it renews and sanctifies the heart; and restores the divine image on the soul, which, if it did not entirely obliterate, at least most awfully defaced. Conversion restores the image of God, by enlightening the understanding, renewing the affections, and restoring the soul to favor and friendship with God. The word of God is the effective instrument in the hands of the Holy Spirit, without which no souls are truly converted to God. When cordially embraced by faith, its influence overpowers the dominion of sin in the heart, and relieves the conscience of its guilt, by leading the humble penitent to the great Redeemer's sacrifice; and by furnishing the mind with the most powerful motives, it effectually reclaims the sinner from the error of his way, and leads him in all the paths of righteousness and genuine holiness: thus delivering him from the wrath of God, and fitting him for the beatific vision and endless life and glory.

What an invaluable blessing then is the holy scripture! What a treasure does the bible contain! how diversified and how full of instruction! It contains the most ancient history, goes back as far as creation, and in its predictions extends to the dissolution of the world. Its biography, though short, is most faithful and interesting; its doctrines are all sublime, and its precepts all divine. Its poetical beauties and imagery surpass all human compositions. And, above all, it contains all saving knowledge, "able to make us wise unto salvation through faith in Christ Jesus." We should therefore read it with care and with humble prayer for divine illumination! Glorious as are the works of creation and providence, a brighter glory glides the sacred page. It is perfect: it is truth without the admixture of error; and therefore infinitely superior to human authors; while its fulness and completeness for all the purposes of our probation here and hereafter for ever, give it a superiority above the book of nature. Happy Americans, so highly favored! Let this law, the declared will of the Supreme, rule and regulate your affections, desires and pursuits; believe its doctrines and walk in all its precepts; let its promises cheer you while passing through this valley of tears, and enliven your prospects of a glorious immortality in regions of light and blessedness! Gen. Chap. Rep.

PIETY IN YOUTH.

With what feelings of admiration do we read that passage in the Scriptures where

our Saviour says,—"Suffer little children to come unto me and forbid them not." And if in reading this we feel to admire, as most of us do, the speaker, the language and the occasion, what fourfold more pleasure do we feel when we see the youth of our acquaintance, and especially those allied to us, not only by the ties of blood but by an intimacy of families, beginning early to "look to their ways," and manifesting by their every day practice a confidence in a supreme and overruling power.—There is something in it so pathetically striking to the human heart, that the stoic, the miser, and the man of pleasure feel to revolt from themselves, and shudder from their own unworthiness. But what sensations does it create in parents? If they themselves are pious, it creates a pressure in them which the "mass know not of," to see the buds of piety shooting forth in the hearts of their offspring. If they are of the ungodly race and despise the things of eternal life, there is nothing in the world so well calculated to touch their feelings or bring conviction home to their bosoms as the innocent, tender and unstudied expressions of piety falling from the lips of their children.

John ***** had devoted his whole time almost exclusively to the accumulation of wealth, and by denying himself the comforts of life had amassed not only a large amount in goods and landed property, but hoarded up large sums of money, for what use he scarcely permitted himself to reflect. Although he was possessed of some of the feelings of nature, yet the thought of heaven and the importance of religion seldom entered his bosom. One sabbath a child of his, aged about six years, returning from church found her father anxiously engaged counting over his treasure. The little girl gazed for a moment on the glittering pile, and then exclaimed, "O! are you going to carry that to heaven?" The purse fell from the hand of the father, nor was he able during the remainder of the day to give utterance to his feelings, or partake of the nourishment prepared for him by the hand of a loving wife.

Night came, but it brought to him no rest. For three days he strove under the pang of remorse and repentance; he kept his child constantly by his side reading to him from the Holy Scriptures. At length his soul found rest in God, and, often has he blessed the day and manner when the child first sent the arrow of conviction which Heaven directed to his heart.

Added to the good which it frequently produces by bringing repentance to their friends and acquaintances who are more advanced in life, may be counted the pleasure which is produced in those friends and acquaintance, on seeing the rising generation thus ardently devoted to the service and love of Christ.

"The piety of a child, (says an eastern writer) is sweeter than the incense of Persia, offered to the sun; yea, more delicious than odors wafted from a field of Arabian spices by the western gales."

Of what importance is it then that children should be taught the importance of looking to Heaven and to their souls. It is the first and most important duty in parents. They should be taught the necessity of it, not only to ensure their own happiness in this life and the one to come, but that it is essential to render them amiable and respected while here.—No quality can make a young person appear more interesting in their acquaintance than a strict regard to morality and virtue, and these qualities are taught by piety. Eccl. Post.

ORIGINAL LETTER.

From Dr. Samuel Johnson, not published in his works, or any life of him. March 11th, 1752. O. S.

Dear Sir,—Notwithstanding the warnings of philosophers, and the daily examples of losses and misfortunes, which life forces upon us, such is the antipathy of our thoughts of the business of the present day—such the resignation of our reason to empty our hopes of future felicity, or such our unwillingness to foresee what we read, that every calamity comes suddenly upon us, and not only presses us as a burden, but crushes as a blow.

There are evils which happen out of the common course of nature, against which is no resource not to be provided.—A flash of lightning intercepts the traveler in his way. The concussion of an earthquake heaps the ruins of cities upon their inhabitants. But other miseries time brings, though silently, yet visibly forward, by its own lapse, which yet approach unseen, because we turn our eyes away, and they seize us unresisted, because we would not arm ourselves against them, by setting them before us.

That it is in vain to shrink from what cannot be avoided, and to hide that from ourselves which must sometime be found,

is a truth which we all know, but which we all neglect and perhaps none more than the speculative reasoner, whose thoughts are always from home, whose eye wanders over life, whose fancy dances after meteors of happiness kindled by itself; and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death.—Yet there is no man, (says Tully) who does not believe he may live another year, and there is none who does not, upon the same principle, hope another year for his parent and friend; but fallacy will be in time detected; the last year, the last day, will come!—It has come and is passed!—“The life which made my own life pleasant is at an end, and the gates of death are shut upon my prospects.”

The loss of a friend on whom the heart had fixed, and to whom every wish and endeavor tended, is a state of desolation in which the mind looks abroad impatient of itself, and finds nothing but emptiness and horror. The blameless life, the artless earnestness, the native simplicity, the modest resignation, the patient seriousness, and the quiet death, are remembered only to add value to the loss—to aggravate regret for what cannot be understood in deeper sorrow for what cannot be recalled.

These are the calamities by which providence gradually disengages us from the love of life. Other evils fortitude may mitigate; but irreparable privation leaves nothing to exercise resolution or flatter expectation.—The dead cannot return, and nothing is left us here but languishment and grief.

Yet such is the course of nature, that whoever lives long, must outlive those he loves and honors. Such is the condition of our present existence, that life must one time lose its associates, and every inhabitant of the earth must walk downward to the grave alone and unregarded, without any partner of his joy or grief, without any interested witness of his misfortunes or success. Misfortune indeed he may yet feel—for where is the bottom of the misery of man! but what is success to him who has none to enjoy it? Happiness is not found in self-contemplation; it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no further intelligence. Revelation is however not want. There is joy among the angels in Heaven over one sinner that repenteth. And surely the joy is communicated to souls disengaged from the body, and made like angels.

Let hope, therefore dictate what revelation does not confirm—the union of souls may still remain; and that we, who are struggling with sin, sorrow and infirmities, may have our part in the attention and kindness of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion. When we have no help in ourselves what can remain but that we look up to a higher and greater power? And to what hope may we not raise our eyes and hearts, when we consider that the greatest power is the best?

Surely there is no man, who, thus afflicted, does not seek comfort in the gospel, which has brought life and immortality to light! The precepts of Epicurus, which teach us to endure what the laws of the universe make necessary, may silence, but cannot content us. The dictates of Zeno, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviation of the loss of friends, and rational tranquility in the prospect of our own dissolution, can be received only from the promise of him in whose hands are life and death, and from the assurances of another and a better state, in which all tears will be wiped from our eyes, and the whole soul filled with joy. Philosophy may induce stubbornness, but religion only can give patience. SAMUEL JOHNSON.

DOMESTIC RELIGION.

“Perhaps it may be safely asserted, that no part of religion leads to more refined and delightful enjoyment, than the rational form of it, the prospect of heaven cultivated. When the affections of husbands and wives, parents and children, brothers and sisters are mixed with, and sanctified by the emotions and feelings which are excited at the family altar, surely nothing can be more ecstatic! Who but himself knows the sensations of a religious parent, when he approaches, with his offspring, to the throne of heavenly grace? If he can hope that they are worshippers indeed, what joy can be compared with his, who indulges the prospect of seeing united with them, in such holy exercises, throughout all eternity? And even if he should see reason to rejoice, on their account, with trembling, his fears are never so much subjected to the power of his faith, as at such delightful seasons. Brethren, too, are never so happy as when they consider themselves such in a twofold sense, and unite with parents, brothers and sisters, according to the flesh, in seeking

the blessing of their “Father who is in heaven.” Such families make the nearest approaches to the heavenly state that are permitted to men, while in the body.”

“What a loss, then, beyond all calculation, is sustained by irreligious and inconsistent families! Were they alive to their true interests, even in the present life, family religion would be cherished, as an important part of that ‘godliness which is great gain.’”

“Many, under a sense of guilt, and a remembrance of former sins, such as stifling convictions, and wounding the Spirit of God, are led to cry out, ‘There is no hope for me; it is too late for me to obtain mercy.’ But do not thus tempt the hope, for his thoughts are not as your thoughts; there is a depth in his mercy that is unfathomable; only return to him, and you shall find, that ‘he will abundantly pardon, for his love passeth knowledge’; and his language is, ‘Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come and buy wine and milk without money and without price; for him that cometh unto me, I will in no wise cast out.’ Where sin hath abounded, there grace does much more abound.” Do not form such gloomy views of the gospel, for it assures you, that God does not confine his pardon to seven offences, nor to seventy times seven, for he delights in mercy, and multiplies pardon.”

Eternity.—Eternity is a depth which no geometry can measure, no arithmetic calculate, no imagination conceive, no rhetoric describe. The eye of a dying Christian seems gifted to penetrate the depths of the wisdom of philosophy. It looks a-thousand the dark valley without dismay, cheered by the bright scene beyond it. It looks with a kind of chastened impatience to the land where happiness will be only business perfected. There all the promises of the gospel will be accomplished. There afflicted virtue will rejoice at its past trials, and acknowledge their subservience to its present bliss. There the secret self-denials of the righteous shall be recognized and rewarded; and all the hopes of the Christian shall reach their complete consummation.

“The swearer’s prayer.”—A letter from an agent of the Baptist General Tract Society, dated Henrico county, Va., contains the following:—“One of the subjects of the revival now going on in this place, gave the tract called ‘The Swearer’s Prayer,’ to a young man a few weeks ago, and it was blessed to the awakening of his mind to a sense of his guiltiness. The young man had rendered himself infamous for the practice of almost every debasing vice, and particularly for intemperance and profane swearing. He had been taught to read at one of our Sunday schools. He read the tract put into his hand, and became deeply impressed with a sense of his awfully wicked heart and life. After several weeks of deep distress, he was led to put his hope in the Saviour of sinners. He became truly devout, and gives the most striking proofs of his conversion to God.”
Columbian Star.

REVIVALS.

Anker College.—God is granting us the influences of his Holy Spirit. It is but a short time since the work commenced, and it appears to progress with increasing interest and power. A spirit of ardent prayer seems to be generally excited among those who profess to love the cause of Christ, and the impatient are anxiously inquiring “what shall we do to be saved.”—*Id. Int.*

Richmond, Va.—The Revival which has visited so many places in this county and vicinity for several months past, still advances in most if not all of them, and in some with more power than at any former period.—The number of hopeful converts we do not pretend to enumerate.—Thirty-seven as the first fruits of the Revival in this county have been examined and propounded for admission into Methodist Church, and many more are expected soon to follow their example.

Id. Int.

Cambridge, Mass.—Rev. Bela Jacobs has recently baptised 24 in this place, 13 of whom are males. There are said to be about 30 more, who cherish a ‘good hope through grace.’—*Ch. Watch.*

Revel in Norfolk.—Extract of a letter from the Rev. R. B. C. Howell, to a gentleman in this city, dated Norfolk, Va. April 10th, 1827.—*C. Star.*

“The Lord is doing wonderful things among us. Since I have indulged a hope in Christ, I have had the happiness to bear seen and share like this before.”

The work now being going forward about three months, and in our congregation upwards of eighty have obtained a hope, principally young ladies and men from fifteen to twenty five years old. Since my ordination (22d January), I have baptised fifty four, sixteen of whom were baptised yesterday week ago, and if I live until next Sabbath I expect to descend into the stream with twenty five more, at

least: there is about that number already waiting, and as almost all of them have obtained a hope in the Saviour during the past week, we have every reason to hope that God will double the number! May he make the little one a thousand! The scenes that present themselves at our meetings are enough to melt the hardest heart, and indeed, they do—such deep groaning—such fervent crying for mercy, and streaming of tears, I have never before seen or heard. The work is still increasing—pray for us my dear brother.

There is one circumstance attending this revival which I think is extraordinary for Virginia.—In all southern revivals, at least half the subjects are blacks, but among all that I have baptised in Norfolk, there have been, but four! This is for this country an extraordinary occurrence.”

MORNING STAR.

LIMERICK:
THURSDAY, MAY 17, 1827.

INTEMPERANCE.

Much has been done in the course of the preceding year, and is still doing for the suppression of intemperance and its kindred vices. Many societies for this laudable purpose have been formed in different parts of the United States. That which was formed at East Machias in this State, at the commencement of the present year, we feel disposed to notice.

The citizens of that place, taking into serious consideration the wretchedness and ruin, which the great Destroyer was spreading among them, unanimously resolved, at a meeting especially called for that purpose, that it was expedient to form a Society, to be called “The Society in East Machias for the promotion of Temperance.” Among other items in their constitution, is the following: “We agree to abstain wholly from the use of ardent spirits in all ordinary circumstances, on all public occasions, in social circles, and in our families, except when in extraordinary circumstances, it may be necessary as a medicine.” This Society consists of about fifty of the principal men in the town and village. “It had been,” says one of the members, “a prevailing belief, since the first settlement of the place, that the lumber business, which is the chief employment of the inhabitants, could not be carried on without the aid of spirituous liquors. Indeed, so general was the habit of using it that lumber men have considered their daily allowance, at least, as all important to their business. But the formation of our Society, and the example of total abstinence which it presents, have broken the delusion; and many in the lumber business, who have made regular use of spirits, are now bold to declare, that from actual trial, it is neither necessary to improve their health, nor to aid their business.” Good precepts are highly beneficial, but concordant examples are most powerful; especially in recommending the disuse of ardent spirits.

In waging an *offensive* and *defensive* war against the monster Intemperance, as one of the members terms it, the Society found a powerful ally in the formation of another Society in the same town, called the “Society of Retailers in East Machias for the Suppression of Intemperance.” The principal resolutions adopted by this association are, not to sell to any person whomsoever, spirituous liquors to be mixed and drunk in their respective stores; also, not to sell to any person, known to be an improper use of it, any liquor to be carried away by himself, or by another for him—a list of all such intemperate persons is to be made out by a committee appointed for that purpose, and to be kept by each retailer.

This appears like laying the axe at the root of the tree. Much depends upon the retailers of spirituous liquors, with respect to encouraging or checking the vice of intemperance. We are of opinion that if the citizens and retailers of ardent spirits at large were to adopt the plan which those of East Machias have adopted, a general reformation would soon be effected to the great advantage of society, and to the special benefit of thousands, individually. It is a consolation to reflect that most of the retailers within our knowledge are men of principle—men who will not for the sake of trade and gain, sell to a

person more liquor, when they perceive he has already taken as much or more, than he needs. The retailer who will sell to a man when *reeling* to and fro, an additional dram, for the sole object of adding another *fourpence half penny* to his change-box is very different from a genuine philanthropist. In the strictest sense he cannot be considered a fair dealer, because he takes the man’s money from him at a time when he is not capable of business, and, moreover, takes it for that which does him no good, but essentially injures him and his family. Retailers of spirituous liquors who are in the habit of supplying the wants of the intemperate, and furnishing them with that which an inordinate appetite demands, are amenable to the moral community, and we believe they are accountable to a higher tribunal for such transactions.

A member in remarking upon the effect which the formation and practice of those Societies in East Machias have produced, observes: “Thus this monster has been successfully attacked in its own quarters; and many a youth, it is hoped, saved from his devious ways. Not one *grog shop* within our village invites the idle, the intemperate, and the profane, to take the intoxicating cup, where a few months since there were a dozen.” May every city, town, and village in the United States “do likewise.”

HASTY AND INCONSIDERATE EXPRESSIONS UNJUSTIFIABLE.

Most people, and even Christians, frequently make observations and express ideas which on mature and serious consideration, they would condemn; and God is greater than their hearts, and of consequence, by him they will most assuredly be condemned. People, on being moderately afflicted through the disobedience of children, temptations to evil, persecution, or adversity, are often heard to express themselves in the following manner: “There are none who undergo such trials as I do—none who experience so much trouble—none who pass such scenes of suffering.” In strains similar to the foregoing, many people are thoughtlessly decanting upon, and fretting at the adverse occurrences of life. Such a course is deservedly censurable. Such expressions are not founded upon a serious consideration. They are not founded in truth. How grievous sorrow our afflictions may be, there are thousands in this and other lands who are called to endure those that are far more distressing. How pitiful is the case of those who labor hard to support an imagination that their trials are tenfold greater than they are. The disparities of life, by many, are thus multiplied. Many people are almost continually *wretched*, fearing that *trouble* is at hand.

It should be otherwise. We should *rejoice in hope*, and be *patient in tribulation*. We should not murmur but rejoice, even in tribulation. Thus in adversity, a person may be measurably happy. Such was the opinion of the apostle. “My brethren, count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience. But let patience have its perfect work, that ye may be perfect and entire, working nothing.”

Again. When the body has been wearied, the mind ruffled, and the soul disquieted, we have heard those, who appeared to be in a very thoughtless state, express a wish that *death* might come, and at once rid them of all their trouble, and terminate their distress, saying that it would be better to die than to live. If such a senseless wish should be granted, with what dismay would the person be attended. Let this same vain person (for such expressions are vain) really imagine that death is nigh them, “even at the door,” what an awful, and heart chilling sensation would be produced. Notwithstanding their prior and contrary desires, they will pray that life may longer be continued. They will, with the greatest pleasure and with the utmost satisfaction, forego all the evils of their present life, were they really more than they are, rather than to enter into an unseen and eternal world. How unjustifiable it is then to express a wish to die, when in no preparation for such a solemn crisis

THE CONFESSION

father come not near
of my heart to hear

For the Star.

Through sunny plains and vallies green,
Yon silvery streamlet winds its way ;
While on its banks fresh flowers are seen,
That smiling seem to woo its stay.

It must not stay, the currents force
Forbids it here to find repose ;
But onward still it takes its course,
And sadly murmurs as it goes.

Yet let us calmly meet our doom,
'Twere better far that hearts should sever,
When love and truth forever bloom,
Than linger till they fade forever.

AMICUS

From the National Philanthropist
PARENTAL GOVERNMENT.

The truth is, that youth is the time adapted to the formation of those habits and principles which are essential to the happiness of individuals, and which constitute the very foundation of civil society. In order deeply to fix these principles in the minds of individuals, it is necessary to operate upon passions and desires which, though easily controlled in youth, when they arrive at their strength, are stern and unyielding. hurrying their victim from one degree of wickedness to another, till at last some desperate act finishes his career and hurries him, in a state of unpreparedness, into another and more awful and dangerous existence.

tempt of all government, and their passions and actions uncontrolled by any salutary restraint. In the opposite course is held out to them the prospect of their children becoming happy and useful, and themselves becoming beloved and respected in their old age. This is indeed the wise choice ; and we trust that the number of those who embrace it are increasing. And we hope new converts will daily be made to a system the advantages of which are incalculable, as the good effects it produces upon society are unbounded.

The expediency of cultivating the intellect of man is pretty well settled at the present day, and it seems difficult to imagine why that of woman should be neglected. If it has similar powers and equal strength, it is as deserving of care, and will repay care as well; if it be weaker and narrower, it needs the more to be strengthened, enlarged and disciplined. If the purposes of society and of life would be promoted by the establishment of domestic slavery, then every spark of intellectual light in the female Helot should be carefully extinguished; just as birds in a cage are bled, that they may not look upon the forests and the fields, the brooks and the green earth, and long to be abroad upon the air, and sing to the melody of their own song. But religion and happiness, like charity, begins at home, and like that, is apt to stay there; and home is sure to be what the wife would make it. Now if it were true, that a woman, who can do any thing besides making a pudding or mending a stocking, does these necessary things less willingly and well, than any one who can do nothing at all; if it were true, that it is not so true, that a wife submits to conjugal authority just in proportion as she is ignorant and uncultivated, how can the great purpose of marriage, the mutual and reciprocal

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SPRING. How beautiful is creation, and how wise and beneficent are the works of Providence! Well may we make this exclamation at the present season—when the bright orb of day darts his glorious rays upon the earth, dispelling the damps and fogs of winter, resuscitating animal nature. There is nothing to which the life of man has been compared more aptly than to that of the seasons; their various changes of heat and cold; of storm and calm, resemble his tumultuous life. At one time his imagination is dark and gloomy; passion rankles in his breast, and while he is on the verge of returning to his malignant influence, some of the virtues rises in opposition, and quells the stormy passions. When we take the seasons, and their operation upon nature for our guide, it would be well for us. To prepare at one time of life for another, that when the winter of old age should come upon us, we would not be left destitute. Much preparation is necessary to make that dreary season comfortable when the vanities of the world cease to please, and when the most of our former associates are slumbering in the dust. Some think it is not worth while to prepare for the uncertain event of death; this they will regret when they arrive at it. Many rats, the practice of virtue cannot injure them—and it is equally valuable in all ages.—*B. Chr.*

the one hand and from pusillanimity on the other.

Among the many evils which human beings are subject to, while pursuing the journey of life, some of the greatest appear to take their rise from an unyielding disposition which is innate in the mind of man, and which is the ruling principle of all those evils which make up this chequered scene.

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the forest," at the very root of the human disposition to crown all our intellectual attainments; for, were we to arrive at the summit of the hill of science without humility, it would avail nothing; for "To the man will I look, said the Lord, who is humble, and he shall be exalted." The only way to wisdom is to produce an internal satisfaction, but it also commands love from those with whom we are concerned; and, as it were, cements hearts together by the bonds of fraternal union; while, on the contrary, pride, a selfishness, a self-love, a self-interest, and also a selfishness of our own heart's feelings, terminates in the total destruction of ourselves; for we are told in that precious volume which cannot wholly lie, that "A haughty spirit goes before a fall; and a lowly spirit shall be exalted." We are told, then, let us be humble; it should be the great aim of our lives to cultivate this inestimable and precious treasure, this pearl of great price; and to be able to measure, by the gracious imputation of our blessed Redeemer, who said, "Learn of me," the measure of our own unworthiness. SPANISH.

Ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel. Prov. xxvii. 9.

Outinents and perfumes were used in the eastern countries as the most expensive tokens of friendship, esteem, and honor. Frequent notice is taken of these marks of respect by almost all travelers of note who have visited that country. Some of the most interesting and valuable of the burning odors, or sprinkling perfumed waters, as applying ointments. The scriptures also speak of these things in a manner which shows that they were regarded as expressions of the highest respect. They not only, therefore, gave joy to the heart, but were also tokens of esteem and regard because they were the highest points of friendship. So doth the sweetest of a tender and benevolent friend by hearty, sincere counsel springs from the purest, noblest, and most benevolent principle.—It is dictated by the kindest feelings, and when properly received, produces a grat-

What admirable love does the parent the youthful mind! How gracefully they present the hearty and sincere counsel, admonitions, and reproofs given them by the best friends of their souls! How ready are they to come from an angry friend, or a minister of Christ, to meet serious and interesting counsel, suggested with the sweetest tenderness and most benevolent affection! Then they have shown the mark of the Father's love, and they are content to receive regard to your comfort, your happiness, and your honor; they have assumed you with instructions perfused by prayer and love. Endeavor to carry the savor of the perfume of your mind and heart to the hearts of those who most lovingly do those youths appear, who can be with them the sweet perfume of parental counsel into all the companies and employments of society. No odors can render them so pleasant to society as no perfume can render them so agreeable to the heart to receive counsel with grateful respect, and value the sweet perfume thereof as they would.

highest tokens of honor which they could receive. *Zion's Herald.*

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I lay it down as a sacred maxim, every man is wretched in proportion to vices; and affirm the noblest ornaments of a young generous mind, and the sure source of pleasure, profit, and reputation in life, to be an unreserved acceptance of virtue.—*Letters concerning Mythology.*

Men have we all known, with cheerful faces and apparently placid minds, whose best enjoyments have been sorely cut down, and who, should one die, no doubt, would be glad that they, nevertheless, could there be one glimpse of joy upon this earth. But necessity is to many afflicted spirits, although a stern, yet a sure comforter. The heart in its agonies of grief is rebellious, and strives to break asunder the fetters of its fate. But that mood cannot be sustained. It is irrational and impious, and must be broken down by the power of reason and submission. Then the better and calmer thoughts arise, and men see the wisdom and the virtue of a temperate sorrow,—the folly and the wickedness of outrageous grief. Then come blessed thoughts of the reward of the righteous who have gone to God—remembrances of all their beauty, innocence, and goodness; of their wisdom, and their piety; of their wild and ungodly passions, and of their faith, and belief that we shall meet them face to face and be no more severed. Thus doth time cure the wounds of the heart, just as it covers the grave with verdure and with flowers.

Utter poverty often kills the affections ; but a deep, constant, and common feeling of this world's hardships, and equal participation in all those struggles by which they may be softened, united, brothers and wife, parents and children, brothers and sisters, in thoughtful and subdued tenderness, making them happy indeed while the circling round the fire is unbroken, and in preparing to turn every day to hear the sentinel, when some one or other is taken slowly or suddenly away. Their souls are not moved by fits and starts, although, indeed, nature sometimes will wrestle with necessity ; and there is a wise moderation both in the joy and the grief of the intelligent poor, which keeps lasting troubles away from their earthly lot, and prepares them silently and unconsciously for heaven.

Sleep has often been mentioned as the image of death, "so like it," says Sir Thomas Brown, "that I dare not trust it without my prayers." Their resemblance is indeed striking and apparent; they both, when they seize the body, leave the soul at liberty, and wise is he that remembers of both, that they can be made safe and happy only by virtue.

It has been often observed that a person of abandoned character is always ready to pull down to his own dirty level those whose virtues are above his imitation, and the daily beauties of whose lives make him more detestable.

From the Evening Chronicle.

I have seen the time when the only boat that floated on the surface of the Ohio, was a canoe propelled by poles used by two persons, one in the bow, and the other in the stern.

I have seen, the day when the introduction of the keel boat, with a shingled roof, was hailed as a mighty improvement in the business of the west.

I remember the day when the arrival of a Canadian barge, (as the St. Louis boats were called at the head of the Ohio,) was an important event.

I remember the day when a passage of four months from Natchez to Pittsburg, was called a speedy trip for the best craft on the river; and when the boatmen, a race now extinct, leaped on shore after completing this voyage, they exhibited an air of as much triumph, as did the sailors of C

I remember the time when the canoe of a white man dared not to be launched on the bosom of the Alleghany.

icans was viewed as one of the most enterprising among even the hardy sons of the west; on his

I remember the day when the borders of the Ohio were a wilderness, and New-Orleans was "*toto orbe divisa*," literally cut off from the whole world.

I have lived to see the day when the desert
flourishing as the rose—when the race of boaters
has become extinct, and their memory only pre-

I have lived to see two splendid cities, one devoted to manufactures, the other to commerce, spring up, where, in my boyhood, nothing appeared like civilization but the hut of the soldier of fortune.

I have lived to see a revolution produced by mechanical philosophy, equal to that effected by the art of printing. It has changed the character

western commerce, and almost proved that the poetical wish for "annihilating time and space," was not altogether hyperbolic. By it, New-Orleans and Pittsburg have become close neighbors.

Orleans, from Cincinnati, requires no more preparation than a visit to a neighboring country town. I remember when it required as much previous arrangement, as a voyage to Calcutta.

I have lived to see vessels of three hundred tons arriving in twelve or fifteen days from New-Orleans at Cincinnati, and I calculate upon living to see them arrive in ten days.

All these things I have seen, and yet I feel myself entitled to be numbered among the young men

*Approved method of keeping Crows from
Corn Lands.*—Take a quart of train

as much turpentine, and bruised gunpowder; boil them together, and when hot pour them into the mixture, and stir them well together. The exper-

of the above, for the evil occasioned by a large flock of ravenous birds infesting corn fields, is a trifle, compared

of the injury sometimes sustained in a
hours.