

MORNING STAR.

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COMMUNICATION.

FOR THE STAR.

MR. EDITOR,—If this epistle to C. should be deemed worthy a notice in your paper, you are at liberty to insert it.

Respectful Friend.—To you, this epistle is addressed, with confident feelings, that after perusing its contents, you will detect the vices of which it treats; "put far from them" a disposition to envy, and the practice of calumny. Tall trees from little grain seeds grow. Vice once sown, it grows with the growth, and strengthens with the strength!—For, "as well may the Ethiopian change his skin, as old transgressors cease to sin."

The text, of which this adage is a paraphrastic recapitulation, was doubtless addressed to the Jews for the purpose of showing that no ordinary means could be effectual for their reformation; and that nothing less than the power, that could change the skin of the Ethiopian, could induce them to renounce their idolatry and iniquity.

It is moreover strikingly applicable to the natural propensity of men to do evil. "Custom is second nature," which men voluntarily bring upon themselves. It is therefore doubly criminal. It is a peculiar property of human nature, to be pleased with those objects to which we have been accustomed; and to be reluctantly drawn from those paths in which we have been used to walk. In view of this property of human nature, the sacred writer exclaims:—"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Thus much for the explanation of our motto;—now for its application.

It is strikingly applicable to a certain class of camelion-like persons, who, under the sacred habiliments of friendship, are the worst of enemies; who, instead of screening from the world, the faults of their neighbors or friends, destroy their reputation by calumny. A calumniator is base, a tattler despicable, a liar detestable. What then shall we call a being made up of a compound of these, but a consummate knave? How often have I heard one decanting upon the character of an acquaintance, when I knew him to be uttering vile slander? How often have I heard one calumniating an acquaintance merely from envious motives; merely because that acquaintance possessed a superiority of talent, a brilliancy of wit, a politeness, and a certain independent commanding elegance of conversation, above his own attainment? How often, being ushered into one's presence, have I been disgusted with the common-place rehearsal of: "How do you do sir; Your most obedient sir; I hope to see you well sir;" when looking through the veil of flattery and deception, I could perceive that the sentiments nearest the heart were, only "inter me aliquo te murus est," or in plain English, only let there be a wall between me and thee, and your health and visits are the least of my concern.

Hypocrisy appears with an ill grace in any one. But when detected in one who is thought to be a friend, it appears horrible. Then, we are ready to exclaim, will might the Psalmist say, "He that backbiteth with his tongue; doeth evil to his neighbor; or taketh up a reproach against his neighbor; shall not abide in the tabernacle of the Lord, shall not dwell in his holy hill."

The pre-eminence and superiority of merit, of his friend, excites the envy of the calumniator; and he naturally endeavors to obscure that lustre which burns him with its blaze. He speaks of his friend with contempt; attends his remarks with a sneer; his decent deportment becomes a source of laughter; and lastly a nick-name, the usual production of envy, is appropriated to him.

In this manner, all the useful and amiable qualities, that sweeten private and domestic life are occasionally obliterated by slander. If many look with wonder at the manner in which the greater part of mankind conduct towards strangers; how do they consider the treatment which many show towards those with whom they are intimately acquainted, and whom they style their friends? Notwithstanding, such is the maliciousness of human nature, that the slightest folly, or least inattention, frequently occasions contempt, and hatred, in the persons, who should have been the first to conceal, and the last to ridicule the faults of his friend. Envy is notorious for contrivance. If any one excels in any one of the arts—of painting, or music; or if any one pronounces that he has no taste.

If any one has the appearance of wealth or affluence, she knows that he is poor, and that his estates are mortgaged. Has any one been ruined by misfortune? Envy is busy in making it the amusement of the neighborhood. Has any one been disgraced? Envy commands, and her followers, calumny, credulity ignorance, suspicion, stratagem and flattery, are immediately employed in dispersing it through the country. The envy and calumny are ever busy, and no palliation can be urged in favor of their votaries, but the frailty, depravity, and malignity of human nature. If a person becomes addicted to any one evil, such as the construction of human nature, it is next to an impossibility to rid himself of a practice of it.

What was first done from motives of meriment and curiosity, is soon done from free inclination; and he who at first, was only a votary of curiosity soon becomes one of necessity. What was first an exercise, becomes an entertainment; and being considered an entertainment, in the end, it becomes a matter of consequence, and he who at first, was only a votary of amusement, soon becomes one of vice, from which it is almost impossible to rid himself. So true is the saying, that "custom is second nature." Thus, he, who attempts slander, seldom shrinks from the attempt, till he has become thoroughly acquainted with the arena of the calumniator. It grows with his growth and strengthens with his strength; and in the end, leaves him a being, of whom we can say with assurance, as well may the Ethiopian change his skin, as such a transgressor cease to sin.

The Athenians revered calumny, and Appellus painted a piece for that purpose. In this excellent picture, Cruelity was represented with long ears, stretching out her hands to Calumny, coming to meet her; and her companions were Ignorance and Suspicion. Ignorance was represented by a blind woman; and suspicion, by a man agitated by secret disquietude, and silently applauding himself for some course discovered. Calumny, with ferocious looks, occupied the middle of the picture, with her left hand brandishing a torch, and with her right, dragging Innocence by the hair of the head, who, under the figure of a child, seemingly, mournfully supplicates the favor of Heaven. She was preceded by Envy, who, with piercing eyes, wan and meagre looks, was followed by Stratagem and Flattery, at a remote, but discernible distance. While Truth was to be seen advancing in the footsteps of Calumny, leading her prisoners, who were shrouded in the habiliments of mourning. This great exertion of genius and ability did not in any manner damp the reverence of the Athenians towards Calumny, so tyrannical is habit; and in vain did the skill of Appellus exhibit her in true and striking colors, keeping truth at a distance, prostrating innocence in the dust, and scattering flames among deluded mortals.

CYCLOPEDIA.
Pembroke, May 5, 1827.

MISCELLANY.

BIBLE GEOGRAPHY.

No. 6.

CAVERNS—PITS—VALLEYS—PLAINS—DESERTS.

The immense rocks in these parts frequently contain spacious caverns. Authors inform us that in Arabia, a neighboring country, there is one cave that will hold four thousand men; and another in Egypt, in which one thousand horsemen can be drawn up in good order. Even at this day, many of the villages in Palestine are underground; and the inhabitants, like the ancient Kenites, "put their nests in the rocks."

These caverns furnished lurking places for robbers, who frequently eluded the pursuit of justice by concealing themselves in them. They also sometimes proved a secure asylum for such as were wrongly persecuted and obliged to hide

themselves from their enemies. In the cave of Adullam, which lay on the west of the Dead Sea, David and four hundred of his followers secured themselves, for a considerable time; 1 Sam. xxiii. 1, 2. At Engedi, in the same neighborhood, that innocent fugitive and his companions were able to conceal themselves in the sides of a cave so effectually, that Saul their pursuer, though he spent some time in the cave, did not discover them; (xxiv. 1.—8.) The five kings that attacked Gibeon, after they had been conquered by Joshua, hid themselves in a cave near Blackkellah, not far from Adullam; Josh. x. 16. The cave of Maon, in Judah, Hebron, was famous as the family vault of Abraham and his descendants; Gen. xxiii.—9.—xix. 30.—13. These caverns were all in the south; but it was probably in the mountains of Ephraim, that good Obadiah found two caves, each capable of concealing fifty prophets from the fury of Jezebel; 1 Kings xviii. 4. And the apostle mentions it as no unusual thing for the faithful servants of God to be driven "to wander in deserts and in mountains, in dens and in caves of the earth;" Heb. xi. 38.

Indeed it appears that these caves were sufficiently numerous and capacious to contain a great part of the inhabitants, in case of general alarm. In the days of Gideon, when the Midianites had "overrun the country, the Israelites made them the dens which are in the mountains and caves and strong holds;" Jud. vi. 2. And, in the commencement of the reign of Saul, the fear of the Philistines again reduced them "to hide themselves in caves, and in dens, and in rocks, and in high places and in pits;" 1 Sam. xiii. 6. In allusion to this practice, the prophet threatens the idolaters that "they shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord and for the glory of his Majesty, when he ariseth to shake terribly the earth;" Isa. ii. 19. But even these places of concealment and security are incapable of affording a shelter from the wrath of the Almighty. "Ye thus said the Lord God, I will surely tell that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured; and they that be in the forts and in the caves shall die of the pestilence;" Ezek. xxxiii. 27.

It was usual among the ancients to employ these natural caves, or to dig artificial pits of considerable extent, for the purpose of confining prisoners, or those condemned to death. This custom explains the meaning of Isaiah, when he represents the wicked as "being gathered together, as prisoners are gathered in the pit, and shut up in the prison;" (xxiv. 22) and also when he says, "The captive exile hasteneth that he may be loosed, and that he should not die in the pit;" (li. 14.) By an easy and natural figure, the pit, considered as a place of confinement, misery and danger, is frequently used to express a state of extreme distress and affliction; and deliverance from such a state will then be naturally described by bringing up out of the pit. The Psalmist therefore says of his enemies, "Let them be cast into deep pits that they rise not up again;" (exl. 10) that is, Let them be plunged into heavy afflictions from which they cannot escape. But of himself, when the Lord had graciously delivered him out of severe troubles, he gratefully acknowledges; "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock;" (cl. 2) see also Isa. xxviii. 17, &c. By an extension of this figure, the pit came to signify the grave, or the state of the dead: Psa. xxx. 3, 4, &c. and, by a still bolder application, it denoted that awful place of everlasting punishment, where the miserable objects of divine vengeance are for ever sinking deeper and deeper into despair, perplexity and ruin; Rev. xxi. 8, &c.

It was also customary for hunters, amongst the eastern nations, to dig pits in the woods and mountains for the purpose of catching the wild beasts which frequented such places. These pits were slightly covered, and carefully concealed; so that the animals going over them, without perceiving their danger, fell in and were secured. Sometimes snares, nets or traps were placed in these pits to prevent the escape of the prey. It occasionally happened that the hunters themselves, either through forgetfulness or carelessness, fell into their own pits, and received serious injury or lost their lives. The pits of this description, the prophet alludes, when, representing the people of Israel under the similitude of a young lion, he says, "The nations heard of him, he was taken in their pit and they brought him in chains to Egypt;" Ezek. xix. 4. The psalmist also complains of his adversaries, "Without cause they have hid for me their net in a

pit, which they have digged for my soul;" (xcxv. 7.) "The proud have digged pits for me," that is, have laid snares to entrap and perplex me; (cxix. 92) &c. The same metaphor is used, "When I touch the righteous to go astray in an evil way, he shall fall himself into his own pit;" Prov. xxviii. 10. See also Job vi. 27—Lam. iv. 20.—Psa. vii. 15—Jer. xlii. 22.—22.

From the mountains and rocks we should descend into the valleys; but as they generally took their names from the adjacent mountains or cities; it will be necessary to notice only a few of them. The valley of Jehoshaphat, situated near Jerusalem, took its name from the vanquishing of Achan; Josh. xii. 26. It was fruitful in corn and cattle; Isa. lxxv. 10. Hos. ii. 15. The valley of Elah, a few miles south west of Jerusalem, was the scene of David's victory over Goliath; 1 Sam. xvii. 2.—xxi. 9. On the north of Elah, was the valley of Rephaim, in which David repeatedly discomfited the Philistines; 2 Sam. v. 18, 22—1 Chr. xii. 13.—xv. 9. It seems to have been proverbial for its sterility; Jer. xvi. 9. It was called also the Valley of the Giants, probably from the extraordinary stature and strength of its original inhabitants; Josh. xv. 8.—xviii. 16. The valley of Echoth, situated near Jordan, took its name from Abraham's ally; Gen. xiv. 24. Its grapes were so luxuriant, that one bunch required two men to carry it; Num. xiii. 23.—xxiii. 9. Most of the valleys in the land of Canaan were extremely fruitful and pleasant. The sacred writers frequently call them "fat valleys," "valleys of corn," "well watered," and the like; See Isa. xxviii. 4—Jer. xlii. 4.—Psa. lxx. 13—civ. 8, &c. In some instances, however, the valleys were so overhung by the projecting rocks, and so encumbered with woods and thickets, as to be gloomy and dangerous for travellers. One of these suggested the beautiful idea to the psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil; thou art with me; thy rod and thy staff they shall comfort me;" Psa. xlii. 4. A few of them were void of springs and probably covered with sand. The valley of Baca, mentioned Ps. lxxvii. 6, appears to have been of this kind.

But though Canaan abounded in mountains yet it was not destitute of Plains, extensive, fertile and pleasant. The whole coast of the Mediterranean from Mount Carmel to the River of Egypt, a distance of eighty or one hundred miles, was one continued tract of nearly level country. The southern part to Joppa, was called by way of eminence "the plain;" and to the northward of Joppa, the well known plain of Sharon, stretched itself to the foot of Carmel. This district was noted for the fertility of its soil, and the beauty of its herbage and flowers. Hence any flourishing estate is compared to "the excellency of Sharon;" Isa. xxxv. 2. A change from the height of prosperity to the most abrupt wretchedness, is expressed by saying that "Sharon is like a wilderness;" xxxviii. 9. And when the royal poet wishes to denote the beauty and elegance of the bridegroom, he represents him as "the rose of Sharon;" Cant. ii. 1. From the extraordinary fertility of this plain, other districts remarkable for similar qualities seem to have been named after it; as it would seem, from 1 Chr. v. 16, that there was a Sharon on the east of Jordan. Northward of Mount Carmel an extensive plain occupied the whole distance from the Mediterranean to the Jordan, diversified indeed with gentle swellings of the ground, and the lofty Mount Tabor and its attendant hills. This is known in scripture as the valley or plain of Jezreel, Josh. xvii. 16, and witnessed the providential defeat of the numerous armies of the Midianites, by Gideon and his handful of dispersed followers; Jud. vi. 33, &c. In after times the name of the city of Jezreel was corrupted into Endor, and this district is noticed by modern travellers, under the appellation of the plain of Esdraelon; the beauty and fertility of which, even in its present uncultivated state, they unite in extolling. This plain is supposed to be the Armageddon of the Apocalypse; Rev. xvi. 16. The level country on each side of the Jordan, from the lake of Gennesaret to the Dead Sea, known in the New Testament as "the region round about Jordan," comprehended the plain of Jezreel on the west side of the river, the valley of the plain of Salt, the plains of Moab, and the plain of Shittim, on the eastern shores of Jordan and the Dead Sea.

The Hebrews called every tract of country that had few inhabitants and was but partially cultivated, a desert or wilderness. Some of these were pleasant, rural and productive; and there was scarcely a city of any magnitude which had not such a desert attached to it. Hence we read of

the wilderness of Tekoah, Gibeon, Bethel, and, &c. But there were other extensive districts that bore the same name, which were wild, rugged, and desolate. On the south-west of Jerusalem, a dreary and sterile region extended to the plain of Jericho, and spread itself to the south of it along the whole western shore of the Dead Sea. This is described by modern travellers as "a most miserable, dry, barren place, consisting of high rocky mountains, so torn and disordered as if the earth here had suffered some great convulsion, in which its very bowels had been turned outwards: certainly there cannot be found in the whole earth a more comfortless and abandoned place." From the top of these hills of desolation there is, however, a delightful prospect of the mountains of Ariebo, the Dead Sea, and the plain of Jericho. "In this inhospitable region, our blessed Saviour was forty days tempted by Satan; and, at a few miles distance from the plain of Jericho, is a mountain, now called Quarantana to the top of which, as tradition reports, the tempter took Jesus to shew him all the kingdoms of the earth. It is, as Matthew styles it, an exceeding high mountain," and is so in both difficult and high Matt. ix. 8. Several small chapels have been erected and grottoes dug on its sides, which were formerly the residence of hermits, but are now occupied by armed Arabs, who exact enormous sums from travellers for permission to ascend the mount; an exaction which often furnishes a specious pretext for relinquishing an attempt neither easy nor safe. In these parts were situated the Wildernesses of Judah, of Maan, and of Zin, famous for the preaching of John the Baptist, and the wanderings of David; Matt. iii. 1. 1 Sam. xxiii. xvi.

RELIGIOUS INTELLIGENCE.

PARSONSFIELD QUARTERLY MEETING.

Limington, May 16, 1827.

The elders and brethren convened in quarterly meeting at the south meeting house in Limington.

1. Opened meeting by prayer.

2. Ghost Eld. Mayhew Clark, moderator, and Eld. Daniel Jackson, clerk.

3. Heard a report from the second church in Ossipee, which informed us that three have been converted, and two added to the church since the last Q. M. and that they have good seasons among them.

4. The first church in Ossipee reports that a tolerably good union is existing among the brethren, meetings well attended, and that they have refreshing times from the presence of the Lord. They also request that the next quarterly meeting may be held with them.

5. The first church in Effingham—their report informs us that they are in a low state; but some of the brethren are persevering; no addition since the last Q. M.—request for preaching.

6. Report from the second church in Effingham; two converted; steadfastness among the brethren; number, 54.

7. Church in Hiram, not a reformation time; but blessed with a good union—ans added.

8. Report from the church in Brownfield; constant in their meetings; rather low, but in union; three added since the last Q. M.; present number, forty. John Greenleaf has been appointed deacon, to fill a vacancy occasioned by a removal.

9. Church in Parsonfield; meetings regularly attended; no particular difficulties; one added since the last Q. M.

10. Parsonfield and Cornish church; brethren rather low, but are striving for heaven; request for preaching.

11. Church in Shapleigh; rather a dull time; too backward about attending to labors; some good meetings.

12. Report from the church in Wakefield; they remain, says the report, grounded in the faith of the gospel.

13. The church in Newfield; the brethren under trials, but desire to be patient in tribulation, and rejoice in hope of seeing better days.

14. Church in Limerick; good seasons among the brethren; favorable signs of a revival.

15. Limington church; meetings well attended; two rejected since the last Q. M.

16. Report from the church in Biddeford; good union among the brethren; one converted since the last Q. M.

17. Hollis church is represented by the following letter:

"To the brethren, who may assemble in Quarterly Meeting, in Limington, on the third Wednesday and Thursday in May, the members of the first Free Will Baptist Church in Hollis send christian salutation, greeting.

that mourned in Zion; and hath given joy to us beauty for ashes, and the oil of joy for mourning, and the garments of praise for the spirit of heaviness. In the spring of the winter past the Lord removed a number from this place by death, and sanctified it in a remarkable manner to the surviving friends; and the Lord made an instrument of the great teacher, Death, for the beginning of a reformation in this place.

The reformation commenced in February, and about the first of March Eld. James Emery began to visit us. The Lord had prepared the minds of the people to receive him, and his coming was like the coming of Titus. The Lord owned his labors and crowned them with success, and remarkably set home the word preached, to the hearts of the people. Soon after Eld. Jonathan Clay united with brother Emery in labor among us, and the Lord was with them confirming the word with power. The work has been very gradual, but has appeared to be deep and thorough.

Twelve have been added to the church since the eighth of April, and a goodly number more have been hopefully converted and the present prospect is encouraging. Our meetings are crowded, and great solemnity appears to rest upon the minds of the people, and our opposers are constrained to acknowledge that it is the work of the Lord.

Brethren, pray for us, that while the Lord is pouring out his spirit among us and adding to our numbers, that he would enable us to exercise every christian virtue, that we may stand fast in the liberty and live to his glory. And, dear brethren, our desire is that God, who is rich in mercy, would grant you, while convened in quarterly meeting, an effusion of his holy spirit, that the meeting may terminate in the good of souls, and be for the glory of God." In behalf of the church,

SAMUEL C. HICUT, Clerk.

Hollis, May 14, 1827.

18. Church in Waterborough; a goodly number having their faces Zionward; meetings well attended; no addition since the last Q. M.

19. Church in Wells; no messenger.

20. Sebago church in good standing; coming up among the old brethren.

21. Eld. Humphrey Goodwin gave an interesting account of the work of God in that part of Hollis where he resides, and exhibited the following account:

"At a meeting appointed for the purpose of gathering and organizing a church at Deer Wander, (so called), in Hollis, Eld. Jonathan Clay was chosen moderator, and Br. Nathaniel Dunn clerk of said meeting. At which time there came forward twenty-three persons who voluntarily offered themselves as candidates for membership, and were received. The same day there were baptized and added four more. On the sixth, three more were baptized and four added, making in the whole, thirty-one, who are placed under the pastoral care of Eld. Humphrey Goodwin, assisted by Br. John Smith, who was chosen on said fifth day of April, deacon of said church. NATHANIEL DUNN, Clerk.

The following additions have since been made, viz: on the 7th, one baptized and added; 15th, two were baptized and added; at a conference on the 21st, seven were added, making in all 41." Signed in behalf of the church in Hollis.

JOSIAH L. GOODWIN, Clerk.

22. Voted to approbate the doings of the aforesaid meeting, and to receive the said church into connexion, and that the same be called the second church in Hollis.

23. Voted that the meeting of business be adjourned until to-morrow at 9 of the clock, A. M.

May 17th. Met pursuant to adjournment.

Made arrangements to supply destitute churches with preaching as follows—Eld. Fly to visit and preach with the church in Brownfield. Elders Hobbs, Gray, Stevens and Jackson to visit the church in Newfield—Emery, Goodwin, Hobbs, and Gray, preach with the church in Wells. That Eld. Fly visit the 2d church in Effingham—Fly and Stevens the church in Sebago, and Eld. Sawyer preach with the church in Parsonfield and Cornish.

Appointed Eld. S. Boston to make a tour into the province of Lower Canada, and visit the church in Farnham, and such other places as he may think proper. It was understood after the meeting closed, that Eld. Fly contemplates accompanying brother Boston. Had this been known, he would, doubtless, have been appointed. It is very desirable that he should go forth into that country weeping, bearing precious seed.

Voted that the next Q. M. shall be held in the meeting house of the first church in Ossipee.

Voted that elders John Buzzell, Samuel Burbank and Daniel Jackson, be messengers to the N. H. yearly meeting.

Meetings of worship, as usual, were attended with good satisfaction.

DANIEL JACKSON, Clerk.

Copy of a letter from Deacon Thomas Sweat, dated Whitfield May 1, 1827.

Brother Buzzell,—Having a desire to write a few lines to you for the Star, that

through this medium, I may inform my brethren and friends of our present state. I improve the present opportunity. We have had a long and dark winter slate for a period of nearly seven years, as it respects spiritual life. We have on account of discouragement omitted our conferences and church labor; and too frequently have neglected meetings on the Lord's day. We have been neglected by all the preaching brethren for a long time, brother Elias Hutchesin attended a meeting one year ago. Since that, we have been wholly destitute, and the church had almost worn down, yet the Lord had a few that continued praying to him in their weak way. About three months since, a brother desired me to appoint a conference, which was accordingly done, and we had a good season. From that time, we began to feel encouraged to arise from our sloth and set things in order, and clean the house. We had a church meeting to see how many there were that would unite together and come into gospel order, and we found thirteen, besides some others who were not present. Two weeks ago, we had our first meeting on the Sabbath, and a blessed season. We met last Lord's day for worship, and one of the Methodist preachers attended with us and preached to good satisfaction, and we had the presence of the Lord in our midst. Some rejoiced, backsliders confessed, while the poor sinner mourned. On the whole, it was a solemn mourning and rejoicing time, for which we desire to thank and praise the Lord. Our prayer is that some of the preaching brethren may feel our case and come over and help us. It appears to be a time that help is very much wanted.

The Lord has been pouring out his spirit in this town, the winter past, on the east side of the river, among the Calvinistic brethren. The old saints have rejoiced, the backslider returned, and the poor sinner has been converted; for which, let all praise God. We, on the west side, feel some longing desire to share in the same great blessing. O, my brethren, pray for us, that the Lord will send us may have free course, run and be glorified. May the Lord help you to feel our case, and may you not neglect to come and preach with us while the waters are troubled.

THOMAS SWEAT.

MORNING STAR.

LIMERICK:

THURSDAY, MAY 24, 1827.

SINGULAR OCCURRENCES.

The Free Will Baptist Community had existed about 30 years, before any periodical publication was commenced among them. Their means of spreading information was, of course, confined to their itinerant ministry. During which period the labors of their ministers were almost exclusively confined to three states, viz. New-Hampshire, Maine, and Vermont. Consequently, the prosperity which has attended this people, was for a considerable time confined to New-England, where there are now four large and growing yearly meetings. At length, like Joseph's vine which ran over the wall, the church enlarged her borders. Eld. Nathaniel Brown, a member of the church in Stratford, Vt. of which Eld. Aaron Buzzell now has the charge, having been ordained, (the date of this circumstance is not before us) removed, and pitched his tent in that part of New-York called the Holland Purchase, and there commenced his gospel labors. In this State (New-York) there is now a yearly meeting, which is composed of several large and increasing quarterly meetings. About the same time another elder from Vermont removed and settled in Ohio, where also is a Y. M. and several quarterly meetings. Most of them, however, are yet in their infancy. From these states, we learn that preachers of this Society are personally extending their labors into Pennsylvania, Kentucky, and Indiana.

Some five or six years since, a member of the second church in Ossipee, N. H. removed his family to the township of Farnham in the province of Lower Canada, where meetings were not known. By this man's enterprise and influence a petition was got up and signed by about forty, praying the Parsonfield Q. M. to send a preacher among them. Accordingly, the writer of this article and another young preacher then unordained, were appointed, and, pursuant to that appointment, made a tour of about 600 miles, in which not only the said town of Farnham, (where since a church has been established,) but several other places in that province were visited, where a Free Will Baptist had never before been. This journey was performed about two years since, with much satisfaction to the tourists. The prospect was then encouraging. Several preachers have since been sent there who say that the prospect is still encouraging. By the minutes of the Parsonfield Q. M. published in this paper, it will be seen that the people in Canada are yet remembered. The example of this man is worthy of imitation. May all brethren, who move on new ground do likewise. This will the cause continue to flourish. We have now mentioned the extremes to which our preachers have yet travelled. They have done much, and much remains to be done.

What has the Press been the means of performing? By it information has been extended where preachers have not travelled. The Press is capa-

ble of extending instruction to places and individuals where preachers cannot have access.

A periodical work under the title of A Religious Magazine, was commenced, some twelve or thirteen years ago, by Eld. John Buzzell, and continued until the first volume was completed, embracing eight numbers, published quarterly. Now, Daniel Benedict's history, by the Baptists, incorporated a short course of the Magazine into his work, which gives a succinct account of the doctrine preached by BARNARD and his associates. Benedict's history fell into the hands of one Eli Towne of the State of Maryland, who had withdrawn himself from the Christian community with which he had formerly been associated, in consequence of a difference in religious sentiments. This he learned that there was such a community as the Free Will Baptist in existence; and that their sentiments, so far as they were delineated in Benedict's history, were in accordance with his own.

He soon made arrangements to visit New-England, for the purpose of forming an acquaintance with the Free Will Baptists, and acquainting the word wherever a door might be opened, which he was faithful to do. In the performance of his journey, wherever it was convenient, he was told that there was no such denomination existing, but that he had journeyed during the life time of Eld. BARNARD, but now they had become extinct. By others he was told there were such a people who had several hundred churches in connection, and who had extensively spread, since the death of their founder. He, however, persevered (he was a remarkably persevering man) and arrived at Parsonfield. He came well recommended by ministers and magistrates in the county, towns, and neighborhood where he resided. He preached in several towns in this vicinity, and attended the yearly meeting in Sandwich, N. H. where he also preached. He passed an examination after the usual manner in an Elders' Conference, and giving good satisfaction, with respect to his being called to preach—his views of doctrine and discipline, he was received into fellowship, and approbated as a gospel minister, and an administrator of the gospel ordinances.

Returning to the land of his fathers, he put up for a night in the state of Connecticut, where his post bags were stolen from him; the contents of which were, besides articles of clothing and necessary conveniences for travelling, several numbers of the 2d Vol. of the Magazine, and various other books and papers, which the thief deemed as worthless to him, and consequently threw them away in the woods. There, fortunately, were found, and handed to Eld. Josiah Graves, a preacher of respectability who resided in the vicinity. This Eld. Graves had been a preacher for several years, in good standing, and pastor of a church with a people who held and practiced close communion; on account of which, and some other items in their creed, he and his church, thought proper to separate, and independently stand in the liberty of the gospel. Soon after Eld. Graves declared his determination, and at a time when he and his brethren were much persecuted for that account, the pamphlets, as before described, fell into his hands. By these means he learned that there was a denomination of people called Free Will Baptists, and that their sentiments were like his own. He was also instructed, that this people had arrangements to send messengers to the Rhode Island Q. M. to obtain more acquaintance with the people. Let it suffice to remark, that on becoming acquainted with the people, Eld. Graves and his church were well satisfied, and were received into the connexion by the R. L. quarterly meeting.

With respect to Eld. Towne, he went on his way rejoicing, travelling extensively, and preaching and writing continually, for the space of about one year after he became united with this connexion, when, having finished his work, he was "called to his rest."

Eld. Towne, notwithstanding his manner of delivery, his gestures, and general deportment appeared rather grotesque to the people of New-England, yet he was a man of excellent talents, and deep penetration. He was very familiar with the bible, and a great ecclesiastical historian. He was unwearied in his labors, and persevering in his cause. On the whole, we are of the opinion, that there are but few members among us, who have been instrumental of doing more for the cause of truth, in the short period of one year, than was Eld. Towne.

To be continued.

In one of our exchange papers from the South, we notice several advertisements of Sheriff's sales. From one of which we make the following extract. After mentioning the time and place of sale, the articles to be sold are mentioned, viz. "The one half of a lot of land near the Presbyterian meeting house, containing two acres more or less—also the one eleventh part of a lot of ground occupied [lately] by ——— part of a tract of land called Phobus—one negro man called Lambert—one do. Little Anna—one boy, John—one do. Sandy—one woman, Anna—one do. Tamer—one do. Sally—one do. Milcah—one girl, Maria—one do. Harriet—one do. Caroline—one do. Leah—one do. Mary—one horse and gig with harness—and 30 ounces of silver plate. Seized as the property of ——— and to be sold to the highest bidder for cash."

The following is extracted from another advertisement in the same paper, viz. "Will be sold on,

Limerick, May 24, 1827.

NOTES.

In Dale's Poems, we find the following beautiful description of the Saviour of the World; and, to use the language of an English writer, it compares without exception, what the angelic pencil of Raphael long ago dared and delighted to portray.—*Providence (R. 1.) Literary Cade.*

If young he were, 'twas only seen,
From lines that told what once he been:
As if the wand of Time
Had made him thus, reached his prime,
The bright rose on his cheek was faded,
His pale fair brow with sadness shaded.
Yet through the settled sorrow there,
A conscious grandeur shone, he told
Unswayed by man, and uncontrolled,
Himself had deemed their lot to share,
And home—because he would to bear,
What e'er his being or his birth,
His soul had never stooped to earth.
Nor mingled with the meaner race;
Who shared or swayed his dwelling place;
But hush—mysterious and unknown,
Held converse with itself alone;
And yet the look that could degrade,
Pride to its native nothingness;
And bid the specious boaster shun
The eye he dared not gaze upon,
Such love did still reveal—his soul
Not such as man for man may feel.
No—'as passionless and pure—
That Godlike majesty of woe
Which counts its griefs as endures—
And knows no hope, no fear below,
Nor aught that still to earth can bind
But love and pity for mankind—
And in his eye a radiance shone—
And how shall mortal gaze err,
On whom no prophet seal is thrown,
To point that pure celestial ray;
Mercy and tenderness, and love,
And all that time since earth endures—
Of him who reigns enthroned above.
Light—such as blest Isaiah's dream
When to the awe struck prophet's eye,
God bade the star of Judah rise—
Then heaven in light and glory shined—
There shone the Saviour—there the God.

[From the *Atto-Hampshire Spectator.*]

THE HALLOWED HOUR.

The Sabbath, like Time's angel, smiles,
And bodes an early eve;
And now move round the silent tools
And bowed the corners of prayer;
No sound in festive hall is heard,
Nor song in lady's bower;
Peace, and her sister Silence guard—
Sure! 'tis the hallowed hour.
Hallowed, but not if idle dreams
Still fill the slumbering thought;
Let heaven unveil its radiant beams,
The closed eye heeds them not;
Or opened, fleet they pass by earth,
In glory, gold and power,
Its lovers of love and haunts of mirth—
Thus hath no hallowed hour.
There, nothing can allow time but when
'Tis hallowed in the breast;
Then blest—then long but brief 'tis true
That heaven hath made these blest,
Or say, though great deep floods rush on,
And clouds of sorrow lower,
O, God! the will to him be done—
Then is the hallowed hour.

CORNELIA.

ATHEIST.

Thou daring infidel! whom pride
And sin have drawn from man's side;
Who, fearing his ungodly god,
Dost wish not to begeth—
Whose word is founded on a plan,
Which should distract the soul of man,
And make him curse his abject birth:
Whose hope is, one day to begeth—
Tiere to be down, for worms a feast,
To rot and perish, like a hearse;
Who dost, of penitential strain,
Be by the cross a covenant made,
To thy great god and a heaven—
Then Hell and all her torments worse,
Than crawling to thy latter end,
Can on destruction be a friend,
Climbing to crucifixion's end—
Rather than face, though false you deem.

Churchill.

MISCELLANY.

COMMUNICATION FROM THE DEPUTATION TO THE SOUTH SEAS, &c.

CHINESE MISSION.

From the report given by the Deputation, under this head, we extract the following passages:

On our arriving at Macao, in China, we had greatly to regret the absence of Dr. Morrison, as he had not returned from England. Having understood that he had left his house ready for our accommodation, we took up our residence in it.

Description of Macao.

The island, or rather peninsula of Macao, is about six miles in circumference, and is a mere rock, exceedingly sterile or barren in appearance. It contains 45,000 inhabitants, of whom 40,000 are Chinese, who live principally in the town of Macao. The other part of the population is composed of Portuguese and a few English. Here are many Chinese temples, thirteen Roman Catholic churches and chapels, and about one hundred priests and others, who live by the altar, and one English Protestant chapel belonging to the Hon. East India Company, in which the Rev. Mr. Harding officiates, and where most of the gentlemen connected with the Factory attend while at Macao. The climate of this island is good, and the atmosphere salubrious, and the heat by no means oppressive.

Description of the approach to Canton.

After residing nearly three weeks at Macao, we proceeded by what is called the *Inner Passage*, to Canton, which we reached in three days. The distance is nearly one hundred miles, and is travelled by large boats, along vast rivers and canals, which intersect the whole of the intermediate country, in the most surprising manner. We passed several large and populous towns, situated on the banks of the rivers, which are at every where crowded with boats. The distant hills have the most sterile and barren aspect, while the low intermediate country is exceedingly rich and fertile, planted with rice, sugar-cane, &c. Some of the distant hills are adorned with beautiful pagodas, which give the landscape the most picturesque and interesting appearance.

Description of Canton.

Canton is a vast city, containing about 800,000 inhabitants, including those who live upon the water in boats. It stretches about five miles upon the side of the river, and nearly three miles in the opposite direction. The houses are in general, small, and the streets crowded and very narrow, but well paved and clean. The appearance of business is astonishing. Within this vast place, all is bustle, and the best order prevails everywhere. The fronts of the shops are handsome, and the hongs (or warehouses) of the Hong merchants are prodigious establishments. The city of Canton is enclosed by a strong wall, and the gates so well guarded, that though we gained access through several of them, we were obliged immediately to retire again. So far as we could see into the city, within the walls, it appears that the streets and houses are much inferior to those of the suburbs. The factories belonging to the East India Company, and various other merchants are buildings of great magnitude, though they are all confined within a space not more than a quarter of a mile square, on the bank of the river. Here, as well as at Macao, the Company have a small neat chapel, where the Rev. Mr. Harding officiates.

How lamentable is it to see this immense city wholly given up to idolatry, and the most gross and ruinous superstitions! Temples, of all sizes, every where present themselves, devoted to their several idols. But very few persons are ever seen performing their devotions at these temples, which are most frequently employed at gambling-houses, tailors shops, and various other purposes. On the island of Haynam, and on the side of the river immediately opposite to Canton, is one of the most ancient and extensive temples in all China. It covers a vast plot of ground, and supports nearly 100 priests. In one compartment we saw twelve sacred hogs of great size, and fed and kept with the greatest care. Some of them, it is said, are 70 or 80 years old. It was in this temple that Lord Anherst, when he took up his residence in one of the temples within the general enclosure, his chaplain was allowed to officiate and the Chinese even removed the vast idols out of it during that time; here also the sacrament of the Lord's Supper was administered. In the house of every Chinese and in every shop there is generally a compartment, or recess fitted up, facing the entrance-door, and furnished with all the apparatus necessary for their idolatrous worship, with candles and incense burning; and in the evening, when the doors of almost every house are open with incense burning in compliment to their gods. Some of the Chinese appear to be conscientious and diligent in the discharge of what they consider their religious duties, and are not infrequently seen with their doors and windows open, exposed to the gaze of every one who may be passing by, performing their evening devotions, many times prostrating themselves before their idols, burning sacred paper, and letting off crackers, with which they imagine their gods to be highly pleased.

INFLUENCE OF FEMALES.

Man was first formed, as the head and chief; then the woman, to denote her subordination to, and dependence on the man. The serpent did not presume to deceive Adam, but, having some knowledge of the weakness and influence of the woman, he attacked her with a strong impression that if she could deceive her she then would persuade the man to commit the same atrocious deed. Hence the woman, in extenuation of her fault, plead, "the serpent beguiled me and I did eat." Adam, in pleading his cause, said, "the woman which thou gavest to be with me, she gave me of the tree and I did eat." insinuating that, as the woman had been given him for a companion and a help, he had eaten of the tree, not because he was deceived, but from love to her.

Has it not been the case that many valiant men have fallen from the height of reputation, if not from a sweet communion with God, to eternal sweet communion and misery by the influence of females. Adam is driven from Paradise.—Samson shorn of his strength, is held in derision; Solomon leaves the God of the universe, and follows the gods of his concubines;—another says he has married a wife, therefore he cannot attend to the welfare of his soul. But it is not to be lamented that many pious young men, who once bid fair to be useful, have formed connexions with irreligious young women, who by their insinuations and flattery, have deprived them of their fruit to maturity, and autumn to harvest the bounties of Providence, for the support of all created beings.

become open opposers. The fall of man was as a warning to his posterity to beware of the pernicious influence which the love of woman, carried to excess, may have upon them to lead them to sin.

A thousand miseries make silent and invisible inroads on mankind; and the heart feels innumerable throbs, which never breathe out into complaint. Perhaps, likewise, our pleasures are for the most part equally dissatisfactions; some intricate consciousness, some latent hope, some peculiar prospect, which they never communicate, but reserve for solitary hours, and elandestine meditation. The main of life is indeed composed of small incidents, and petty occurrences; of wishes for objects not remote, and grief for disappointments of no fatal consequences; of insect vexations, which sting us, and fly away; impertinences which buzz awhile around us, and are heard no more; of meteorous pleasures, which dance before us, and are dissipated; of complacencies, which glide off the soul like other music, and are forgotten by him that gave, and him that received.—*Johnson.*

GREENLAND DUELS.

But there is one thing the most singular of all, that they even deride their quarrels by singing and dancing, and call this a single combat. If one Greenlander engages himself with another, he betrays not the least emotion of vexation or wrath, much less of revenge; but he composes a satirical poem; this he repeats so often with singing and dancing in the presence of domestics, and especially the women, that they all get it by memory. Then he publishes a challenge every where, that he will fight a duel with his antagonist, not with a sword but a song. The respondent betakes himself to the appointed place, and presents himself without the exercised theatre. Then the accuser begins his satire to the beat of the drum, and his party and auditory back every line with the repeated *emua emua*, and also sing every verse with him; and all this while he discharges so many taunting truths at his adversary that the audience have their fill of laughing. When he has sung out all his gall, the defendant steps forth, answers the recitation against him, and ridicules his antagonist in the same manner, all which is corroborated by the united chorus of his party, and so the laugh closes sides. The plaintiff returns the assault, and tries to belittle him; the second time the party that maintains the last word, wins the process and acquires a name. At such opportunities they can tell one another the truth very roundly and cuttingly, only there must be no mixture of passion or rudeness. The whole body of beholders constitute the jury, and bestow the laurel, and afterwards the two parties are the best friends. This custom is recommended to more refined nations.—*History of Greenland.*

SPRING.

"Hail lovely spring! thy virtuous smiles chase the frowns of a savage winter—reanimate the earth that has long been bound in icy chains—give new life to vegetable creation, and yearly appears in all those delightful scenes, which thou hast for ages been accustomed.

Thou bidst the spires of grass rise in swift succession—the rose and tulip follow in their proper order—the swelling bud acknowledges thy superior energy. All nature changes from a gloomy state to mild and exulting life. The brook and rivers are again heard to murmur in their accustomed course—the forest trees are quietly waved by the western gale—the morning birds utter forth their notes in a melodious chord,—while the cheerful swain, whistling, joins in concert, as he proceeds with hasty steps to his accustomed labor. Who can trace the beautiful and sublime prospects of the season, without for a moment reflecting on the wisdom of the Creator, who would not suffer man to be placed in this world, without providing for him those elements and alluring comforts, that he might not, void of presumption, murmur at his lot! He, who is actuated by the true principles of reason, must admire the unparalleled prospects, that attend a serene evening at this season of the year. Behold the lovers sitting at the window, after the dusky hue has far chased the glimmering twilight, and viewing from afar the beauties of a wide and extensive landscape. Instructed by nature's wonderful instinct—see the nightingale rise to fill the space, resorting to the morning songsters. Observe the dove, when the voice of the call of their own descent the gentle ascent, the swain return from his employment to participate in the smiles of an affectionate companion. Night at length expands her sable curtain—darkness is depicted upon the face of nature, till the oriental beams of the sun streaks from the east, and gladdens the earth with the approach of another day. Thus, O Spring! not only in this season, but in the roll of years, is man blest with various changes—winter to invigorate the exhausted roots—summer to mature their fruit to maturity, and autumn to harvest the bounties of Providence, for the support of all created beings.

There is no power but in conviction. What wonders a small band of troops, persuaded of the abilities of their leader, is capable of achieving! Thirty-five thousand Greeks follow Alexander to the conquest of the world! Lacedaemon commits her destiny to the hands of Leurgicus, and Lacedaemon becomes the wisest of the cities; Babylon believes that she is formed for greatness, and greatness crowns her confidence; an oracle gives the empire of the universe to the Romans; and the Romans obtain the empire of the universe; Columbus alone, among all his contemporaries, persists in believing the existence of a new world, and a new world arises from the bosom of the deep. Friendship, patriotism, love, all the generous sentiments, are likewise a species of faith. It was because they had faith that a Codrus, a Pyrlades, a Regulus, an Arvia, performed prodigies. For the same reason those, who have faith in nothing, who treat all attachments of the soul as illusions, who regard every noble action as insanity, and look with pity upon the warm imagination of a tender heart, are the cause of ruin; for the same reason such hearts will never achieve any thing great or generous; their only belief is in matter and in death, and they are already insensible as the one, and cold and icy as the other.

ASTRONOMY.

From the *French of La Place.*

"Astronomy considered as a whole, is the most splendid monument of the human mind, the most noble mark of the human understanding. Led astray by the illusions of the sense and of self love, man for a long time regarded himself as the centre of the motions of the heavenly bodies; and his vain glory was punished in the fears which they excited. At length, after many ages of laborious research, the veil was withdrawn which had hid the system of the world from human eyes. We now see a planet almost imperceptible in the vast immensity of the solar system, which is itself but an insensible point in the immensity of space. The sublime results to which this discovery has conducted him, are calculated to console him as to the extreme littleness and insignificant rank which it has assigned to the earth. Let us preserve with care, let us increase the depository of this lofty knowledge, the delight of thinking beings. It is of important service to agriculture, to navigation and geography; but its greatest benefit is in having discovered the errors of man, and in having destroyed the errors which originated in an ignorance of our true relations to nature, errors the more to be lamented as social order rests entirely on those relations. Truth, Justice; their laws are immutable. Far from us be the dangerous maxim that it is sometimes useful to depart from them, and to deceive or enslave man in order to secure their good offices; fatal experience has in every age shown, that these sacred laws cannot be violated with impunity."

DISTRICT OF MAINE, 22.

BE IT REMEMBERED, That on this twenty eighth day of March, in the year of our Lord one thousand eight hundred and twenty seven, and the first year of the Independence of the United States of America, Mr. Samuel W. Cole, of the District of Maine, has deposited in this office the title of a Book, the right whereof he claims as Proprietor, in the words following, to-wit: "The Muse; or Flowers of Poetry; a choice collection of favorite odes, poems, songs, elegies, dirges, epigrams, epigrams, elegant extracts, &c. From gait to gay, from lively to serene." By J. Mussey, Clerk of the District Court of Maine. Music resembles poetry; in each are nanities grace.—*Cooper.*

"Then hail, ye mighty masters of the lay,
"Nature's true sons, the friends of man and truth,
"And ye, who, in your sweet, serene, and true,
"Amidst our childhood, and inform my youth."
Beattie.

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and also, to an act, entitled, "An Act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of engraving, engraving, and etching historical and other prints."

J. MUSSEY, Clerk of the District Court of Maine. A true copy as of record—Attest,

J. MUSSEY, Clerk of D. C. Maine.

May 17, 1827.

JOHN A. MORRILL & CO.

HAVE just received from New-York and Boston, a fresh supply of Goods, which, added to their former Stock, will make as handsome an assortment as can be found in the country stores in the country.

All of which they will sell on the most reasonable terms, with a fair Discount for ready Cash.

Limerick, May 3, 1827.

JAMES STEVENS, JOHN LOWELL, ROBERT BOODY, JONATHAN LANGLEY, NICHOLAS EDGECOMB, and ASHUR RECORD, are notified, that unless their last year's tax bill is settled immediately, I shall be obliged to exercise the authority vested in my hands, as Constable.

PENUEL CLARK

Limerick, May 10