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COMMUNICATION.

SERMON

ON CHRISTIAN PERFECTION.
BY ARTHUR CAVERNO, *Pastor of the Freewill
Baptist Church in Epsom, N. H.*

BY YE, THEREFORE, PERFECT, EVEN AS YOUR
FATHER WHICH IS IN HEAVEN IS PERFECT.

Almost daily I hear it said, "there are none perfect." This, together with the objections that many theorists of religion are continually vomiting out against the doctrine of Christian perfection, to the no small injury and disgrace of the Christian Church, has introduced my mind into a train of inquiry upon the scriptural reality of this subject. And as the result of my inquiries, I conscientiously affirm, *in the fear of God, that Christian perfection is the noblest practical doctrine of the bible set forth for the attainment of man.*

In discoursing upon this subject, therefore, I shall first define the latitude of idea on Christian perfection. Secondly, adduce my arguments in vindication of the subject ; and, thirdly, answer some objections that are commonly brought against this doctrine.

I. By this phrase *Christian perfection*, I do not mean infinite *perfection*, with which we are charged by theoretical religionism to make our subject agreeable; or at least the attainment of such a state impossible; for were we to admit this latitude of meaning, we must allow our independence, at least in *knowledge*, which was once said the foundation of the Christian religion; and therefore, unhesitatingly renounce the latter as serious, as the man-fangled charge of superstitious bigotry, against those who cleave to that truthfulness which insures *purity of heart*. It is not suggested, when we speak of Christian perfection, that the possibility of such an attainment necessarily implies infinity of knowledge; for our present conception on this point seditiously asserts the impossibility of our ever arriving at this acquisition as uncreated intelligence alone possessed it. This perfection, then, which is here recommended, is not the perfection of *knowledge*, but the perfection of *grace*. Nor has God required us in any other manner than He requires His creatures to love Him," (that is, notwithstanding what God has done for you, in order) "that ye may not receive the grace of God in vain" giving all diligence to add to your faith, temperance, patience, knowledge; and to knowledge, temperance, and to temperance, patience; and to patience, godliness, and to godliness, brotherly kindness; and to brotherly kindness charity." These qualifications together with putting off the old man, and not only putting him off but keeping him off, by crucifying him, (and thus God grant that we, my brethren, may never take him down from the cross till his last breath is exhausted,) I conceive constitute a perfect Christian; or what is meant by *Christian perfection*.

II. In the next place, we are to view the arguments that are adduced to substantiate the proposition already laid down, namely, that perfection in grace is attainable.

1. Our first argument is founded upon the fact that God has required this perfection in us. "Not give me thy heart," is the language of Jehovah to every human soul. Give thy affections to God, so as to love him with all thy heart, soul, mind and strength. The kingdom of heaven, or the grace of God in the heart, is likened to heaven, which a woman had in three measures of meal until the wheat was leavened. This perfecting grace first enlightens the mind, that is, the understanding or judgment of the person. Secondly, it tempers his will and thirdly, regulates and purifies the affections. Then the person is a *perfect Christian*, find him where you may. A thing is said to be perfect where it is complete in all its parts, wanting nothing. So may we understand and perceive, attuning to the moral state of the mind; the judgment fully convinced

tho' will be completely tempered; and the affections thoroughly clarified and seasoned with grace. This construction, however, I do not pretend to say, was the meaning originally intended in this parable; yet it may answer very well in an accommodating sense; and these three qualified measures or capacities of the mind be paramount, or necessarily include these virtues which are already particularized from the second epistle of Peter. But again, "be ye holy for I am holy," says God to his ancient people. Once more, and I shall think this proposition fully established. Not only has Christ given the injunction in our text, "be ye perfect as your heavenly Father is perfect," that is, in love (not in knowledge for this is impossible,) which inculates the sentiment that as God is in his infinite nature free from *all sin*, and is nothing but goodness and love, so in the finite nature of his children there should dwell *no sin*; but Paul in one place asserts, "without holiness no man shall see the Lord;" and in another, establishes our point beyond all dispute, when he says, "the very God of peace sanctify you WHOLLY; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23.

2. I argue further upon the possibility and necessity of Evangelical perfection, from those scriptural testimonies that assert that many have arrived to that state of perfection. Paul says, Heb. vi. 4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was *righteous*, God testifying of his gift; and by it, he, being dead, yet *speaketh*." What argument is there that Abel was a sinner. If he was a *constant* and *practical* sinner, how should God witness to him that he was *righteous*, unless it be said that God regards iniquity? Who will attribute inconsistency to Jehovah or the economy of his grace?

Of Enoch it is said, he "was translated; that he should not see death; and was not found, because God had translated him: for before his translation, he had this testimony, that he *pleased God*." Heb. xi. 5. Here I have an example as complete as I wish to have; and here I introduce a remark from Dr. Clark's Commentary upon the *Scripture* of Enoch's piety, which every lover of Jesus must admire. "Being cleansed from all filthiness of the flesh and of the spirit, and having perfected holiness in the fear of God, we did not only his soul, but his body refined, so that without being obliged to visit the empire of death, he was capable of immediate translation to the paradise of God. There are few cases of this kind on record; but probably there might be more, many more, were the followers of God more faithful to the grace they receive.—It is said, that Enoch not only *walked with God*, setting him always before his eyes, beginning, continuing, and ending every work to his glory, but also that he *pleased God*, and had the testimony that he did please God. Heb. xi. 5. Hence, we learn, that it was then possible to live so as not to offend God; consequently, so as not to commit sin against him; and to have the continual evidence or testimony that all that a man did did purposed, was pleasing in the sight of Him who searches the heart, and by whom devices are weighed; and that it was possible then, it is surely, through the same grace, possible now, for God, and Christ, and *faith*, are still the same." Thus speaks Dr. Clarke, as good and great a man, perhaps, as the earth now bears up.

Job was another example of *complete pity*. I know there are those who preach and write, that there never was such a man in existence as this Job, and that the book so called is an allegory. But this I, fear, giving the lie to God, his word and his inspired servants, who wrote the scriptures, for we read, "There was a man in the land of Uz," which tract of country was situated in Idumea or the land of Edom, and inhabited by the descendants of Esau. Ezekiel certifies that there was such a man whose sufferings gave rise to the book of this name. "Though Noah, Daniel, and Job were in the city," &c. Ezek. ix. 14. We might as well say that the names of Noah and Daniel were fictitious, as that the name of Job was. St. James also acknowledges the *personality* of this man. Ye have heard of the *patience* of Job, and see the end (or good purpose) of the Lord." James v. 11. Thus, the point is incontrovertibly settled. But what were the traits of character in this man? Ah! blessed be God, just what every professor of religion should possess. "He was *perfect and upright*, and one that feared God and eschewed evil." Look here, ye theorists of religion!—blush and be ashamed, and no longer fight against God or his children, nor the *complete purity* of heart which God requires of them. Gabriel! Gabriel! have you any inhabitants in heaven that surpass perfection and uprightness? or have you any there that can be more perfect than to fear God and eschew evil? tell me, will you Gabriel! I, Gabriel, will tell you *travellers*, here are those who have gotten victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God. They sing the song

of Moses and the Lamb; they walk with me in white, for they are worthy, and all who will get this victory and be perfect, like my ancient servant Job, shall come up hither also—farewell.

David once was a man after God's own heart. Now we must acknowledge that he was *completely holy*, or else imperfection dwelt in Jehovah, if imitation be analogous to the thing imitated. The former we admit; the latter we reject as an insupportable blasphemy.

Of Nathaniel, Jesus said, "Behold an Israelite indeed, in whom is no guile." Would Jesus have said *this*, if remains of sin were found in him? answer me reader! Remember Jesus said "in whom is no guile."

And what shall I say further? for time would fail me to tell of all the "holy prophets" and patriarchs, apostles and their cotemporaries, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

3. Are not the precepts, nay, the whole tenor of the gospel in favor of this doctrine? "Therefore, having the principles of the doctrine of Christ, let us go on to perfection." Heb. vi. 1. "And every man that hath this hope in him, purifieth himself, even as he is pure." 1 John iii. 3. "Whosoever abideth in him smeth not; whosoever sinneth hath not seen him, neither known him." *Ibid.* iii. 6. "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love," and hundreds of other passages paramount to these, which, were it necessary, might be adduced.

1. Lastly. One argument more is offered, which is of no less validity than the preceding. This is founded in the nature of the case. Now if believers cannot be perfected from *all* sin in this life, then there is an utter deficiency in the gospel; and if an utter deficiency in the gospel exists, then Christ is not a complete Saviour, inasmuch as there is a want of power in him to furnish the gospel with effectual means to complete its victory over sin. Not only so, but sin, in this supposition, predominates, and every sinful act in the believer, which gospel salvation could not effectually restrain, must, therefore, be tolerated by God, unless it be such as requires any special punishment, which shall abound. Now, that this is true, that the gospel scheme is complete and fully calculated to make the *converts themselves perfect*, must be allowed from Paul's declaration, that *where sin abounded, grace did much more abound*. O, thanks be to God, who giveth the victory through Jesus Christ our Lord. (To be continued.)

General Miscellany

AWFUL INSTANCE OF SUDDEN DEATH.

R. M.—was a carpenter, residing in a parish in the western part of the county of Norfolk. He had grown old in sin; having been permitted by the forbearance of the Almighty, to attain to the age of three score years and upwards; but “the goodness of God did not lead him to repentance,” and his life and conversation too plainly evinced that he “had not the fear of God before his eyes.”

It was his constant practice, when his work's hour was ended, to repair to the public-house in the village, where he was constantly "added drunkenness to thirst." His language was of a nature so horrible, and his imprecations so terrifying, that even his pot companions used to reproach him for his blasphemy. This, however, had no other effect than that of provoking him to more daring wickedness, and exciting him to utter still more dreadful and unexampled oaths. So appalling was this poor wretch's blasphemous utterance, that the master of the public house declared, neither he nor his customers could endure the presence of the man, and he threatened to take account of his profane curses and blasphemous imprecations, in order that the magistrate might inflict on him the penalty enacted against such offenders.

The Sabbath he spent with no more thought than the beasts that perish. As if he had been utterly unconscious that he had a soul to be saved, he usually resorted to the public-house on this holy day. But the hand of Providence was at length uplifted to stop his mad career.

On Tuesday, the 19th day of September, 1826, he was pursuing his occupation in a comparatively sober condition. He was engaged at work in a saw-pit, and a person named R. C— stood above him, assisting in the labor. In the course of his work, he was indulging freely in his usual propensity, for which C— reproved him, saying, "M— why will you swear in that dreadful manner; what a wicked man you must be; you scarcely ever speak without an oath."

They continued working until the noon hour, and were about to leave their work, when his course was stopped. . . . While in the act of knocking off the moreable handle from the saw, he cried out, "Oh! C—, I cannot think what is the matter with me; I do not know what I will; I never felt so before; I am very ill!" and extending his hand to catch hold of the timber, he exclaimed, "I cannot support the timber; he cannot support the timber; mercy upon me! Christ, have mercy upon me!" And dreadful to relate, he was in a moment summoned to the awful tribunal of that God, whom he had just blasphemously; his body instantly fell a corpse into the saw-pit! And his soul!—Reader, listen to us pause at the solemn considerations, "He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and not be remedied." Prov. xxxix. 1.

—Lana. 17th Aug.

From the Vermont Chronicle.
"PUT A BIBLE THERE."
 As I was once travelling in Vermont, night overtook me in the town of H—k. I called at the tavern of Mr. F. and going into the bar room discovered a Bible on the table; it attracted my attention the more, because I had not been accustomed to see the word of God in rooms of this kind.

In the course of the evening, I had occasion to pass through several rooms, and in every one I saw a Bible laid in some conspicuous place. When I retired to rest, the blessed word of God was on the table by my bed-side. The hint was sufficient. I opened the precious volume, and for a few moments, read the words of eternal life; and then committed myself in prayer to the protection of a kind Providence. I went to bed, but what I had seen had made such an impression on my mind, that I could not sleep for some time. My heart was full of the wish, that every room in every house of entertainment throughout the world, possessed the BIBLE. But alas! seldom, if ever have I seen that book in any other bar-room.

I relate this anecdote in the hope that the hint will be sufficient to excite landlords to "put a BIBLE there." I cannot but indulge the hope that every Christian landlord, at least, who reads the above, will imitate the example of Mr. F.

O. V

From Zion's Herald.

Universalism will not do to die by.

In August, 1813, Mr. C., of my Conn., a professed Universalist, was called to try the efficacy of his principles on a dying bed. He was between twenty-seven and thirty years of age at the time of his death. On the same week in which he died, I watched with him one night. He told me he had been at much expense for an education, and that he had been a student of the law, but he had not been able to get on, and he ought, having felt at ease respecting the future state of man, believing all would be saved, let them live as they may; that he had many calls to repent, by the preaching of the gospel, and the written word, but still persisted in sin. But he now saw wherein he had done wrong; he had been the means of leading many astray, telling them that they need not repent, except what was in this world. He had sinners away in his day of grace. Here I lie upon my death bed; the horrors of hell are open to my view, and I see that Universalism is the means of damnation to many souls. I see there is no mercy for me; there is no place for repentance, that I may escape the wrath of God. Oh that I could see the hell where the wicked are punished for ever and ever! I advise you as a friend, not to do as I have done, and would so advise all others could I see them and tell them my feelings. If I could live I would do differently from what I have done." Many other things of the same nature he said, which have escaped my recollection. Some of his friends told me that he had said all sorts of things, but telling those around he was going to hell, where hope and mercy can never be found, swearing at almost every sentence, and thus closed his miserable life.

JOSEPH W. BARTHOLOICK.

[illegible]

hereafter. Leave ignoble pursuits to mean-spirited, and the enjoyment of earth to sense and brutality. Remember, that your business upon earth is knowledge and religion! the knowledge of Jesus Christ, and him crucified.

Testimonials of Christianity.—It is pleasing to the christian to learn that men of the greatest acquirements and most cultivated judgments, have, after the most diligent inquiry, borne the most honorable testimony to the truth of the scriptures, and the excellence of christianity. The following interesting facts are drawn from a volume which attracted considerable attention towards the close of the last century.

Charles the fifth, emperor of Germany, king of Spain, and lord of the Netherlands, after having alarmed and agitated all Europe for nearly fifty years, retired from the world, and enjoyed more complete contentment in this situation than all his grandeur have ever yielded him. "I have tasted," said he, "more satisfaction in solitude, in one day, than in all the triumphs of my former reign; and I find, that the sincere study, profession, and practice of the christian religion, bath in it such joys and sweetness, as courts are strangers to."

Louis, one of the dukes of Orleans, expressed the delight he found in piety and devotion, in the following terms, which are somewhat similar to the above of Charles. "I know by experience, that sublimity of grandeur and sublimity pleasure are deceitful and vain, and are always infinitely below the conception we form of them; but, on the contrary, such happiness and such complacency may be found in devotion and piety, as the sensual mind cannot conceive."

Mr. Selden, the famous lawyer, whom Grotius calls "the glory of the English nation," was, as Sir Matthew Hale declared, "a reserved serious christian, and a great adversary to the papal yoke." He was generally considered as one of the most learned men of his time. He had taken a diligent survey of all kinds of learning, and had read as much, perhaps, as any man ever did; and yet, towards the latter end of his days, he declared to archbishop Usher, that notwithstanding he had been so laborious in his inquiries, and curious, in his collections, and had possessed himself of a treasure of books and manuscripts upon all ancient subjects, yet, he could not rest his soul on none, save the scriptures.

Bible, now-renewed in Prussia.—More than a year since, it was ordained by the king of Prussia, that in all the Protestant churches of the kingdom, a collection should be made annually for the Prussian Bible society. He has since ordained, that in all the Protestant schools where the Bible is not used, it shall be introduced; that where it has been supplanted by other portions of Scripture, it shall be restored; that, namely, for the younger scholars who are trained with diligence, the whole New Testament; and for those who are near the instruction for confirmation, or who are to have a New Testament, or who are in a higher class, the whole Bible; that, "in all seminaries for the education of school masters, instructions shall be given to qualify them to make a judicious use of the Bible in teaching children, with a facility of ready application, as the rudiment, not only of an outward, but an inward acquaintance with it." By a decree still more recent, all his majesty's subjects are required, under penalties, to send their children to school at a certain age. Hence it follows, that unless the laws are broken, not a Protestant child in the Prussian dominions will hereafter grow up in ignorance of the Scriptures!

These facts will account, in some measure, for the firmness of the Catholics in Sillesia, refusing to give up their Bibles, when demanded by the prince, bishop of Breslau. They knew well that they had the approbation of their sovereign; and that if driven to extremities by the bishop, they could embrace Protestantism, and find in him a protector. They therefore threatened to do, should their Bibles be taken away.

Bibles in the hands of children naturally find their way into the dwellings of their parents. Consequently, should the present laws continue in force, the Bibles will be long become more generally diffused among the Protestant population of Prussia, than in any other country. And in respect to the Catholics, there is reason to hope, that such instances as have occurred in Sillesia, will observe comparatively common.—N. Y. Observer.

CONFIRMATION OF PRINCE ALBERT.

On the 24th, of November last, the solemnity of Confirmation was performed upon Prince Albert, by the Rev. Dr. Strauss, one of the king's chaplains, in the palace of Berlin. The services were introduced by singing the hymn, "Come Holy Ghost," &c. after which Dr. Strauss, offered up a prayer, which, though short, was replete with unction, and called upon the Prince, in a deeply affecting address, to make a public confession of his christian faith. Previous to the confession, the Prince was examined on the principal points of christian doctrine, which examination lasted nearly half

an hour. The Prince's answers were both appropriate and prompt, and he confirmed every doctrine by proofs adduced from the Holy Scriptures. After the examination, the chaplain again offered up a prayer, earnestly intreating that the blessing of the Most High might rest on the instructions which he had received, and that the examples set him by his illustrious father and his departed mother, might leave an indelible impression on his mind. A general emotion prevailed around, and many were the tears that were shed. The Prince himself was so affected, that he was scarcely able to read the confession of faith which he himself had drawn up. The solemn act of confirmation then followed, at the close of which Dr. Strauss prayed that both the Prince and the whole of the royal family might remain inviolably attached to the faith of the Gospel. The last verse was then sung, which concluded the solemnity.

The Sunday following, the Prince, together with all his royal brothers and sisters, received the sacrament in the cathedral at Berlin. The sermon, preached on the occasion by Dr. Strauss, produced the most powerful impression, the king was so pleased with it, that he spoke most enthusiastically of it at table, declaring that it was his firm conviction, that sermons preached in the true spirit of the Gospel, were alone calculated to revive genuine Christianity. The young Prince added, that to him it appeared the height of absurdity, to deny that Christ was the Son of God, and the Saviour of mankind.

These facts from a late London Magazine, in connection with others before communicated, establish the point that the King of Prussia (to say nothing of the other members of the royal family,) is a man of decidedly evangelical sentiments. The same thing might be inferred from the interest he takes in the circulation of the Scriptures; from his elevating Professor Tholuck to the presidency of the University of Halle; and especially from his letter to the Dutchess of Anhalt Coethen, on her returning to protestant religion for the Catholics. He there speaks of having "applied himself assiduously to the Bible, and sought therein the doctrines taught by Christ and his apostles." The result he declares to be, that he has become "more than ever penetrated with the truth of the old evangelical system, as established by the Reformation and Luther, and by contemporaneous, or at least recently posterior systematic writings, in particular the Augsburg Confession, which, next to the Holy Scriptures, forms the foundation of the Evangelical Church."

The term "old," as applicable to evangelical religion, has a meaning in Germany which it has not with us. It is old, just so far as Neology (Newology) i.e. the lowest species of Unitarianism, has prevailed; and that is, through a great part of Protestant Germany. This, by the way, gives a special interest to the frank avowal made by the King; as well as to his consistent, persevering practice. They are like the green grass springing up after a sweeping storm, the verdure deepens. May it widen and extend, till that land of the reformation shall become as the garden of God.—N. Y. Obs.

REVIVALS.

We have repeatedly noticed the Revivals in Berkshire county in this vicinity. From recent information, we learn that the work is continued in several of the places with as much power as at any former period. On the first Sabbath in May, there were added to the Rev. Mr. Dwight's Congregational Church in Richmond, forty-four. To Rev. Mr. Clark's Church in Canaan, N. Y. forty-six. To Rev. Mr. Woodbridge's Church in Green River, thirty-three. To Rev. Mr. Churchill's in New Lebanon, thirty (more). To Rev. Mr. Fields in Stockbridge, twenty-eight.

More than one hundred have been examined and proposed for admission, to the Church in Lenox, under the care of Rev. Dr. Shepard. The number of hopeful conversions in Lee, is about two hundred and fifty, and in Pittsfield, four hundred; We are unable at present, to state particulars in several other adjacent towns.

In Lebanon, (Ky.) seventy persons have united with the Presbyterian Church, since the last Sabbath in March. These have been gathered from the various congregations under the pastoral care of Rev. Mr. Sneed. The Lord appears to be among the people of a truth, and great numbers are hungering and thirsting after righteousness.

Rel. Int.

Pittsfield Seminary for Young Ladies.—A letter just received by the Editors from Pittsfield, Mass. says, "The Seminary for Young Ladies was opened on the 25th ult. under the superintendence of the Rev. Eliakim Phelps. More than one hundred young ladies have already joined the school, and we are happy to say the Spirit of God, which has been abroad in such wonders in that vicinity, has begun to exert a benign, and we hope a saving influence on many of these dear youth. About the whole school are the subjects of serious impressions: some are deeply convicted of sin; and several already begin to rejoice in hope.—N. Y. Observer.

Northern Liberties, Philadelphia.—About 40 persons were propounded to join the First Presbyterian Church in that place, and were to be received last Sabbath. Others were anxious.—Rec. and Tel.

Improvement.—All the officers of a militia company in Alstead, E. P. have recently become subjects of renewing grace, and made a public profession of religion. The day of the late annual training was solemn, and they assembled in a hall. The exercises were commenced with prayer, and the company was addressed on the subject of temperance. They then voted that no ardent spirits should be brought in; 1 voting in the negative and 7 standing neuter. After the company was dismissed, most of the soldiers assembled for a prayer-meeting. These are the present effects of a revival of religion in that place.—Id.

MORNING STAR.

LIMERICK:

THURSDAY, JUNE 21, 1827.

SOLILOQUY OF EDGAR.

Most people, as I journey abroad and receive visitors at home, consider me a young man; "but the days of my youth," with the rapid march of time, have passed by, to return no more. My memory, however, like a faithful servant, holds its seat. I recollect the days of my childhood. They appear, as yesterday, but just passed, and yet years have rolled between. The calculations and anticipations of the child, the boy and the young man, I have not forgotten. Like the glass which, while you look through at one end, apparently carries objects at a greater distance from the observer, and by looking through the other end they are brought nearer, the term of life appears to be much longer upon looking forward from childhood, than when looking backward from manhood or old age. When at the age of ten, wishing soon to become my own man, an ordinary season appeared like an age, and months and years seemed to loiter in their course. I moved in the circle of friends and relations, under paternal guidance and restrictions, anticipating much happiness in after life. It should not have been so. I should have reflected, that I was happily situated, while under the inspection and care of kind parents, who watched and were anxious for my welfare, by night and by day. How liable are short-sighted men, and headless youth, to deprive themselves of rational enjoyment, by calculating that more pleasure and greater advantages are before them, and that a few months or years will put them in full possession thereof. Thus, instead of enjoying the present with satisfaction and composure, which is our highest privilege, man too frequently looks to the future for that happiness and consolation which may now be enjoyed. Alas! how much of my time has thus run to waste.

"The wheels of time," so slow as they appeared to move, at length measured out twenty-one years of my existence. A new era in my life then commenced. I considered myself placed in a situation to mature and prosecute plans for myself. I concluded that I would devote the "first fruits" of my own time to the improvement of my education, next I would provide some earthly substance against a time of need, I would settle in life, and then prepare for another and better world; for I had oft been taught the necessity and propriety of so doing. But ere two short years had rolled away, while health and prosperity were my attendants, it pleased the Most High to show me that the way which seemed right was the way of death. The Lord said, "seek ye my face;" I said, "thy face, Lord, will I seek." I not only sought the Lord's face, but I trust that I found the pearl of great price. I resolved, as much as in me was, to live to the glory of God, and devote my talent to his service. I promised to follow the Lord through evil as well as good report. By his direction, as I conceived and now believe, I entered into his vineyard to labor. How little have I done! Have I done any thing acceptable to thee, my Saviour? I have travelled thousands of miles, and attempted to preach thy word and speak thy praise, probably thousands of times. Hast thou required this at my hands? I am, very sensible that thou hast required more than I have performed, be-

cause I have not been so faithful as I ought to have been. If I should now be called to give an account of my stewardship, I should be "found wanting." The thread of my life, in all probability, is almost spun. I am already more than middle aged. Last Lord's day, while speaking to the people, I passed the meridian of life, (thirty-five). I look backward to the days of my youth; they seem to have passed like a tale that was told. I look forward, but cannot see even to-morrow. Should I be permitted, by him in whom I live, move, and have my being, to continue on the earth thirty-five years longer, the experience of the years which have passed teaches me, that they will soon, very soon be "numbered and finished."

How important, then, that every day, hour, and minute of this short period should be improved, as I shall wish it had been, when "time shall be no longer." But I have no expectation of living one half, or one fourth part of that period. My health has been much impaired within the last five years; and even to the most robust and promising, the Son of man may come in an hour when he is not aware, and cut him asunder. Under all these considerations; I am disposed to forget the things that are behind and reach forth to those which are before, and press toward the mark for the prize of the high calling which is in Christ Jesus. I am resolved, henceforth, to study in what manner I may best glorify God, and approve myself unto him, that when the mid-night cry shall be made, I may be ready to go forth to meet the Bridegroom, that I may be made a pillar in the temple of God to go no more out.

We learned at the yearly meeting that elders Samuel Webster of Bolton, and Ziba Woodworth of Montpelier, Vermont, have recently been called to their everlasting rest. They both belonged to the Huntington Q. M. They were permitted to arrive at a "good old age," especially Eld. Webster. The report assured that they died triumphantly, in full assurance that the course which they had pursued would end in the reception of an everlasting crown of righteousness.

If some one who has been acquainted with them; will forward an account of their lives, the term and labors of the ministry, we will give it a place. It would, doubtless, be read with satisfaction.

Our journey to the yearly meeting was pleasant. An opportunity for praying and preaching was presented both going and returning. At Guilford we, and the brethren and friends in general, were freely received and courteously entertained.

We had an opportunity of beholding the spot, where has been discovered a valuable mine, containing an excellent quality of iron ore. It is situated on Gunstock mountain, about two thirds up its western side. It is supposed that 75 lbs. of iron may be made from 100 lbs. of the ore as taken from the mine. We were told that a piece of this ore was heated in a smith's common forge, from which a horse shoe nail was malleated. The mine is four or five miles distant from the place where the furnace is erecting, which is on the out-let of the Winnipissogee lake.

A few weeks since, the business of digging the ore proved fatal to a young Mr. Colby, who was charging the quarry for the purpose of blowing. An accidental explosion took place, which shockingly and mortally wounded Mr. C. He lived one and a half-hour, and then died on the fatal spot.

Elias Smith.—For the information of our readers, we would notice that Elias Smith attended the N. Hampshire Christian Conference and general meeting, which was held at Durham on the 25th ult. The Christian Herald, by which we learn the circumstance, in giving an account of the Conference, states: "After hearing Eld. Elias Smith express the state of his mind, it was agreed that he have the liberty of improving publicly in the general meeting." He preached, according to their minutes twice in the course of the meeting. The following is extracted from the Herald:

[Elder Elias Smith, attended this General Meeting and appeared desirous to re-

POETRY.

LETTERS TO A YOUNG LADY ON ENTERING THE MARRIED STATE.

Let not my sister though a wife,
Bid all her fears arise;
There's comfort in a married state,
And there are crosses too.

I do not wish to damp your mirth,
With an ungrateful soul;
But, O! remember, bliss on earth,
No mortal ever found.

Your prospects and your hopes are great,
May God your hopes fulfil;
But you will find in a married state,
Some difficulties still.

The rite which lately join'd your hands,
Cannot ensure content;
Religion forms the strongest bands,
And love the best cement.

A friendship founded on esteem,
Life's battering blast endures;
It will not vanish in a dream:
And such I hope in yours.

But yet, God's daily blessing e'er,
Nor trust your own assistance have,
To seek a prudent part.

Thou' you have left a parent's wing,
Nor longer ask his care;
Thou' seldom should that husband's bring,
A lighter yoke to bear.

They have their humors and their faults,
No mutable man;
Excuse his failings in your thoughts,
And bide them if you can.

No anger nor resentment keep,
Your heart is yours;
Be reconcil'd before you sleep,
And seal it with a kiss.

Of their cause to reprimand,
Do it with mild advice;
Remember, he's your nearest friend,
And love him as the Lord.

To meet the wife to feed at home,
Where'er their reason leads;
For those proud duties best discharge,
Who condescend the most.

Mutual attempts to serve and please,
Each other will endear;
Thus you may draw the yoke with ease,
Nor discord interfere.

Thus give your tender passions scope,
And better times ensue;
Be heaven the object of your hope,
And lead him thither too.

Since you must both resign your breath,
And God alone knows when,
So live that you may part at death,
To meet with joy again.

And may the Lord your way approve,
And grant you such a share
In his redeeming power and love,
And providential care.

FORTITUDE.

I will not shrink, though hosts appear
And stand in proximity;
Yes, though their dart be pointed spear,
I'll still unmoved stay.

I will not sink, though trouble drear
Has expare o'er my soul;
Yes, though my life companions dear,
Grim death has rudely stole.

I will not tremble, though bad men
Shall slander or shall hurt my name;
Yet return in my defence I'll be,
I will not so disgrace my fame.

I will not flatter, though the dart
Of scorn distils an sweet repore,
Though in my full and breaking heart
The hand of treachery makes new wounds.

My God shall ever bear my cry,
A God of peace and love;
And when in solemn tomb I lie,
May he receive my soul on high.

SUFFOLK BARD.

MISCELLANY.

DOMESTIC BLISS.

There's a bliss beyond all that the minstrel hath
told,
When two are linked in one heavenly tie,
With heart never changing, and bow never cold;
Love on through all ill, and love on till they die;
One hour of peace so sacred, so worth
Whole ages of heartless and wandering bliss;
And oh, if there be an Elysian on earth,
It is this, it is this. — Moore.

One window, opening down to the
ground, showed the interior of a very small
parlor, plainly and modestly furnished,
but panelled all round with well filled book
cases. A lady's harp stood in one corner,
and in another, two flower baskets, filled
with roses, were displayed about the room,
and at a table near the window, sat a gen-
tleman writing, or rather leaning over a
writing desk, with a pen in his hand, for
his eyes were directed towards the gravel
walk before the window, where a lady in an
elegant looking woman, whose plain white
robe and dark uncovered hair, well became
the sweet, indirectly expression of her face
(figure) was anxiously stretching out her
encouraging arms to her little daughter,
who came laughing and tottering to-
wards her on the soft green turf; her tiny
feet as they essayed their first independent
steps, in the eventful walks of life,
twisting and twining with graceful awk-
wardness, and unsteady pressure, under
the disproportionate weight of her chubby
person. It was a sweet, heart-thrilling
sound, the joyous, crowning laugh of that
creature, when with one last, bold, mighty
effort, she reached the maternal arms, and
was caught up to the maternal bosom, and
half devoured with kisses, in an ecstasy of
unpeakable love. As if provoked to em-

ulous loudness by that misanthropic outcry,
and impatient to mingle its clear notes
with that young innocent voice, a black-
bird, embowered in a tall neighboring bay
tree, poured out forthwith such a flood of
full, rich melody, as stilled the baby's
laugh, and for a moment arrested its ob-
servant ear. But for a moment. The
kindred nature, responsive to a full chorus,
the baby clasped her hands and laughed,
and, after her fashion, mocked the unseen
songstress. The bird redoubled her use-
ful efforts, and still the baby laughed, and
still the bird rejoined; and both together
raised such a melodious din, that the
echoes of the old church rang again; and
never since the contest of the nightingale,
with her human rival, was heard such an
emulous conflict of human skill. I could
have laughed for company, from my un-
seen lurking place within the dark shadow
of the church's buttress. It was as if
gatherer such a scene as I shall never forget,
one from which I could hardly tear my-
self away. Nay, I did not; I stood motion-
less as a statue in my dark gray night,
till the objects before me became indistin-
ct in twilight—till the last slanting sun-
beams had withdrawn from the highest
panes of the church window, till the black-
bird's song was hushed—till the baby's
voice was still—till the mother and her
nursling had retreated into their quiet
dwelling, and the evening taper glimmered
through the fallen white curtain and still
open window.

But yet before that curtain fell, another
act of the beautiful pantomime had passed
in review before me. The mother with
her infant in her arms had seated herself
in a low chair, within the little parlor.
She untied the frock strings, drew off that,
and the second upper garments; dexterously
and at intervals, as the restless frolics
of the still unweaned baby afforded op-
portunity; and the evening robe, like the
coat and stays, the plump white shoulders
struggled up in antic merriment, far above
the slackened shoulder-straps. Then the
mother's hand slipped off one red shoe, and
having done so, her legs were pressed, al-
most as it seemed involuntarily, to the lit-
tle naked foot she still held. The other,
as if in proud love of liberty, had sprung
off to a distance the fellow shoe; and now
the darling, disarrayed for its innocent
slippers, was hushed and quieted, but not
yet to rest, the night dress was still to be
put on, and the night robe was not yet
—not yet to rest, but to the mighty duty
already required of young Christians. In a
moment it was hushed, and in a moment
the small hands were pressed together be-
tween the mother's hand, and the sweet
serious eye was raised and fixed upon the
mother's eye, (there beamed, as yet, the
infant's heaven,) and one saw that it was
listening to its unconscious prayers; uncon-
scious, surely not unaccepted. A kiss from
the maternal lips was the token of God's
approval; and she rose, and gathering up
the scattered garments in the snow
clasp with the half naked babe, she held it
smiling to its father, and one saw in the
expression of his face, as he upraised it,
after having imprinted a kiss on that of his
child—one saw in it all the holy fervor of
a father's blessing.

Then the mother withdrew her little one,
and then the curtain fell, and still I lingered,
for after the interval of a few minutes,
sweet sounds arrested my departing foot-
steps—a few notes of the harp, a low pro-
lude stole sweetly on the ear, and sweet
er, mingling its tones with a soft quiet ac-
companiment swelled out gradually into a
strain of sacred harmony, and the words
of the evening hymn came wafted towards
the house of prayer. Then all was still
in the cottage and around it. The perfect
silence, and the deepening shadows, brought
to my mind more forcibly the lateness of
the hour, and warned me to turn my face
homewards. So I moved a few steps, and
yet again I lingered still; for the moon
was rising, and the stars were shining out
in the clear cloudless heaven; and the
bright reflection of one damped and glim-
mered like a liquid fire on the ripple of
the stream, just where it glided into a
dark deeper pool, beneath a little rustic
bridge, which led from where I stood into
a shady green lane, communicating with
the neighboring hamlet.—Blackwood's Mag.

From the Dover Gazette.

SPRING—AN EMBLEM OF YOUTH.

How pleasing is the return of spring
with all its softness, after the cold and
dreary days of winter! The rude north
winds are succeeded by mild and gentle
zephyrs; the streams no longer locked in
the icy arms of frost, are beginning to
flow after their wonted manner; the fields
are disrobed of their white mantle which
had so long covered them, and all nature
appears in renovated beauty. Already the
tuneless choir are returned to their accu-
stomed haunts to cheer us with their melo-
dy, and while they hop from spray to spray,
their accented notes are changing in one
harmonious strain the praises of their great
Creator. The trees are rapidly putting
forth their verdant covering, and display-
ing their blossoms to the delighted eye of
man. The flowers are hastening to unfold
their variegated colors, and expand their
fragrance; the primrose blooms in the
hedges; the modest violet rears its hum-
ble head amidst the verdure of the fields

and gardens, and every herb, tree, and
flower, enjoys new life and vigor after the
death-like torpor of a long and tedious
winter.

Spring is an apt emblem of childhood
and youth; all the faculties of the mind
are then beginning to expand; the buds of
genius rapidly unfold to view, and are
fondly cherished and nurtured by the en-
ticing hand of parental care, with the hope
of reaping a rich harvest for all their toil.
In youth, too, the heart beats high with
hopes of happiness; the world appears to
paradise in anticipation; the gay aspiring
thoughts are looking forward in expecta-
tion of continual spring, beauty, and hap-
piness, unconscious of the rude blasts of
adverse fortune which await them, or the
evanescent nature of all their high built
hopes and airy visions. But the mild
cheering breeze and spring are often suc-
ceeded by the loud harsh tempest, the
bright blushing beams of the rising sun are
soon followed by the scorching rays of
noontide heat, and the delightful appear-
ance of buds and blossoms is quickly ex-
changed for maturity and death; so the
days of youth must soon give place to
manhood's prime, and the gay flowers of
youthful fancy are gone before they are re-
alized. In spring, the husbandman pre-
pares the ground and sows his seed, that
may spring up, and increase, and ripen
for the harvest; and youth, whoever thou
art, now is the time to treasure up a stock
of knowledge in thy heart, which shall ri-
pen in thy maturity, and bring forth fruit
abundantly in the autumn of thy ear-
ly age. Art thou sporting away the sum-
mer of thy early days in pursuit of trifles
light as air, and like the butterfly gaily
winging thy way from flower to flower,
culling their first fragrance, and then aban-
doning them for others, thoughtless of the
future and unmindful of the rapid flight
of time, and the time is passing, and thou
art pursuing are fading and uncertain as
the first blossoms of spring; the cold blast
of disappointment will wither all thy fond
expectations; thou wilt find thyself chas-
ing a phantom which for ever eludes thy
grasp, and while thou art heedlessly pass-
ing on, thy youth is fast flitting away,
and the seed time of thy years is speedily
coming to a close. Hast thou ever reflect-
ed by the wise man's injunction to "re-
member thy Creator in the days of thy
youth?" Hast thou ever called to mind
the words of our Lord, "I have chosen that
I love me, and those who seek me early shall
find me?" Has thy light foot-step led
to tread with sacred awe the hallowed
dome where prayer is wont to be made?
Is thy happy gaiety of spirits tempered by
that truth which purifies the heart, and
which grace divine poured on thee her heav-
enly beams, and twined around thy heart
like Eden flowers? Oh youth, in right-
eousness alone canst thou find permanent
happiness, and if thy feet are turned unto
the path of holiness, the Lord thou shalt grow
up as a young olive tree in his care, and
bloom as a fair spring flower in the garden
of thy God, and the dew of heavenly grace
shall descend on the head, and cause thee
to bring forth fruit to life everlasting. The
verdure of spring, the delightful appear-
ance of the fields and flowers soon pass
away, but when the seasons have run their
annual round, winter will again be suc-
ceeded by gentle spring, and all nature
will resume her fragrance and her beauty.
But will the fragrances of the years
of thy youthfulness be the morning of the ex-
istence, or thy youth, or thy vigor, ever
be renewed? Ah, no! the reviving re-
vivals may exhibit their own peculiar beau-
ties in continued succession, and seed time
and harvest, summer and winter, may al-
ternately follow each other; but to thee
no second spring returns, no renewal of
thy youth and beauty; already the sum-
mer of thy life is hastening on, the autumn
of thy years will soon overtake thee, and
winter! the winter of thy hopes, the termi-
nation of thy life, and of thy mortal
existence will speedily arrive, the frost of
death will nip thy root, and thou wilt be
gone for ever!—Be admonished by wis-
dom, and attend to the voice of instruction,
while the morning sun shines bright around
thee, and then when old age comes creep-
ing on, and thou art young no more, thou
mayst contemplate the past without re-
morse, and look forward with a glorious
hope; or if like many, thou fadest as the
first blossoms of spring, and never reach
the meridian of life, the Lord will receive
thee to himself, and set thee in the garden
of God, where blossoms eternal spring,
and thou wilt flourish in immortal
youth and beauty.—Oh youth, be wise for
thyself, and may it never be said of thee
that thy childhood and thy youth were van-
ity.

J. N. M.

Selecting men for Office. In selecting
men for office, let principle be your guide.
Regard not the particular sect or denom-
ination of the candidate—look to his char-
acter as a man of known principles, of
strict integrity, and undoubted ability for
office.

When a citizen gives his suffrage to a
man of known immorality, he abuses his
trust; he sacrifices not only his own inter-
est, but that of his neighbor: he betrays
the interest of his country. Nor is it of
slight importance that men elected to of-
fice should be able men, men of talents

equal to their stations, men of mature age,
experience, and judgment; men of firm-
ness and impartiality.

One of the surliest tests of a man's real
worth, is the esteem and confidence of
those who have long known him, and his
conduct in domestic and social life. It
may be held as generally true, that respect
is fondly attracted to real worth; and the
man of pure and virtuous character, never has
occasion to run after respect. A man never
is a man known to seek promotion by in-
trigue, by temporizing, or by resorting to
the haunts of vulgarity and vice for sup-
port, it may be inferred, with moral cer-
tainty, that he is not a man of real respect-
ability, nor is he entitled to public confi-
dence. As a general rule, it may be af-
firmed, that the man who *never intriques*
for office, is the most worthy of possessing
it, for the same noble qualities, his pride,
or his self-conceit, sense of dignity, which
make him disdain the haunts of vulgarity
and intrigue, will restrain him from de-
basing himself by betraying his trust.

Webster's Letters.

From Webster's letters to a young gentleman.
READING.

In selecting books for reading, be careful to
choose such as furnish the best helps to improv-
ment in morals, literature, arts, and sciences, im-
parting profit to pleasure, and instruction to amuse-
ment. A small portion of time may be devoted to
such reading as tends to relax the mind, and in-
crease the vigor of the body, such as the popular
novels, and the tales of fiction. But the greatest part
of life is to be employed in useful labors, in various indispensable duties, private, so-
cial, and public. I had but little time to spare
for the gratification of the passions, and the
pursuits of the imagination. I would therefore caution you against the
fascination of plays, novels, romances, and that
species of descriptive poetry, which is employed to
entertain the mind, and which is so often en-
riched with the most beautiful and interesting
scenery, which only excite curiosity, and a temporary
interest; and then vanish into thin air.
The readers of books, who are well comprehended in
two classes—those who read chiefly for amuse-
ment, and those who read for instruction. The
first, and for the most numerous class, give their
time and their time for private gratification; the
second employ both for the benefit of an knowl-
edge which they expect to apply to some useful
purpose. The first, gain subjects of conversation
and social enjoyment; the second, acquire the
science of knowledge, and the art of devotion
of character. The readers of the first class are so
numerous, and one class for novelty so insatiable,
that the country must be deluged with tales and
fiction; and if you suffer yourself to be hurried
into the reading of such books, you will find, when
your time, but your mind will be dissipated; your
native talents, instead of growing into manly vir-
tue, will languish into indolence. Bacon and
Newton did not read novels and novels; their great
minds were nourished with very different aliment.

A FRAGMENT. Follow him, if you have
a heart for it, as he staggers along, now then
before the wind, till he reaches the old and
familiar home. "He's coming!" cry the little
ancestors, as they look through the window—
but the old eye that welcomes the kind par-
ent, as he approaches, is dim and old, and
the cry of fear of horror. See them lean
from him as from a monster—look at the broken
hearted mother, as she takes up her afflicted boy,
and weeps with his tears. Ah! they say to
their children, "your father—your father—
he loved me—he was a kind husband, and provi-
dential friend; but now we are forsaken—your little
brother has died the upsetting frost—your bodies thus
or with cold—your father—your father—
from you, and I have no new ones to give—
we are hungry, but I have no bread for you—the ne-
cessities of life your father was once wont to bring
home to us—your mother has been changed for the
grim death, which some demon has fattened him
with, perhaps as the reward of his day's labor—
O cruel employer! see and behold the fruits of
your money! see and behold the miseries entailed
upon the wretched man, whose life you have
carelessly children by your thirst of gain!" Let
the imagination supply the remaining part of
the awful picture.

Afternoon Sedition.—When Algeon Sydney
placed his head on the block, the executioner
asked him, (as the custom was in such cases,) what
he should now again? The intended patriot re-
plied, "No! till the executioner strike me."

Commissioners' Notice.

WE the undersigned having been appointed by
the Hon. JAMES CLARK, Esq. to receive
and examine the claims of creditors to the Estate
of NANCY PERRY, late of Limerick in the Coun-
ty of York, deceased, represented insolvent, do here-
by give notice that all persons are allowed to send
creditors to bring in and prove their claims. And
that we will attend this service on the third Mon-
day in June, the third Monday in August, the third
Monday in October, and the third Monday in De-
cember, at the Office of John Sanborn in Limerick,
at 2 o'clock in the afternoon on each of said days.
JOHN SANBORN.
SIMON BARKER.

Limerick, June 12, 1837.

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JOHN SANBORN.
SIMON BARKER.

Limerick, June 12, 1837.

NOTICE.

THE Co-partnership heretofore existing under the
firm of EASTMAN & PARSONS, is this day
dissolved by mutual consent, and all claims will
be settled by WEARE D. PARSONS, who is author-
ized to settle the same. Also the trade will be
continued by WEARE D. PARSONS at the same
store, as usual.
WEARE D. PARSONS.

Parsnapsfield, June 6, 1837.