

MORNING STAR.

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COMMUNICATION.

[EDITORIAL.]

FRUITS OF THE SPIRIT.

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. v. 22.

Whatever is produced by any cause, may be properly considered the fruit, or fruits of the same. The fruits of the earth, are the things which grow out of it; such as grass, herbs, trees, corn and other vegetables. So the fruits of the Spirit, are those precious qualities, tempers, passions and comforts, which, by its gracious influences, are produced in the hearts and lives of the saints.

In the above passage, the apostle emphatically names nine of those precious fruits, whereby the saints may know themselves, and know one another to be in the spirit, and under its gracious influences.

The three first, namely, love, joy, and peace, relate to the personal happiness of new-born souls. When a soul, by faith, has a view of the love of God in our redemption, and embraces a crucified Redeemer, the love of God is immediately shed abroad in the heart by the Holy Ghost, which is always given to believers as a seal of their faith, and pardon of their sins. The reason is obvious; for, by beholding we are changed. When, by faith in Christ, we behold the love of God to us, we are changed into his image; that is, a view of the love of God to us, begets a love in us to God. We, therefore, love him, because he first loved us. A genuine faith always works by love, and purifies the heart. And as the love of God is purely disinterested, impartial, and unbounded; so is our love, in our measure to him. We love him purely for what he is in himself, delight in all his attributes, love all who bear his image, and have equal respect to all his commandments, and acquiesce in all his dealings concerning us. In this situation, the new-born soul experiences a joy which he never experiences before—a joy which is unspeakable, and full of glory! He rejoices in God his Saviour; that his name is written in heaven.

He also enjoys peace, viz. Peace with God, through Jesus Christ—Peace of conscience—a peace that the world can neither give nor take away—Peace that is like a river, that, though it is small at the beginning, grows deeper and wider, till it communicates with the vast ocean; the place from whence all the waters come; and where they all return. In this situation, the soul enjoys more true peace in one hour, than in all the time he was living in sin, though it were ever so long.

"For you cannot express, the sweet comfort and peace, of a soul in his earliest love."

But, let not him who glideth on the harness boast as he who is stretched out. We are too apt to imagine our salvation completed, when, in fact, it is but just begun. The above fruits of the Spirit are very desirable and consoling; but there are six others mentioned in the subject, to which we ought to attend with equal concern. These relate to our progress in the divine life, and are the path-way to eternal glory.

1. *Long-suffering.* This means an unwearied firmness of mind under the manifold troubles, afflictions and trials which we have to pass through—a constant hope of the performance of God's promises; and a patient bearing with those who may afflict or persecute us. Let the saint mind be in us which was also in Christ, who when he was reviled, reviled not again, and when he was persecuted, threatened not. O, what an example of long-suffering do we behold in Christ! He was led as a

lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He bore all the slander, aspersions and persecutions, that invidious malice could invent, or a wicked and an adulterous generation could inflict. Yet he suffered it all without a murmuring word; while the very wretches who persecuted him and imbrued their hands in his blood, and all things else were upheld by the word of his power; and while too, he, in his mediatorial capacity, by sending one petition to his Father, could have had more than twelve legions of angels to have rescued him out of their merciless hands. But how the end of the scriptures have been fulfilled, or the redemption of sinful men have been completed? All this, he suffered for us, and shall we not be willing to suffer ever so long for him, rather than to wound his precious cause, by giving vent to our passions, and laying a stumbling block before our fellow mortals for whom he died? We ought always to remember that it is given unto us, not only to believe in Christ, but also to suffer for his sake. Let us, therefore, rather suffer wrong than to do wrong. Then shall we be able to say with the apostle, Being reviled we bless, being persecuted we suffer it.

2. *Gentleness.* This means a softness of manners, or a mild and peaceable carriage toward one another, and toward all our fellow-creatures. The Holy Spirit always leads those who possess it, to be gentle toward all men. It not only meliorates the heart, and puts a new bias on the will, but also renders the disposition soft, and the affections susceptible of the deepest sympathy. It teaches us to feel another's wrongs. Christians, therefore, should be gentle in all their behavior, and especially in their conversation, they should think twice, and speak but once; or look at their words, before they let others hear them. Words fitly spoken are like apples of gold in pictures of silver. A soft answer turneth away wrath, but grievous words stir up anger. Life and death are in the power of the tongue. Let us, therefore, keep our mouths as a bridge, while the wicked are before us, and strive to have all our conversation seasoned with grace.

3. *Goodness.* Goodness means a holy, useful, kind, and agreeable disposition and conduct, produced in the hearts and lives of the saints, by the gracious influences of the Spirit, and is, therefore, considered one of its fruits. We ought, of course, to see that we have such a disposition, and always strive to maintain it, by getting good and doing good.

4. *Faith.* Faith is that holy principle by which we at first lay hold on Christ, and by which we are justified before God, and brought into the enjoyment of the Spirit, with all its precious fruits. It is, however, to be kept in exercise through all the journey of life. It is by this, that we walk the narrow road. "We walk by faith, not by sight." The true Christian believes his way to heaven. And it is by faith that he surmounts all difficulties, passes all dangers, quenches all the fiery darts of the wicked, and conquers the world, flesh and devil.

5. *Meekness.* Meekness means a readiness of mind to bear injury for the sake of Christ—and when smitten on the right cheek, to turn the other also—for the right seeking revenge—to forgive offenders; even if they should offend seventy times seven, and turn again, saying, I repent. It also means a disposition of mind to receive instruction, and immediately follows the light which is imparted—Moses was remarkable for his meekness; Christ infinitely more so, and is both our teacher and pattern. We ought, therefore, to be meek and lowly like him; and follow all his imitable example.

6. *Temperance.* This means moderation, or rather a moderate use of those creatures of God, which he has graciously put within our power; that we should use them without abusing them. A *mediocrity* is what we should aim at, in eating, drinking, dressing, and in every thing else. Every transgression of the above rule, is attended with some unhappy consequence; and the result always militates against the perpetration. The moral law of God seems to be written on every part of the human frame; and whenever we transgress it, by indulging in any excess, we injure ourselves in some way or other. Let us, therefore, who profess to be led by the Spirit, nourish this precious fruit. Let us be temperate in all things, and let our moderation be known to all men. Thus, we shall let our lights shine before them; and they, seeing our good works, will be induced to glorify our Father which is in heaven. But if on the contrary we be led in intemperance of any kind, all the precious fruits of the Spirit in us, will soon overgrown by the works of the flesh, and our lights will gradually dwindle, and

go out; and when the Bridegroom comes, we shall probably be found among the foolish virgins. "But he that shall endure to the end, the same shall be saved."

MISCELLANY.

From Freedom's Journal.

THE TWO GRAVES.

In one corner of the church-yard in the village of N——, may be seen two little mounds of earth, where repose all that is mortal of William and Clara Lee. The grass has hardly had time to spring up, in its freshness upon the two graves, for 'tis not a year since its tenants were numbered with the slumbering dead. Two neat tombstones inform the reader that the husband and wife whose fate they disclose, counted twenty-four summers. I felt a strong desire, a something more than mere curiosity, to know farther respecting their history. The aged die and are buried, and we lament them not. And why should we? They have lived the threescore and ten years allotted unto man, and they drop into the grave as fruit when ripened, falleth unto the ground. But when the "icy hand of Death" is laid upon the young and beautiful, we feel as though the fruit is plucked in all its greenness, and the young hopew and bright thoughts are withered into dust, and a voice speaks from the grave, "Man that is born of woman is of few years and full of trouble. He cometh forth as a flower, is cut down, he fleeth also as a shadow and continueth not."

The family with whom I lived, gave me all the information I desired respecting the graves I had visited. They had been married about two years, and doubtless had counted upon a long life of happiness. William and Clara Lee were companions from infancy. They grew up together, and in their feelings and disposition there was a striking similarity. Clara's face could not be called beautiful; but there was a witchery in her eye, and a laughing smile upon her lip, that made all acknowledge themselves slaves to her power. She was of so kind and charitable a disposition, that the poor looked up to her to relieve their distresses, and the sick hailed her presence as some guardian angel sent to smooth their way toward the vale of spirits. William Lee was the favored one of the many saviors, whom she had chosen to be her companion "for better, or for worse." And when the nuptial knot was tied, no young couple ever had more fervent wishes for their happiness and success in life, than were uttered from full and feeling hearts at the wedding of William and Clara Lee. The first year of their marriage was one of real enjoyment, for William Lee was every thing a fond and devoted wife could wish. His humanity is of short continuance. The fairest flowers bloom but to perish; the brightest hopes cheer us but to mock at our credulity. A sad and woful change had taken place in Clara Lee.

"Her eye lost its lustre, and her step its lightness, and the gray old men that passed her dwelling, wondered that they heard no more. The accustomed song and laugh of her, whose looks were like the cheerful smile of Spring, they said, Upon the Winter of their age."

It was long ere Clara could believe the fearful truth that her husband was an intemperate man, and when the reality burst on her mind, it was no wonder that her lips were pale and her cheeks sunken. She had given her heart to one who vowed before God to love and cherish her, and he was a drunkard and a sot. Poor Clara! she tried to reclaim him, whom once she took delight in calling husband; but it would not do. He had drank the "poisoned chalice," and held it nearer to his lips when they would have him dash it into the sea. Clara possessed great sensibility, and the shock her feelings were more than she could bear. She lingered but a little while longer in a world where indeed "all is vanity," when her spirit took its flight to another and a better,

"Where the wicked cease from troubling, and the weary are at rest."

And what became of the poor misguided William Lee, of him who had ruined the happiness of a fond and loving wife, and sent a lovely and accomplished woman to an untimely grave? On the death of his wife his desire for liquor was increased rather than diminished. His property was taken to satisfy the cravings of his cursed thirst, and the once respected William Lee might be seen at noon-day staggering along the streets, the beastly picture of a man. One bitter cold morning in December, a man was found frozen to death on the highway. It was the body of William Lee.

ELOQUENT ADDRESS TO DEISTS.

Suppose the mighty work accomplished, the cross trampled upon; Christianity every where proscribed, and the religion of nature once more become the religion of Europe; what advantage will you have derived to your country or to yourselves from the exchange? I know your answer—You will have freed the world from the hypocrisy of Priests and the tyranny of superstition. Nay, you forget that Lycurgus and Numa and Odin and Blanco-Gapac, and all the great legislators of ancient and modern story, have been of the opinion that the affairs of civil society could be well conducted without some religion—you must of necessity introduce a Priesthood with probably as much hypocrisy; a religion with assuredly more superstition than that which you now reprobate with such indecent and ill-grounded contempt. But I will tell you from what you will have freed the world; you will have freed it from the abhorrence of Paganism, and brought back the depraved morality of Paganism—you will have robbed mankind of their firm assurance of another life; and thereby you will have despoiled them of their patience, of their humility, of their charity, of their chastity, of all those mild and silent virtues, which however despicable they may appear in your eyes, are the only ones which meliorate and sublime our nature; which Paganism never knew, which spring from Christianity alone, which do or might constitute the glory of this life, and without the possession of which, another life, if after all there should happen to be one, must (unless a miracle be exerted in the alteration of our disposition) be more vicious—more miserable than this is.

Perhaps you will contend that the universal light of reason, that the truth and fitness of things, are sufficient of themselves to regulate the mind and regulate the manners of mankind. Shall we never have done with this groundless commendation of natural law? Look into the 1st chap. of Paul's epistle to the Romans, and you will see the extent of its influence over the Gentiles of those days; or if you dislike Paul's authority, and the manners of antiquity, look into the more admired accounts of modern voyagers, and examine its influence over the Pagans of our own time—over the sensual inhabitants of Otaheite and the Cannibals of New Zealand, or the remorseless Savages of America. But these men are Barbarians. Your law of nature, notwithstanding, extends even to them. But they have misused their reason! they have, then, the more need of, and would be more thankful for that revelation, which you with an ignorant and fastidious self-sufficiency deem useless. But these, however, you will think are extraordinary instances; and that we ought not from these to take our measures of the inefficiency of the law of nature, but rather from the civilized states of China or Japan, or from the nations which flourished in learning and in arts before Christianity was heard of in the world. You mean to say that by the law of nature which you are so desirous of substituting in the room of the Gospel, you do not understand those rules of conduct which an individual abstracted from the community and deprived of the institutions of mankind, could excogitate for himself; but such a system of precepts as the most enlightened men of the most enlightened ages have recommended to our observance. Where do you find this system? We cannot meet with it in the works of Stobaeus or the Scythian Anachoritis; nor in those of Plato or of Cicero; nor in those of the Emperor Antonius, or the slave Epictetus; for we are persuaded that the most animated considerations of the *supremacy* and the *honour*—of the beauty of virtue and the fitness of things, are not able to furnish, even a Brutus himself, with permanent principles of action; much less are they able to purify the polluted recess of a vitiated heart, to curb the impetuosity of appetite, or restrain the impetuosity of passion, in common men. If you order us to examine the works of Grotius, or Poffendorf, or Burlamaqui, or Hutcheson, for what you understand by the law of nature, we apprehend that you are in great error in taking your notions of natural law from the works of these men, from the elegant systems of it which have been drawn up by Christian Philosophers, since they have all laid their foundations either tacitly or expressly upon a principle derived from Revelation—a thorough knowledge of the being and attributes of God; and even those amongst ourselves, who, rejecting Christianity, still contend Atheists, are indebted to Revelation for those sublime speculations concerning Deity which you have fondly attributed to the excellency of your own unassisted reason.—Bishop Watson.

ON THE SPIRIT OF SCOFFING.

"It is no less ungracious than unwise to indulge a scoffing temper on our souls. Pride and an unmodified opinion of self are the true origin of this evil. It is the more dangerous, and not so much to the scorned as to the scorner, when set off with wit and mimicry, point and satire. But Attic salt is not the salt of the covenant, and in sacred things especially, is not to be used by the christian.

"It may be diverting to mimic and to take off others, in order to expose their follies or defects; but surely not to whom it is diverting? Is it to the humble, spiritual, and mortified mind? No! but to the profane and the carnal, or at least to what is carnal and profane in a christian, which is the very principle of all others that he should neither strengthen nor encourage, but subdue. There is so much inhumanity as well as irreligion in this jeering temper, and usually so little good sense, that the christian is bound to oppose it both in himself and in others.—Cheerfulness is his privilege, but surely not to be happy in his own and without troubling those he loves; where, say, it proceeds from the want of true happiness, if he can endure at any rate such a contemptible shadow of it.

"True peace is gentle in itself and glows most sweetly in diffusing gentleness and kindness on every side. The happy christian would increase his own joy by making, if possible, every one happy about him."

—Ch. Remen.

EXTRACTED FROM ABBOTT'S LIFE.

"It may not be amiss here to relate a narrative that I heard from a pious woman, concerning her brother. He was a young man that had opened and publicly professed distinct principles, asserting that there was no place of future punishment, or in other words, no hell. His conduct corresponded with his principles, and being possessed of a very handsome estate, he soon wasted his constitution by intemperance: finding it decaying very fast, he was advised to try the sea, in order to repair it again.—Accordingly, he took a passage with an old presbyterian captain, that kept up prayer on board, and with whom he often disputed the point, asserting that he firmly believed there was no hell, or place of future punishment. However, they had not been long at sea, before the Lord sent down a mighty tempest, as he did on Jonah; all human probability of surviving was taken away; the captain perceiving their imminent danger, began to exhort them to prepare to meet God, when to his great surprise, the first man that bawled out, was Mr. No Hell. The captain being a steady, firm man, real of mind, and sensible of the matter with him, I hope you are not afraid to die? I thought you told me that you verily believed there was no hell. Oh! said he, all bathed in tears, and wringing his hands, it will do well enough to talk about on land, but it will not do for a storm at sea! However, it pleased God to spare them, and to bring them all safe home again; and he, finding his health a little recovered, began to be ashamed of his testimony at sea, and once fell into his former excesses again, which brought on his old complaint. He was reduced to a sick bed, and all hopes being gone, as to his recovery; he began to seek God in earnest, and the Lord in his infinite mercy spoke peace to his soul. He continued happy in his love, exhorting them that came in his way against all such deistical principles. He departed this life in a transport of joy, and, I trust, rests where the wicked cease from troubling, and the weary shall for ever be at rest.

Love for pride.—"Thy pomp is brought down to the grave, and the voice of thy viols: the worm is spread under thee, and the worms cover thee." Can any proud man, who from some adventitious difference, thinks himself above the rest of his species, read this passage of Isaiah without feeling his pride humbled at the prospect which it holds out to him, and which must be realized in a few years, perhaps in a few days? We should think no. It is only whilst we dwell on what we are, forget what we have been, and shrink from viewing the prospect before us, that we indulge in that vanity or pride which prompts us to look with disdain on our fellow creatures, and with self-sufficient complacency on ourselves. He who surveys the whole field of human life, with the eye of a christian philosopher, finds his own level, and learns what is due to his fellow men, to himself, and to his God.—*The Advocate.*

Dilatation of religion.—It possesses and animates the entire man. In the understanding it is knowledge; in the life it is obedience; in the affections charity; in our conversation it is modesty, calmness, gentleness, quietness, candor; in our secular concerns it is uprightness, integrity, generosity. It is the regulation of our desires, the government of our passions, the subduing union of whatever things are true, honest, pure, lovely, and of good report, virtuous, and praiseworthy. It is a partaking of the divine nature, a conformity to the image of God's Son, a putting on of the Lord Jesus Christ, or in the still more expressive language of the apostle, it is Christ formed within us.

BIRTH AND EDUCATION OF A CITIZEN OF ZION.

This happy man was born in the City of Regeneration, in the parish of Repentance unto Life, was educated in the school of obedience, and now lives in Perseverance. He works at the trade of diligence notwithstanding he has a large estate in the county of Christian Contentment, and many times does jobs of self-denial. He wears the plain garment of humility, and his shewer suit is put on when he goes to court, to wit, the robe of righteousness. He often walks in the valley of self-abasement, and sometimes climbs the mountain of spiritual mindedness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat that the world knows not of; his drink is the sincere milk of the word. Thus happy he lives and happy he dies. Happy is he who has got gospel submission in his will, due order in his affections, peace in his conscience, sanctifying grace in his soul, divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, a crown of glory on his head. In order to attain which, pray fervently, believe firmly, wait patiently, pray abundantly, live holy, die daily, watch your heart, guide your senses, redeem time, love Christ, and long for glory.

RELIGIOUS INTELLIGENCE.

From the Religious Informer.

THE WEARE QUARTERLY MEETING. Convened at Dover, Vt. on the last Saturday in May, at which place we received a communication from a society of people in the state of New-Jersey, requesting correspondence with us, and after examining into the nature of said request, voted, in Elders' Conference, to open a correspondence with them, and chose Elder David Harriman to write a letter in answer to theirs, and that both letters be published in the Religious Informer, printed at Enfield, N. H.

The following are the letters of Correspondence.

Epistle of Independent Methodists, sent by William Pitts and Samuel Montague unto the Free Baptists and Free Will Baptists united.

This may certify, that we the members of the Methodist Independent Churches, of the County of Monmouth, in the State of New-Jersey, with their Elders and Deacons, who esteem it their privilege as well as duty, to stand United and give the right hand of fellowship to all who bear the distinguished marks of our Lord's followers, and further know that they have lost nothing in religious knowledge, by nations already formed. We also remain that our Lord's mediatorial and living prayer shows the propriety of union among all experienced christians.

Brethren, we hope the time is not far distant, when Jesus will baptize us into one body, and make us drink into one spirit, for we hear that the King has already appeared in his beauty in many places, and the hills begin to be levelled and valleys exalted. Surely, dear brethren, the Lord's way is preparing. Further, on our part, having received information concerning the Free Baptists of Dover in Vermont, New Hampshire, Massachusetts, &c. who are now in union with the churches commonly known by the name of the Free Will Baptists, who are now spread over a considerable extent of country, from which we have received information by William Pitts, one of our Elders, and also by Samuel Montague, one of their Elders, signifying that a religious reciprocity between us was desirable; and further, that the same benefit might be derived from the cause of Christ, and help to build up the waste places of Zion; and as we learn their object with ours is holiness of heart, the rights of men, and a consistent church government, we see no cause, why we should not be united. Therefore, on our part we propose the following preliminaries.

That is on our part, we agree to extend the hand of brotherly benevolence and charity in a reciprocity, in which we will agree to watch over each other in love, pray with, preach to, and commune together, and promote the prosperity of Zion. We further agree that each party shall have the privilege of printing with their minutes, names of the whole of their Elders, &c. Deacons or Leaders, with the number of members in their several societies, as acknowledged in their several churches, with this single view, to prevent imposters, and make friends for our brethren or such in particular of us, as God might please to call into the gospel field, to preach the everlasting Gospel of our Lord and Saviour Jesus Christ.

N. B. That it may be better understood, we on our part wish to have the privilege of receiving a copy of your minutes annually, and to publish the same together with ours, and that you have the like privilege of receiving our minutes, and publishing the same with yours. All of which we propose, and send this Epistle to our Dr. Wm. Pitts our Messenger, and our beloved Dr. Samuel Montague, whom we have received as an evangelist, ordin-

and send forth by you, who will make known our request.

Done at Howell, county of Monmouth, and State of New-Jersey, at Quarterly Meeting, this 30th day of December, 1826.

Subscribed by us in behalf of the church, who desire an answer sent by the above brethren, or either of them, to wit:

MATTHIAS BARKLOW, Moderator.
JOHN SARLIN NEWSON, Clerk,
JESSE OAKLEY, Moderator of the Yearly Conference.

The number of Elders belonging to the Independent Methodists, are seven, viz. Jesse Oakley and ———— Ewins, New-York City.

Matthias Barklow, and John S. Newson, Howell, New-Jersey.

John Barklow, Turkey, N. J.

Wm. Pitts, Greenville, N. Y.

Nathaniel Dickinson, Crooked Lake, N. Y.

Number of churches seven.

Answer to the foregoing letter.

The Elders and members of the Weare Quarterly Meeting Conference, held in Dover, Vt. on the 25th of May, 1827, sendeth christian salutation to the Methodist Independent Churches, with their Elders and Deacons, in the State of New-Jersey and county of Monmouth.

Beloved Brethren,—We received your letter of the 30th of December last, by the hand of Eld. William Pitts, your messenger, thereby certifying us of your desires for the extension of christian fellowship and union. We heartily congratulate you on a subject like this. We have long felt a desire for more christian grace and perfection, and to know, and enjoy that liberty and fellowship taught us by our Divine Master and his inspired apostles; so that we may be able to "do to others as we wish others to do to us;" hence we take the New-Testament for our rule of faith and practice, considering it to contain the Perfect Law of Liberty; and both scripture and experience have taught us to declare, that, as many as walk according to love, light, peace be on them, and mercy, and upon the Israel of God. We say, therefore to you, dear brethren,

Here's our heart, and hand and spirit;
Now in fellowship we'll give;
Now we'll love, and peace inherit,
Show the world how christians live.

We gladly embrace every privilege of reciprocity, or mutual exchange, with all the humble followers of our glorious Redeemer, and hope to be found among those, who shall be instrumental in building up his cause and kingdom in this World. In short, we give you to understand, dear brethren, that your epistle with its messenger, were gladly received, and we are thankful to God, while we hear there are many leaving the yokes of bondage, which are hard, for the yoke of Christ which is easy; we are glad to find the holy scriptures so far revered, as to be preferred to the inventions of men; and we hope the time is not far distant, when God's people will see eye to eye, and drink into one spirit, and his watchmen lift up their voices together, and together sing,

"For this we pray, for this we sigh,
For this we wait, and earnestly cry;
O Jesus, and thine aid."

With respect to our minutes, we intend to forward them to you next December, if the Lord will, through the medium of the Religious Informer, it being our usual custom to publish them at the close of each year; you will then have a more correct understanding of us and our proceedings, than we can conveniently give at this time. You will, therefore, receive this through the medium of the Informer, as a token of love and respect, and we trust our prayers will go to God, that we all may be built up in the most holy faith, until we shall be called to receive a crown of glory, that fadeeth not away; which may God grant for Jesus Christ's sake. Amen. Signed for, and in behalf of the Elders' Conference. DAVID HARRIMAN.

Revival in Richmond, Va.—Since the first of September, two hundred and twenty-one members have been added to the communion of the First Baptist Church; the whole number added in two years, is three hundred and twenty-five: a large portion of whom are men and women whose standing and influence in society promise much usefulness to the church of which they are members, and to the general interests of Zion. An unusual number of heads of families, have been brought into the fold of God.

Revival in Norfolk, Va.—Rev. Mr. Howell, in a letter dated May 7th, states, that since his ordination, he had baptised one hundred and two, six of whom are colored members, and the rest white. Of these, forty are young men. About forty other persons profess conversion, some of whom he expected to baptise the next Lord's day.

Revival in Augusta and Savannah, Ga.—In Augusta, Rev. J. Shannon has baptised 37 since the beginning of March; a few have been added to the Methodist church, and 40 to the Presbyterian. Others have hope, and a few are inquiring.—In Savannah, 44 have been baptised, and more are applying.

MORNING STAR.

LIMERICK.

THURSDAY, JULY 12, 1827.

GENERAL BAPTISTS.

Account of their foreign mission.—Continued.

2d Station.—Pooree or Juggernaut, the second station occupied by the Society will next be noticed. Pooree is situated on the Bay of Bengal, 300 miles from Calcutta and 250 from Vizagapatnam, is the nearest southern missionary station. As before remarked, it is celebrated for the famous, or rather infamous, temple of Juggernaut. Here Hindoos appear in its most horrid aspect; in entailing poverty, nakedness, misery, death, and the most appalling exposure of the dead. Its Syttees entitle it to the name of the railway of the son of Hinom, and the numerous skeletons and skulls, whitening in its vicinity, to that of Golgotha. At this great emporium of idolatry, Mr. Bampton with the native preacher, Abraham, formed a station, Sept. 18, 1823. In this arduous field missionaries are laboring with diligence and zeal. It appears by the report, from which we gather our information, that vast numbers of Tracts and Scriptures are distributed; and the impressions made upon the public mind by the Gospel, show that the leaven works, and will work. The Lord's supper is weekly administered, and thus the faith and practice of the little church which has been successfully planted here, is preserved.

Pooree is a station distinguished by its importance and difficulty. The opposition here made to the gospel is most determined, and the missionaries who struggle against this opposition, deserve, in no common measure, the esteem, and the prayers of the followers of the Lamb in all parts of the world. Of Mr. Bampton, the foreign missionary at this station, it may be confidently said, that, perhaps, no living missionary displays a spirit more apostolical than he. Of his station he observes,—

"I often read the journals of my brethren, and think they justify the conclusion, that for wicked and bitter opposition to the Gospel there is no place like Juggernaut. I preach a good deal, and often pray for the people. My divine power subdues them; certainly nothing else can. The more wealthy of the people are the worst. I certainly think from all that I read, that Orissa is the worst part of India, and Pooree the worst part of Orissa. Between this and the other parts of India is no comparison. There is nothing like a preparation for the Gospel here. My only hope is in the power and grace of God, and as I know that they are sufficient, I labor in hope, and through grace, I think of continuing to do so, so long as I am able to raise my voice."

Mr. Bampton's statements respecting the opposition he encounters furnish an affecting picture of the ignorance and blindness of the Hindoos, who are averse to all that is holy, just and good. He has generally been three or four hours in actual contact with the people. He says that generally he is in good spirits, but sometimes he is low enough. He often tells them, that it is a regard for their welfare that causes him to do as he does; but this declaration is received with a sneer. On several occasions a number of little children have been officiously set before him, as an intimation that he said nothing worthy the attention of men. The people often call after him, as he goes about, and cry "Juggernaut, Juggernaut!" while another, perhaps, will say, "Wont you give me a book?" soon, probably, a third will say "Sahib, I will worship Jesus Christ;" and a fourth, exclaims, "Juggernaut sevanreekooy!" (outcry to Juggernaut the ruler). Mr. B. remarks: "My brethren who are heard attentively and respectfully by silent congregations, will readily suppose that there are many things in this way of life that are not very pleasant, yet, in comparison of what many have met with, all this is trifling; and the man who would shrink from it would have cut a sorry figure indeed at Jerusalem, Derby, Philippi, and various other places, 1800 years ago."

Mr. D. proceeds to mention several very painful cases of opposition, to insert which would occupy too great a place. He, however, appears strong in the Lord. A short extract from a letter to a correspondent will exhibit his boldness, and determination to persevere in spite of the opposition of the heathen.

"If the violent partisans of Juggernaut imagine that clamor or bitter reproach will deter me from preaching the gospel among them, they have formed a false estimate of my character, or else I have formed a false estimate of it myself. Though I have sometimes thought whether it was wise to attack the strongest holds first; if, however, the result be not a failure, it may resemble a blow at the heart. I am in the hand of God, and if I go hence, I must go; but I hope the poor Hindoos will find a friend, and the Idols an enemy, wherever my lot is cast."

It is believed that the manner in which Mr. B. labors in an assembly of heathen, (for he frequently has the success to gather an assembly where he is laboring,) would appear very grotesque in an assembly in our country. He preaches with his hat on, unless he finds it more pleasant to take it off. Sometimes he stands, sometimes he sits, and most commonly does both several times in the course of a single opportunity. Sometimes he has to conciliate by assuring the people of his good will. Sometimes he states truth, sometimes he defends it. Sometimes he persuades. Sometimes he expostulates. Sometimes he attacks and exposes error. In a word, he pursues the course which in his judgment is best calculated to attract the attention and obtain an audience for the time being. Mr. B. very frequently commences an address to a congregation of heathen as follows: "Well, brethren, how do you do? and how do your families do? The Hindoos are my brethren; and when it is well with them I am glad; but when it is ill with them I am sorry. Desirous of your welfare, I am come to show you the way of salvation. Thus gaining the attention he proceeds to tell them what they must do to be saved. Even this familiar language does not succeed in all cases. For Mr. B. observes, "We have not a few here who will not listen to the voice of the charmer, charming ever so wisely."

Notwithstanding the arduous and perpetual labors of Mr. B. his health is mercifully preserved. It is not with him, as it was with Mr. Pegg, who was obliged to return, in consequence of ill health. Mr. B. says he never enjoyed better health, than since he commenced laboring in this warm climate.

For the further information of our readers, we would observe, that the General Baptist Missionaries to these foreign climes, are not receiving an extravagant salary for their services. The expenses of their voyage to India, and what is necessary to make them as comfortable as they can be, is furnished by the Society. All their operations are conducted upon such economical principles, that they are enabled to do much with funds considerably limited. Having been furnished with an account of all their doings, and the manner of their performances, and having critically examined the same, we are of opinion, that their motives are to glorify God, and advance his cause, even among the heathen; and it does really appear to us that they have succeeded in some good degree.

Caleb Hodsdon, Esq. in a letter, dated July 5, gives information that the bodies of Mr. Hor and others, recently drowned in Sebago pond, have not yet been found. He states that great exertions have been made for this purpose. From 30 to 40 men with five boats made diligent search for them eight days. Nearly all hopes of finding these unfortunate men are given up. Neither has the boat in which the men were when drowned, been found.

Dexter Waterman's letter is received, but it came too late for this paper, it will be published next week. Also minutes of the Board of Q. M.

Anthony Combs, Esq. of Windsor is appointed Agent for the Star.

GENERAL INTELLIGENCE

FOREIGN

Mr. Canning.—There is no reason to suppose that any material change will take place in the policy of the British government, in consequence of the toleration of Mr. Canning to the office of prime minister, and he has long been a member of a Tory administration, with whom he agreed on all important subjects except the Catholic question. He has recently declared that he was decidedly opposed to the repeal of the Corporation and Test acts, and has long been an intolerant character, which excludes from the magistracy, and from every place of trust or command, all persons who will not profess their conformity to the Church of England, by receiving the sacrament according to its usage. The United States have certainly gained nothing by the elevation of Mr. Canning. His feelings towards this country, and his diplomatic talents, have been less amicable and conciliatory than those of Lord Castlereagh. A great deal is said about Mr. Canning's "liberalism," but this is a word abused now-a-days, and means any thing, or nothing.—*Hamp. Gaz.*

Mexico.—Accounts from Vera Cruz to the 20th of May, with papers to the 17th, have been received at New-Orleans. A letter which mentions the arrival of Col. Canning, and the capture of the city of Mexico, is said to have been written by a member of a party of sailors on board the brig of war, in search of the Spanish privateer called the *Conquistador*; plugging his life to bring in the privateer in less than ten days. On confirmation, however, it has been agreed that the brig shall sail to-day or to-morrow, but without the commodore; he having a more important object in view.

The Commodore saw, on his passage, Com. Laborde's squadron, and saw a privateer take five vessels belonging to our republic.

On the 14th of May, the law excluding all Spaniards from office, was promulgated by proclamation throughout the city of Mexico. This is said to have excited the most extravagant demonstrations of joy on the part of the populace. All the bells of the churches and the bells of the houses where they met the heralds, and some of the mob would willingly have gone farther than the law, and seized the goods and destroyed the lives of the natives of old Spain.

Not a word is to be found in these papers about the *fier Arcana*. The generals arrested as his accomplices, remain in prison.

From Guatemala to April 15th, give the following summary of the progress of the civil war in that republic:

The rebellious city of San Salvador was beleaguered by 2000 troops from Guatemala. The people of San Salvador, however, were not to be intimidated. The principal officers of the rebels had demanded the aid of the author of the revolt, Ruperto Trigueros, had been thrown into prison, and it was said, would soon be executed. It was expected that tranquility would soon be restored through the republic of Central America.

From Vera Cruz.—The correspondent of the Baltimore Gazette writes under date of May 22d, as follows:

"Commodore Porter has arrived from Key West very unexpectedly, but opportunely, as the officers in Vera Cruz threw every obstacle in the way to prevent his coming, which the Commodore had been expecting for a long time. Two or three fellows have command of the vessels—they are the most notorious cowards in Christendom, and by means of their mean excuses and apologies, they delayed so long that Commodore Porter left his frigate in Key West, the *Bravo* out on a cruise, and came here in a small sloop—she was here but a short time, and he only stayed here, when he left the vessels ready for sea. This was done like a traitor. He has made a complete revolution in affairs—he arrested Capt. Machin of the brig *Victoria*, I suspect for mutiny, and the Commodore was caused by fear which the Commodore entertained for a privateer, which is cruising off Campeche, and has made six or seven captures.

"The government has complimented Commodore Porter very highly, and is well satisfied with his conduct."

DOMESTIC

American Manufactures.—Every week we hear of some new article of American manufacture, or of some improvement that brings into notice manufactures which were before scarcely known to exist.

The manufacture of *Carpet* is not new; but it has not yet obtained a reputation like that of the manufacture of woolen cloths. It is, however, making rapid progress towards perfection. Carpeting of excellent quality is made near Hartford; and a Portsmouth paper states that there are for sale, in that town, specimens of Carpets manufactured at the Great Falls factory, in Somersetshire, of soft form and even texture, and with figures and colors so varied and beautiful, that the merchants could hardly believe they were of home manufacture.

It is gratifying to hear intelligence of this—Every successful effort of that nature is of more importance to the country than would be the glory of a successful battle, or the conquest of a province. The great first step in the manufacture is an acquisition better than the enlargement of territory; and if the Government would interpose so far as to protect and defend the acquisition, it would pursue a greater addition to the national strength and prosperity.—*Mass. Freeman.*

More Indian Troubles.—By a person from the new countries in the States, where he had been informed on the subject, we learn, that there yet prevails a rebellious spirit among the Indians, who are determined not to surrender the land beyond what is called the Creek nation, encouraging them in any further negotiation for the land embraced by old and not by the new treaty—and that the money appropriated by Government for this, is refused to be received. In consequence of these unpropitious proceedings, we learn that Mr. Brown, who proceeded or will immediately proceed to Washington, to make a full representation of the case. It is also stated to us, that the Cherokee chief Ridge, in the Creek nation, encourages the views which have been manifested by the Creeks. Mr. Crowell is said to have expressed to the Indians the impropriety of their conduct, and warned them that the consequences to be had of not obeying the emigrants to this, or any other new country, from the Indians.—*Savannah Georgian.*

Caution to Parents.—A few days since a little child of Mr. Hicks, of Orange county, N. Carolina, while running about with an open knife in its hands, fell down, and the blade ran into the brain, killed the child almost instantly.

Fire!—On the 23d inst., the dwelling house and barn, of Mr. Jonathan Winslow, of Albion, together with the gut buildings and nearly all of his valuable stock, were destroyed by fire. Loss estimated at \$25,000, and no insurance. "Riches take to themselves wings and fly away."—*Ellis. Cour.*

A Bear Killed.—A large bear was killed, about two miles from this village, last week, which is supposed to be the first of the kind killed in the reductions upon the sheep of this neighborhood for several years, as a number of sheep were made at one last fall, which brought blood upon the ground, and did not secure the sheep. The bear, which recently destroyed numbers of sheep, some of them were taken from a good, well-borned barn through which the nocturnal invader made his way, by clanking the boards in his paws.

Several shots were made before he was secured, and on examination, near twenty old shot were found in him, which induces the supposition that he is the old rogue.—*Jl.*

The S. J. Court set at Castine, in this county; last week; present Judges Melton and Preble, the charge to the Grand Jury by the Chief Justice, was said to be of an interesting character, and decorated with feeling and pathos.

The Grand jury returned a bill of indictment. Two actions of slander were tried, in which damages were awarded in the sums of \$185 and \$200.

Relief to the Greek.—The New York Executive Committee without the knowledge of the liberality of their fellow-citizens in this State, and the neighboring towns in New Jersey and Connecticut, has enabled them to despatch two ships, fully laden with provisions, clothing, for the relief of the suffering "women & children" of Greece. "The first ship, the *Chancellor*, carried a cargo amounting to \$17,600, and the second, the *St. Brothers*, a cargo amounting to \$16,610, and the Commodore expects to send another ship to Greece, in the month of July last, as they have now on hand, money, provisions and clothing to the amount of nearly \$10,000—making the Committee's relief of about \$44,000.

Another Cure for Intemperance.—We are informed that Dr. Thomas Browne, Medical Eclectic, of this city, has discovered an effectual cure for this most destructive vice. It has been tested by the cure of several individuals long habituated to drunkenness, and is not failed in a single case when taken according to directions. As it contains not a particle of any mineral or imported drug, it is perfectly harmless, and acceptable to the taste, and may be given to any person, of any age, of the sex, which it does not alter the taste of the liquor, which is taken. Persons at a distance desirous to avail themselves of this invaluable medicine, can have it sent by letter, on application (post paid) to Dr. Brown, No. 7, North Portland.—*Anti-Sl. Audit.*

A Canning Drive.—The other day, the lady of a house in Lidias street, Albany, ordered a boy of 9 years old, seated on her stoop, crying most bitterly, and on her asking him the cause, he replied that another boy years ago had thrown a shilling piece, and ran off, and he was afraid to go home, lest he should be punished. To relieve the boy from his trouble, the humane lady gave him some shillings, and he went off. Shortly after, in the same street, he obtained two shillings more from a gentleman, by repeating the same story. He then tried the same game, at a house in Pearl street, but the residents happening to know him, as an exact imitator of the first boy, he fled. His next scene of operation was in the vicinity of the police office, and he so completely fooled his part, that he succeeded in getting two shillings more, from one of the police officers.

Gale.—We learn from the Black Rock Gazette, that there was a severe gale upon Lake Erie on Saturday 22d ult. The water in Buffalo harbor rose to the height of 12 to 14 feet, and 1000 barrels of salt were lost, or badly damaged, and a large quantity of timber, boards, wood, &c. floated away. The waves, at the height of the gale, made a complete breach over the Pier at Buffalo. The gale did not lock the water in the harbor, and was above the floors of some of the store houses and most of the cellars were filled.—*N. Y. Statesman.*

Farmington Canal.—The company is prosecuting this work with great vigor. Two hundred hands are now engaged between New-Haven and Farmington. The canal will be completed within a few months and the probability is that before many years it will be the great water-way from New-England to the boundary of Canada.

Lake Ontario is three feet higher than usual; the rise is attributed to the melting of the heavy body of snow which fell during the last winter. Lake Erie is also considerably higher than it was at any season in the Spring. The water level has been gradually ever since—each successive year finding it higher than the year preceding. It is now between two and three feet higher than it was in the Spring of 1835.

The Ohio river has fallen so low that steam boats are unable to ascend higher than Marietta; and they will probably be compelled in a short time to stop at Cincinnati.

Webster's Dictionary.—Dr. Percival, the poet, is engaged in superintending the publication of Webster's Dictionary, which is now in the press and will be published in the course of the present year.

Supposed Murder.—A coroner's inquest was held on Monday on the body of Margaret Dix, an Irish woman, found dead in her room in Broad street, New York, last week. The coroner, with first iron by Catherine Brown, a native of the province of New Brunswick. The supposed criminal has been committed for trial at the next term of the Superior Court, on the 15th inst. The coroner, about the division of a *pin* & *needle*, the property of working on Sunday.—*Bos. paper.*

Sentence was pronounced on the 4th instant, in the District Court of the United States at New-Orleans, on the officers and crew of the sloop *Boat*, who had been convicted under the act of Congress of April 1835, of piracy. The crew, a vessel with intent to plunder. The commander, Chissel, was sentenced to four years imprisonment, the Lieutenant, Charles Chitty, to three years, the marine officer, Sanders, to three years, the other officers to two years, and the crew to one year, excepting one sailor, who, on account of some mitigating circumstances, was sentenced to three months.

The Philadelphia Gazette says it is believed that at least 30 colored persons have been kidnapped in that city and county in the last two or three years. Five have been restored, and a benevolent gentleman in Mississippi expects that 15 or 16 more may be recovered.

The Rhode Island Convention in the State of Rhode Island has petitioned the Legislature for liberation from confinement; these petitions were received and referred.

New-Hampshire. In a speech delivered at Philadelphia a few days since, before a numerous audience, Mr. Owen "lamented deeply the downfall of the noble Paderborn vessel, the 400, which sailed last week at New-Hampshire, and stated, with a matter of fact, that she contained, and was carrying on board, not less than 800 or 1000 hundred souls; and that she was certainly a remarkable man; his lamentations, accompanied with a matter of fact, have been highly interesting.—*Gaz. Alb.*

A company with a large capital has lately been formed in New York for the purpose of settling sugar plantations in Florida.

The British sloop of war *Eak* has captured, on the coast of Africa, the French vessel, the 400, which had on board 450 slaves, which she carried to Sierra Leone.

Simon Rousse was murdered in Lenox county, N. C. on the 28th of May, by Ezekiel Creech. It is said Rousse assisted in carrying off the daughter of Creech a few days previously, to get married to a Mr. Bender, contrary to her father's wishes.

MARRIED

In this town, Mr. Rufus Emery, of Buiston, to Miss Sophia Felch, of Lenox.

In the town of Spauldy, evening last, by Rev. Mr. Freeman, Mr. Taylor Lougee of Parsonsfield, to Miss Sabina Hayes, daughter of Edmund Hayes, Esq.

DIED

In South Berwick, on the 1st inst. Hop. William H. Munroe, Member of Congress from the State of Maine, aged 41 years.

Commissioners' Notice.

WE the subscribers having been appointed by the Hon. JONAS CLARK, Judge of Probate for the County of York, to administer the claims of creditors to the estate of ELIJAH D. GORDON, late of Biddeford in said county, deceased, represented in office, do hereby give notice that we will receive and examine all claims and bring in and prove their claims, and that we will attend that service at the hotel of Samuel Tyler in Saco, on the last Saturdays of July and October, and on the last Saturday, at ten of the clock in the forenoon, at the hotel of Samuel Tyler in Saco, on the last Saturdays of August and November, at two of the clock in the afternoon; and at the hotel of Robert Cole in Limerick on the last Saturdays of September and December at one of the clock in the afternoon.

G. L. E. SMITH.
ISAIAH PIPER.

Newfield, June 2d, 1827.

LIMERICK ACADEMY.

THE second Term in Limerick Academy will commence on Thursday, the second day of August next. Tuition three dollars per quarter. Limerick July 14.

NATHAN CLIFFORD.

A ATTORNEY AT LAW, has opened an Office at Newfield, County of York, where he will be ready at all times to attend to the duties of his profession. Newfield, July 5.

NOTICE.

THE meeting of the PORTLAND SAGO AND PORTLAND CEMENT COMPANY will be held by adjournment at the Hall of ARNOLD, BY, Esq. in Limington on Wednesday, the first day of August next, at one o'clock, P. M. A punctual attendance of all the Proprietors is requested. J. B. M. MORTIMER, Sec'y.

DRY GOODS—CHEAP.

57 PACKAGES.

BRADLEY & DOW.

No. 6, Mallet's Run, Portland.

HAVE received from New-York and Boston, a valuable assortment of

Foreign and Domestic Goods.

Consisting in part of 15 ps. plain and shaded BATTISTE, plain col'd GROS DE NAPLES, super black Levantines, 75 cents; black Italian Silks, figured and plain, 80 cents; black and white Satinets, 10 and 12 1/2, white and col'd Florence, from 24 to 26, white & col'd pressed GRAPES, French and Italian Carpets, slate col'd PONGES, black and white SATINS, plain col'd Silks, black and col'd Cashmere, black and white, 84, 86, 88, black broad and narrow BOMBAINES, col'd Crape SHAWLS, 32, fancy silk and gauze Hdkfs, gauze Scarves, black, white and red Merino Shawls, figured, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 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1016, 1018, 1020, 1022, 1024, 1026, 1028, 1030, 1032, 1034, 1036, 1038, 1040, 1042, 1044, 1046, 1048, 1050, 1052, 1054, 1056, 1058, 1060, 1062, 1064, 1066, 1068, 1070, 1072, 1074, 1076, 1078, 1080, 1082, 1084, 1086, 1088, 1090, 1092, 1094, 1096, 1098, 1100, 1102, 1104, 1106, 1108, 1110, 1112, 1114, 1116, 1118, 1120, 1122, 1124, 1126, 1128, 1130, 1132, 1134, 1136, 1138, 1140, 1142, 1144, 1146, 1148, 1150, 1152, 1154, 1156, 1158, 1160, 1162, 1164, 1166, 1168, 1170, 1172, 1174, 1176, 1178, 1180, 1182, 1184, 1186, 1188, 1190, 1192, 1194, 1196, 1198, 1200, 1202, 1204, 1206, 1208, 1210, 1212, 1214, 1216, 1218, 1220, 1222, 1224, 1226, 1228, 1230, 1232, 1234, 1236, 1238, 1240, 1242, 1244, 1246, 1248, 1250, 1252, 1254, 1256, 1258, 1260, 1262, 1264, 1266, 1268, 1270, 1272, 1274, 1276, 1278, 1280, 1282, 1284, 1286, 1288, 1290, 1292, 1294, 1296, 1298, 1300, 1302, 1304, 1306, 1308, 1310, 1312, 1314, 1316, 1318, 1320, 1322, 1324, 1326, 1328, 1330, 1332, 1334, 1336, 1338, 1340, 1342, 1344, 1346, 1348, 1350, 1352, 1354, 1356, 1358, 1360, 1362, 1364, 1366, 1368, 1370, 1372, 1374, 1376, 1378, 1380, 1382, 1384, 1386, 1388, 1390, 1392, 1394, 1396, 1398, 1400, 1402, 1404, 1406, 1408, 1410, 1412, 1414, 1416, 1418, 1420, 1422, 1424, 1426, 1428, 1430, 1432, 1434, 1436, 1438, 1440, 1442, 1444, 1446, 1448, 1450, 1452, 1454, 1456, 1458, 1460, 1462, 1464, 1466, 1468, 1470, 1472, 1474, 1476, 1478, 1480, 1482, 1484, 1486, 1488, 1490, 1492, 1494, 1496, 1498, 1500, 1502, 1504, 1506, 1508, 1510, 1512, 1514, 1516, 1518, 1520, 1522, 1524, 1526, 1528, 1530, 1532, 1534, 1536, 1538, 1540, 1542, 1544, 1546, 1548, 1550, 1552, 1554, 1556, 1558, 1560, 1562, 1564, 1566, 1568, 1570, 1572, 1574, 1576, 1578, 1580, 1582, 1584, 1586, 1588, 1590, 1592, 1594, 1596, 1598, 1600, 1602, 1604, 1606, 1608, 1610, 1612, 1614, 1616, 1618, 1620, 1622, 1624, 1626, 1628, 1630, 1632, 1634, 1636, 1638, 1640, 1642, 1644, 1646, 1648, 1650, 1652, 1654, 1656, 1658, 1660, 1662, 1664, 1666, 1668, 1670, 1672, 1674, 1676, 1678, 1680, 1682, 1684, 1686, 1688, 1690, 1692, 1694, 1696, 1698, 1700, 1702, 1704, 1706, 1708, 1710, 1712, 1714, 1716, 1718, 1720, 1722, 1724, 1726, 1728, 1730, 1732, 1734, 1736, 1738, 1740, 1742, 1744, 1746, 1748, 1750, 1752, 1754, 1756, 1758, 1760, 1762, 1764, 1766, 1768, 1770, 1772, 1774, 1776, 1778, 1780, 1782, 1784, 1786, 1788, 1790, 1792, 1794, 1796, 1798, 1800, 1802, 1804, 1806, 1808, 1810, 1812, 1814, 1816, 1818, 1820, 1822, 1824, 1826, 1828, 1830, 1832, 1834, 1836, 1838, 1840, 1842, 1844, 1846, 1848, 1850, 1852, 1854, 1856, 1858, 1860, 1862, 1864, 1866, 1868, 1870, 1872, 1874, 1876, 1878, 1880, 1882, 1884, 1886, 1888, 1890, 1892, 1894, 1896, 1898, 1900, 1902, 1904, 1906, 1908, 1910, 1912, 1914, 1916, 1918, 1920, 1922, 1924, 1926, 1928, 1930, 1932, 1934, 1936, 1938, 1940, 1942, 1944, 1946, 1948, 1950, 1952, 1954, 1956, 1958, 1960, 1962, 1964, 1966, 1968, 1970, 1972, 1974, 1976, 1978, 1980, 1982, 1984, 1986, 1988, 1990, 1992, 1994, 1996, 1998, 2000, 2002, 2004, 2006, 2008, 2010, 2012, 2014, 2016, 2018, 2020, 2022, 2024, 202

LIST of Letters remaining in the Post Office at Limerick, June 30, 1827.

Abbot Darling. Adams Simeon. Barker
thaniel. Barker Almira. Blaisdel. Marie. Bro
John T. Buzzell John Eld. 2. Chadbourne
Clark William. Clark Penuel. Freeman Cha
rlov. 2. Frye Ebenezer. Hazeltine David
Libby Joshua. Libby Henry. McKusick Lucie
Molly Joseph. Stevens Edmund. Stone M
Stimson Joseph. Silly Bradbury. Thurstin P
rman M. Thompson Elbridge G. Turf H
Tufts Simeon. Walker Nahum. Walker Eli