

# MORNING STAR.

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## MISCELLANY.

### BIBLE GEOGRAPHY.

No. 7.

#### ANCIENT FERTILITY AND POPULOUSNESS—PRESENT DESOLATION.

Before we proceed to consider the political divisions of the Land of Canaan, it may be proper to say a few words on the general character of the country.

'This land is extolled, throughout the scripture, as distinguished for its fertility, riches and amenity—as a land flowing with milk and honey: Josh. v. 6—a land in which vines were so numerous and fruitful, that the inhabitant might "wash his garments in wine and his clothes in the blood of the grape," Gen. xlii. 12—"a land for cattle," Num. xxxiv. 1, 4—a land abounding in the most useful minerals; "whose stones are iron, and out of whose hills thou mayest dig brass;" Deut. viii. 9—"a good land, a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat and of barley; and vines and fig-trees and pomegranates; a land of oil, olive and honey; a land without scarceness, thou shalt not lack any thing in it;" Deut. vii. 7, 8, 9. Indeed the royal psalmist seems to have formed his most highly poetical description of a country peculiarly favored by heaven, from the actual scenery with which he was surrounded. Addressing the Almighty, he breaks out; "Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and wastest it: Thou greatly enrichest it, as the river of God which is the way of thy chariot. Thou preparest their corn when thou hast so provided for it. Thou wastest the ridges thereof abundantly: thou restest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks: the valleys also are covered over with corn: they shout for joy, they also sing;" Ps. lxx. 4-13.

In perfect consistency with the luxuriant fertility of this country, is the account which the sacred historians uniformly give of its immense population. In the latter part of the reign of David, it contained upwards of one million and a half of fighting men, exclusive of two whole tribes which had not been numbered. When we add to these the aged, the women, the children and the strangers, it raises the total to a number not far short of the population of England. And though the various captivities, which the inhabitants suffered greatly retarded their increase, yet, in the days of our Saviour, they were very numerous; for it appears, from the facts stated by Josephus, that upwards of two millions were either slain or taken captives when the Romans destroyed Jerusalem. A country, so limited in extent, and enjoying comparatively but very little traffic with other nations, which could support such a population, must have been astonishingly fruitful.

There are the representations which the sacred writers give of the fertility and populousness of this flourishing district. But how different is the picture drawn by all those who have examined its present state. The landscape exhibits to a modern traveller, little else than naked rocks, yawning precipices, sandy plains, and arid valleys: in many parts, totally destitute of vegetation; and in others, covered with rank weeds which reach above the horses' bridle. This has been its condition for centuries past; and this continues to be its character. A clergyman who visited it, in 1430, under the

sanction of the Church Missionary Society, observes, on his journey towards Jerusalem: "After passing a cultivated plain, we entered a broad valley, at the end of which we rode along a stony path in a glen, amidst the mountains of Judea; which are in general uncultivated and rocky, not beautifully wooded with cedar and wood. On issuing from this glen, the road carried us over a fatiguing succession of stony hills and valleys; the country, as we approached Jerusalem, becoming more and more desolate, till it terminated in a rugged desert of rock, which scarcely admitted the growth of a few blades of grass. In the north of Palestine, are many beautiful and fertile spots, but not in Judea. The breath of Jehovah's wrath has, in a peculiar manner, blasted and withered the territory of the Daughter of Zion."

It is not surprising that infidels have seized with avidity on the striking contrast between the present state of Palestine and the scriptural description of it, and converted it into an argument against the Bible; or that honest Christians, when they contemplate the vast difference, should feel some difficulty. To relieve the doubts of the latter and check the confidence of the former, we shall transcribe the sentiments of two intelligent travellers, who have paid particular attention to this part of the subject.

Mr. Maundrell, having noticed the disappointment which a traveller feels at first beholding the desolate and sterile appearance of the country, and the doubts that might be excited by it, proceeds: "But it is certain that any man who is not a little biassed to infidelity before, may see, as he passes along, arguments enough to support his faith against such scruples. For it is obvious to any one to observe, that these rocks and hills have been formerly covered with earth, cultivated, and made to contribute to the maintenance of the inhabitants, no less than if the country had been all plain. For the husbanding of these mountains, their manner was to gather up the stones, and place them, in several lines, along the sides of the hills in form of walls. By such borders, they supported the mould from tumbling or being washed down; and formed many beds of excellent soil, rising gradually from the bottom to the top of the mountains. Of this form of culture you see evident traces wherever you go, in all the mountains of Palestine. Thus the very rocks were made fruitful. And perhaps there is no spot of ground in this whole land, which was not formerly improved to the production of something or other ministering to the sustenance of human life. For nothing can be more fruitful than the plain countries, whether for the production of corn or cattle. The hills, by the method just described, produced corn, melons, gourds, cucumbers and such like garden stuff, which make the principal food of these countries for several months in the year. The most rocky parts of all serve for the plantation of vines and olives, which delight in such dry and stony places. And the great plain joining the Dead Sea, though fit for no other purpose, is useful for the nourishment of bees and the fabric of honey. Yet then might not this country very conveniently be made the seat of a civilized habitation, being in every part so productive of either milk, corn, wine, oil or honey? These are the principal food of the eastern nations; the constitutions of whose bodies and the nature of their climate inclining them to a more abstemious diet than we use in America."

Volney gives a similar opinion of the natural fertility of a great part of the soil in the plains on the coast of the Mediterranean, and its capacity to produce vegetables, cotton, barley and wheat; adding, "But though the latter be most esteemed, it is less cultivated, for fear of too much inviting the avarice of the Turkish governors, and the rapacity of the Arabs. This country is indeed more frequently plundered than any other in Syria; for being very proper for cavalry and adjacent to the desert, it lies open to the Arabs, who are far from satisfied with the mountains. They have long disputed it with every power established in it, and have succeeded so far as to obtain the concession of certain places, on paying a tribute; from whence they infest the roads, so as to render it unsafe to travel from Gaza to Acre." Such a state of insecurity and degradation must reduce the population and destroy the fertility of any country. It is not now, as formerly, the property of industrious husbandmen, who divided it into family farms, and used every means to render them productive. It is under the dominion of a despotic government, and every thing conspires to depress it. Instead of enjoying full protection from a potent and native sovereign, it buys a pre-

carious existence from a foreign tyrant. For ages it has been the prey of successive plunderers, and the owners themselves have often defaced it, to render it less attractive to the cupidities of invaders; while droughts and earthquakes have contributed to increase the desolation. Yet the probability and the truth of its ancient fertility and splendor are forcibly shown, by the same author, who will not be suspected of any prejudice in favor of Revelation—"From the accounts," says Volney, "which we have of Judea in the time of Titus, which are to be esteemed tolerably accurate, that country must have contained four millions of inhabitants; but at present there are not above three thousands. If we go farther back into antiquity, we shall find the same populousness among the Philistines, the Phoenicians, and in the kingdoms of Samaria and Damascus. It is true, that some writers, reasoning from what they see in Europe, have called in question these facts; but the comparisons on which they build are erroneous. First; because the lands in Asia in general are more fertile than those in Europe. Secondly; because a part of these lands is capable of being cultivated, and in fact is cultivated, without lying fallow or requiring manure. Thirdly; because the same soil consumes much less for their subsistence, than the inhabitants of the western world in general. From these reasons it appears that a territory of less extent may contain double or treble the population. And without appealing to the positive testimony of history, there are innumerable monuments which depose in favor of the fact. The prodigious quantity of ruins, dispersed over the plains, and even in the mountains, at this day asserted, prove that they were anciently better cultivated, and consequently much more populous, than in our days."

These statements, from a traveller who enjoyed the best opportunities for observation, was well qualified to improve them, and had no system to warp his judgment, furnish a sufficient reply to the suspicions of scepticism. The intelligent Christian however takes higher grounds. The present degraded, sterile and almost depopulated state of this once highly favored country, supply him in the most full and complete manner with the fulfilment of sacred prophecy, with a strong evidence of the divine origin of the holy scriptures, and an instructive and awakening instance of the indignation of a just God against sin. The inspired legislator of the Israelites foretold, more than three thousand years ago, the very circumstances which have induced some modern reasoners to dispute his claims to divine illumination. In his interesting discourse to the people of his charge, in the plains of Moab, a little before his death, he gives them this solemn caution: "Take heed to yourselves, that your hearts be not deceived, and ye turn aside and serve other gods and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord thy God giveth thee;" Deut. xi. 16, 17. And in the subsequent part of the same farewell address, he denounces the awful effects of continued disobedience. "The generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is briarstone and salt and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Arahah and Boim which the Lord overthrowed in his anger and in his wrath; even all nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then the men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them out of the land of Egypt;" Deut. xxxii. 22-25. Had the venerable Hebrew Prophet visited this devoted country in its present desolate state, and its appearance, and had the same anxious inquiries of the forsaken traveller, he could not have described more accurately the affecting particulars.

In contrasting the ancient and modern character of this interesting land, how appropriate is the exclamation of the mourning prophet. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath

not pitied; he hath thrown down in his wrath the strong holds of the daughter of Juda; he hath brought them down to the ground; he hath polluted the kingdom and the princes thereof;" Lam. ii. 1, 2.

May the contemplation of this awful instance of the indignation of the Almighty against sin awaken, in the heart of every reader, a sacred jealousy, lest he provoke the anger of a holy God, who, though he is "merciful and gracious, long-suffering and abundant in goodness and truth, yet will, by no means, clear the guilty!"

"Behold the fowls of the air; for they sow neither do they reap, nor gath into barns; yet you have they feed them. Are ye not much better than they?" Matt. vi. 26.

What a beautiful and deeply interesting portrait of Scripture is this! Oh what a weight of care and painful anxiety does it remove from the mind of those whose reliance is upon God! What an amiable, what an unspeakable blessing is Christianity! Who can boast of such privileges, who enjoys so large a share of happiness;—who among the sons of men have so kind, so tender, so watchful, and so liberal a friend, as the humble Christian? In reference to future support, his mind need never to remain one moment in a state of suspense.

Other creatures frequently know the miseries attendant upon want, without the Christian's aid, but this child of many mercies may smile at fear. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing, Ps. cxiv. 10. If they are not pampered with highly seasoned dainties, and the luxuries of the epicure, they shall certainly be favored with all needful enjoyment. And having food and raiment, and soul shall be taught every pious person to be content and happy. Uneasiness of spirit about future supplies is a temper very unsuitable for a Christian to indulge; such fears should be left wholly to those whose folly and ingratitude to God robs them of almost every rational enjoyment. Of care and troubles, it is only reasonable to suppose, that a very liberal portion must inevitably fall to their share. The wicked are like the troubled sea, when it cannot rest, because of wars, and famine and dirt. There is no peace, saith my God, to the wicked, Isa. lvi. 20.

—But it is the unspeakable blessing of every sincere follower of Jesus Christ to know that a firm reliance upon Jehovah secures to them the happiness of both worlds. Sometimes while passing through this world, they may as pilgrims and strangers, be called to traverse a dreary wilderness; but even then, though beset with difficulties, or surrounded by a host of foes, they cannot rest, whose wars are not of the flesh, but of the spirit; or depressed in mind beyond measure, because their supplies shall be every way sufficient, if not abundant. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, he that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munition of rocks; read shall be given him, his waters shall be sure, Isa. xxxiii. 16.

Some years ago, a pious class leader in the Methodist connection narrated to the writer the following interposition of divine providence: I give the whole of it as correctly as my memory will admit. Owing to a severe depression in trade, I was some time since greatly reduced in my circumstances. The state of my affairs affected both my mind and my body to such a degree, that my health suffered a serious injury. One day, when I went into my shop to work, I felt so remarkably feeble, owing to the want of food, that I could not proceed in business; I therefore returned to my wife. After a short pause, I said to my wife, what have we in the house to eat? She instantly replied,—All that you see upon the table. I looked,—there was nothing. The poor woman felt the weight of their trying condition, but it is to be feared, that she had not learned with her husband to make a sacrifice of it. I then said, I must importune my friends, and have for a considerable period of time, made a profession of religion, but I fear you are a hypocrite? If you were sincere, the Lord would not leave you to suffer as you do! This was speaking daggers to my heart. While my mind was engaged in agitating the question, I very abruptly said, "Stand still, and see the salvation of God." But no sooner had I uttered this sentence than my feelings were roused, and my spirit greatly excited at my temerity. Where, thought I, can immediate help be obtained? I fear that I have said too much. My dulness was, however, soon reproved.

A person suddenly opened the door, and inquired, James, have you such a number of pipes on hand? No, sir—Can you make me that quantity in the course of a few days? I answered in the affirmative. Then, said he, in order to secure them, I will pay you down the money. He instantly handed me the sum: I went and purchased food, and blessed be God, I have never wanted bread since!—Anecdotes of this description, are well calculated to encourage us to hope in God. If we had no relation of such pleasing facts, we have the "Sure word of prophecy," that contains an inexhaustible fund of "exceeding great and precious promises," if firmly believed in, will buoy up the soul above a thousand temptations to the fear of want. My God (says the apostle Paul) shall supply all your need, according to his riches in glory by Christ Jesus, Phil. iv. 19. The treasures of our heavenly Parent are infinite, and he will, undoubtedly, at a proper season, dispense to his children every requisite blessing of providence and grace.

Reader, are you in trouble? Oh suffer not yourself to despair: lift up your eyes to the heavens, and from the feathered tribe learn an instructive lesson: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet yet your heavenly Father feedeth them: Are ye not much better than they?" "The birds, without barn or storehouse are fed: From them let us learn to trust for our bread: The saints what is fitting shall we be denied so long as 'tis written, The Lord will provide."

PETER COLLINS.

#### FROM THE CHRISTIAN MIRROR. A WORD TO PROFESSORS.

"If a man say I love God, and hateth his brother, he is a liar; for that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Let us then strive to provoke one another to love and good works: let our object be not merely to build up a particular sect or dogmatisation, but to bring sinners—to the knowledge of the truth, to promote Christianity, and godliness; let us try to hasten on the time, when all shall love the Lord, when the will of God shall be done here on earth, as it is in heaven. But if Christians are guilty of envy, jealousy, hatred and dissension, can they charge those that are not Christians, with the same evil passions, with any consistency? If they do, will they not condemn themselves? "And thinkest thou this, O man that judgest them, that do such things, and doest the same, that thou shalt escape the righteous judgment of God? We should treat persons who differ from us in their religious opinions with candor and moderation. If we think that they are wrong in their opinions, we should not condemn them rashly; we should not condemn them at all: "for it is God, that justifieth, who is he that condemneth?" We should tell them their faults, between them and us, entreat them in a Christian manner, not to be deceived. We should remember that we are not infallible, that possibly we may be in an error, in regard to our belief. Perhaps we may have received some of our opinions upon trust and not examined the subject as we should have done. We should examine our own hearts, and see that they do not deceive us; for "the heart is deceitful above all things, and desperately wicked." If there is any subject, that we do not understand, we should examine God's word, and pray to him that he would direct us in our examinations; for our Lord commands us, to "search the scriptures, for in them, we think we have eternal life, and they are they that testify of him." If religious controversy must be carried on, it is not the duty of Christians to do it in meanness, forbearance, and love? If others revile, and persecute us, is it the spirit of a Christian, of a follower of Christ, to revile again, to return railing, for railing? Our blessed Master, when he was reviled, reviled not again. What was his conduct toward those that spit upon him, mocked and scourged him and nailed him to the cross? Although accused of blasphemy, and that in a false and malicious manner, without the shadow of evidence, arrayed in robes of mock royalty, to their false accusations he answered not a word, inasmuch that Pilate, the Roman governor marvelled: "He was led like a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth." What a lesson is this for Christians to learn, and it ought to be the lesson in the school of Christ. It was a lesson that he taught in the hour of death, a lesson that every sincere follower of Christ, should learn not only by precept, but by example. Let us judge no man, but rather judge this, that no man put a stumbling block in his brother's way.

#### RELIGIOUS INTELLIGENCE.

##### BOWDOIN QUARTERLY MEETING.

This meeting convened in Bowdoinham July 4. The meeting was organized in the usual manner, by Elders Eld. George Lamb, moderator, and Br. Silas Curtis, assistant clerk.

Called for information from the several churches, and heard from the following, viz.

1. Bowdoinham church rather low, but some were engaged. No. 34. 2. First church in Richmond, about the same as at the last Q. M. no addition; present No. 36. 3. Second church in Richmond, a time of gloom and union, the church is in good standing, present No. about 80. 4. Harpswell church reports that it is a low time in religion among them—no additions of late, present No. 32. 5. First church in Gardner is experiencing some refreshing from the Lord. 6. Brunswick church is in good standing with some prospect of a time of reformation, added within a year—9—died, 3—present No. 32. 7. Topsham church reported to be in good standing, union and love prevails, 6 have been baptised since our last Q. M. present No. 37. 8. Second church in Bowdoin in union, love and fellowship—present No. 22. 9. First church in Bowdoin in good standing and striving for victory through grace. 10. Durham church, no particular information. No. between 40 and 50. 11. Second church in Lisbon is in good standing but rather low. 12. First church in Lisbon as a body rather low not much engaged, yet a number are striving for victory—union prevails among them. 13. First church in Lewiston about the same as at the last Q. M. No. 80. 14. Second church in Lewiston in good standing and remaining steadfast in the apostles' doctrine; union and love exist among them, the Lord is adding to their numbers of such as are charitably disposed will be saved. 15. Added since the last Q. M.—present No. 63. 16. Green church is much encouraged to trust in the Lord and keep his commandments and walk in love—present No. 32. 17. Wales church is in union and love, no particular trials among them, one has died and one added since the last Q. M.—present No. 86. 17. The church on Small Point is in a low condition, request help from the Q. M. 18. The church in Litchfield and the second church in Gardner have not yet received aid into the Q. M. 19. Voted that the next Q. M. be held in Topsham at the yellow meeting-house first Wednesday and Thursday in October next. 20. Voted that this meeting be adjourned one hour and to meet at the school-house.

A meeting of worship was held at the meeting-house in the afternoon, where they enjoyed a good season, while the conference met agreeably to adjournment at the appointed place, to act on the business of the Q. M. The meeting being opened in the usual manner it was proposed, as a number of requests had been sent in from various places for help, that committees be chosen to visit all the churches in this Q. M. and report to the next. Having gone through with the business brought before the meeting, it was adjourned till to-morrow after meeting of worship.

Thursday morning met for prayer-meeting, enjoyed a refreshing season, a number came forward to receive the goodness of God to them and gave their testimony in behalf of Zion. Elders Ward Lock and John Foster, were sent by the Farmington Q. M. as a committee to sit with us, and we can truly say they helped us much. May the Lord bless them abundantly.

At the usual hour, a goodly number having assembled, the meeting was opened by singing and prayer; then Eld. J. Foster arose and addressed the assembly from Acts iii. 19, 20, 21, in a solemn and impressive manner and we trust it will not be a lost season. Afternoon Eld. W. Lock delivered another discourse from Jer. 1, 2, to good satisfaction. May the Lord grant that the seed sown may be treasured in good and honest hearts, and bring forth fruit to the glory of God. A number spoke by way of improvement to general satisfaction. After public meeting was over the sacrament of the Lord's supper was administered to a large number of loving brethren and sisters.

Signed for me in behalf of the quarterly meeting. STEPHEN PURKINGTON, Clerk.

Retired in Baltimore.—In the 1st and 2d congregations of Baltimore, the Lord has been pleased in some measure to revive his work;—about the first of March a considerable degree of seriousness began to be manifest in both churches, and it has gone on increasing in both with about an equal pace, until between 70 and 80 in each, mostly young persons, now profess to have passed from death unto life,—of these 42 have been united to the many others, and 41 to the 2d church. The many are yet oppressed—a good many others profess saving change since—and the work seems still to continue—no week has lately passed without new cases of both conviction and conversion.

Troy, Fall River, Mass.—A letter from this place to the Editor of the Watchman, dated June 26th, says, a revival commenced in the Rev. Mr. Smith's Congregational Society, the latter part of last winter, and spread in every direction. He thinks the probable number of the subjects is about 200. About 60 have been added in the Baptist connection; about 50 have been added to the Congregational church, and 20 to the Methodist.

Rev. Joseph Wolff, who in his first mission to the East, went out under private

patronage, is hereafter to be entirely under the direction of the London Jews Society.

#### MORNING STAR.

LIMERICK:  
THURSDAY, JULY 19, 1827.

##### MEDITATION.

The inspired psalmist has pronounced a blessing upon the man who "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but whose delight is in the law of the Lord; and in his law doth meditate day and night." The idea of meditating by day and by night is expressed by the same devoted writer in the use of another term, "continually"—"I will bless the Lord at all times; his praise shall continually be in my mouth."—Ps. 34: 1. Solomon declares, and in the declaration does not in the least contradict David, that, "To every thing there is a season, and a time to every purpose under the heavens." Consequently, as God has purposed that men should meditate in his law, works and grace, there are suitable times and seasons peculiarly adapted to meditation and devotion.

The writer last quoted from, exhorts, "Whatsoever thy hand findeth to do, do it with thy might," assigning as a cause for this requirement, that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Whatever duty is presented, the same should immediately be done, to the exclusion of all other performances, and thereby be in readiness for the due observance and punctual performance of the next.

"I will meditate in thy law by day." A duty so important and pleasing as that of meditation should be seasonably commenced. It seems to be preparative to other christian duties. "I myself, says David, will awake early." That part of day called morning seems most happily calculated to contemplate the goodness of God, and to meditate upon the works of his creation, as well as in his law. The first fruits of the mind, after the faculties have been refreshed by "nature's sweet restorer, balmy sleep," should be devoted to reflection and meditation, which will be productive of praise to him who preserves life, while "the emblem of death is upon man, as well as in his wakeful moments.

The christian should rise early, with the rising day, even before the rising sun. Because at this time he may take a most pleasing view of Nature in all its sportive wonders and magnificent grandeur. Now he beholds the remaining shreds of darkness, which had put a nocturnal attire upon the face of creation, producing a suitable season for sleep and refreshment, receding to give place to the "Spring of day," which is just opening upon the "eyeballs."—Now the accented notes of the feathered songsters, in one harmonious sound, are hymning forth the praises of their great Creator.—Now (light increasing) Nature's smiling gay green, universal robe, with

"United light and shade" where the night dwells, With growing strength, and ever new delight."

Presents a most beautiful scenery.—Now the gentle Zephyr in its airy course gives a tremulous motion to the lofty tree of the wilderness, as well as to the humble bush of the field, the whole plainly bespeaking that God

"Is seen in the cloud and heard in the wind."

Next the "greater light, the ruler of the day, in full orb'd majesty and rising glory appears, spreading his whole golden disk to the view of mortals, and reminding the contemplative christian, that the church of which he is a member, "looketh forth as the morning, clear as the sun, and terrible as an army with banners;" and that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18. Thus a meditative christian, in modern times, may exclaim with a devoted David in days of yore: "Let every thing that hath breath praise the Lord." Ps. 150: 6. [and also the 138th psalm, the whole of it. Please to read it attentively, as if it had been here copied.] The christian, in his meditations,

discovers that it is this glorious character, who is so worthy of praise, that

"Warm in the sun, refreshed in the breeze, Glows in the stars, and blossoms in the trees, Lives through all life, extends through all extent, Spreads undivided, operates unspent."

Thus meditating on Almighty power, divine goodness, and manifested mercy, the mind is prepared for succeeding duties. Who can be thus exercised, without feeling obligated to commit the keeping of their souls in prayer to the bountiful Preserver? Therefore, in the season of prayer, the individual, or family will worship God in a proper manner; then the concerns of the world, for which there is also a season, will be managed with satisfaction and delight, and thus God will be glorified with the body and spirit which are his.

"I will meditate in thy law by night."

David would meditate by night as well as by day. So should every christian. The day over and past, the work thereof done, another very suitable season for meditation is presented. The matins of the tuneful birds, during the glare of day, have, to be sure, generally been suspended. But they are now renewed with an additional variety, and with sounds no less harmonious.—Now in the clear blue sky is presented almost an infinity of stars, each shining, though different in magnitude, with its own native lustre.—The dependent moon with her paler ray, waxing or waning, presents herself to view. By these phenomena, and other curiosities, which are exhibited in rich profusion, the devoted christian receives additional instructions to his morning lesson. He learns that the church of Christ not only looks forth as the morning, and is clear as the sun, but that she also is fair as the moon, and "That there are, also, celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Connecting the morning and evening meditations, he can exclaim in the language of the Poet,

"Th' unvaried sun from day to day, Doth his Creator's power display, And publishes to every land The work of an Almighty hand.

Soon as the evening shades prevail, The moon takes up the wondrous tale; And nightly to the living earth, Repeats the story of her birth.

Whilst all the stars that round her burn, And all the planets in their turn, Confirm the tidings as they roll, And spread the truth from pole to pole."

Thus, the Alpha and the Omega, the First and the Last, may be remembered and honored, by the first efforts in the morning and the last in the evening. Our first services after waking, and last before sleeping, will be performed in honor of his name. This he requires, and this is the reasonable service of all men. He will delight to honor those who honor him. The christian, ready to give himself up to sleep, may close his meditations, with the reflection,

"As the waters fall from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Litchfield, July 3, 1827.

Information is wanted concerning the character of Elder David Decker, so called, who has been travelling and preaching in this and the neighboring towns for several years, against him which we have examined, and although he produced credentials that gave us some satisfaction at that time, yet, things have so turned since, that we are involved in doubt and fears about him, and have reason to fear that he is not what he professes to be. He states that he has formerly travelled in Ohio—that he now has a family residing in the town of Raymond—that he belongs to that body of Christians called the Church of Christ, the people who cannot receive him through their faith that he is not what he ought to be, should be informed of it, that he

character may stand fair in the minds of the public; and, if his character is not good, and his life is not such as becomes a minister of the gospel, we ought to know it; that we may govern ourselves accordingly. I hope that those who possess any knowledge of Elder Decker will not delay to give information through the medium of the Star, or some other convenient way.

It is a burden and trial which we must bear till it is removed by receiving satisfactory proof of his being a Christian at Lanes, this is what we wish to know.

#### DENTON WATERMAN.

We would inform Brother Waterman that we never have known, nor heard of the name of David Decker, as an elder or preacher in the Freewill Baptist Community. We have been indefatigable in obtaining the names of our ministers in different parts of the United States, while collecting materials for the Register. We, in years past, have travelled considerably in different states, and have always been conversant with the *Informers*. He, however, may have been approbated as a preacher in Ohio or elsewhere and we be ignorant of the fact. It is probable that Eld. Zachariah Leach of Raymond can give some information concerning this doubtful preacher. The request is certainly reasonable, and whoever possesses the information is desired to answer it.

We understand by a letter from Eld. Joseph Bailey, dated at Stockton, N. Y. May 25, 1827, and published in the Gospel Luminary, that seasons of refreshing from the presence of the Lord are enjoyed in that place. A few, says the writer, have lately been baptized and added to the church. It is further stated in the same letter, that "A glorious reformation is taking place in Portland, in this county, (the same county in which the letter was dated,) among the Freewill Baptists, a goodly number there have believed and been baptized."

#### GENERAL INTELLIGENCE.

##### FOREIGN.

London news of June 21st has been received at New York, by the Nimrod. The following are extracts from a Glasgow paper of the 24th of June.

Much distress continues to prevail among the poor Irish. Seven bags of flour were taken from carts passing in the road, near Dublin, by a party of half starved wretches, consisting of about thirty men and seventy women and children. The bags were immediately ripped open, and the women and children filled their aprons, hats, &c. Some of the children began to eat it most ravenously.

Measures to regulate marriages in a better manner in Scotland, and to get rid of the disgraceful Gretna Green practices, have been suggested in the British House of Lords.

A St. Petersburg letter of May 12, stated, that a fleet of 18 sail (seven or eight of the line) was fitted out at Cronstadt for the Mediterranean; and a French paper of the 19th of May, that two ships of the line, and five frigates were fitting at Brest. While some considered these as war preparations, others attributed them to nothing more than the execution of the policy of the two nations, like others, and to keep up squadrons of discipline and exercise, and to give frequent relief to their squadrons in service on foreign stations. The French, it is known, pay great attention to their navy, in the appropriations for the increase of which the government is very liberal; and that they have on several foreign stations larger squadrons than any other nation, the English not excepted.

Portugal.—The last accounts from Portugal represented the Princess Regent as queen of danger, and the country in a state of quietude. Her Majesty's misadventures and miseries caused among some of the inhabitants of the capital by the sudden death of Senhor Aguiar. He was the only representative of the Emperor of Brazil at the court of Lisbon, and a strong friend of the Constitution. The circumstances of his decease were so singular, as to excite reports of his having been poisoned. The London-courier states explicitly that no measures have been taken to withdraw the troops from Portugal.

The Greeks.—The union of all the Greek Deputies of the two Assemblies, took place at Damala on the 8th of April. Their first act was to approve the commission given to Lord Cochrane as High Admiral. He attended on the following day and took the oath. The appointment of Count John Capo D'Istria, President of the Greek Republic for five years, was expected to take place immediately. A resolution, appointing General Church to the chief command of the army, was under consideration, and met with some opposition.

Mexico.—The delay of the meeting of the congress of Tacubaya is said to be occasioned by the agitated state of Central America, Peru, and Colombia, in consequence of which the treaties made at the former meeting have not been ratified. The report that Mexico is opposed to the congress is contradicted.

#### DOMESTIC.

##### CELEBRATIONS.

The Fourth of July, was celebrated at the Mariners' Church, in New-York, where prayers and thanksgivings were offered, and an address given by Rev. Dr. Rice.

The people of color in New-York city, who were by law set free on the fourth of July 1827, resolved to celebrate that day as a Jubilee from domestic slavery, and an address was delivered accordingly at the African Zion Church in this city.

In Boston, besides the usual celebration by the city authorities, there were religious exercises at Park-street Meeting-house, where an address was delivered by Rev. E. Beecher, and \$102 collected for the American Colonization Society; divine service was also performed in the First Baptist Meeting-house. The corner stone of a place of worship, for Rev. Mr. Sabine's congregation, was laid, with religious ceremonies.

"In the procession at the celebration in Pawtucket, R. I. were the teachers and youths of the different Sunday schools. A throstle frame, 48 spindles, and a power loom, both in full operation, were drawn by six horses—the power was communicated from the wheel of the carriage on which the machines were placed."

"At Cleveland, Ohio, on the 4th inst. was celebrated the completion of the Canal communication between the summit level in Ohio and Lake Erie."

Besides the municipal celebration, meetings were held, at different periods during the day, by two or three religious societies in Portsmouth.—*Rep. & Obs.*

Colonization.—Such is the success with which a good providence has crowned the efforts made to establish a colony of free colored persons at Liberia, that the Boston Gazette, a political and commercial paper, speaks of it in the language following:

"The Society for establishing a Colony, on the coast of Africa, of the people of color who have become free in our country, has many respectable and efficient members; and its efforts have already been productive of good. About six years ago, a few square miles were purchased of the natives, and those who first settled there suffered much.—But the settlement now consists of 500 souls; and the place is said to be healthy and capable of profitable cultivation. The territory at present belonging to the Colony, is more extensive, being nearly 120 miles on the coast. All the advantages of civilization are fully enjoyed. And it is found that a salutary social and moral influence is extending, by means of these colonists, to the native tribes in the neighboring country.—We think the Society deserves the patronage of all citizens of this free, moral and enlightened nation. And it requires no farther intelligence to predict, that it will be the means of saving the United States, and of reforming and civilizing the dark regions of Africa."

##### LEXINGTON, (Ken.) June 21.

Death.—We understand that Gov. Desha has pardoned Isaac. The power to grant pardons before conviction, though by a questionable, has been repeatedly asserted and exercised by former Governors of Kentucky, and perhaps others of the South. The whole of the late term of Harrison Circuit Court was devoted to this case. Nine jurors only were obtained on the last day—the prisoner having exercised to the extent of the law, the peremptory challenge. The judge refused to renew the recognizances of his sureties or again liberate the prisoner on bail, in consequence we presume of the state of his health not now requiring such indulgence. The Governor being present when the Judge remanded his son Isaac to goal, addressed the people in a speech of considerable length, and concluded by reversing the order of the Court and setting his son at liberty. We are not informed of any form observed by his Excellency, except the speech, in which it is said, he treated the Court with great indignity. We hope we shall hereafter obtain the particulars from an authentic source.

##### St. Louis, (Missouri) June 14.

We are informed by a gentleman recently arrived from St. Peters, of a most bloody affair that took place a few days before he left. A party of Chippewa Indians, with their families, had encamped under the walls of Fort Snelling, where they were approached in a treacherous manner, and fired on by a party of Sioux, of which eight of the Chippewas were wounded—three mortally.

A detachment was immediately ordered out from the Fort by Col. Snelling, which succeeded in bringing back a number of the Sioux as hostages, four of which were delivered to the Chippewas, who after shooting them, cut and mangled the bodies in a most brutal manner.

Effects of Indemprance.—A widow woman of between forty and fifty years of age, residing in Portland street, whose name for her children's sake we forbear to mention, retired to bed on Tuesday evening, as it is supposed, in a state of intoxication. About midnight she arose, left her chamber, and knocked for admission, (to obtain, as she said, a light) at the door of another apartment in the same house. Not being able by her entreaties to obtain an entrance, she declared with an oath, that unless her request was granted she would throw herself from the window; which rash determination she deliberately put in execution, by forcing off a part of a window casement in the third story, taking out the lower sash and forcing under the window a large plank, from which she jumped into the street. The fall upon the pavements caused the rupture of a blood vessel, and though medical aid was immediately called and every means used to restore her, she lived but a few hours.

##### Boston Traveller.

The Season.—The papers from every section of our happy country concur in the expression that the present season has been peculiarly favorable to the anxious hopes of the husbandman, and that vegetable seldom presents an appearance so much fresh and vigorous. The farmers in the vicinity are now gathering their first crop of hay, which they represent to be unusually heavy.—A slight frost was experienced in New Haven, Staten Island, and in the vicinity of Philadelphia, on Friday night last, but no apparent damage has been done to the vines and tender plants. In the interior of this State, on the banks of the Connecticut, the grain, particularly the Rye, is said to be uncommonly fine; the stalks of which in many fields average more than six feet. The prospects of the wheat harvest in New York, Pennsylvania, &c. are cheering beyond any former experience.—*Id.*

Hail Storm.—The northwestern part of Orange county, was visited in the beginning of last week with a most destructive hail storm, which has entirely destroyed the crops of grass and grain of several farmers and greatly impaired those of many others in the vicinity. What a melancholy illustration is this of the craven nature of human possession? In this instance, the most flattering prospects of the husbandman have been prostrated in the short space of half an hour.—*Ulster Pictorial.*

A violent Tornado was experienced in the vicinity of Vincennes, Indiana, on the 3d ult. Its track was about 3 miles in length—houses, fences, and every thing in its range were laid prostrate. In the Prairie below, a fence several hundred rods long was blown down or unevenly raised, trees were uprooted, whirled through the air and even blown across the river Wabash.

Longevity.—Mr. Lazarus Rose and his wife are now living in Limington, Me. at the advanced age each of one hundred and one years. They have lived together in the bonds of matrimony eighty years. Mrs. R. is blind, but her husband can see perfectly well and his recollection of past events is distinct.

Gardiner.—Population of Gardiner, in this State, as just enumerated officially, is 3003—increased in six years and nine months, 450. In 1803, it contained 500 inhabitants; in 1810, 1028; in 1820, 2058; in 1827, 3003, besides 47 students at the Lyceum. The rapid growth of the town is due to the canal, the mill race, now or afforded by the Cobossee Contee River at its junction with the Kennebec; a small part of which is now improved. The Androscoggin Canal, and the Canada and State Roads, will further accelerate the growth of the town.

George Needham, alias William Brown, was arrested in Bangor, June 28, and examined on a charge of mail-robbbery. The cause was continued for a week; and the prisoner not finding security, was removed to the jail. At the door of the jail, he drew a dirk and a pistol from under his coat, shook off the officer and his assistant, and forced them to follow him. He was however pursued and retaken.

Mr. Finch (grandson of doctor Priestly) proposes to publish by subscription an *Introduction to the Study of Geology*, with an account of the coal basins of Pennsylvania, and a geological profile of the country between Philadelphia and Sunbury on the Susquehanna, in 1 volume 8vo, at \$1 in boards.

John Clertes Symmes, the lecturer on the new theory of the earth, is now in ill health and indigent circumstances, at Crosswicks, in New-Jersey. He has applied for assistance, to the public, through the Trenton True American—to the editor of which he requests all contributions may be directed. He still looks forward to the establishment of his theory, and promises, in case of his living long enough to see that event, to turn all the contributions which may now be made, into some charitable fund.

Richmond papers state that there is a fine crop of wheat. It is selling at 90 cents a bushel; oats at 20 cents. The 3 Spaniards are to be tried at a special court at Norfolk, Va.

A Post Office has recently been established in the west-part of Calais, called Milltown, Maine, and John C. Todd, Esq. appointed Post Master.

The "Sheepcock Bridge Post Office" is said to have been lately discontinued.—*Pa.*

##### Gambroin, July 13.

A Rogue Caught.—A fellow who had been apprehended and committed to jail in New York in August, supposed to be one Joseph Emery, who broke jail in the same place in 1822, and escaped. After his escape in 1822, he was sent to the State's Prison in Thomaston, for a crime subsequently committed, from which place he was discharged after suffering his sentence. He has assumed a number of different names, as Curtis, Chapman and Page, but does not own that of Emery; still, circumstances are so strong in his favor as to leave the rogue; that there does not, we understand, remain much if any doubt as to identity.

There is we learn, strong reason for believing that he has recently stolen a horse from some person—where we cannot say. He has in his possession about \$70,—probably the money for which he disposed of the horse.—*Chronicle.*

Fire.—A postscript to a letter dated Augusta, Geo. July 2, received in New-York, July 13, says:

"Since writing the above this morning, Augusta has been visited with the most destructive fire ever known here. It commenced in the Globe Tavern, burnt that and every building to the cross street above, and five or six buildings below, down to the house recently put up for us, and every building on the square back to Ellis street.—In all about twenty buildings, besides small ones. The loss, in property and merchandise, is very great, though pretty generally under insurance."

Progress of Fire.—A Cincinnati (Ohio) paper of June 9, says—"Although we have now a Theatre as large as the New-York Chatham, there is to be another erected this summer, the cost of which will be about \$30,000."

The Rail Road from Quincy quarries to Boston, has so reduced the price of granite, that it is said a house can now be built of that material of excellent material, cheaper than with bricks at \$4 a thousand.

Statistical.—We learn from the Utes Sentinel, that the County of Oklaia annually manufactures more than 2,507,600 yards of cotton cloth, and 50,000 yards Broadcloth and Cassimeres. There are employed in the manufacture, about 100 men and 450 boys and girls; the number of looms is 14,950, and of power looms, 462. The capital invested is about \$393,000.—*Atla. Sent.*

The July term of the New-York Sessions is to be a busy one, as there are 116 persons in prison on new charges, and nearly 2000 cases of parties on bail.

The N. Y. Commercial Advertiser contains a letter from Potsdam, N. Y. in which it is stated that, at the annual celebration recently held at St. Regis, the British flag was carried into the church by the British Indians, when the American Indians carried in, or attempted to, the American flag, which caused a general fight.—The result was the death of one American and one British Indian, and one Frenchman, by stabbing. It may not be generally known that there are two parties of Indians at St. Regis, one full blooded Yankees, the other John Bull's former supporters. The former are on the Canada side, where most of both parties live.

Counterfeits.—Four persons were taken up a few days since near New-Brunswick, for passing counterfeit bills on the Manhattan Bank in the city of New-York, of whom, viz. John Wilkeson and Isaac Smith, and their escape from the officer. The other two, viz. Asajah Haight, alias Jones, and Frederick Anderson, were examined before John Terhune, Esq. and committed to jail. He indicted and found guilty in one act, ten dollar bills on the Manhattan Bank of the city of New-York, were found in their possession.

##### New-Brunswick Times.

#### DIED.

In Portsmouth, N. H. last inst. Miss Mary Ann, daughter of Mr. John Staples, and cousin of Mr. George H. Wortman of South Barwick, aged 20 years.

In Newfield, 17th inst. Mrs. Lucy, relict of Mr. Thomas Whitten, aged 74.

#### Commissioners' Notice.

WE the subscribers having been appointed by the Hon. JONAS CLARK, Judge of Probate for the county of York, to receive and examine the claims of creditors to the estate of ELIJAH D. GORDON, late of Biddeford in said county, deceased, represented insolvent; do hereby give notice that we have this day taken the oaths of office, and are bringing in and prove their claims, and that we shall attend that service at the hotel of Samuel Tyler in Saco, on the last Saturdays of July and October, and on the last Saturdays of the clock in the afternoon; at the hotel 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.

GAMALIEL E. SMITH.

ISRAEL PIPER.

Newfield, June 25, 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 12.

#### NOTICE.

THE meeting of the PORTLAND, SAGO AND PANORVILLE SPACE COMPANY will be held by adjournment at the Hall of ADYER LIBRARY, 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. ARTHUR McKEITHUR, Sec'y. Limington, July 12.

## DOCTRINE.

The following composition will be entertaining to the Christian, if gracefully sung in the time to which it is peculiarly adapted.

FOR THE STAFF.

### EXPERIENCE OF A CHRISTIAN.

Come you that fear the Lord, hear me tell, hear me tell,  
Come you that fear the Lord, hear me tell,  
Come you that fear the Lord, and join with me  
second,  
Proclaim to earth abroad, sovereign grace,  
Proclaim to earth abroad, sovereign grace.  
Look back, my soul and think, where thou lay,  
where thou lay,  
Look back, my soul, and think, where thou lay,  
Look back, my soul, and think, how on death's  
dreadful brink,  
Just ready for to sink, in despair, in despair,  
Just ready, &c.

M— I without a friend, O the thought, O the thought,  
My soul without a friend, O the thought—  
My soul without a friend, and we without an end,  
My cries to heaven ascend, "save my soul, save  
my soul."  
My cries, &c.

Through gloomy shades of night, still I sigh'd, still  
I sigh'd,  
Through gloomy shades of night, still I sigh'd—  
Through gloomy shades of night, I sigh'd for morn-  
ing light,  
But day brought no delight to my soul, to my soul,  
But day, &c.

Ye groves, remember too, you can tell, you can tell,  
Ye groves remember too, you can tell—  
Ye groves remember too, for I appeal to you,  
What sorrows passed through my poor soul, my  
poor soul,  
What sorrows, &c.

I mourn'd a wicked heart, O how hard, O how hard,  
I mourn'd a wicked heart, O how hard—  
I mourn'd a wicked heart, that would from God  
depart,  
That fill'd with inward smart, would not break,  
would not break.  
The fill'd, &c.

I thought my day was past, O how dark, O how dark,  
I thought my day was past, O how dark—  
I thought my day was past, and I from work away,  
But yet while life should last, I would pray, I would  
pray,  
But yet, &c.

I saw my helpless case, bound in chains, bound in  
chains,  
I saw my helpless case, bound in chains—  
I saw my helpless case, and fill'd with deep dis-  
tress,  
Saw nothing but free grace, could me save, could  
me save,  
Saw nothing, &c.

I had no plea to make, God was just, God was  
just,  
I had no plea to make, God was just—  
I had no plea to make, and if God did me take,  
I would be for Jesus sake, through free grace,  
through free grace.  
I would be, &c.

I felt my heart consent, God should reign, God  
should reign,  
I felt my heart consent, God should reign—  
I felt my heart consent, but knew not what it  
meant,  
For a sweet calmness went through my soul,  
through my soul,  
For a sweet, &c.

And then that blessed name, Jesus Christ, Jesus  
Christ,  
And then that blessed name, Jesus Christ—  
And then that blessed name, my soul did all in-  
flame,  
And nothing tears like rain, trickled down, trick-  
led down,  
And nothing, &c.

My night was turn'd to day, O how calm, O how  
calm,  
My night was turn'd to day, O how calm—  
My night was turn'd to day, I knew not what to  
say,  
I felt in this way souls are born, souls are  
born,  
I cry'd, &c.

## MISCELLANY.

The following is taken from the close of the last of Dr. Beecher's six sermons on the Nature, Occasion, &c. of Intemperance, lately published.

And now ye venerable and honorable men, raised to seats of legislation in a nation which is the best, and is destined to become the happiest upon earth—can you, will you behold unmov'd the march of this mighty evil? Shall it mine in darkness, and lift fearlessly its giant form in day-light—and deliberately dig the grave of our liberties—and entomb the last hope of enslaved nations—and nothing be done by the national government to stop the destroyer? With the concurrent aid of an enlightened public sentiment, you possess the power of a most efficacious legislation: and your example and influence, you of all men possess the best opportunity of forming a correct and irrepressible public sentiment on the side of temperance. Much power to you is given to check and extirpate this evil, and to roll down to distant ages, broader, and deeper, and purer, the streams of national prosperity. Save us by your wisdom and firmness, save us by your own example, and "as thy duty bound we will ever pray."

Could I call around me in one vast assembly the temperate young men of the land, I would say—Hopes of the nation, blessed be ye of our youth. But look well to your footsteps: for vipers, and scorpions, and adders, surround your way—look at the generation who have just preceded you,—

the morning of their life was cloudless, and it dawned as brightly as your own;—but behold them bitten, enfeebled, inflamed, debauched, poor, feeble, and wretched—wasting their strength onward to meet an early grave! Their bright prospects are clouded, and their sun is set never to rise. No house of their own receives them, while from poorer to poorer tenements they descend, and to harder and harder fare, as providence dries up their resources. And now who are those that wait on their footsteps with muffled faces and sable garments? That is a father—and that is a mother—those gray hairs are coming with sorrow to the grave. This is a sister weeping over evils which she cannot arrest—and there is the broken hearted wife—and there are the children—hapless innocents—for whom their father has provided the inheritance only of dishonor and nakedness and woe. And is this, beloved young men, the history of your course—in this scene of desolation do you behold the image of your future selves—is this the portrait of old age, when all the power and vigor of youth, when as with your fathers and mothers, and sisters and wives, and children, to succeed to those who now move on in mournful procession—weeping as they go? Yes—bright as your morning now opens, and high as your hopes beat, this is your noon, and your night, unless you shun those habits of intemperance which have thus early made theirs a day of clouds, and of thick darkness. If your frequent places of evening resort for social drinking—if you are set out with drinking daily a little, temperately, prudently, it is yourselves which, as in a glass, you behold.

Might I select specific objects to address—to my young husbandman or mechanic, I would say, happy man—your employment is useful and honorable, and with temperance and industry you may rise to competence, and rear up around you a happy family, and transmit to them a precious legacy, your own fair fame. But look around you—are there none who were once in your condition, whose health, and reputation, and substance are gone? What would tempt you to change conditions? And yet, sure as seed time and harvest, if you drink daily, at stated times, and visit from evening to evening the resorts of social drinking, or stop to take refreshment as you enter or retire from the city, town or village, yours will become the condition of those ruined farmers and artisans around you.

To an artisan I would say—You are a man of wealth, and may drink to the extinction of life, without the risk of impoverishment—but look at your neighbor, his bloated face, and inflamed eye, and blistered lip, and trembling hand—he too is a man of wealth, and may die of intemperance without the fear of poverty.

Do you demand "what have I to do with such examples?" Nothing—if you take warning by them. Nothing—if you shun the cleave to the morning water, and the midnight dram, and the evening beverage, you have in these signals of ruin the memorials of your own miserable end; for the same causes in the same circumstances, will produce the same effects.

Morning—"It is the hour before the laboring bee has left his golden hive; not yet the blooming day buds in the blushing East; not yet has the victorious Lucifer chased from the sky the fainting splendor of the stars of night. All is silent, save the light breeze of Morn waking the slumbering leaves. Even now a golden streak breaks over the mountains. Hark! to shrill chanter's feathered rival! the mountain lark springs from the sultry earth and welcomes with his hymn the coming day. The golden streak has expanded into a crimson crescent, and rays of living fire flame over the rose enamelled East. Morn rises sooner than the Sun; and the first sound the whistle of the ploughman, the song of the mower, and the forge of the smith,—and hark! to the bugle of the hunter, and the baying of his deep-mouthed hound. The Sun is up—the generating Sun! and temple, and tower, and tree—the massive wood, and the distant hill, burst into sudden light—quickly uncurled is the dusky mist from the shining river—quickly is the cold dew drunk from the raised heads of the drooping flowers."

Twilight—"The sun had already sunk behind the mountains, whose undulating forms were thrown into dark shadows against the crimson sky. The dark, dense coat of the moon floated over the eastern hills, whose deep woods glowed with the rosy glories of twilight. Over the peak of a purple mountain, glittered the solitary star of evening. As the sun dropped, universal silence seemed to pervade the whole face of nature. The voice of the birds was stilled; the breeze, which had refreshed them during the day, died away, as if its office were now completed; and none of the dark sounds and sights of night yet were thrown over the desert of day. Unseen were the circling wings of the fall bat; unheard the screech of the shrike owl; silent the drowsy hum of the waking beetle! What heart has not acknowledged the influence of this hour—the sweet and soothing hour of twilight!

—the hour of love, the hour of adoration, the hour of rest!—when we think of those we love, only to regret that we have not loved more dearly;—when we remember our enemies only to forgive them!"

**Legality of Insects.**—One species of spider actually makes a room, with a door turning on a hinge. This room is a subterranean gallery, upwards of two feet in length, and half an inch broad. This tunnel, which is very large compared to the insect, is dug in a steep bank of clay. The door is lined with a web of fine silk, and, when finished, its outline is as perfectly round as if traced with compasses. The inside is convex and smooth; the outside flat and rough, and so like the surrounding earth as not to be distinguishable. This door, the ingenious spider fixes at the entrance by a hinge of silk, which allows it to be opened and shut with ease; and as if acquired with the laws of gravity, she invariably places the hinge at the highest side of the opening, which you may remember is sloping; so that the door, when pushed up, shuts again with its own weight. She also leaves a little edge or groove, just within the entrance, upon which the door closes, and fits with the greatest precision. If the door is a little raised, the observer immediately feels a strong resistance, which is the spider pulling with all her might to keep it close; but when she finds it vain, she runs off. If the door is fastened down, there will be a new door the next morning. This singular habitation is the abode of the spider; which hunts in the night, and carries the prey to devour at leisure in the bottom of her den, where the remains are often found. This species is not uncommon in the south of France.

**Humiliating Picture.**—In reading the second number of the American Quarterly Review, we met with the following powerful passage in an article entitled, "Natural History." It is an humiliating, but not the less true picture of human nature.

"Man may be justly entitled the great destroyer and exterminator of life, without regard to time, place, or circumstance. By his power, the strongest are overcome; by his ingenuity, the most subtle are circumvented, and their energies of body and mind made subservient to his necessities or pleasures. He is the creator of the whole animal creation in the noblest attributes; but he enjoys one pre-eminence, for which even the lowest have no cause to envy him. All the destructive animals fulfil their dire offices upon creatures belonging to other kinds: when the lion leaps from his ambush, it is into the neck of the wild ox; or the antelope that he buries his claws,—when the wolves howl in unison, it is the deer they are pursuing;—when the scream of the eagle sounds shrillest, then let the wild duck beware! Even the industrious generous tiger leaps aloft from his brethren of blood. But, when the drums roll, and the trumpets clang—when the banner folds are shaken abroad upon the air, and the neigh of the charger re-echoes the deep notes of the bugle; then is man, with his boasted reason, preparing to spill the blood of his brother,—to drive his desolating chariot over the faces of his kindred—spread havoc and despair before his path, and leave famine and pestilence to track his footsteps."

### A NEWSPAPER IN A FAMILY.

The minds of active children are ever agog after something which they fancy new and great. This kind of the human faculty never can be satisfied short of enjoyment in something. This being a self-occupied position, the question fairly arises, what is the best food for such minds? If we wish their faculties to remain useless, deprive children, as much as possible, of all sources of information; teach them that all polish, of whatever kind it may be, is superfluous. Then they will either be drowsy or vagabonds, according as the bent of their inclination may lead them. But on the contrary, if you would like to have the offspring of your charge, both active and useful, place such incentives before them, as would lead a tender and susceptible mind into a train of useful thought, which would so bias future conduct, as to justify the saying of the wise man, that "train up a child in the way he should go, and when he is old he will not depart from it." One great source of this bending of the twig, may be attributed to the reading of newspapers. There is not at any one time, more matter placed under the eye of a child, than he may think he can peruse in the course of a week, after which soon arrives another treat, until it becomes a matter of course; and in proportion to the expansion of the mind of the child, will his eagerness for the successive paper increase.

When once this thirst for improvement and information has gained an ascendancy, the little fooleries and fables that so frequently disgrace neighborhoods, and in which none but the mothers and the uneducated are generally engaged, will soon drive away. At the same time, children are more attached to industry; for when the toils of the day are over, a mental collation awaits the mind at home, in the character of a weekly visitant; and

children are not seeking relief from toil, but are rambling after a neighbor's premises."

These among a great variety of other reasons that crowd upon us, are the reasons why we would be willing to direct the attention of parents to the simple article of a newspaper.—*Switzerland Guest.*

Beauties, like nature's fairest flowers, bloom to be gazed at and admired by the whole multitude. The beautiful woman, smiling and ever, gives happiness to her admirers. The one robe her of her natural gifts—making her forget the feelings of humanity, esteem, and sincere love—to build her future hopes and happiness on the bloom of her cheek; the other makes her ridiculous by overrating her acquisitions, because she is a beautiful woman. The man of talents pursues the idea of stratagem, to obtain the affections of the woman he may love; and will not sacrifice his feelings or his good sense to the degrading resort of hypocrisy—but will at last show his love, with all the ardor of his calm mind, without shading his confession with the colors of affectation.

"Great men are not always wise," is a sentence which sage experience has confirmed as an axiom. Proof positive of the fact so often occurs, that ere we are aware, our almost universal high is, "poor human nature." The great advantages for attaining true knowledge are perverted, and those who wield an extensive sway, do what in them it is to perpetuate their follies and superstitions.

In a lately received English publication we observed it stated, that "the Emperor of Russia has published a decree, promising an exemption from all taxes, with other advantages, to those Mehemetans and Pagans, who all embrace the christian religion." It is well known that this connection, that every well instructed Sunday Scholar knows better than to suppose that the christian religion can be promoted by such mercenary means. The Emperor himself must first learn at the feet of Jesus, before he can understand the secret influence by which the disciples of such a master "know of the doctrine, whether it be of God."

The King of Sardinia too, the same publication informs, has issued an ordinance, directing that any and all Catholic Piedmontese subjects, who, without receiving the sacrament, they shall be buried at night and in unconsecrated ground; and that Protestants shall be interred without any public ceremony, not more than twelve persons of the same religion being allowed to be present!—How have the superstitions of Popery perverted the understanding of multitudes; and how little reason to be known of that satisfactory conviction, which accompanies an enlightened reception of the glorious gospel of the blessed God.—*Christian Watchman.*

## DRY GOODS—CHEAP. 57 PACKAGES.

### BRADY & DOW.

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