

# MORNING STAR.

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## MISCELLANY.

From the Christian Advocate and Journal.

### DEATH OF A BACKSLIDER.

Mr. Editor.—In looking over an old volume which accidentally fell into my hands, I was struck with the following awful account of the unhappy life and dreadful death of a backslider; and believing it may be useful, I have transcribed it for insertion in the Christian Advocate and Journal. If it meet with your approbation it is at your service. J. H. M.

A short account of the life and death of R\*\*\*, a late of Talbot, Maryland.

The relation which I am now to give of a person with whom I was intimately acquainted, may serve to awaken our fears, lest a promise being left us of entering into rest, any of you come short of it. This youth, like all others, in an unwakened state, lived in security somewhere about twenty years. It pleased the Father of mercies to convince him that the life he lived would lead him to destruction, and that it was high time to seek the Lord while he might be found, and to call upon him while he was near. With this conviction he set out to save his soul. He thought it his duty to join the church of God, and to beg divine assistance to fulfil the covenant engagements that were made in his behalf at the time of his baptism. It was not long before he thought he had found the pearl of great price, and appeared to rejoice in a present salvation. His words were, "I know by experience that God has power on earth to forgive sins." He walked in all the means of grace for several years. At length he thought it his duty to change his condition in life. Unhappy for him, he chose a gay, handsome lady, but a stranger to religious seriousness; and although she was not of his way of thinking, his family and personal appearance pleased her so well, that she submitted to his request, thinking that after they were married, she could cure him of his religious frenzy—and too well she succeeded in the attempt. At first she began to reason with him in her way; she observed that if they meant to be thought any thing of by their friends and neighbors they should not treat them with so much neglect, when they invited them to go to this, that, and the other place of diversion. That he knew how much persons of his way of thinking were neglected by people of respectability; that he kept so much reading and praying going on in his house, that the neighbors laughed at it; in fine, said she, I married you to be happy with you, but I utterly despair of happiness, unless you will leave it off, and be like other people. He told her that happiness was what he wanted, what he sought, and what he had found; but he never found it in those things which she esteemed to be objects of happiness, but that he found it in his God and religion; he told her that he hoped that he should ever make it his highest ambition to make her happy, but that he was certain the happiness that arose from the customs and manners of this world, was not substantial; that although for the present it might afford imaginary sweetness, in the end it would be bitter as death. When she found that mildness would not do, she took the harsher way. She refused to conform to family devotion. He grieved, he wept, and in secret often prayed for her, but to no purpose. She used every stratagem that her fruitful imagination could invent; she persisted in her sin, and would not let him out. He thought it was in vain to try any longer to bear up under the opposition he met with. He thought he would attend to his private duties, and try to get to heaven alone, if she would not go with him. But she pursued him to his closet, and finally drove him from every retreat

until he gave up every religious duty. When he gave over the cultivation of his heart by grace, and the regulation of his life by religion, he soon found the corruptions of his heart to stir within; they broke out in his life, till he finally grieved her in every request she made, and ran to greater lengths than ever he did before he made a profession of religion: he found the truth of this proverb, "The backslider shall be filled with his own ways." Some time after this he went to hear a sermon that was preached on a particular occasion, in which the minister entered into all the feelings of the heart, and all his sins were brought to his remembrance. He then promised the Lord once more, that he would set out to serve him, let his opposition be what it would. But his difficulties appeared to be greater; he found he had much less strength to resist them than he had before. He found himself in his enemy's hands, and that he was like a man who had been bound by his enemy when he was asleep, and afterwards awoke with surprise. He struggles, but he cannot get free; he groans under his bondage, and wishes for liberty, but in vain. His wife rebuked her effort, and gained her point a second time. He continued in this state for some time, sinning with but little remorse of conscience. He lost his desires for all the means of grace, and entirely forsook the company of the people of God; he gave himself up to the customs and maxims of the world, without having regard even to mortality.—After this he was laid upon a bed of affliction, and his life was despaired of by himself and his friends. In this affliction, his fears were all alarmed, his sins appeared in dreadful colors before him, and he viewed them in such a light that he thought he dare not look up to God for mercy. "How can I," said he, "expect that God will pardon me, when I have run counter to his will, grieved his Spirit, sinned away all that peace I once enjoyed, and finally have gone farther since my apostasy, than I ever did before I pretended to religion? O that I had my time to live over again, so that I had never been born!" His disorder increased, and his fears were wrought up to terror. "If," said he, "God would give me another trial, I would amend my ways; if God will not hear me, perhaps he will hear the prayers of his people in my behalf; Oh send for them that they may pray for me, for how can I stand before the avenger of sin, in this lamentable condition?" His friends visited him, and God heard prayers in his behalf, contrary to expectation he recovered. But as his strength of body increased, his conviction subsided, and by the time he was restored to health, he was ready for, and actually did return to all his former vices. Several years after this, I fell in company with him, when we entered into close conversation about the state of his soul. I asked him what he thought would become of him if he died in his present state? "Why," said he, "as sure as God is in heaven, I should be damned!" We said, "I do not mean to die in this course of life." "My friend," said he, "I have no desire to serve God; I have no desire for any thing that is good; to tell you the truth I as much believe my damnation is sealed as I believe I am sitting conversing with you. I know," said he, "the very time the Spirit of God took his flight, and what you may be more surprised at than all I have yet said, is, I am not troubled about it, any more than if there was not a God to punish sin, nor a hell to punish sinners in." I was struck speechless. I cannot paint to the reader's imagination, the feelings I had at that time; but I could say no more to him; I could only observe with what an air of indifference he spoke it, and notwithstanding he spoke with confidence, and his words made such impressions on my mind, yet his heart appeared to be as unfeeling as a stone.

After I parted with him, I fell into meditation on the awful subject. I lord thought, I, who have been conversing with an immortal spirit clothed with flesh and blood that appears to be veiled over to eternal damnation! A man that once had a day of grace, and the offer of mercy, but now all appears to be lost! The door of heaven is shut against him, never to be opened more! He once had it in his power to accept of salvation, and because he did not improve his time and talent, God judicially has taken them all away, and given him over to hardness of heart and blindness of mind; he is neither moved by mercy, nor terrified by judgment. May this be a lesson to me that I, to improve, to the glory of God, and the salvation of my own soul. About two years after he was laid upon a dying bed, and his conscience roared like thunder against him, and every sense within him appeared to be awakened to torment him. His sickness was short,

and his end awful. His christian friends came to visit him, and wanted to administer to his comfort; but he was comfortless. They told him perhaps he was mistaken; it was not as bad with him as he imagined. "Ah," said he, "would to God I was mistaken; happy would it be for me. But," continued he, "can I be mistaken about my affliction? Is it imagination that confines me here? Are my pains imaginary? No, no, they are a reality, and I am as certain of my damnation as I am of my affliction." Some person offered to go to pray with him, but he forbid it. He charged them not to attempt it. "For," said he, "if I attempt to lift up your hearts to God in my behalf, I feel the flames of hell kindle in my breast. You might as well pray for the devil as for me. You would have as much success. Do you think to force God? Do you think to force the gates of heaven, that are barred against me by justice? No, your prayers shall return upon your own heads. I want none of them." The distress of his mind seemed to swallow up that of his body, and he continued nearly in the same condition till the day he made his exit. All that christians, or christian ministers could say to him, made no impression on his mind. He never asked any one to pity nor to pray for him. Just before he departed, after he had been rolling for some time, from side to side, with horror depicted in every feature of his face, he called out to his wife, to bring him a cup of cold water. "For," said he, "in one hour I shall be where I shall never get another drop." She brought him the water, he took and drank it with greediness, he reached back the cup with his trembling hand, he stared her in the face, his eyes flashing terror all around him, he cried out, "Becky, Becky, you are the cause of my eternal damnation." He turned over, and with an awful groan left the world and launched into a boundless eternity. If the reader should ask after his wife, what impression it made upon her mind; all I have to say is, I fear she died as she lived.

### PERSEVERANCE—THE BIBLE, &c.

To every young man, about to commence business, perseverance in the undertaking, whatever it may be, is indispensable to success. This great virtue, for a great virtue it is, in all concerns of importance, no young man should lose sight of. To be driven or diverted from a serious pursuit by any obstacle, possible to overcome, much less by trifling obstacles, is the sure mark of a weak mind; a mind wanting in that moral courage which is essential in every human pursuit.—Young men, as well as old ones; but young ones in particular, should read the lives of men most distinguished for the virtue alluded to; and should keep the character of one at least of such moral heroes constantly in view. The greatest of all such heroes, is the divine Author of christianity. But this may be said to be the example of a God instead of a man. Next to him, the character of St. Paul shines forth with unrivalled lustre, as the great pattern of perseverance. Let any virtuous youth, when about to assume the duties of manhood, take up the New Testament, and read what Paul says of his sufferings in the great cause to which he was devoted; and then let him go to work in his calling, whatever it may be, in the same spirit, though he may not have to encounter the same difficulties and dangers, and he can hardly fail of success.—Of the Jews, says Paul, five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I lay in the deep: In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 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and eloquent utterance to the glowing sentiments, which the subject, the occasion, and the high excitement of feeling were so well adapted to inspire. He closed his discourse with a plain and tremendous warning to all those who, "stealing their hearts against the tenderness of Jesus, and drawing the sevenfold bolts and bars of unbelief," should suddenly turn him away, and reject his counsel and love. They might knock at heaven's gate with all the earnestness of men under whose feet thoudroom was already trembling and giving away to its fall in the fathomless gulf, but it would be too late! The master of the house will then have risen and shut the door, which shuts them out of heaven for ever!

Mr. Fletcher, preaching on Noah as a type of Christ, was in the midst of a most animated description of the terrible day of the Lord, when he suddenly paused, every feature of his expressive countenance was marked with painful feeling, and striking his forehead with the palm of his hand, he exclaimed: Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect that while I have been endeavoring by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bear of you walk in the peaceable paths of righteousness, I am, in respect to many of you who reject the gospel, only tying millstones round your necks to sink you deeper in perdition. The whole church was electrified, and it was some time before he could resume his subject.

#### LONELINESS.

I beheld, and lo, there was no man, and all the birds of the heavens were fled. JER. ix. 25.

A sentence like the above, found in the writings of a pagan poet, would have raised its author to the pinnacle of fame. The prophet had contemplated the great wickedness of God's ancient people under a weight of mercy and blessings; he had viewed it in every attitude; the awful turpitude of these untold transgressions unfolded more and more; a voice of affliction from Dan burdened the waters, and another cry went up from Mount Ephraim. The prophet was pained at his heart; the clangor of a trumpet rang through his soul; the alarm of iron was fastened upon his senses; the mountain weight of a nation's sin settled down upon the care-worn seer. In a moment the scenery of vision changes, and inspiration draws a picture of desolation which mocks the eagle efforts of genius.

No man can read the four short verses that describe this desolation without feeling a chilly loneliness upon his heart, as if light and life and being were going out with the last rays of the departing sun. The prophet says:—"I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."

This cannot be said to be a beautiful passage; for its awful import destroys the light of beauty. It cannot be said to be sublime; for the emotions awakened by the sublime are pleasurable after the first intensity of their excitement has passed by. Read this passage a thousand times and the bleak image of desolation will rise before the mind each time. What are we to do with such passages that cast such enduring frowns on sin from age to age—in language too that awakens feelings not to be classed with ordinary sensations? Is not sin branded with eternal infamy by inspiration?

Let those, who consider individual or national sins as small matters, pause over this passage, bringing clearly before the mind's eye each image of desolation,—then let them ask, what hath put out the fires of heaven—what hath quenched the stars—what hath rolled the mountains—what hath erased vitality from the voiceless earth—what hath rolled the wilderness again over the place of cities and the fruitful vales?—Sin—sin—would be the melancholy response to break the unearthly silence.—Zion's Herald.

#### A MEDITATION.

I am surrounded on every side by memories, and yet find myself a woe, unthankful wretch. I seem to grow more unsensible of them, as they are poured upon me more abundantly from the Lord. Nothing suits my evil nature but a furnace. I am seldom well except when I am ill. Bitter cups sweeten my heart, strengthen my appetite, and melt my soul. Lord bless me with a broken heart, and lead me weeping all the way to Canaan—weeping at my own villainy, and weeping at the love of Jesus. Oh! the depths of that mercy which can look on such sinners!—Oh! the riches of that love which has pardoned this wretch! Seldom do we think of the agonizing woe of Jesus; and when we do think of it, how little are our hearts affected with it! "They shall look on him when they have pierced and mourn." But where is the Gospel mourning? We are mourning his death;—mourning with

sweet sorrow, made up of shame and love? Some are mourning for the world—some are mourning for perfection—some are mourning for their own sins, and cause enough they have—yet who is mourning at the feet of a crucified Jesus?—Oh! the wonders of that Cross! Here let me lie, and love and weep. Nothing crucifies sin and self like this cross; and nothing kindles humble love like it.

O grievous strait! If I look into myself I cannot endure myself, if I look into myself I cannot know myself. If I consider myself, my own face affrights me; if I consider not myself, my damnation deceives me. If I see myself, my horror is intolerable; if I see not myself, death is unavoidable.

A man despises me; what then? did he know me more he would perhaps despise me more. But I know myself better than he can know me; and therefore despise myself more. And though his contempt in this instance may be groundless, yet in others it would be but too well founded. I will therefore not only bear with, but forgive it.

### MORNING STAR.

#### LIMERICK:

THURSDAY, AUGUST 9, 1827.

#### THE COMMENTATOR.

"Search the Scriptures."

"Let your women keep silence in the church, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law?" Cor. 14: 34.

Women, according to the Jewish ordinance, were not permitted to teach in the assemblies, or even to ask questions. This was their condition till the commencement of the gospel, when agreeably to the prediction of Joel, the Spirit of God was to be poured out upon the women as well as the men, that women might prophesy or teach. That women did prophesy or teach in the apostolic age, is very evident from what the apostle says (1 Cor. 11: 5), where he particularly lays down rules for the regulation of women, while ministering in the church. [We intend, by Divine leave, to consider the subject embraced in the verse last referred to, hereafter.] Therefore the apostle in the prohibition of women could not have reference to prophesying.

Let your women keep silence in the churches; for it is not permitted unto them to speak. It is evident from the 35th verse, that the apostle has reference to asking questions, and dictating in assemblies. Any man, by the Jewish custom, was permitted to ask questions, or to object, attempt to repulse, &c. in the synagogue; but women were deprived of this privilege. The apostle Paul determines this to be a proper course in the christian church. He directs women in such cases to keep silence; that if they wish to learn any thing touching their husbands of home; because it was then, and still is highly indecorous for women to contend with men in public assemblies or church meetings, on points of doctrine, cases of conscience, church laws, &c. This by no means intimates that when a woman received any particular influence from the Lord, to enable her to teach, that she was not to obey that influence; on the contrary she was to obey it, and the apostle as before remarked, lays down directions, in 1 Cor. 11: 5, &c. for regulating her personal appearance while thus engaged. It is understood that all the apostle opposes here, is their questioning, dictating, finding fault in the church, or church meetings.

They are commanded to be under obedience, as also saith the law. In the passage parallel to this, 1 Tim. 3: 12, it is stated by the same apostle, "I suffer not a woman to teach, nor usurp authority over the man, but to be in silence." The apostle, it seems, does not allow a woman to usurp authority over the man, because Eve was not created before Adam; but she, being deceived was in the transgression. [See the context.] Therefore the man is the head of the woman, Gen. 3: 16.

Therefore a woman should attempt nothing, either in public or private, that belongs to man, in his peculiar function. This was expressly prohibited by the Roman laws: The laws of our own country render the condition of women different from that of men. Women are precluded from all public offices: they cannot, there-

fore, be judges, nor officiate as magistrates. An attempt of a woman to discharge any of these duties which are peculiar to men only, would be productive of shame on herself, whether it be in matters of church or state. A woman should not meddle with the concerns of men. "It is a shame for a woman to speak in the church. For Adam was first formed, then Eve," says the context. By this very act, God, undoubtedly, designed that man should have the pre-eminence. God fitted man by the robust construction of his body, to live a life of public advantage, to contend with difficulties, and be capable of great exertions. The structure of woman's body plainly proves that she was not designed for these exertions required for a public life.

By these remarks, we would not be understood to represent that woman has nothing to perform. She was designed to move in a dignified circle, and act a noble part—to be essentially beneficial to the world, and highly ornamental, and extensively useful to society—and an indispensable help-mate to man:

"But nature suffers not a woman's rule."

#### MINISTERS OF THE GOSPEL SHOULD BE PUNCTUAL.

The apostle of the Gentiles charged his son Timothy, before God, and the Lord Jesus Christ, to preach the word, to be instant in season and out of season, to reprove, rebuke and exhort with all long suffering and doctrine.—To be instant in season and out of season is to be urgent, whether the times be prosperous or adverse, whenever there is an opportunity. There are no seasons during which a minister of Christ should suspend his labors. He should always be employed in the glorious work of his divine Master. The messenger of grace should not confine his labors to stated times and accustomed places only; all time and place belong to God, and generally speaking, are proper for his work.

Ministers should be instant in season. They should invariably attend all their meetings at the time appointed, unless adverse circumstances render a disappointment unavoidable. People generally consider ministers to be men of truth, and when an appointment is made at a designated place and time, the people usually calculate to attend accordingly, and if the preacher himself is not present at or near the time appointed, the disadvantages attending such slowness or backwardness, is greater than many preachers, it is believed, are aware; especially if the minister is located in the place. Slowness in a preacher will most generally produce the like in people. Let a preacher get into the unjustifiable habit of attending his meetings later than the time appointed, and the people will be in the habit of being late to the meeting.

If a preacher make an appointment at our meeting house or neighborhood at 4 or 5 o'clock in the afternoon, we reasonably expect that he will attend at the time which he has appointed. We make our calculations to meet seasonably, because we want the benefit of the whole meeting; but if the preacher does not attend until 30 or 60 minutes after the time which he engaged to attend, many of our people, who are not under the exercise of grace, grow uneasy, and every minute looking for the man they expect to hear, at length become considerably disturbed in their minds, and consequently are not so well prepared to bear the truths of the gospel as they would have been, had the minister been instant in season. Some preachers sometimes need reproof, (we will willingly receive our portion,) as well as those who are not of this class, and we hope that if any have been tardy, through slowness, thinking that to be only half an hour later than their engagement, is of no consequence, will mend their ways, by doing as well as saying, and watching as well as praying.

We would inform the people of this vicinity, that an itinerant preacher by the name of HULL BARTON, whose name has before been seen in our paper, is now in this place. He was bred in the state of New York, and brought up a member of the society of Friends until upwards of twenty

years of age. About six years ago he left them, and bore public testimonies against what he calls their formalities, and against sectarianism generally for which cause, we understand, he was by the Friends rejected. This course of public improvement has caused him to experience much persecution. His manner of improvement with respect to going forth from place to place, and preaching in houses belonging to different denominations, where he can have access, appears to be much like the eccentric and celebrated Lorenzo Dow. This is exhibited in a letter, by him subscribed, which appears in our paper to day. Through this letter, he expresses a wish to hold a meeting at our place of worship. This request we are disposed to grant, lest we should close our doors against a man whom God has sent, and one who may be the means of doing us and the people good. We calculate to attend the meeting, and carefully and prayerfully hear for ourselves; and are resolved to gather the good, if any there shall be, (we being judges,) into vessels, and to cast the bad, if any there shall be, away. He also expresses a desire to hold meetings at the other houses of worship in this place; the respective proprietors of which will undoubtedly act in this respect as seemeth to them proper. As we had no hand in making this arrangement, we shall in no wise interfere with the concerns of others. If the request is granted in either or both cases, we shall not tarry, or if refused, we shall not censure.

Brother Burbank,—If we have been planted together in the likeness of Christ's death, we shall be also in the likeness of his resurrection; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Was this the case of all those who profess the name of Christ through our land and world, how would the mouths of sinners be stopped, that oppose the work of God; and how would Zion shine as a lamp that burneth, and her righteousness be as the noon day. More than two years since, I left my native home, in New-York state, and entered the borders of New-England by the way of Connecticut, with the prayer of Ishabakk running through my soul—"O Lord, I have heard that thy people were in distress; (to tarry at the north.) O Lord, revive the word in the midst of these years; in the midst of these years make known thy power; in wrath remember mercy." In about every place that I tarried any time to labor in the name of the Lord, when my Father's children would take hold with me, and pray the same prayer, we have seen the work of the Lord revived: saints rejoicing and sinners converted. By my Father's children, I mean all that love the Lord Jesus Christ with pure hearts fervently, and he that loveth him that heareth, says John, loveth him that is begotten. Although my labors of late have been principally among the Freewill Baptists, yet I love all that are begotten of God, without partiality. The Calvinistic Baptists and the Methodists have received me cordially in many places, and bid me God speed when I left. They were more friendly to me in New-Bedford, Mass. than any other Societies, and the last reformer in this place. I do understand, and I believe he would, that every first broke out in their Societies; yet justice requires me to state that every order in that town, save the Quakers, were so friendly to me as to open their meeting houses, and freely attend themselves. Six different houses were opened for my use on six evenings in succession, and the Lord has rewarded them since for their brotherly love towards each other, and in answer to their united prayers, poured out his spirit in a glorious manner upon the whole town. I believe he would, the same for this place, if the inhabitants would unitedly pray for an outpouring of the Spirit, and each professor come up to the help of the Lord against the mighty. The prayer of my heart has been since entering the place, Lord, revive thy work, and I have found access to his throne in this praying, which induces me to offer my labors to the inhabitants of Limerick for a few days. Thursday evening I should like to hold a meeting at our meeting place. Friday, at the Calvinistic Baptist meeting house; and Saturday evening at 5 o'clock at the Congregational meeting house.

HULL BARTON.

Limerick, Aug. 8.

A mistake occurred in our last, in giving the name of Mr. Stover, whose death was announced. It should have been David instead of John. His age was fifty-nine. He was born in York, and moved into this town some twenty or thirty years ago. About a year since, the wasting disorder which terminated his earthly career, deprived him of labor, although it did not immediately confine him to his

louse. Through the whole course of his sickness he manifested much christian patience and divine resignation, and was continually sensible that the hour of his dissolution was near; and when it was "even at the door," he gave charge concerning the management of his funeral. He wished that a discourse should be delivered founded on 2 Tim. 4: 7, 8, "I have fought a good fight," &c. which was accordingly done.

Edm. Thomas Dudley of Mount Vernon informs us by letter, dated July 27, that he has lately enjoyed much of the Divine presence while laboring in different places, particularly in Waterville and Dearborn. He has baptised ten in the place last mentioned, since the commencement of the present season.

We would remind our brethren, that at the last November Y. M. which was held on at Parsonsfield, it was agreed to hold the next the third Saturday and Sabbath in September, instead of the usual time, for the purpose of accommodating the general conference, which is appointed to be held at Tunbridge, commencing on the Thursday following the first Saturday in October next.

The Parsonsfield Q. M. will commence on Wednesday, next week, at the meeting house of the first church in Ossipee, N. H.

## GENERAL INTELLIGENCE.

### FOREIGN.

France.—The frigates *Vesta* and *Constance*, sailed from Brest on the first of June to rally off Algiers. Letters from the latter place confirm the hostile intentions of the Dey towards France.

Nearly all the national vessels at Toulon were preparing for sea with the greatest expedition. Various rumors were afloat on the subject.—The bombardment of Algiers—the support of the negotiations of Constantinople, and an attack on St. Domingo, were spoken of as the cause, but nothing positive was known, even to the naval commander himself.

Arrangements have been made between France and Mexico, which, (says a Paris paper), are tantamount to an acknowledgment of Mexican Independence by France. Although not made in the usual form, the "declarations" contained in a document sent to the general agent of commerce, (Mr. Murphy) to the Mexican Consular Agent at Havre, seem to embrace in fact all the concessions necessary to a more formal measure; and if Ferdinand does not regard it so, it must be owing to his imbecility.

Spain.—The accounts from this country represent, as usual, a state of disorder and suffering.

A private letter dated Madrid, June 4th, says: "The dissolution of the treaty of observation on the Portuguese frontier, has been spoken of for a few days. It is now believed it will not be effected before the negotiations are terminated between our cabinet, Portugal, England & France. The departure of the French troops appears very questionable; they are fortifying themselves at Pampeluna, and enlarging the garrison, while munitions of war are daily going into the citadel."

Greece.—The latest intelligence from this ill-fated country, is truly discouraging. The thousand fugitive Greeks were put to the sword, in a battle near Athens. They had assembled to the number of 10,000 for the relief of that city; made an attack, and were defeated; it is said, by the superiority of the Turkish cavalry. Gen. Church, however, retained possession of the heights of Phalerum with 3000 men, and Lord Cochrane was scouring the Archipelago in search of reinforcements. After the battle, a very honorable capitulation was offered to the Greeks who were yet besieged in the Acropolis; they returned for answer, that "if the Pacha wished their arms, he must come and take them; and that they would not surrender the citadel until death." Much is said of the intervention of the three great European powers, for the purpose of effecting the independence of Greece; and in the diplomatic circles, it is strongly intimated that England and Russia are determined on adjusting the matter.

Haiti.—A letter to the editors of the N. Y. American, from a friend at Port-au-Prince, under date of the 5th inst. says:—"The island is not so quiet as I was here last. On the 3d inst. four government officers were tried, condemned, and shot, for a conspiracy to murder president Boyer. Two more have been arrested, and now await their trial. These proceedings have caused some alarm among foreigners, and I think the sooner I can leave this the better."

Mexico.—An act was passed by the Mexican Congress on the 22d of May,

to permit, for the period of two years, the importation of lumber, &c. free.—The President has also decreed a bill of indemnity against the government, was executed on the first of June. On his way to the place of execution he made some confidential declarations to the civil authorities. The brethren of his religious order buried him in the convent at Tacubaya. He did not meet death with firmness.

Emigrants.—The Boston Traveller has received Halifax dated to the 15th inst. The distress of the emigrants landed in Halifax during the season, is represented as being, melancholy in the extreme. There are at present about 500 persons dependent upon the public charity, some of whom are suffering from disease, and others confined in the Poor-house. Death is daily thinning their numbers. Nearly forty have died since their landing. Even those who are free from sickness, are so enfeebled and emaciated from the effect of the voyage, across the Atlantic, that they are tottering, and unless charity should hold out to them her benevolent meed, the consequences might in many instances be fatal.

The same is said of those emigrants who have been landed in large numbers in St. John, Miramichi, and P. Edward's Island. Numerous instances of misery and suffering among them, are sufficient to touch the most obdurate heart.—Whole families have travelled across the country from Miramichi, to Fredericton in search of work, with nothing to subsist on, save the scanty contents of a knapsack, and the charity of the settlers along whom they passed.

The season in the British Provinces of Nova Scotia, New-Brunswick, &c. is said to be in the highest degree favorable to the hopes of the husbandman. No prospect for ten years has equalled the present.

### DOMESTIC.

Candidates in nomination for Representative to Congress for York district, Hon. Joun Holmes. Rufus McInnes, Esq.

Burning Alive.—The history of our country, we hope, does not record many acts of lawless barbarity as the following. Some time in June last, a Mr. McNeily of Alabama having lost some clothing and other property of no great value, charged the slave of a neighboring planter with the theft. Mr. McNeily, in company with his brother, found the slave driving his master's wagon; they seized and attempted to chastise him, when the negro stabbed McNeily, so that he died an hour afterwards. The negro was taken before a justice of the peace, who waived his judicial authority, acted as president of a mob which was collected to the number of 70 or 80, put the question of punishment to vote, and the verdict was to die.

The wretched black was tied to a tree, a large quantity of pine knots collected and thrown round him, and notwithstanding the remonstrances of several gentlemen, was, in a short time, burnt to ashes! An inquest was held over the remains, and the sheriff of the county, with about twenty men, repaired to the spot to secure the leaders in the transaction.—*Bot. Courier.*

Brutal Outrage.—Among the thousand crimes occasioned by the beastly vice of intemperance, we have to notice an assault committed at Shelton (Windser, Vermont) on Thursday afternoon last, by one Charles Sterne, on the person of a young brother, Joseph S. Sterne, both past the age of 40. The circumstances of this affray, as near as we can learn, are as follows; Charles Sterne is a single man—has for some years past made his brother's house his home, and occasionally worked upon his farm. Having considerable say ready to get in, his brother requested his (Charles') assistance, which he refused; Joseph then put his hands upon the other's shoulders, turned him round, and again requested him to go into the field to work, whereupon Charles drew from his pocket a large jack-knife and stabbed his brother in the left side, just above the hip joint, making an incision of three inches in depth. The wound is considered dangerous, though not necessarily mortal. After an examination yesterday morning before C. Coolidge, Esq. Charles was committed for trial before the county court in December next, not being able to procure the requisite bonds for his appearance at that term. *Vermont Republican.*

Remedy for Intemperance.—Mr. Andrew M. Fanning, who has been for some time past assistant to Dr. Chambers, has been appointed by the public administration to dispose of the quantity now remaining on hand. Mr. Fanning is in possession of the original recipe of the inventor, and has associated himself with James H. Hart, M. D. By these gentlemen the medicine will hereafter be prepared and sold, at the office of the late Dr. Chambers, in Rutgers' medical college. Those who purchase this medicine should be careful to apply to the above gentlemen, or to their authorized agents. The great celebrity, which it has obtained, will, no doubt, cause it to be counterfeited, or imitated.

Indeed, we have just heard of a sudden death, which was occasioned by taking the Bostonian's remedy in the shape of a remedy for intemperance. But that which is prepared by the above successors to Dr. Chambers, we believe to be perfectly harmless.—*Ch. Advocate and Journal.*

Another Remedy for Intemperance.—A remedy for intemperance has been invented and advertised by Messrs. Reed & Howard, of Boston, which is said to be equally safe and efficacious with that of the late Dr. Chambers. It has been administered in several cases with the most satisfactory effect. Two cases are mentioned of men who have been habitual drunkards for more than five years, who had been given over by their friends as irreclaimable and to uselessness. The place of Dr. Chambers would therefore have been supplied even if he had not left the receipt for his specific behind him, as it is said he has done. The Boston medicine has this advantage over ours—that it sells for half the price.

Fatal effects of Lightning.—Two men, named Horace Averill, and—Orcutt, were killed by lightning on Friday last, on the farm of Mr. Diocletian Alvord, about two miles north-east of Salsburg Village. They, in company with three other men, were working at haying, and had just completed topping off a stack—the shower came up so suddenly that they all except one took shelter under the stack, which in a few minutes was struck, and on fire. The person who had gone to the house, returned immediately and drew them all four out of the flames. Averill and Orcutt were dead, and horribly disfigured, the other two, although considerably hurt, and stunned, were shortly resuscitated. On the same day, a boat with four persons in it, was struck on the Onondaga Lake. The mast was shivered to atoms, but those on board escaped unhurt.—*Onondaga Register.*

Counterfeit \$100 bills of the bank of the U. States, of the plate for the Branches, are in circulation. A striking defect is discovered in the engraving of the ship, water, and sky, in the left part of the vignette, the right wing of the eagle is badly shaded, and the names of Murray, Praper, Fairman, and Co., in small letters at the bottom of the bill are badly executed—besides various other defects in the engraving.

Highway Robbery.—A young gentleman from the eastward was robbed on the Providence turnpike, a few days since, of about \$150, in company with two emigrants from England. The robbers were pursued, and it is expected have been taken. The young man was shockingly beaten and bruised by the villains.

Natural Curiosity.—An animal called the Sloth, just brought from Maranhim, is now exhibiting in Boston. This is an animal of a singular form, and of peculiar habits. It has been accurately described by naturalists, but no living specimen has probably been before exhibited in this country. It is about the size of a fox, possesses great strength, has long fore legs, and very long and coarse brown hair. Its most remarkable characteristic is its reluctance to move, though it is capable of exerting great strength for a great length of time without intermission. *Boston Dly. Ad.*

Trial for Murder.—Strang, charged with the murder of the late Mr. Whipple in Albany, two or three months since, by shooting him in his own house, was arraigned for trial at Albany on Wednesday last. Mrs. Whipple, charged with being accessory to the murder, was arraigned at the same time, and is to be tried by trial after that of Strang shall have been finished. The Court has very properly ordered, that none of the testimony, in either trial, shall be published until both are ended.

A fatal accident occurred at New Haven a few days since, in consequence of a horse being frightened in turning in a wagon, which had an imperfect shaft. The horse ran, overturned the wagon, killed a lady who was in it, and injured her son.

While two men were moving together, in Somerset county Penn. an altercation occurred between them & Andrew Burns, who was employed by Mr. Walker, gave him several severe wounds with his scythe, which caused his death in a few minutes. The murderer was taken up, and a reward of \$200 has been offered for his apprehension.

Small Pox.—By a statement of the Rev. Samuel Fisher, of Paterson, N. J. it appears that that town has been visited by the small pox, carried there from this city in the spring of last year. Two hundred and eight cases of the disorder occurred previous to its total disappearance. Of these 208, 144 had been vaccinated, and 7 died. Of the 64 who had not been vaccinated, 12 died. The population of Paterson is 3,236 souls. The communication given by declaring that nothing has transmitted to impair confidence in vaccination, when properly administered, as a preventative of the small pox.—*N. Y. St.*

Kidnaping.—The Philadelphia Religious Messenger mentions the disappearance of two boys, who were aged 12 and 14, on the 14th inst.; since which nothing has been heard of them, and they are supposed

to be kidnapped and carried off to the southward and sold for slaves. The Nantucket Journal contains an extract of a letter from Gallipolis, Ohio, to Dr. C. H. Smith, of Nantucket, dated 21st. A person had been lowered to the bottom of the well, a depth of 53 feet, for the purpose of making some repair, which finding it dark, he called for a light. A candle was procured, and was lowered to the depth of about 20 feet, when the air of the well took fire. The person at the bottom was immediately drawn up—his hands and face much scorched, and his hair and whiskers consumed, but he is likely to survive the accident.

Mr. Jefferson's Manuscripts.—It is said that 100,000 dollars have been offered for them, by some person in Boston.

Unparalleled Patronage.—Fifteen thousand of the Christian Advocate and Journal, a paper published in New York, for the Methodist Episcopal Church, are issued weekly; and the conductors contemplate increasing the number to 30,000 at the commencement of the next volume in September. The price of the paper is \$2 in advance, \$2.50 if not paid in one month, and \$3 if not paid before the close of the year. Ought not christians of our communion to encourage religious publications like that of the Christian Advocate, which means in operation, aside from preaching the gospel and circulating the Bible, that has so powerful an influence on the community, and every christian ought to take one.—*Rel. Intell.*

### DIED.

In Mount Vernon, Mrs. Elizabeth Gilman, widow of the late Mr. Samuel Gilman. She was a member of the Methodist church, and gave evidence by her daily walk and conversation, that her treasure was in heaven. In the same place, Mrs. Sally Stone, consort of Samuel Stone, aged 32. She was a useful member of the Free-will Baptist church, an affectionate and diligent mother, and a kind neighbor.

## DRY GOODS—CHEAP. 57 PACKAGES.

### BRADLEY & DOW,

No. 3, Murray's Row, Portland, Me.

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

### Foreign and Domestic Goods,

Consisting in part of 15 ps. plain and shaded BATISTE, plain cold GROS DE NAPLES, super black Levantine, 75 cents, black Italian Silks, 2 1/2 and 3 1/2, white and black Genoa, 50 and 60 cts., white and cold Florences, from 25 to 26 cts., white and cold pressed CRAFES, French and Italian Crapes, also cold PONGES, black and cold SATINS, plain fig'd SILKS, black and cold Canton Crapes, black and cold French black broad and narrow BOMBAZINES, cold Crape SHAWLS, 52; fancy silk and gauze Hdk's, gauze Scarfs, black, white and red Merino Shawls, 40 and 42 cts., black and white Cashmere, from 6 to 8 cts., black and white Cashmere raw silk and merino long Shawls, crimson and white Valencia Scarfs, raw silk and worsted crimson square Shawls, 40 and 42 cts., black and white Merino Shawls, 40 and 42 cts., Swiss Muslins, shaded, plaid & check Cambrics, Jackson's muslins, very cheap, from 25 to 42 cents, muslin Robes, from 34 to 106 cts., Cambrics, Dimities, plain Muslins, Imitation Batiste and Muslins, plain chintz Furnitures, plaid, check, and Swiss Muslins, brown Cambrics and Muslins, Swiss Muslin Points, is, black Levantine, German, Flag and Bandanna Hdk's, fancy Cravats, cold 4 cts., Cambrics, white and yellow Hankies, 50 ps. Union sales, from 10 to 12 cts., Swiss Muslins, plaid, check, and Swiss Muslins, from 25 cents to 65 cts., Duck, Russia Sheetings, Osnaburg Russia Diapers, grass bleached Linens (a great variety) Linen Cambrics, imitation do., red and white, 50 ps. Union sales, from 10 to 12 cts., Linen Napkins, 54, 6-4, 6-6, 7-8, and 8-10 Table Cloths, bird's eye Diaper, brown Linens, green, black and red Moreens, Shalloons, Cassinetts 25 cts., Cassinetts 25 cts., to take by trial after that of Strang shall have been finished. The Court has very properly ordered, that none of the testimony, in either trial, shall be published until both are ended.

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### WANTED

A QUANTITY of good Butter, for which 12 cents per pound will be paid. Also, a few bushels of Corn and other grain, in exchange for Good Pork, at 25 cts. per lb. Cash will be paid at any store in this place. The Subscriber has just made additional to his stock of Goods, and has almost every article called for at the present season, at as low prices, that can be purchased at any store in this place. The Subscriber has the former customers and friends of ELIAS LIBBY and of the public generally.

ANDER LIBBY.

N. B. The Subscriber thinks it proper to state that the report in circulation, that he is about removing from this place, is without foundation. *Lincoln, August 2, 1827.* A. L.

CASH paid for RAGS at this Office.

[From R. I. Messenger.]  
PPA'S REPLY TO PAUL.

[From R. I. Messenger.]

### ON AGRIPPA'S REPLY TO PAUL

"Alas! thou persuadest me to be a Christian."  
What! but almost convinced? and rest you there?  
Sad proof, my friend, your soul is not your care,  
You're a famished wretch, on seeing bread  
Would say "enough," and then, alas! you're fed;  
Nor would the sick, to his physician say—  
I could almost be cured; go, thus thy way:  
I would be the prisoner, if a gap he see,  
"What need'st thou more?"—Alas! almost so.  
Say unbecom' the relief, should his phrase forgive,  
Refusing say—"I'm half inclined to live."  
"What need'st thou more?" the soul, eternally,  
Death, heav'n's and hell, concerns too small  
for thee?  
Shall sublimity, honors, pomp and power;  
And worldly cares, and pleasures, and your  
Nor once leave room for dread eternity?  
Where you, and I, and all must shortly be?  
Ere long, my friend, you'll know to what end  
The almost universal wish of the  
The case, how dreadful! yet alas! how true!  
The case, my friend, this case applies to you!  
Time then to Christ! The hour is just at hand,  
The hour, when he will bid his banished  
Flee then to Christ!—embrace the saving hour,  
Dear not his name alone but own his pow'r.

EVENING.

I love to view the mountain hills,  
When evening's shades are on them,  
And every star yon blue vault fills,  
Looks so sweetly down upon them.

I love to trace yon gentle stream,  
In quiet sequester'd dells,  
Where vesper's mild reflected beams  
And uninc stars are glowing.

I love to listen to the roar  
Of distant waters breaking,  
As down the precipice they pour  
Nature's wild music waking.

I love the far-off sinking hues  
Of busy men, retreating,  
As on the breeze their voices come,  
Echo each note repeating.

I love to mark those fleecy clouds  
In vander azure ocean,  
Now bright, now dark as funeral shrouds,  
Changing with every motion.

I love to watch the curling mist,  
Ascending from the river,  
The music of the spheres to list  
Hymning their nightly fervor.

Who would not feel, on such a night,  
A heavenly thrill come o'er him,  
And view the waters with wrapt delight  
Which nature spreads before him?

Who would not see an angel's wing,  
Fly forth of worldly seeming,  
And drink of that empyrian spring,  
With life eternal blessing?

## MISCELLANY.

## THE HOPEFUL ONE

BY JANE TAYLOR.

A good minister having occasion to call upon a gentleman in a neighboring town, was introduced to his family circle, which consisted of several young people of various ages, from ten or twelve to eighteen and twenty. The bloom and sprightliness of youth graced their countenances; and as the stranger's eye glanced round the lively party, a glow of benevolence warmed his heart. During his visit he had an opportunity to make some observation on the manners and engagements of these young persons.

time, by playing, which she did with much taste and skill: she was considered, indeed, to excel; and it was evident she had devoted much time and pains to this pleasing accomplishment. Two younger sisters were occupied in working muslin, on which they appeared intently engaged: of the excellence of the work their visitor was no great judge: but he observed that their dexterous fingers were rapidly producing a very rich and elegant effect: he then, in the most earnest way, appeared to take in their eloquent language. The eldest sister, a fine youth of eighteen, talked a great deal: sometimes tattling with his sisters, sometimes giving his opinion on what was passing with an energy and decision that occasionally tempted the stranger to smile. On any question on which his father hesitated, he would settle instantaneously, with a rapidity and positiveness, which left no room for further discussion. There appeared, however, an agreeable openness in his manner; but it was a pity that he displayed so much of the vain dog and spirit: and by the frequent repetition of phrases, which, though easily acquired by any blockhead who hears them, are yet sometimes employed by young men of sense who are weak enough to adopt them; with this view, it should seem, to show that they are men of the world. He seemed especially anxious to impress every one with this idea just now; and to form a contrast between his own dashing air and the plain dress and simple manners of their guest. Once he cut short a more important topic abruptly inquiring of their visitor if he was not declaring that it was "an excellent game." "It is an excellent game," he replied, "but I have never observed his attention to it—for that reason, it was an excellent game." Then he began, holding out his cup of tea with a smile, to the servant, he sent it back to his sister, declaring that "it was not tea, and that he could not take it." And yet though nobody would have guessed it just now, this youth was not destitute of sense.

and intelligence. He had not, however, sagacity enough to discover, that beneath the plain appearance of the stranger, there was concealed a keen discernment of character; and the real knowledge of men and things, instead of the mere affectation of it. Still less did he suspect, that his own silly, artificial manner was at that time, the subject of his smiling observations.

But he did not was one of the party, who, while he heard and said nothing to attract it, yet excited the minister's attention more than any of the rest. This was a lad of about fifteen: he was rather less blooming than the other young folks; but his look was not less cheerful, while it was more interesting than any of theirs. He spoke less than the others, and with more modesty; and what he did say was more to the purpose. He appeared to listen attentively to the minister's conversation.

"You have an interesting family, Sir," said he to the father, when they were for a moment left alone; "I hope they are great comforts to you." "Sir," replied he, "my children are, I believe, much like the other young people: I have no particular occasion to complain of them. But, Sir, I have great comfort in one of my children: did you see that boy, Edward? Yes—he has come into the father's eyes as he has into mine. He has appeared to fear God from his childhood; he has long been in the habit of private prayer; he loves a serious conversation, when we are alone; and his general temper and conduct show that his piety is genuine. Yes, thank God, I have one hopeful child."

The conversation which was here interrupted, left a painful impression on the mind of the good minister. The gaiety of the young people, which at first amused him, now gave him uneasiness. The words, "one hopeful child," dwelt upon his mind. "What! only one," thought he, "of this interesting group that fears God! only one that is concerned about salvation, and that is prepared to die!"

While these thoughts were passing in my mind, the youthful party continued laughing, and talking, and joking; they were eager and animated in all they said and did; and frequently spoke of things that were of no importance—the most contemptible trifles, with a degree of earnestness, which they would have pronounced to be canting, hypocritical, or, at least quite overdone, if the subject had been any thing connected with their immortal destiny.

poor young people!—But we must now leave them and the good minister, who is probably meditating some way, that would seem almost less offensive, of introducing a hymn to his congregation. Reader, we have invited you to this domestic party, only with a view to your own improvement. Do you wonder where the family lives, and what is their name? Rather look around amongst the families of your friends and neighbors; and especially look into your own, and see if the description will not suit many that you know. Alas! this is no singular instance.—Observe the trains of young people who fill the pews of our places of worship: behold the gay attire, the wandering eye, the irreverent deportment.—Listen to their discourse as they come from the place: or follow them home, and you will find them talking after another, hear the same thing made upon the dress of the one, and the complexion of the other: and other unimportant comments of those who have seen: listen to their conversation what they have heard; and mark upon their prevailing levity; scarcely checked by the restraining eye of anxious and disappointed parents; who, Sabbath after Sabbath, watch in vain to see if the good seed has taken root in the hearts of any of their children.—Remark the eagerness that is evident about the showy accomplishments and vanities of life. Observe all this, and say, if there was any thing rare or singular in the description of this family? Alas! in our families, we could not find the singularity of such an example. It is in this, that there is no one hopeful child in the family! How common, even of pious parents, have lost this consolation, not one hopeful child!

What a melancholy, what a strange state of things was implied in the account the father of this family gave of his children, when he said, that they were "much like the generality of young people." In other words, that the generality of young people are thoughtless about *Eternity*—unconcerned for the salvation of their souls!

Reader, you are a member of some family; you have brothers and sisters. If you say that you are one of those who are disposed to be angry with your brethren because they are different: To which party do you belong? Are you one of the many, or one of the few?

Does a peaceful conscience allow you to humbly answer, that you hope you will be able to deal with the latter, that you have chosen the larger company, and you have joined the small, the happy community that are walking therein—*Gentlemen*, rejoicing—but, take heed lest you fall. At present you are ignorant of Satan's devices; you have not yet discovered if the deceitfulness of sin; and it is only by prayer, and watchfulness, and deep humility, that you can hope to avoid these snares.

Especially guard against a spirit of pride, and a feeling of superiority towards those of whom you think you are not walking with you. Thine,

danger here to young persons who are seriously disposed. But remember it is only by a spirit directly opposite to this—by humbleness of mind and of behavior, by gentleness, by affection, and by an unpretending deportment, that you can satisfy either yourself or others of the reality of your profession, or engage any to come over to your company.

But reader, is it far otherwise with you? Are you among the thoughtless ones? Are you still in the broad road? Still endeavoring to stifle the voice of conscience, and to put away the thought of death? Are you still absorbed in enjoying the world exclusively during the years of youth? Then be assured, that whatever agreeable qualities you may possess, or whatever specious arguments you may use to satisfy your mind, you are an unhappy, a pitiable individual. You are a being upon whom wise and good men look with anxiety and sorrow; upon whom angels must look with surprise and pity; upon whom God looks with displeasure; upon whom none but the angels are permitted to smile. I may be, indeed, that you are possessed of many agreeable accomplishments, and have pleasant manners and tempers so pleasing, that you may congratulate yourself upon the admiration and regard of those around you. But consider, how much of their approbation depends upon their seeing only what is *external*. Look within—search the inmost recesses of your heart; behold the many chambers of imagery the vanity, the selfishness, the pride, the ambition, the love of mirth, that fill the thoughtless heart; and you will exalt themselves against the knowledge of God—and ask if you are authorized to feel self-complacency, or if you deserve the esteem of which you boast.

In order to form some excuse for your neglect of religion, are you fond of detecting errors and inconsistencies in the lives of those who profess it? Are you more gratified, or at least more amused, to discover the faults in good men, than you are to be shocked at the crimes of bad men? Have you proved, but that you were not an enemy to God? Consider that, for a moment. Whichever notion you may entertain, religious people often make, how can you say suppose they sometimes deceive themselves, be assured you are making the worst and the most absurd mistake that it is possible for a rational being to fall into; even that of neglecting the *only important thing*; and you are deprecating yourself more grossly than they are possibly do, by imagining that you are wise when you are foolish, happy when you are miserable.

"I could not resist this moment's recollection  
 of these. 'Yes, I am one of the forgotten  
 ones of this family; I have hitherto  
 neglected religion; I even dislike it; I en-  
 deavor to be happy without it; yet this  
 cannot be even here, and what would it be  
 hereafter?' Unless my heart is changed I  
 must perish; and I may never be more  
 flourishing than I now am; besides, I may not  
 have opportunity in future. What then  
 shall I do? There are difficulties; but how many  
 have overcome them! Why should not I?  
 I will not give up if I specially shall not!  
 I will not give up if I ask especially if I ask  
 especially if I ask especially if I ask for, and  
 if he has promised to bestow - I will  
 persevere, and on my Father's

But you who have read this question, may feel at a loss how to answer it. They may, indeed, think that they are not yet what they ought to be; yet they have some desires, and have made some effort. At least, they are sure that they do not scorn at religion, and at religious people: on the contrary, they love them; they are desirous to become like them; they read; sometimes they pray; and they tremble at the thought of becoming one day, decidedly religious: at present, they are continually yielding to temptation, and cannot yet tear themselves from the love of the world.— This is the state of many young persons: Is it, yours? What then can be said to you? First, do not be impatient. You must cast off all fear of God, and what you love, it is to be feared, beyond the reach of mercy, have in early life felt just the same, and *intended* as well as you, that we will not encourage you with hopes of present safety. But why remain in this uncomfortable and dangerous state? That it is uncomfortable, you feel: you know that it is dangerous, you feel: you know that you are more thoughtful companions. Why, then, will you not at once exchange these dreary bonds for happy liberty—these gloomy fears for joyful hopes—this constant uneasiness for perfect peace? Your inconsistent prayers are a burden and a task; but pray fervently and regularly, and they will become a delightful employment. You say, you are to gain nothing by waiting, but it is a difficulty to wait at great danger. Resolve, then, to be a *hopeful one*: and to gladden the hearts of your parents and christian friends by a prompt decision: lest, like so many, you are on hesitating till you become finally hardened by the deceitfulness of sin.

Women,—“I have always remarked,” says the celebrated traveller Leyard, “that men in all countries are civil, obliging, and humane.”

myself in the language of decay and friendship; without receiving a devout and friendly answer. With man, it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland; of rude and childish Finland; of unimproved Russia; and the wide spread regions of the wandering Tartar; if hungry, dry, cold, wet, or sick, the women have ever been friendly to me and uniformly so. I add to this virtue (so worthy the appellation of benevolence) these actions have been performed in so free and kind a manner, that if I was dry I drank the sweetest draught; and if hungry I ate the coarsest morsel with a double relish.<sup>11</sup>

*The Waldenses.*—A gentleman who visited the country of this remarkable people in 1824, has furnished the Editor of the Christian Spectator with a statement of their numbers. In the three Valleys of Lucerne, Perosa, and San Martino, there are 13 villages, comprising 13 parishes, each presided over by a pastor, with an aggregated population of 16,000 Vaudsio, Protestants, intermixed with 1400 Roman Catholics; of the Vaudsio population, 9900 are in the valley of Lucerne, 6100 in Perosa, and 3600 in San Martino. Total population, 20,600. These valleys or rades are on the eastern side of the lofty mountain of Frauto, which separate Piedmont from France, and from Turin to their villages, passes through the Salignerole, a distance of about 25 miles; and thence to *S. Giovanni*, the first Vaudsio village on the *roste*, may be 10 or 12 miles.—*Waldman.*

**Washing Machine.**—The New-Brunswick times calls the attention of the public to a Washing Machine exhibiting in that city, by Philip P. Train. It deserves the recommendation there given, it is a valuable invention. The editor says it is simple in its construction, is worked with little labor, and does the washing in the best manner, and with less injury to the finest garments than the ordinary mode. It is calculated that a woman will do more washing in two hours than can be performed in a day by the common process.

To the Honorable Justices of the Court of Sessions, next to be holden at York, within and for the county of York, on the twenty second day of May, A. D. 1827.

THE inhabitants of the town of Hollis in said county, by their undersigned committee, respectfully report that for many years past, the said town of Hollis has been a place of resort and habitation with the inhabitants of the said county, have been at great expense in erecting, repairing and maintaining the bridge across said river, and that the said bridge, so called Smith's bridge, is now in such a state of ruin that the current and depth of water, where said bridge stood, it has been maintained with great expense without effect, and that it has become necessary to erect a new bridge, at three or four times that by the late freshet said bridge has been swept away and destroyed, that the said bridge of the water where said bridge stood is eighteen feet deep, and that the said bridge is maintained on said Saco river between Boutwell's Hollis at Moderation Mills, so called, and one mile of the place where said Smith's bridge stood is eighteen feet deep, and that the said bridge is convenient for the passing of such travel as formerly passed over Smith's bridge— that there is also erected and maintained at said Boutwell's Hollis a bridge of stone, called the Hollis, and within three miles of said Smith's bridge, another good and substantial bridge. The said inhabitants therefore respectfully represent that the said bridge, so called Smith's bridge, mentioned, if one should be built, would be a great expense and cost, is impracticable, except at great expense and cost to the said towns of Buxton and Hollis, and that the said bridge, so called Smith's bridge, mentioned, is impracticable, except at great expense and cost, as the said bridge is on said river between Boutwell's Hollis (now maintained, is not required by the public necessity or convenience. They, therefore, respectfully request that the part of the county road leading from said town of Hollis to the said Boutwell's dwelling house in said Hollis to Saco river and said river, where Smith's bridge formerly stood, may be discontinued by the said court, as the same is being removed by the said court, and that instead of such road, such new road may be laid out, or the road as now traveling, may be so altered, as to lead across the bottom of said river, and that the said bridge, so called at the Bar Mills, as to the Honorable court shall appear, the public necessity and convenience may render most advisable.

WILLIAM THOMAS CARL,  
JAMES WARREN, Committee chosen by the inhabitants of the town of Hollis for the purpose of making the above application.

## STATE OF MAINE.

xxx.—At the Court of Sessions begun and holden at York, in and for the county of York, on the Tuesday next before the last Monday of May, A. D. 1827.

ON the foregoing Petition the Court order, that the said Petitioners give notice of their said Petition, by causing the town Clerk of the town of Buxton to be served with an attested copy the same with this order thereon, and by causing the same to be published in the *Morning Star*, printed at Limerick, three weeks successively, the first publication and the said service to be thirty days, at least, before the next term of this Court shall be held at Alford in and for said County, on second Tuesday of October next, that all persons interested may then and there shew cause, if they have, why the prayer of said Petition should not be granted.

Attest—**JERE. BRADBURY, Clerk,**  
A true copy of said Petition and the order of  
Court thereon. Attest—  
July 26. **JERE. BRADBURY, Clerk.**

Effingham Union Academy.

THE Fall term in Effingham Union Academy will commence on Monday, the 20th instant. Tuition, 3 dollars per quarter.

## WANTED

BOY 15 or 16 years old as an apprentice to the *Blacksmith* business, where good en-  
agement will be given. Inquire at this Office.