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TERMS OF THE STAR.

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COMMUNICATION.

A SHORT PARAPHRASE ON JOHN 3: 7. Marvel not that I said unto thee, ye must be bon again.

A SHORT PARAPIRASE ON JOHN 3: 7.
Mavel not that said unto thee, ye smut be bom egain.

First. The wonderful works and astonishing miracles which our glorious Redeemer performed, while he tarried with men on the earth, have astonished the world, and brought to nought the understanding off the prudent. When the world, both Jews and Gentiles, saw his mighty works, in opening the eyes of the blind-unstoping the ears of the deaf—making the lame to walk, the blind to see,—and raising the dead from their graves, they wondered at the sight. "The infided was confounded, the scribe and pharisee stood amazed,—apostate angels rebelled,—and the devil himself feared and trembled, knowing his lengtom was in danger and his time short. The first part of the 3d chapter of John gives a short but comprehensive account of Nicodemus' coming to Christ, and what he acknowledges him to be:—it also shews us the method which the Savier took to point out to him the way of life and salvation. Nicodemus was not one of the greatest unbelievers, though he was very ignorant of the new birth, das every man is until the change takes place, for we find that the visit of the currenting contempt. Neither was he so unbelieving as those who said that Christ cast out evil spirits through Seelzebub the prince of the devils—for he eknowledged that to man could do the nirracles which Jesus did, except God was with him.

acknowledged that no man could do the miracles which Jesus did, except God was with him.

Thus we see what is necessary in our coming to God—for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.

We are not sure why Nicodemus came to Jesus by night, whether his business was such, that he could not come by day, being a ruler among the Jews, or whether he was so weighed down with a sense of his sins and felt such a need of the Savior as drew him thinter even in the shades of night, or whether he partially believed that Jesus was the true Messiah, and thus took that season to see him and converse with him for fear of the Jews, lest they would see him and consider him to be one of Jesus' disciples, and thus be turned out of their synagogue.

Though it is not probable that he immediately became a hold soldier in the cause of Clirist as Paul did on his conversion to God; yet we can charitably believe he hecame his disciple, as we find, he plead the cause of Jesus when He was accused of the Rulers, and after He was reusified he came in company with Joseph of Arimathea, who was a rich man and an honorable councellor, and brought about an hundred weight of myrrh and aloes for the burial of his Lord and Master.

Secondly. The state of man, before his conversion to God, is evidently a state of rondemnation; as is numifest by experience, by observation, and by the revelation of God's will;—for all have sinend as asys the Apostle, 1 John is S. Rom. v. 12. By sin, man becomes a transgressor God's law, and is thus rendered unloby. We see by the holy apostle what would have been the eternal state of the world, had not a plan of mercy and grace been devised. Hele, ix. 22. Without the shedding of blood is no remission. Bid xii. 14. Without holiness no man shall see the Lord.

Thirdle, The state of the soul, where-

Jesus Christ, freely offered to us in the cospel.

Since the secret of the Lord is with them that fear him; we sind; the wisdom of man has never been able to comprehend, the mystery of Christ's Kingdom; (v). Though Nicodemus was doublitely will instructed in the law of Moses, and saw the wonderful works of God in creation and providence; yet what ignorance of the new-birth he shews, when he asks the Savior, "I flow can a man be born when he is old?"

If we could view one of our fellow citi-

is old in If we could view one of our fellow citizens as having left our country of liberty, to traverse the seas against the laws of his country for plunder and robberty, and they a pirate taken and carried into a port of Algiers, and there bound for life in slavery and chains, suffering hunger and thirst, we should have a view in miniature of man's lost state by sim—If we again could view a friend of his, who through pity and benevolence, paid his ransom, took him from the prison, knocked off his chains, clothed and fed him and brought him to a land of liberty, we should have a faint view of the new-birth, or a translation into the Kingdom of God's dear Son. A true and genuine change of heart, s, (after having a full view of our wretched and miscrable state in the law of the Lordy our taking hold of the promises of God, and thus by beholding Jesus, being drawn as David was from the miry clay, our feet set upon a rock, and a new song put into our mouths.

Fourthly. The new-birth here spoken of a new him to a rock, and a new song put into the real carried conviction of our speckes at the real carried conviction of our speckes at the real carried conviction of ourselves at the real carried on ourselves at the carried of ourselves at the carried ourselves at the

set upon a rock, and a new song put into our mouths.

Fourfuly. The new-birth here spoken of, is not a partial conviction of ourselves as sinners, and ar reform in our morals. If our conviction of sin does not lead to Christ for merey and pardon, it will not prove our conversion, as we are thus only dead under the law but not alive unto. Christ. It is but a little part of a real change of heart and affections, to lop taig, cut a branch, or even to hew down the old tree of iniquity, while the old stump and its roots remain. "Marvel not that I said unto thee, ye must be born again." The regeneration of hear which the I ord requires, is not a fearful looking for a fifter indignation, with a promise that at a more convenient season we will call on the Lord. If our conversion has not produced the good fruits of the Spirit, love to God and men, yea, even love to our enemies, we may really doubt of our standing—"For a good tree will bring forth good fruit."

Though we may be for days, months, and even towar under awakening of mind.

ing—' for a good tree will bring fortugood fruit."

Though we may be for days, months, and even years ucder awakenings of mind, filled willf feerful apprehensions, which may delar us from many sins, and lead us to many acts of benerolence and mercy, which God requires, yet we are not converted, till the love of God is shed abroad in the heart, and the blood of Jesus Christ cleanes the soul from all sin and iniquity. A real conversion is not the drapping a tear now and then—it is not the putting on a form of godliness—it is not the change of our religious sentiments which float in the bead to please our friends or render us respectable in the eyes of the world,—neither is it in having a sad countenance or a wrinkled brow.

Fifthy. The joy of the new-horn soul

neither is it in having a sad countenance or a wrinkled brow.

Fifthly. The joy of the new-horn soul arises from a view of the dangerous state from which he has been rescued, and the peace of mind he feels, which seems in milke a well of water springing up into everlasting life. Whereas, once he viewed the Satiors as having no beauty, neither form or comeliness, he now says with the spouse, he is allogather lovely and the chiefet among ten thousand.—Ah, says the new convert, where have I been all the days of my life, I have lived upon nothing better than husks and vanily; but now I have been brought to the tree of life, to the banquet of God's grace, where there is enough and to spare. Thus, while the saints of God walk in humility of heart and in the light of God's countenance, they grow stronger and stronger through all the vicisativdes of life for God's countenance, they grow stronger and stronger through all the vicisativdes of life for God's countenance, they grow stronger and stronger through all the vicisativdes of life for for God's countenance, they grow stronger shall be freed from mortality and enjoy his presence to sing his praises for ever and ever.

Sithly, The sinner who refuses the often of God's reace—neclects the calls and

ence, by observation, and by the revelation of God's will;—for all have sinned as
says the Apostic, I John i. 8. Rom.

12. By sin, man becomes a transgressor,
of God's law, and is thus rendered unbolt
We see by the holy apostle what would
have been the elemal state of the would
have been the troubled sea, whose waduring of blood is no remission. Bid still, the
Without holiness no man shall see the
Lord.

Thirdly. The now-birth is effected by
the spirit of God's grace on the soul, where
by convincing us of our sin and misory, as
yet he hears the voice of the Lord, saying
yet he hears the voice of the Lord, saying
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yet he hears the voice of the Lord, saying
yet he hears the voice of the Lord and
hid himself among the trees of the garden,
yet he fars the roubled sea, whose walers cast up mire and dirt.—Though he
have the first the same which is built
upon the sand be overthrown by the rain.

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we lay as in the womb of Nature, and doth persuade and enable us to receive Jesus Christ, freely offered to us in the gospel.

Since the second of the Lord is with them that fear him; we find the wisdom of man has never been able to comprehend, the mystery of Christ's Kingdom.

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If we could view one of our fellow citizens as having left our country of ibsert, to traverse the seas against the laws of his country for plunder and robbery, a private taken and carried into a port of Algiers, and there bound for life in slarety and chains, suffering honger and sharey and chains, suffering honger and

MISCELLANY.

THE EPISTLE By adjornment, from the 23d of the Fifth Month to the 31st of the some inclusive, 1927. To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland and elsewhere.

DEAR FRIENDS .- We who have been per

or Friends, in Great Britain, Irelaid and elsewhere.

Dran Friends.—We who have been permitted to assemble, to transact the concerns of this meeting, have reverently to acknowledge that it has been good for us that we have come together. It has been a comfort to behold the countenances one of another; and to be sensible of the prevalence of that christian love and fellowship which invigorate the mindow we pass along the ardinous path of life. And we feel it to be a duty to inform all our behorded brethren and sisters, that the Lord, in his continued mercy, has enabled us to proceed in the deliberations of this meeting, in much brotherly low.

What then, dear friends, prevents our becoming wholly a spiritually minded people—a church, though small/ well compacted and fitted together, and built up in Jesus Christ, our Lord?—We fear that sin and transgression are separating some amongst us from Him, and thus preventing them from becoming living branches in the true Vine. O! that such would apply in faith to the great Physician: unto Him who hath loved us freely, who would heal our diseases, and present us faultless before the presence of his glory.—May we all narrowly examine ourselves in the light of Christ, and see how far we are engaged each to do his part well; that we may, as a religious hody shine with brightness, with that brightness, which, if the fault were not our own, the Lord, in his unmerited good, would cause to break forth and oneyet us.

Vital christianity consisteth not in worls but in power, and however important it is

iwere not our own, the Lord, in his unnersited good, would cause to break forth amongst us.
Vital christianity consisteth not in words but in power, and however important it is that we have a right apprehension of the doctrines of the Gospel; this availeth not, miles, we are regenerated by the power of the Holy Ghost. We therefore tenderly entreat all to walk in humble faith for the quickening influence; and to seek to have their hearts contrite before the Lord.—Then we believe that they will know for themselves of His great goodness; and as they continue from time to time, profiting by what they learn in the way of life and salvation, but not trusting to it, trey will partake of that living bread which cometh down from Heaven: they will draw to the heavy of the salvation, but not trusting to it, trey will unto eternal life. This course of christian experience we earneastly desire for every one amongst us. It is anidvidual work; but it is indispensable for all. It may often be slow in its progress, but it is certain ints effects; and amongst the blessed consequences which it produces we come to have an establishment in Christ, resulting not from any speculative system of belief, but from a heart-felt acquaintance with his power, inwardly revealed to the soul. When assailed by false doctrines, owhen in the support of our views of christian practice, trials are our portion, knowing in whom we have believed, we can look in humble, but from reliance unto him. Resignation under the varied trials incident to human life, is often the happy attained the human life, is often the happy attained the human life, is often the happy aftent of the clear guidence of the spirit of truth, which his soul would desire. But a frequent recurrence to past mercies, and to numberless blessings still bestowed upon us, should warm the heart with graditude, and animate it with the belief that all litese things will be lessed, as means by which we may become of the pure in heart, who shall see God. Walt, then, dear friends, upon him: be of

Those who have felt the effects of a Sav-Those who harefelt the effects of a Savior's slope's, should, be often considering whether they are making an open confession to Him before men, and cherishing the desire that others may become full partakers of the blessings of the Gospel. We speak not her's of the preaching of the word; highly we esteem this, when exercised in the power and life of the Holy Spirit, but of that faithful adherance to sound principle and consistent practice, of which, in our intercourse with the world, we ought to give proof, At the same time it is very important that we abide in true humility, and in the fear of the Lord, and that we reverently and patiently waits to know the service assigned to us in the clurch. All, if they are faithful to though the control of the control of

may sometimes happen, the relative as well as the social tie, may call for the extension of a hand of help.

There is a humility and sweetness, combined firmness of character, arising from the expansive influence of christian love, which ought to actuate all our endeavors for the good of others.—Strive then, dear friends, that in your benevolent exertions to promote the temporal, the moral, or the religious welfare of your fellow men, your whole conduct may be marked by an unsobtrusive christian temper; that, when associated with your firends and neighbors on these occasions, it may be manifest that your great concern is to live under the influence of that wisdom which is from above; which is pure, peaceable, gentle, and easy to be entreated, without partiality, and without hypocrisy, full of mercy, and full of good fruits. The pure exercise of christian kindeess brings with it its own rewards; but to be pure, it must have its origin in the love of God, which produces love to man: and the satisfaction is never so great, the efforts are never so steady, as when we continually bear in mind, that we are to commit all our exertions to the blessing of Him whose providential eye is over all, and whose is continually caring for the workmaship of his holy hand.

Our friends of Ireland, and of each of the Yearly Meetings in America, have been brought to our remembrance with feelings of christian love, by the reading of the epistles which they have respectfully addressed to us. It has been very acceptable to find that our brettrep on the other side of the Atlantic are in variaceptable to find that our brettrep on the other side of the enormity of alvery; and diligent in their endeavors to expose the iniquity of the internal Slave-trade, carried on in the southern and south-western States of the Union. The desi-

olating and widely extended effects of this dreadful traffic, whether we turn our attention to Africa, to America, and the West India Islands, or to other parts of the globe, are indeed enormous and mourniful with the state of the globe, are indeed enormous and mourniful with the state of the globe, are indeed enormous and mourniful with the state of the globe, are indeed enormous and mourniful with the state of the globe, are indeed enormous and mourniful with the state of the globe, are indeed enormous and mourniful with the state of the globe, are indeed enormous and mourniful with the state of the globe, are indeed enormous and mourniful with the scale of the continental Society and the continental Society and Islands, or the propagation of the good per in Europe. The literature of the good per in Europe. The literature is continued to a state of the cause of the continental Society, and the annual meeting of the society, and gave them the different badees of warlike glory that he had obtained, deresterance in the spirit of the good that they will have been string they might be devoted to the entire the state of the state of the cause of mercy and truth the subjects of those governments where the pure and just precents of Christianity are professed. professed.

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professed.

The amount of the sufferings of our members as reported to this meeting, instituting the charges of distraint, is upwards of fourteen thousand six hundred pounds.

We have no cause to believe that our

The amount of the sufferings of our member as reported to this meeting, including the charges of distraint, is upwards of fourteen thousand six hundred pounds. We have no cause to believe that our ancient testimony against all ecclesiastical plants of the control of the control testimony against all ecclesiastical plants of the control testimony against which one care the control test and possible testimony against which one early friends as well as out-vives have borne testimony, was not the control testimony against which one early friends as well as out-vives have borne testimony, was not the control testimony against which one early friends as well as intended as superstition and aposted produced produced produced produced produced produced produced produced produced produce

Whilst thus setting forth the ground of this testimony, we gratefully remember the kindness with which our religious scruyes are often regarded by those who have to support and enforce the laws by which we are affected.

Dear Friends—As we have been permitted at this time unitedly to partake of the mercies of our heavenly Father, and to religious condience in Him to be renewed, at the helief that He is watching over us a religious Society for good, may we had been in His fear, that we may available pray for His blessing; so acknowlying Him in all our way, that He may frect our paths whilst here, and finally finant us an admission into His heavenly lingdom, through Jesus Christ our Lord. In the love of the Gospel we cordially 5id you farewell.

In the tase in the Meeting, by Signed in behalf of the Meeting, by JOHN FOSTER, Clerk to the Meeting this Year.

STAGE ANECDOTE.—In a stage coach massing between Washington and Balti-more, a young man, who seemed to imag-ine that all the world was in the dark with one that all the world was in the dark with respect to religious matters, and himself in the light, was advancing some of his in-filed opinions, which were severally rebut-ted by an aged minister. As a last sub-terfuge, he declared, that even though he rage ever so much disposed to follow the Frintures, he had no evidence of their heinz true.

being true.
"I believe," said the minister, "from "I believe," said the minister, "from 70m conversation, that you are acquaintd with Mathematics." "Partially," was the reply. "Well, then, can you solve me such a problem "repeating one of Euclid's. "No." "Do you believe it cra bedone?" "Yes." "On what ground do you believe this, seeing you cannot do it vourself?" "Because it is stated in Euclid's Elements." "Then, you will believe what is stated in Euclid, but will not believe what is stated in the Bible, although bucked by tradition!" The youth acknowleded the justness of the logic, and said no more. and said no more.

MARSHAL BULOW.

"Marshal Bulow, the Prussian General who brought up the army of reserve at Wa-ferlor, and by whom the face of that bloody

for souls through Europe, and this under the patronage of the continental! Society in London, for the propagation of the gorpel in Europe. The Marshal appeared in London, at the annual meeting of the society, and gave them the different badges of warlike glory that he had obtained, desiring they might be devoted to the entrement of the cause of mercy and truth in the world. He has the simplicities of little child, whilst he possesses the gnost undaunted courage. He appears both her which our God has appointed him. He is not only different physical beautiful and the superior which our God has appointed him. He is not only different physical business in the superior was a superior with the superior was a superior with the superior was a superior with the superior was a superior

REVIVALS.

hand and New-York, according to the accounts which we have received, have been convinced, that, during the late revivals in the State of New-York, some evangelical ministers " have employed unwarrantable and extravagant means for producing and extending the religious excitement in that quarter. Several letters have been that quarter. written, and expostulations attempted, to limit and restrain these supposed irregularities." "The difficulties have borne so portentous an aspect in the view of several judicious ministers," says a respectable publication, "as to threaten a dismemberment of the Presbyterian church, and the establishment of a new sect.

the establishment of a new sect.

"Happily, however, some of the leading men, between whom these differences of opinion existed, or were supposed to exist, in respect to revivals of religion, agreed upon a convention of ministers for consultation. The letters of invitation were issued by Rev. Mr. Beman, of Troy, and Dr. Beccher, of Boston. The number invited was twenty five, from several different States. Among those who attended, were Messrs. Beecher, Humphrey and Edwards, of Massachusetts, Tenney, Net tleton and Hawes, of Connecticut; North, Lansing, Beman, Finney and Frost, of N. York. The convention commenced its seasion, at New-Lebanon, July 18th, and closed July 26th. Much of their time apprars to have been occupied in free conversation and prayer. sation and prayer.

After the brethren who had called the After the brethren who had called, the meeting, had made an exposition of its origin, it was moved and seconded, that they proceed to see in what respects there is an agreement between brethren from different parts of the country, in regard to principles and measures in conducting and promoting revivals of religion. This motion, after discussion, was carried by a large majority.

We have the pleasure to state to our readers that the views of our Presbyterian brothren, expressed in the foregoing resolutions, are in accordance with our own.

The following proposition, viz. 4 In so cial meetings of men and women for religious worship females are not to pray," pears to have been under discussion a long time, and when the question was taken, 9 voted in favor, and 9 declined voting Hence it appears that notwithstanding the utmost unanimity prevailed in this ecclesiastical body while the proposition before mentioned was in discussion, they dif-fered in opinion relative to the question which may be put in the following words; Have females a right to pray in social meetings of religious worship composed of men and women ? Nine, by their vote, said no : and nine declined voting on the question.

In support of the following proposition, in which a similar subject appears to be involved, there were 8 votes : Ica declined voting:

There may be circumstances in which it may be proper for a female to pray in the presence of men.

No reasons are assigned in the accounts which we have received, why one half of the active members of this convention declined voting on the subject relative to the improvement of women by prayer in social meetings of men and women, for religious worship. From the nature of the case, it may, however, safely be inferred, that those who declined voting on the subject, were of opinion that it was wrong to pass such a restriction upon female christians Had it been right to have passed such a vote, they could have had no objection to voting, since their object in assembling was to cultivate a union and set things in order. Therefore rather than to act wrong, they declined acting at all on that question. By referring to one of the above propositions it will be seen, that in the un mimous opinion of this convention " revivals of religion are the work of God's spirit"—that " they are produced by means of divine truth and human instrumentality. and liable to be advanced or hindered by measures which are adopted in conducting them." Now if the efficient cause of re ligious revivals is attributed to the Spirit of God in the use and application of divine truth, ministered by human instrumentality, is it not a delicate point to determine that a part of human beings (females,) shall not have a privilege to abey the spirit of God, which effects a religious revival i

We are not peculiarly partial to the improvement of the female gift in meetings of worship, we only contend for liberty of conscience to all who are accountable to the Judgment seat of Christ, to worship God in spirit and in truth, whether male or female.

God command's all men every where to repent; Acts 17: 30. Although women are not specifically mentioned in this command, yet it is admitted, we believe, by all christian denominations, that it is bindion, after discussion, was carried by a ling equally as strong on seomen as on men.

I the published minutes of the meeting, the conversations and discussions are not given, but only the results. The following propositions were unanimously adopted:

"I that revivals of true religion are the work of God's Spirit, by which, in a comparatively short period of time, many pre-

The first that the second of t

le denied the privilege of repentance towards God and faith in our Lord Jesus Christ."

"That the preservation and extension of true religion in our land have been much promoted by these revivals."

"That, according to the Bible, and the indications of Providence, greater and more glorious revivals are to be expected, than have every textised."

"That, though revivals of religion are the work of God's Spirit, they are produced by means of divine truth and luman instrumentality, and are liable to be advanced or hindered by measures which are adopted in conducting them. The idea that God ordinarily works independently of human instrumentality or without any reference to, the adaptation of means to Gibls, is upscriptural."

"There may be some variety in the mode of conducting revivals, according to local customs, and their may be relative imperfections attending them, which are the conducting revivals, according to local customs, and their may be relative imperfections attending them, which are the representation of the conducting revivals, according to local customs, and their may be relative imperfections attending them, which are the representation at composed of the cares, good men, while they lament these imperfections, may rejoice in the revival as the work of God."

We have the pleasure to state to our readers that the views of our Beautiers.

necticut, New-Jersey, &c. for the purpose of consulting in what manner God may be most glorified; and by what means the work of his grace may be most happily extended among the sons of men with a view to effect their reformation and promote religious revivals. As christians and ministers of Christ they have met, and as christians they have consulted those points concerning which there had been a division, but they part equally divided (nine to nine,) (it should not be forgotten that they were well agreed on many other subjects,) touching a subject which very se riously interests the christian world.

We do not make mention of this event as one which is detrimental to the Presbyterian community. We are not fond of recording the misfortunes of others We preset an opportunity to speak of their prosperity. It has been, we believe, but a short time since liberty has been among Presbyterian people for women to pray in social religious meetings. It now appears that one half of this Convention is willing that their members should continue to enjoy this liberty. We there-fore are disposed to believe that religious liberty is gaining ground in the Presbyterian churches; and that this body of christian people will ere long witness, as one of the foregoing propositions portends, greater revirals than have yet existed among them; if means which some ard disposed to adopt by which to conduct religious revivals, do not operate to hinder the work of God's Spirit, as another of the above propositions represents may be

In our paper to day is inserted the epis-tle of the Friends' Yearly Meeting to their Quarterly and Monthly Meetings, throughout Great Britain, Ireland, America, elsewhere. It breathes many very sublime and christian sentiments. The views exand christian sentiments. hibited in this epistle relative to the course that should be pursued by brethren, when a member is overtaken with a fault is worthy to be imitated by every christian community. According to the reports to this yearly meeting, the amount of the sufferings of their members, including the charges of distraint is upwards of 14,600 pounds. Therefore the Friends in Great Britain and Ireland are reduced to the necessity of paying yearly, (the preceding year at least,) more than 48,000 dollars to support a religion in which they have no faith. Happy Americans! you are highly favored! May your privileges not be abused, and may your advantages be highly

We are informed by a letter from brother Charles Morse, that " love, union and christian fellowship" prevailed at the Farmington Q. M. which was held at the great meeting-house in Farmington. ΄ Λ large congregation assembled, and the season was truly delightful. Good was apparently done in the name of the Lord

We are credibly informed that an extensive revival of religion is now witessed in the Congregational society in Wells. A very great number have althe Rev. Mr. Greenleaf bas the charge. It is good news to a pions mind to hear

Candidates in nomination for Senators for York County.—Hon. MARR DENNETT, Hon Modes Sweet, Hon. Isaac Emery.

Spiciale .- EDMUND E. STONE, a young man about twenty-two years of age, of this town, committed this horrid crime on Monday last, by shooting himself through the body. On the morning of that fatal day, (to him,) he met a young man with whom he was very intimate, and during his conversation with him, he said that he had met with so much trouble, that he was tired of the world-that all his prospects of happiness were blasted, and intimated that he had designs on himself. His friend, as he had frequently told the same story before, thought he was in jest, and turned it off with a joke. When Stone left him, he asked him where he was going? he said he was going after some stuff, and went on. Mr. Stone proceeded directly to a store, and bought two ounces of salt-petre; returned home, and it is suspected that he swallowed the poison, but that it did not have the effect which he intended. About 11 o'clock be took his gun, and told his mother he was going to a neighboring hill in search of pigeons and if he did not return by dinner time to send after him. This was the last that was seen of him, till his body was found in a state of putrefaction yesterday morn ing, after considerable yearch. The gun laid by his side, and a stick, with which it is supposed he pulled the trigger. A Coroner's inquest was held soon after the hody was found, and the verdict of the jury was, "Premeditated self-murder."

Execution of Strong.—The city yesterday was alive with strangers. Early in the morning, and until the hour of esceution, every evanue leading to the city was thronged with vehicles; the event boats that came up during the morning, and the ferry boats, literally awarmed; and the streets and adou-walls were so filled by the passing crowds as to render it difficult to pursue the ordunary avocations.

farry boats, literally swarmed; and the streets and side-walks were so filled by the passing crowds as to render it difficult to pursue the ordnary avocations.

So great was the concourse that it was deemed expedient to accept the voluntary offers of the ministry, and between 11 and 12 in the forencom. 13 companies, non each from Troy, Greenbush, Schenecky, and Bethlebem, formed, and marched to the companies, non each from Troy, Greenbush, Schenecky, and Bethlebem, formed, and marched to This was in the valley, at the head of Beaver street, directly west of the Lancasterian Academy and the goal, and porhaps a quarter of an idea south west of the capitol. From this valley, which forms a narrow flat, the hills upon three sides, rise abscupily to a considerable height, forming a perfect amphibienter. The acaffold, therefore, was overtupled to a considerable height, forming a perfect amphibienter. The acaffold, therefore, was overtupled to a considerable height, forming a perfect in the control of th

of a work of God's grace in any place among any people.

We are informed that our papers do not regularly arrive at the post-office in Starks. The difficulty exists in consequence of the negligence or carelessness of some one more of the Post Marters through whose hands they pass, as they, in all cases, are regularly mailed and leave this town the morning of publication. It is hoped that the evil will be remedied by greater care hereafter.

CLIMERAL INTULLIGIESTS.

Candidates in nomination for Representative to Congress for York district. How, January 1998.

Candidates in nomination for Senators for York County.—Hon. Gronge Scatus, Daylet Gooden, Dr. CALEB ESTEY, Or Candidates in nomination for Senators for York County.—Hon. Gronge Scatus, Daylet Gooden, Grant Scatus, Daylet Gooden, Grant Scatus, Candidates in nomination for Senators for York County.—Hon. Gronge Scatus, Daylet Gooden, Grant Scatus, Candidates in nomination for Senators for York County.—Hon. Gronge Scatus, Daylet Gronge Scatus, Daylet Gronge Scatus, Daylet Gronge Scatus, Candidates in nomination for Senators for York County.—Hon. Gronge Scatus, Daylet Gronge Scatus, Daylet Gronge Scatus, Daylet Gronge Scatus, County.—Hon. Gronge Scatus, Daylet Gronge G

that the two appearances happened within about five years of each other. But the Doctor, who was called up to look at the one on Tuesday evening last, says, that it far exceeded in brightness either of the other two. other two.

The store of Major Burt, in Concord, was broken open on the 19th uit, and a piece of fine broadcloth worth 60 or 10 digrars from the Capa de Verds, which came up from the Quarantine on Sunday evening. The list of the same gentishment of animals. The largest, only eight month to Capanian of animals. The largest, only eight month to Capanian of animals. The largest, only eight month to Capanian of animals. The largest, only eight month to Capanian on the 3th of July, having arrivold, in a natural posture, is nine feet high: the others are young and smaller, but seem growing very rapidly. They swallow bones, broken stones, iron nails, &c. with avidity, and the gastie fluid of the stomach, possess the peculiar property of dissolving of them in a little time. The plumage is at Porto Cabelio. We have nothing to indiperson, is a great curiosity of itself. Its eye is large and vacant, and what is remarkable, the ostrich appears entirely destined and the surfaced in that body, as appears by the very small majority in his favor.

The report of the conclusion of place who have them in charge. The natires

try, is far greater than the fleetest Arabian horse.—Boston Travetler.

Year from the Upper. Missisippi.—We learn by the arrival of Gor. Cass, that the Winnebago Indians have commenced lostifities at Prairie du Chien and the mining districts. The citizens at the Prairie were much alarmed, had loft their habitations, and taken refuge in the Fort, where they were making exertions to defend themselves against an attack. We are informed that the miners in the neighborhood of Pever. Biver were a good deal alarmed.

"The Indians have been harrassing them, and a boat either ascending or descending the river had been completely indided; wo men on-board her were killed, and two men on-board her were killed, and two hadly wounded. Among the latter was the clerk of the steam boat Mexico. On the arrival of this news, an express was immediately sent to Gen. Atkinson. He arrived arrival of this news, an express was immediately sent to Gen. Atkinson. He arrived or Cass, the result of which is, that—companies of the first, and the whole of the 6th regiment, all under the command, of General Atkinson, will inmediately proceed up the river. The steam boats Indiana, and General Hamilton, are both engaged to convey the troops and stores, and, as the river is in fine order, it is hoped an immediate check will be given to further hostilities."

heads,

Bits of Snake—A Mr. Schuyler of this city had a number of soon employed at moving in his distinct of the control of th

Top Budget.

The store of Major Burr, in Concord, was broken open on the 19th uit, and a piece of fine broadcloth worth 60 or 10 dollars stolen from it. A theft of the same kind was perpetrated on the same gentieman about two years since.

often times ride them; and though their port, from merchants and the American wings are too small for flying their speed, over the deserts of their own hait'e country, is far greater than the fleetest Arabisant Dienos Ayres; and we shall soon an horse—Boston Traveller.

learn the result.—M. Y. Dai. Adv.
ovirice of the most gratifying nature, has the control of the most gratifying nature, has the control of the most gratifying nature, has the read of the read of the country, who have been anxiously waiting for information concerning the entigrants by the Doris, will peruse with heavifet post the ports. Will peruse with heavifet post for a part of the formation of the the service from a fetter from Capt. Mathews, hearing date Porto Praya, Cape de Verds, July 19, 1827.

"As Mr. Ashmul may not have bed an opportunity of communicating with the U. S. since my departure from Meurado. It have the honor to inform you, for the formation of the Board of Managers, that we landed all our passengers in excellent health at Mesurado, 45 days after our departure from Hampton Roads. I have the satisfaction also to state that at the drie of my departure from Hampton Roads. I have the satisfaction also to state that at the drie of my departure from the Cape, the 21st June; all the engigrants by the Doris, his gone through the fever, two young children of the Colony of the Capt. The satisfaction also to state that at the drie of my departure from Mr. Ashmun, for were located and working on their falming on the Stockton. I have despatches on board the Doris, from Mr. Ashmun, for the Road, and the honorable Sceretzer on board the Doris, from Mr. Ashmun, for the Road, and the honorable Sceretzer of the Road, and the phonorable Sceretzer on the Highly pleased with their prospects."

We will only add, as supplementary to the thriting and prosperous condition of the Colony. The emigrants by the Doris, with one or two expeditions, and that it is hoped the public liberality, will promptly furnish the means.

Are Investion—Alt, Daniel Garnh, of Dores unpasses all other mills that have ever to ever the control of the Mill Stones in fourteen inches. Its revolutions by the streng

DIED.

In this town, on Sanday last, Miss Betsey, S'im-son, aced 33.
In Personweld, on Monday last, vore seidlenly, in Personweld, on Monday last, vore seidlenly, in December 19 Monday last, with Manning, a child of Doer. J. W. Thomas Penderly, and the in Comish, on Senday last, Catharine, wife of Mr. Thomas Penderter, aged 53.

DISTRICT OF WAINE, ...

DISTRICT OF TRAITE, 18.

DE IT REMEMBERED, That on this nineteenth dave of suce in the year of our Lord
one thousand eight hundred and twenty seven and
the fifth dare very of the Independence of the United Staves of America, Ma. Josty BUTERLO, the
burner of Marce, has deposited in this Office, the
burner of Marce, has deposited in this Office, the
burner of Marce, has deposited in this Office, the
later of Marce, has deposited in this Office, the
burner of Marce, has deposited in the Office, the
ther is the words following, vir.: "This Life of
the Benjamin Randal, Principally takes from
Do-uments written by himself. By John BurRELL, M. G. "Being dead, ver speaketh."
High, xi. 4. Limereck: published by Habis,
Woodman S. Co. 1821."
In conformity to the Act of the Congress of the
United States, entitled, "An Act for the encourmany, charts, and books, to their the copies of
maps, charts, and books, to the state of the encourmentioned;" and also, to an act, entitled, "An act
for the encouragement of learning, by securing
the capies of maps, charts, and books, to the
sathors and proprietors of such copies, driving
the capies of maps, charts, and books, to the
sathors and proprietors of such copies, driving
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sathors and proprietors of such copies, driving
State of the District of designing, engraving, and exching historic of designing, engraving, and exching historic of the District Court of
Maine.

Junios E.Y., Clerk of the District Court of
Maine.

A true conv as of record. - ATTEST, J. MUSSEY, Clerk D. C. Maine.

CARRIAGES.

DOBERT COLE Has on band, and for sale, first quality Chaises, Giggs, and Wagons, with Harasses. A reasonable credit will be given, desired.

Limerick, Aug. 23.

CAUTION.

CAUTION.

THE Subscriber having becomes obligated to maintain Mr. CHARLES GRANT and PHES BE his wife, hereby forbids all persons to buy or otherwise receive of the said Phebo, any of the produce of the farm, whether it be bread sulf, but it, cheese, meat, clothing, or any thing the whatever, as he will hold them are contrained to bim for the same,

SAMUEL BURBANK

NewField, Aug. 23.**

FARM FOR SALE, IN Brownfield, within one mile of the centre of the town, containing about 160 acres of good and. From 20 to 22 fores of hay are ent on the farm, and the containing the co

Co-Partnership Dissolved. THE CO-Pattenship herelope estima under the firm of LIBBY & SAWYER is this day mutual consent dissolved. The affairs of the late Firm will be settled by ALMON SAWYER, who is duly subnoized and qualified to settle the same.

JOHN LIBBY.

Limerick, Sept. 3, 1827.

TO THE REAL PROPERTY.

HOTEKY.

For the Star

4667

THE DEATH OF A CHILD, ONE YEAR AN THREE MONTHS OLD. Behold the lovely flow'ret dies, Its shattered fragments strew the plain : Yet the' in dust its beauty lies, It only falls to rise again. dieu! sweet babe, a long adicu, 'Till the long slumber of the tomb

Is o'er, and life again renew Thy beauties with immortal bloom Thou highly favor'd one, so soon To teach the haven of repose. Before thy heart had sorrow known. Or ere the gathering tempest rose.

hile we are tost on life's rude wave,
When clouds obscure the distant shore, Thy little bark the storm has bray'd, And landed on a penceful shore. So more shall pain disturb thy rest, No more thy peaceful boson sigh ; Thy dust secure, thy spirit blest

With the angelic choir on high, act gem of spotless innocence, In heaven thy embryo charms display; Twas heaven that call d the spirit hence, Twas heaven that call'd the sport feet.

To brighten in meridian day.

And while thy peaceful ashes rest.

Beneath you churchyard's silent sod.

Thy happy spirit's with the blest;

To re go for ever with thy God. To re go for ever with the God.

Bre long, the radiant morn will break,
And scatter midnight's stient gloom?

Ere long, thy sleeping dust shall wake,
And rise triumphant o'er the tomb!

He who has set thy spirit free,

He who has sov reign p wer to save, On Calvary, tasted death for thee, And south'd the horrors of the grave He made thee his peculiar care. For such his precious life was given; When in his arras he took them here, Bless and pronounc'd them heirs of heav'n While thy fond parents' heartfelt tears Bedew the turf where thou art laid. May He, who pit'es all their cares,

Bind up the wound thy death has made
Oh could they hear thee from on high Proclaim the joys that wait thee there, fould it not check each murmuring sight.
Would it not soothe the parting tear?

Methinks from heaven I hear thee say:
"Adieu to sorrow, care, and pain: Here most is lost in endless day. Here joys unmixt forever reign."
Hen life's delusive dream's are o'er, And I this weary life resign. Oh, may I meet thee on that shore, And raise my feeble note with thine.

MISCELLANY.

From the Spirit and Mannets of the Age THE MEMORIAL OF THE MARTYRS.

From the Spirit and Manners of the Age.

THE MEMORIAL OF THE MARTYRS.
In the days of Emperor Aurelian, who as called The Restoner or the Roman Woard the Clurchese enjoyed quietness; they were permitted to assemble in public and unmolested; their Bishops were respected in society, and the "memorials of the Martyra" were kept with thanksgiving; sacred hymns were ung in their processions and over their tombs. It is upperfected to the time that a church in the vicinity of Agyla, the modern Cervatori, which lad home a severe persecution under the Emperors Pecius and Valerian, and had sent from its ranks many a conqueror baptised with the hetter baptism of blood, met to celebrate the memorial of a virgin saint. Lavina Alla Had proved that the most heroic courage and the most delicate frame are by no means inconsistent, and that, in the strength of the excurrence, and crucity of an arm strengthened, and a heart hardened in the scienol of a Roman wir. The season of her memorial was the spirit time, and promising blossoms which give hope of fruit, but are scattered by a whirlink and moontide manhood, and youth, with its smiles and rejuicing, assembled on their morning to visit the tumb of Lavin 4lbs. The sun rose over the rich prof-sion of Italian groves, the dew was the morning to visit the tumb of Lavin 4lbs. The sun rose over the rich prof-sion of Italian groves, the dew was not turf, the mist was in the sky—all was heartiful. The company passed along the winding path of the wood, sometimes partly lost behind the trees, sometimes wholir visible: they sung as they moved hong; the air was waved and adapted to the following effect:—

"Followers of the slaughter Jewe, Gone weldout the composed for processions: some of which as the lavan to the Virgin (Mariner's,) we have adonted into our worship. They sung to the following effect:—

"Followers of the slaughter Jewe, Gone weldout the composure of the slaughter Jewe, Gone weldout the comp with him:

to the following effect:-

"Followers of the slaughter'd Jesus, Gone without the camp with him: To the mansions ve inherit, All the glare of earth how dim!

Can imperial courts exhibit, Aught that may with these compare?

Halls of ivery and silver, Faint would be your brilliance there!

Gates of pearl, and rem foundation Through the heavenly city shine Golden streets and walls of beauty Glow with radiance divine.

There no sun nor moon is shining, No created light is known, But unmingled lustre streaming, From the bright eternal throne. B

There the ransom'd nations wander, Kings and priests to God they reign; There the myriad harpers harping, Cease not day nor night their strain:

There are meads of fadeless verdure, There the living waters flow; There the Lamb, amidst them, leads th Where the trees of healing grow. There shall be, that overcometh, An eternal pillar stand;

his head a crown of glory, Victor, palm-branch in his hand.

Him, the second death can never, Offer danger or alarm, For the Alpha and Omega, Rules it with victorious arm. Welcome scourges, welcome prison; Welcome death with all its stings Life from death, and joy from sorre: Honor from dishonor springs.

Hallelojah! Hallelojah! We shall one day conquer too, Whether calms or storms await us, Jesus lives to lead us through!"

the London Lit. Evan. Magazine THE CHRISTIAN TEMPER.

The enemies of religion are alert and waterbital—a single instance of unrestrained ill temper in a professor of christianity, has been known to furnish arguments against the cause, that could only be silenced by suffering severe censure to fall upon the individual who was guilty of it. A young infidel once said to a christian friend, upon hearing a feilow christian rebuke him harshly; "It I had spoken to you in this manner, I should have thought myself guilty of mightfalle anger—what name will your christian friend, upon hearing a feilow christian friend, upon hearing a feilow this thought myself guilty of mightfalle anger—what name will your christian friend gas to such conduct 2. I should have humbled myself to ask your pardon; what atonement will be make?" He will sake pardon of his God, said the other, and I will forgive him for the sake of that God, without his making any personal concression. This proves to me, said the infidel, that you are a chistian, but I cannot think your friend is one, though he is older than you in his profession. I rather suspect his to be the true state of the case, that you are mild tempered by nature and he is otherwise; so grace, as you call it, has little to do with either of you."

Thus it is, that the cause of the blessed Redeemer suffers in the hands of its friends; and the holy principle of christianity is undervalued and distrusted by the world, because it is not brought into effectual operation, and clearly manifested in the conduct of professors. The writer of this article was once asked by an infield, whether christianity changed the temper as well as the heart. The answer was, that as the heart was the foundarinfrom whence the temper flowed, the stream must necessarily be purified at the same time with the source." "Then it becomes that ever I witnessed, and though he did not swear, as he ence did, ho used injurious expressions of much more formidable import than any eath. If grace has not even commerced its work in six years, I feora whole life will be too small a s time with the source." "Then it becomes unaidly afterwards. I fear, said her, for a gentleman of my acquantance who has been six years a professor of christiantly, was this day in the most furious passion that ever I witnessed, and though he did not swear, as he once did, he used injurious expressions of much more formidable import than any oath. If grace has not even commenced its work in six years, for it to produce visible consequences. This sneering speech remained unanswered, but occasioned a deep, sensible mortification to the hearer. No believe he shepherd's pipe is still heard, and Arcadian simplicity still resides. All the vallages are small, consisting of little more than assemblages of shepherds. The face of the country exhibits few marks of agricultural improvement, of which indeed it is not succeptible to any considerable extensive the still provide and trouble themselves to put it in practice. As christianity is gaining ground in our trouble themselves to put it in practice. As christianity is gaining ground in our trouble themselves to put it in practice. As christianity is gaining ground in our trouble themselves to put it in practice. As christianity is gaining ground in our trouble themselves to put it in practice. As christianity is gaining ground in our great emery is, we trust, preparing the learned of the supplied and trouble themselves to put it in practice. As christianity is gaining ground in our great emery is, we trust, preparing the learned of the supplied and trouble in heavy and do the supplied and the supplied and

corpse. She was a nun—the prayet and Are Maria, and the voluntary yet sovere penance—the alone alternate march of old and night—these, these had long been her sheet but solitary companions—she had been been dead, with sometimes a friendly good more beyond the walls of the convent who could be a witness to her virtues, or the come interested in her fate. Yet virtue and piety, among whatever religious de momination they may be found, whether the form he wrong yet the substance be religion and devotion to cod, will find a tear in the eye even of the stranger when it leaves this world for its heavenly home.

Firey one belonging to this city has

All the Control of th

heavenly home.

Every one belonging to this city has seen a little Catholic chapel situated in its environs, in a most heautiful spot, and shadowed by a cluster of aged clus. The long procession as it wound around the nocivity in order to reach the last home of the living, lit up as it was by the lingering rays of a setting aun, following the remains of one who had for years 'inved for tood alone,' was of itself a lesson more melancholy touching to the heart than the most studied eloquence, the most pathetic appeal of the human tongue. The coffin was carried into the church, and its interior and exterior was througed to listen to the clust and the services which were to ensue previous to committing 'dust unity cluster and the services which were to ensue previous to committing 'dust unity dist.' There, stood side by side the emigrants from all nations, the young, the od, the beautiful and the brave, and all collected, not to pour out their tears over the partner of their lives, the odspring of their affection, or the companion of their choice, but to render the homage of sorrow to departed virtue. As the chant of 'require eat in pace' arose, I could see the big tearstart from eyes that seldom hare wept.—When the jaws of the tomb were closed upon the dead, still it seemed as if many were tempted to linger around the home of the departed, to induige in the luxury of grief. You might find them scattered over the graves of those who were dear to them in life, praying for thoir souls, and bewailing their own hereavenent.—There are many things in the Catholic religion and its customs, which serve to call up a deep reverence for that air of sincerity which characterizes their ceremonies, the sacrifices of comfort and of the best hopes of this world for 'book and beit' and a numery, even for the sake of that reigion? A I strolled homeward I could not but shed one to a to the sacrifices of comfort and of the best hope of this world for 'book and beit' and a numery, even for the sake of the remarks of the priest, as he l

ENGLISH SHEPHERDS.

The second of the second section is the second seco

andeness of the lower classes in the more southern parts of England.

Carter's Leifze,

A SKETCH FIDST SCENES, AND THOUGHTS.

By Washington Irsing.

I endeavered to bear the story offittle discussed the interesting notaries with the held-hovering over her ashest and I hound that they will be the interesting notaries of a molitar's bear, which had consed the page of a molitar's bear, which had consed the page of a molitar's bear, which had consed the page of held dreven; he had attended her has band abroad, time, git nam, a scene of trial and barviship: side Fad dreven; he add once her older's leady palet, with 'fru and uncepting tenderness; but his wounds et ley magnamity, and grateful for her affection. The createred together to their nature rountry, that the might seek a reward for their past sufficient in the high pet loved. Fractile country that guest find bitting and the happy retirement which they best loved. Fractile country that guest find bitting the seek a reward for their past sufficient which had not the happy retirement which they best loved. Fractile country that guest find bitting and the happy retirement which they best loved. Fractile country that guest find bitting and a start of the seek of t

Ancelote of an old tooman and a Shephera's Roy.—The late celebrated Robinson, of Cambridge, once said, "We had in our congregation a provinged whole, who could nother read the Senpture, nor line sithout hearing them read—or much instruction and pleasure did also derire from the oxicies of God. She hive in a lone place, and the oxicies of God. She hive in a lone place, and the family shores also lodged could not read; but there was one more cottage near, and in it a little boy, and the second of the control of the second of the s

lottering age

"Christ is all and in all."—"Perhaps the idea of the spoule in the passeg is, that there is every thing in the Savior which a poor samer can need. It he in denger on ace thin as a brand from the humany. It has been all the same and the humany in the dead in treapsess and sind. Christ quickens him by his admighty power. Is he guilty Christ washes away his sins in his own blood. Is he polluted? He sentifies him by his word and Spirit. Is he spiritually detaints of rainents Christ clothes him with the immaculate robe of his right-clothes him with the immaculate robe of his right-clothes. In he poor Christ enriches im by his grace. Is he pair Christ enriches him by his grace. Is he he far off from God? Christ brings him by his confert, but he poor christ enriches him yill represent the properties of his interest by his Holy Spirit, which he gives him. Is he billed through the natural ignormance of his mind? Christ opens the eyes of his un-derstanding, to behold the divine glery. Is he a mourner? Christ, as the consolation of Israol, is his conforter; yea, he gives everlasting convolution and good hope through grace. Is he weak? He strengthen him with night in the inner manacher him non-lace him from tho kingdom of Satan into his own. Instead of being the child of wrath, and an heir of bell, he makes him a child God, and an heir of bell, he makes him a child God, and an heir of bell he makes him a child God, and an heir of bell he makes him a child God, and an heir of bell he makes him a child God, and an heir of bell is all in all.""

The grave, from Christ's having lain there, is sanctified, perfound, and consecrated to all true believers, and becomes, instead of a place of computer and putrafection, a lead of rest and peace, where the body reposes till the morning of the rose consecration. And what believer need fear to go down into that cavern, however dark, where he can trace the footsteps of his best friend? The grave is the portal to christian the consecration of the properties of the properties of the product of the pro