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YOL, II.

LIMERICK; THURSDAY, OCTOBER 4, 1827.

NO. 21.

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W. BURR, PRINTER.

TERMS OF THE STAR.

NE DOLLAR AND FISTY CHERE, if paid in advance, or within three months from the date of the first paper received; otherwise, one notices and syventy five cents per year; exclu-

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shound be subserved that one year is the short-est term of subscription.

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Emories, Me.

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COMPUNICATION.

For the Star.

The Exercises of Professors of Religion—what they eacht to be, and how they ought to be professors. If the life of a christian should abound with all virtues, that he may be inwardly such as he seemeth to men to be outwardly. The heart is a manison wherein we must converse with God, and maintain there with him a witness at all times for his lore being predominant in our affections, and an approbation from him as the answer of peace in our convecience in all that we do or say. This, and nothing short of it, can be the distinguished criterion or mark of true religion. God beholds as wheresoever we are, and we ought most highly to reverance him, and walk with purity in his sight, even as angels. We should daily renew our purposes, and stir up ourselves to fervor, as though every day were the day of sur conversion; and to say, Help me, O Lord God, in my good purpose of heart, and in thy holy service, and grant, that I may now this day begin perfectly to serve thee with my whole-heart, for I have been hitherto but a very unprofitable servant. If we humble ourselves in this or some such manner, we shall soon experience our proficiency to be equal to our pious purpose of heart; much diffigence is necessary to them that would profit well. And if he that purposeth firmly, often faileth, what shall he do that seldom purposeth, or does with little or no resolution? It may fall out, sundry ways, that we may lose, or leave off our purpose, and the light omission of exercises or duties, seldon passes without some loss. Just men, or I may say zealously religious men always depend upon God, and upon his grace for whatoever they take in hand: and they always find him a never failing friend who helps them out of all difficulty and danger. If an accustomed duty to God or man be sometimes omitted, it may easily afterwards be recovered; but if out of a stathful mind, or out of carelessness, we lightly forsake the same, it is a great evid, and will be found very projudicial. I believe lot christians dow hat they can, yet they shall

must beware they neglect not that when is common, and they must be always more ready for that which is private.

Dear reader, I have often-found it good for me after I had fully and faithfully accomplished all I was bound and enjoined

to, if I had any spare time at the end of the day, to retire within myself, as the spirit of devotion directed me, and talk with God within, in this way we can know our own state and standing with Christ our Savior, and enjoy his approbation in the soul.

But all admits to the control of th

But all christians cannot use one kind of exercise; one is more suitable for this person, another for that. According to the seasonableness of times also, divers exercises are suitable; some answer hetter on working days, others on Sabhuths; some we have need of in the time of temptation, and of others in the time of peare and quietness; some we love to remember when pensive, and others when we rejoice in the Lord.

Again. I would recommend that christ-But all christians cannot use one kind of

Again. I would recommend that christians should very seriously consider the light, and lively examples of primitive saints, in whom true perfection and religion shined; and in them we shall see the consideration of life; then we shall see how little it is, even almost nothing which we do. Alax, what is our life when compared to theirs! The saints and friends of Christ ceived the Lord in hunger and thirst, in rold and nakedness, in labor and weariness, in waterings and fastings, in prayers and how mediums and settings, in prayers and life to me. Again. I would recommend that chrisings and fastings, in prayers and holy n itations, in persecutions and many proaches.

O how many and grievous tribulations

The saints and friends of Christ vessels that headed hunger and there's, in orde and handsones, in labor and receives, in ward and handsones, in labor and receives, in ward process.

O how many and grievous tribulations and first the specific of the process of the world, that they might there and easier they world, that they might there is not saintly to the world, that they might there would be the world, that they might there would be world, that they might there will be world, that they might there will be world, that they might they would be world, that they might the world, that they might they would be world, that they might the world, that they were had been and the them will be world, that they were the world of the bady will be world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they attended to divine by the world, and in the night they are world.

Good, and great the pould in the world, and in the pould the world, and in the night they are t

Wiscellany.

From the General Baptist Repusitory BRIEF MEDITATIONS

Os 2 Cor. v. 8.

On 2 Cor. v. 8.

Written on the exeming previous to the funeral of a dear and effectionate, a kind and valuable Furent, and prevented to an equally dear spreading one, on the following morning.

Perhaps by nothing is the weakness of our faith more apparent, than by our Janguid desires after heavenly blessedness, and by our sortow for those who leave time for eternity. We mourn when-the blessed repione? and shed tears for those who, will never shed them more. We lament a change which those on whom it it passed are infinitely satisfied. We mourn over their beloved remains, as if all we loved in them were there. But the better part is a solution of the solution grows will never coircit it—the solution grow will never coircit—it solutions. part has fled—the dark coffin does not re-ceive it—the solemn grave will merer con-fine it. The beloved spirit, which gave animation to the lifeless body, will never become an inhabitant of the tomb. "It is absent from the body, and present with the Lord." Blessed! three blessed change!

is absent from the body, and present with the Lord." Blessed! three blessed danage! more worthy for ourselves to be welcomed with eigerness than heheld with distinction of with eigerness than heheld with distinction of the control of the control

once, and regret the pleasing hours which you and we once enjoyed—but, oh! why regret them? for better employments engage you than those of earth; for better delights are yours, than you ever found in wandering, in conversing, in resting with us.

"Worlds would not bribe you back to tread Again Life's decary waste, To see again your sky o'empread With all the gloomy past."

Again Line's dicary waste.

To see a gain poer sky of represed

With all the gloom past.

"Present with the Lord." Ye dear departed, destined to outlive a failing world!

ye are not 1set! Fain would we have had you continue longer here; but why continue? What is taken from your time; is added to your eternity. Our memories tell us of prospects you indulged in for earth, and time—and these tiews are blast-ed. Yes, blessed disappointment! earth is changed for heaven, and hope's of transient comfort for the fruition of unfailing joy. You formed plans for the royage, but God took you to the harbor. You sought tranquility through a few declining days on earth; but the has called you to "rapture and bliss" in the skies. You expected to pass a few more days with beloved friends below; but he has snatched you hence to join with nobler friends above. You blevs that friendly wave of time, which, while you thought it was bearing you to some earthly attainment, landed you in heaven.

"Present with the Lord." Blessed conquerors, then are you safe! Had you confuned longer here, temtedion might have

"Fresent with the Lord." Blessed con-querors, then are you safe! Had you con-tinued longer here, temptation might have seduced you, satan might have overcome you, or pernicious error have led you as yo; but no temptations now seduce you, no enemies assault you, no errors now mislead you.

askey; but no temptations now seduce you, no enemies assault you, no errors now mislead you.

"Present with the Lord." Ye dear departed, why do we mourn your happiness? What was it that you prayed for ! To be "present with the Lord." What was it that you sought? To be "present with the Lord." What was it that you sought? To be "present with the Lord. Your prayers are answered, your desires fulfilled. And shall we regret at this? The children of this world lament not when the labors of their friends are concluded, when the voyages and the battles of those they love are over. But alas, the children of this world are wiser than the children of this world are wiser than the children of light! What is it that we seek? to what most carnestly aspire? for what most anxiously hope? To be "present with the Lord." Beloved, lamented friends, is his the summit of yours, and yet shall we regret your desires gratified? Rather should we congratulate your departure, while our faith pursues you to your heavenly dwellings.
"Present with the Lord," but not with us; yet may we ere long be with you. You cannet come eagin to us, but we may

"Present with the Lord," but not with us; yet may we ere long be with you. You cannot come again to us, but we may shortly go to you. Our loss is the loss of your beloved society for a little span; but soon will that little span be past. Then we too will leave our feeble clay built tabernacles, we too be "absent from the body and present with the Lord."

CHRISTIANUS.

When I see souls drawn to a church of Christ; and behold them willingly assuming the obligations, the reproaches, and crosses incident to the christian profession, it is a good sign; because those doves small of balsam, which allure many other doves to their windows. When I see ministers of the gosple impelled by the noble ardor of divine love, performing the work assigned them with discrimination, with a pungency that stings the torpid conscience, and yet with an affection which molifies the faceration of the wounded spirit, I pronounce it a good sign; because that sacred fire which begins to burn first about the altar, will soon fill the temple. When I see a man patient under the rebukes of a friend, and listening with attention to all the remonstrances of kindness, breaking out into resentment, and extensions. GOOD SIGNS.

bukes of a friend, and listening with attention to all the remostrances of kindness,
breaking out into resentment, and extennating his faults by no equivocations, it
is a hopeful sign; because there may be
some truth even in the revilings of our encemies, much more in the healing admonitions of friends.

When I see christians laying aside their
sectarian peculiarities and loving one another with a pure heart fervently. I consider it a good sign; because it will not be
so well to commence acquaintance only
when they meet in heaven.

It is a doog sign, when a sermon sets
the hearers at thinking, and reflection upon themselves, rather than to commending
and complimenting the preacher.

It is often a token for good, when God
turns upon his children and wrings out to
them the waters of a full cuty; because
they are apt to take deeper root when
trodden down into humility, and because,
he seems in such a case to be asserting his
claim to them and to be conducting them
through the ordinary tests. them the waters of a full cup; because, they are apt to take deeper root when trodden down into humility, and because, he seems in such a case to be asserting his claim to them and to be conducting them through the ordinary tests. Perchased Thilles

THE JEWS OF LONDON

The following is the character drawn by the Rev. Joseph Wolff, himself formerly a Jew,—of the Israelites of London:—"It Jew, of the Israelites of London; "It must be said, to the dishonor of the Jews of London, that they are the most hopeless set of the Jews I ever saw during my missionary errands. The Jews of London are not much better than gypsics! The nissionary errands. The Jews of London For not much better than gyptics! The Jew of London will not be disturbed in aelling old clothes, and crying out in the streets "old ledthes, old clothes," The Jews of Berlin were at last provided to a cientific jealousy; and Mosca Hendelsohn, and Solomon Maimon, were worthy rivals of Kant and Lessing. When I told the Jews of London of those men, they answered me downright "old clothes," Whist Notion astonishes the world with his talent, this Jew of London earls notice that the size of the noissionary errands. The Jews of London are not much better than gypies 1. The Jew of London will not be disturbed in selling old clothes, and erying out in the treets "old clothes, old clothes," The Jews of Berlin were at last provided to a scientific jealousy; and Moses Mendelsolin, and Solomon Maimon, were worthy trials of Kant and Lessing. When I old the Jews of London of those men, they answered me dowrright "old, clothes, will will be a seriously and the Lews of London of those men, they are the state of the seriously and the Lews of London of those men, they are the state of the seriously and of London is to gain money, and to be renitful, and to multiply, and he talks even in the Synagopue about old clothes!"

MARSHAL VON BULOW.

Marshal VoS WitoW.

Marshal Von Bullow was converted to Christ near the close of 1810, after several months of extreme anxibly and restless-tees. When the light of Sahation shows the first that the whole course of his life month changed. "I could now mo longer live to myself," he says, or be the secret of sin to more could I have swort bear and glary for the objects of my purson to receive the first the same time a solder of the land bears Christ, the Prince of Peace, and of an earthy prince,—a solder of life, and death. I therefore left the military service, and destermined to devote myself to the work of the Lord." Accordingly, in the spring of 1819, he visited the coast of Norway, distributing Bilbes and imparts religious instruction wherever he went, or the spring of 1819, he visited the coast of Norway, distributing Bilbes and imparts religious instruction wherever he went, or the spring of 1819, he visited the coast of Norway, distributing Bilbes and imparts religious instruction wherever he went. ag religious instruction wherever be went. He was greatly affected with the moral He was greaty affected with the moral wreteledness of the people, but could do nothing none for them till the spring of 1995, when it properted a boat 25 feet legs, and, with the aid of two sailors, visited the whole coast from Christiana to Odifierent places, to congregations of from 20 to 509 horacres, and distributed some bundred expire of the scriptures, together wise 6990 or 7959 Tracts. He was ordained in London on the 19th of Feb. last, and as stated above, is now a missimus, under the direction of the Continental Society.

under the direction of the Continental Society.

To the eyes of worldly men, there is nothing great or homerable in being a Missionary of the Cross; and they may well wonder table it is, that has the influenced this herois chieffain to by down all his homors at the factor's feet and become a despised proacher of rightnessness. Ah, there are motives, as well as convolutions and hopes, which the world knows and of 'swhich the tranger intermed little and with the day is coming, when to be a mission of the standard of the standard intermed little and with the day is coming, when to be a mission of the standard intermed little and in the day is coming, when to be a mission of the standard intermed little and the day of th which the tranger intermed leth and with. But the day is coming, when to be a missionary or minister of Jesus, however descree however desuged, a only fittliff, shall be seen by the Universe to be a greater hower than crawns and kingdoms; and when legalized morder, with all its pomp and circumstance, "shall stand forth in its real oldowness, to the conform and dismay of those who delight in it. "Then shall thavidatedoms shine as the sun in the shall the rightcons shine as the sun, in the kingdom of their Father."

An Eril seems to be springing up in Eng The Leave seems to be someging up it from and, which requires to be immediately and frushy resisted. It is a plan for raising funds for benevoled institutions, by "A-quatte Excursions." "Public Religion Teaund Coffee Pareies," accompanied by "select Music." This is considerably in 5d-vange of the dinner, which in some in-

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indefatigably preached and attended with a good degree of success in that hitherto exceedingly benighted country, where such

operations in India, the West Indies, &c. It appears that the missionaries by unremitting exertions are gradually gaining ground, and their opportunities of getting an audience among the people are increasing. Their journals are long and minute. We can only remark upon some of the most prominent parts.

It appears that the daily preachers of the Hindoos are restricted within the narrow bounds of selfishness. Mr. Sutton observes, that "Perhaps there is no precept whatever more incompatible with a Hindoo's ideas than that of loring our neighbor as ourselves." As an example of this, he mentions the circumstance of a fire which broke out in a town where he was, when in company with his Missionary brother, Mr. Bampton. Knowing the apathy of the natives, they repaired to the spot, and found four or five houses on fire, with only about as many people attempting to stop the progress of the flames; while their neighbors were setting quite at their case, cating their suppers. Missionaries made a stir, and with much exertion rallied a sufficient number to re-strain the progress of the fire; by which means those houses only were consumed which were on fire, when they arrived But Mr. Sutton observes that no one appeared to express any thanks for those exertions which saved their dwellings. This was the second fire which he helped to extinguish under similar sircumstances.

On the 24th Nov. 1326, Mr. S. gave a New Testament to a Brahmin to carry

endomanduri

stances has long accompanied an annual meeting; and which occasioned one to say, in writing to a friend, "we have imported the custom of having set speeches; and it is to be hoped that may suffice for us. A writer in the Baptist Magazine raises his voice against the "parties?" and hopes they may be arrested, before they leady to to "a public religious play, or ball, or masquerade."—Rec. § Tit that the leaven shich is in him may continue to operate! Perhaps, by and by, we may meet some such inquirers in the kingdom of our Father."

Pradomination (President President

Dec. the 3d in the evening Abraham, the native preacher publicly described the birth of Christ in a very feeling and sensible manner. The people listened with the utmost attention. He is a very eloquent speaker of the Origa. It appears that he succeeds better generally in gaining the attention of the natives than the Missioncries. This is no cause of wonder, for he is every way calculated to meet their arguments. He labors under the patronage of the Society, and belongs to one of the churches which have been established in India.

The people often say, " Shew us Jesus Christ, and we will worship him." Missionaries, however, easily silence them on this head by reminding them that they worship many deptas which they never saw, I gave, says Mr. S. the driver of a backery, who came down from the Pochem country to see Juggernaut, a Gospel, in Hindostance, to take back with him, about 1500 miles. What a distance they circulate some of their tracts and gospels among the poor Heathen!

We have gleaned the foregoing observa tions from several pages of closely printed matter, comprising the principal part of Mr. Sutton's journal from Oct. 15th, to Dec. 19th, 1926, and have come to the account of his visit and success to Berhampore, which was by the way of Nursingapatain, and up by the side of the Chillia Lake, through Molo, &c. On examining this account, the whole of it is so gratifying to us, that there is no part which we ar willing to leave; and as the account of this journey seems to be senarate from the other part of his journal, and concludes the whole that he has forwarded to England, we have thought proper to give it entire in his own words next week, as continued from these editorial observations.

Notice schools .- It appears in the judgment of the Missionaries that the establishment of native schools is calculated to be highly beneficial to the interest of morality and christianity. "The state of the rising generation in India," says an appeal to the General Baptists, " calls for your pity! Girls are not taught to read nor to use a needle, nor to do any thing scarce, ly, except cook food, fetch water, clean the house,&c. Boys, though pretty generally taught to read and write a little, yet have their minds filled at school with foolish, impure tales of the gods, goddesses, &c. It would be better if they never learnt to read, than for them to read what they do. The propriety of the prevailing practices is taught at their schools." It is no ur common thing to see a girl, (we so call her because of her tender age,) of 12 or 14 years of age, burnt alive with the body of her dead husband. An only son is taught to set fire to the heap of wood which is to burn his father's dead body and his liring mother.

It appears that they have already about 20 natire schools established. These, it seems, are mostly taught by the wires of the Missionaries, who are very laborious in the employment. Mrs. Lacy, in a letter to her friends, says of the schools; " Mrs. Sutton and I shall divide our schools in Cuttack as we think fit. Baptist's and Nimsye are now very flourishing. are about 20 in each that read the gospel tolerably well, and some geets, (Poems,) which Mr. Lacy has translated from the Bengala, and got written upon the talpat-tra, (leaf;) the lads say these very nice-15.

It appears by a letter from Mr. Lacy, dated Oct. 24th, 1826, that they have a good number of girls in several schools, but they are very small and low, and cannot go to school without boys. "Perhaps," says he, " we may have about 60 o

5530

are about ten girls here who have committed a poem to memory, and, though very small girls buleed, can write the characters." Surely God will bless these children, and make many of them wise mito salvation through faith which is in Christ

"Who, " says Mr. L. " is on the Lerd's Who will help to destroy Juggernaut ?- To prevent pilgrimage-to preserve widows from the flames—to direct "wer-ry wanderers after rest" fo Christ—to prepare the way of the Lord, " Out of the mouths of babes and sucklings to ordain praise, to still the enemy and the aveng-Teachers , children, friends of education, friends to humanity, lovers of perishing souls, help. "Men of Israel, help."

We noticed a few week since that a religious revival had commenced in the east parish is Shapleigh. The work is principally in what is sometimes termed the Productionarcan Baptist Society. We have now the privilege of announcing, from the statement of Br. Goodwin who is in the work, that a revival of religion is taking place on the west part of the town, in the Freewill Baptist Society. About 20, we understand, already give evidence of a hopeful conversion to God.

With respect to the state of religion in this place, the reason is more juyful and encouraging, than it has been at a former period. The revival here compared with some others, is small ; but we " dispise not the day of small things." Several give good evidence that they have obtained a pardon of their sins, and are now rejeicing in the **Lor**d.

Elder John True of Montrille, and Elder Daniel Green of Pawtucket, R. I. are appointed Agents for the Star.

AND PURCHASE YEARLY MEETING.

HOLLAND PURCHASE YEARLY MEETING.
CANANADOUA, N. Y. Sept. 3, 1227.
To the olding of the Morning Star.
Dear Brethren,—Having been appointed by the Edder's Conference of the Holland Purchase yearly meeting, to give some sketches of our minutes, and of the state of Zion in this country, for publication in your paper, with pleasure I improve the present opportunity.

Agreeably to appointment the clears and therefore in the Holland Purchase Y. M. assembled at Bethany, Genesee county, N. V. on Friday the 24th of August Isat, at I o'clock, P. M. Messengers were present with letters from Bethany, Eric, Benton and Ontario quarterly meeting, and the reports received by them in coursel were very refreshing. The following table will exhibit the state of our very meeting. yearly meeting.

BETHANY QUARTERLY MEETING.

This quarterly meeting is held on the Saturday and Sabbath after the third Wed-nesday in January, May and October. Churches. No. of mam. Attica, 95. Alexander, 22.

Nathaniel Brown, Hermon Jenkins, Bothany, 81. Josiah Fowler, Bennoni Blakely, Eli Hannibal, Jonathan N. Hinckley, do. Clarkson & Sweden,50

Francis Tanter,
Daniel Lyon,
Jesse Brahman,
Adon Aldrich,
Thomas Carlton,

Clarkson & Sweden, 5 Clarkson & Parma, 7 Middlebury, 60. Sholdon, 12. Gaines, 12. Ontario, 99. do. 2 Ontario, 11. Pennfeld, 35. Danwick, Canada, 18 London, do. 2

London, do. 29. -Sidney Riley, At-lexander. Thomas Licenced Preachers.—Sidney Riley, At-tica. Smith Rogers, Alexander. Thomas Huckins, London, Canada. ERIE QUARTERITY MEETING.

ERIE QUARTERRY MEETING.
This Quarterly Meeting is held on the
2d Satunday and Sobbath in February,
June, September and November.
Ordained Percekets. Chareches. No. of mem.
Richard McCarey, Roston, 42.
Nathaniel Ketsham, Pottland, 47.
Thomas Grinold, Bance L. Wales, 11.
Quarterly Meeting of the Meeting of

Freeman Carey, Standing Clerk.

DENTON QUAITERLY MEETING.
This Quarterly Meeting; commongers on Friday
lefore the second Saturday in Tanuary, May, August and October and clases Sunday seroning after.
Ordained Prenchers.
Zebulon Deanny, Benlon, 30.
Barrington, 26.
Delmar, Pa. 12. ay in January, May Meses Sunday evoning after.
"Chirches, Ma. of mem.
Benton, 26.
Barrington, 26.
Delmar, Pa. 12.
1 Medicear, 51.
Cutlin, 41.
Jermenton, 18.
2 Middlesevi, 42.
Hristol, 20.
Huly, 24.
Poultney, 57.
Canandaigm, 16.
11. Do. members, 297. John Steed, Langed Wire,

Canandaigun, 18.
Do, members, 297

more of Capaciaes, 17. 188, meanings 201-17, C.
17, C.
17, C.
17, C.
17, C.
18, C.
1 Harden Standing Clerk.

an HAWEY, Manding Clerk,

ONTARIO OUARTERLY MEETING.

The Conterly Meeting outmoness on the second 1. day in March, June, September and Decreber, at I o'din's, P. M. and continues till Sunday evening often.

ay evening access redained Prendiers. Benjamin Rolph, Heman Birnee, Nicrosta Dealing, Churches, No. of ment ordalerd Perenkert.

Penjania Rudjeb.

Heman Rimee,
Norwish Denling,
Solina, 12.
Solina, 1

but, 5.
Within the limits of this Q. M. a church has been gathered by one of our Preactions, concept of coach fifty members, which will probably major it the Connection.

a jo a fig Cannetson. I total number of churches belonging to the year-according Sept. 3, 1827, 46—40, of chlers, 31—6 finemeters, 11: 4—40, of Louised preachers,

Total market of abovelos helo ging to the year-insering in Aug. 1896, 24-40, of elders, 25-, of members, 1698-40, of frenced preachers,

income on the Act. 1-40. 2-40. of closers of the read of the Color of member of our young fit notes male and fir-ncies, an furvari and Younteered their services as teachers, manifesting a spirit, and, zeal peculiar only to those whose locats burn with that love which comes from locates from which the many object-tivat seemed to be in view, the superior-tendents and teachers where sweetly united in their labor of loca, and they agreed to labor for a revival in their school, to live for it, to pray for it, and to believe for it. Whereverson a prayer energing was institutwhere you a prayer meeting was instituted on Monday econing, the lid institute of an Monday econing, the lid institute continued every week for the benefit of trachers, relatins, and parents. At this meeting unity attended, and they were fayored with the divine presence and blessing.

On the sabbath following; at the closing chortation and prayer, many of the large children became visibly affected with a concern for the salutation of their south, and so deep were their convictions, that they refused to go from the place. Prayer was immediately made in their behalf, and many others who had left the school, hearing the voice of prayer, returned truly ponitent, and before the meeting termination, the voice of prayer, returned truly ponitent, and before the meeting termination, the voice of prayer, returned truly ponitent, and before the meeting termination, the holy and the girls found peace with food, and went home rejucing a meety through the streets.

A little girl twelve years of age, whose brother had found the Lord at the school, on her return home (fell on her knees, and in the presence of her irreligious friends, sought the salptain of her soul, with cries and tears. Her motiler and another member of the family were convicted powerfully; the little girl found peace the same tracking, and both her mother and the other sacking soul presented themselves at the prayer meeting as mourners, last Monday wight, and have both found the pearl of great price to the joy of their hearts.

Thus halt the Lord favored 'us with the conversion of eight souls y-for, in my haste I, have omitted to mention, that two of the teachers' have tasted of the powers of the world to came, and are rejoicing in the hope of the glory of God. Praise the Lord for his goodness and for his yonders and for his yonders. ing.
On the sabbath following; at the closing

New Tyre, Sept. 15, 1827.

GENERAL INTELLIGENCE.

FOREIGN.

FORLIGN.

By the packet diff pixels which arried at N. Vork on the 22d oil. London pipers to the 23d and Liverpool to the 23th titl have been received. Their contents, say the editors of ties New-York Ga. title are not of medium portainer. The prange-ties are not of medium portainer the prange-ties of the state of Mr. Hazakon, to whom the Chancelorship of Mr. Hazakon, to whom the Chancelorship of Mr. Hazakon, to whom the Chancelorship of Mr. Excheque that door addited. No answer had been received from him. He was at Munched to the 2th August, and had the fifther to go to the Back as Gasten. If we said the face it is to the Back as Gasten. If we said the railed to that office. The Dake of Welhagian lad age in a recept of the command of now sun't changes have taken place to affer the corrective of the same partial pole are to the annualizer.

had again accepted the command of one army. Yes changes has claim place to affer the conservative of the mastery. The accounts along long and the first plant of the Eth grades. The accounts along the the server of the Atheel Powers belief Equent conniciences, and counters are dealy coming and going. Reports were encoded these that an English squasition, with a large body of troops was to proceed to the Mediterraneau. The London San of the 22d off 1894; We understand it is expected advices will reach to an least office the end of the present week from Constantingles, which will be may account of the way life which the Drain has received the thesity for the prefixed and of treeer. Apprehensions are cultivated that an explosion of some sort will take place to Constanting the Constanting the Constanting the Constanting to the received of that Press.

place in Constantinople on the receipt of that Treaty.

Mr. Canning, it seems has according to the London papers, died poor: his property is swom aport 20,000, though he was economical in his labits, it was expressed that some marks of public pratitude would be bestowed on institulent, if they were in a condition to need it.

Col. Gordon has left like Greek service, and preached Paris on his return lecon. He does not goe a very satisfactory person of the Greek. Sanche surrender of the A ropose, Gen Chardin has been able to Leep how the member of the A ropose, Gen Chardin has been able to Leep how the members allowed to the form the control of the A ropose, deen chardin has been able to Leep how the members are not provided. The form the control of the A ropose, when the place of the Leep how the members are not been able to the laboration of the

ministers, and four nothing but the laws. Party and -Copt. Richardson, of the ship Adoline, at this port, was in Lohm Ang. 17th. Much disquiration cristed in that City, and the people were kept in subjection only by being made to believe that the Empirey Bon Porter night better like the Empires and Porter night better distributions of the Empires and the Porter night better distributions. Whether the government record to the repudent to upon the government record to the repudent to upon the government to sort distribution of the English and the night of the

ANOTHER GALE AT SE. THOMAS.

From the St. Thomas Tunca, Aug. 29.

It is spain our painful dev to receal an awful distantion with which this thind has been a "wind distantion with which this thind has been a "wind distantion with the more than the mor is again our painful duty to record an avaition with which this island has been affic

DOMESTIC.

The late Gale.—The following additional par-culars of the damage done by the recent storm on the southern coast, are contained in a letter from gentleman in Nowbern, to his friend in Ra-inh.

isculars on the contained as a gentleman in Nowbern, to his friend in Raleigh.—

a gentleman in Nowbern, to his friend in Raleigh.—

for the property of the p

filer very much."

A letter from Non-Orleans, dated the 18th ult.

ya that the Yellow Forer regres there, and threat
is to commit great ravages.

"Modutien.—On Thursday afternoon last, accamain named John Williams, boarding with Mr.
Samuel Lappin, in Wide Water-street, drooped away from his house, two little bory, one of them
the away from his house, two little bory, one of them
the promose to take the lappin, the deal of the conman of the Lappin, about 2 years of the contraction of the lappin was also to the conpromise to take these a saling in Mr Lappin's host;
but efter getting them out into the stream lee kepther greating them out into the stream lee kepther from the contract of the stream lee kepther from the contract of the stream lee kepmointen the stream of the stream lee kepmointen engine for their child, they discovered the
manner and circumstances of his chappercance,
the salier had carried. Jim revery with the intention
of parting binto doath! Mr. Lappin immediately
the salier had carried. Jim revery with the intention
of parting binto doath! Mr. Lappin immediately
the salier had to mater in partin of Willaums, and idment to make the salier had become the salier
with his with, half frantie with gried. Or arming
at Old Point Confort, they learn to their interpresible regief and juy, that the two children were safe,
and then on binario of the safe. James Mource, lying
of the Three deleted we street that Williams can be a second of the safe of the safe of the the Williams can be a second of the safe of the safe of the west of the Williams can be a second of the safe of the west of the Williams can be a second of the safe of the safe of the safe of the safe of the Williams can be a second of the safe of the safe of the west of the Williams can be a second of the safe of the safe of the west of the Williams can be a second of the safe of the safe of the Williams can be a second of the safe of the safe of the west of the safe of the west of the safe of the safe of the safe of the safe of the safe

ruler river and joy, that the two chairs were river, and then onloand of the sets. James Monroe, Ijing in the Broady, which was asson severalization to be the riverse of t

unit at the might which caused those on local of the sedomet to bail and order the borat along-git but Williams paid no attention to it, until a firest the sedomet to bail and order the borat along-git the twilliams paid no attention to it, until a firest awas and at one a musket at him, when he hauled the local along-side the sedometr, and he with the two boys were taken on board. Met day he hird a defining hoat to take him from on board their description of the sedometric transport of the sedometric

the case.

On the 13th inst. says the Norwalk, Conn. Gazette, a young man named Jease Wandwell, living in Darjen, committed suicide by drinking run 11 is street that after drinking very freely at a store, he returned home, found his father's lottle, and a pint of the liquor, and not long after expired.

a pint of the liquor, and not long after expired.

Influence of the Innexistation—Dr. Parsons, a
distinguished densist of Boston, in a recent essay,
on the subject of surracing teeth, alludes to the
effect of the imagination in stopping the tooth ache,
the aray that a lady of Boston, who is subject to
this distressing complaint, has for several months
been in the habit of borrowing his instrument, when
she delt a return of the pain, and the sight of it
most to something precular
most to something precular
most to something precular
from the control of the pain, and the sight of it
frequent sight of a piece of steel would not so often
be the occasion of so much relief.—Selega Obs.
One hundred students have joined they present
class of the Berkshire Medical Institution.

The Bests Set forms a says. We know

communication and the present class of the Berkshire Modela Institution.

The Boston Stateman says, We know of many persons quite ardent in their zeal to suppress the use, while they continue the sale of ardent spirits. To the notice and imitation of all such, we recommend the following advertisement, from the Plymouth (Mass.) Memorial.

"No more rum!—I. and P. Morton inform their customers and the public, that they have for sale their usual assortment of necessary articles, commonly sold at a country store, except ardent spirits. "That ropidic mother of miscries, that claim that they have for sale their usual assortment are miscrees, and the publics, that they have for sale their usual assortment of necessary articles, commonly sold at a country store, except ardent spirits. "That for the man happiness, shall no longer have a liredline mother than the country store and the sale are the sale and the sale are the sale and the sale are sale are sale and the sale are sale a to human happiness, shall no longer have a dwelling under their roof."

TIARRIED,

TITABRED)
In Eaton, N. H. Elder Baniel Laviers M Cospee,
N. H. to Miss Mary Konobon of the former place,
In Holler, coth Le by Rev. Mr. Noberts, Mr.
In Holler, Coth Le by Rev. Mr. Noberts, Mr.
In Forland, 20th all, Mr. Jushua Roberts, Jr. of
In Forland, 20th all, Mr. Jushua Roberts, Jr. of
In Forland, Mr. William Sills, Mr.
Hicks, Mr. William Sills, Jr. to Mes Rosma
Libby, all of Gorland.

DIED,

In Shapleigh, Wiley Dorces Calek, aged 22.
In Portameth, Mrs. Frances, aged 49, wife of
Mr. Bobert Fester, editor of the further Herel,
In Saco, 22th, old, Capt. To Elamide Camaning,
aged 01.
X. D. 1744-467.

In Sico, 20th, 615, Gept. Nathaniel Cammings, 79ci 61.

A. D. 1764, Mr. A. goor Ghomyth, was born in Suth Bereivick, 116, 1278 he was a winess of the battle of Bunker Hiller. In 1777, he went do board a privater, and in 25 days was taken prioner and sent to Mill Prison, England—about two years at the result of the reason of the sent of the privater, and the land Homme Richard. P. Jones commands was in the battle with the Scrapia, about from home art years and eight months. On Priday last, in Parsonafell, he fell a victim to re-lentless death.

PROBATE MOTICES.

t a Court of Probate held at Limerick within and for the County of York, on the first Tues-day in October in the year of our Lord eighteen

and the second of the second o

be allowed. JONAS CLARK, Indge.

Are a Court of Probot holden at Limerich within and for the County of York, on the first Tureday of October in the year of our Lord eighteen hunded and tnemly seren. Notice of the County of York, on the first Tureday of October in the year of our Lord eighteen hunded and tenthy seren. Notice of the York of the Probability of the Probabilit

FOR SALE.

FOR SALE.

THE subscriber offits for cale the premises now couped and improved by kin, containing one acre and a half of excellent land under good [5] improvement. On which are fifly apple trees; it is not story finished dwelling house, and small bard, and a good well of water conveniently situated. The subscriber of the subscriber of

JUST PURLISHED

A SIGST FORELESKED

A BLATTER RESETER FOR 1228

A BLATTER RESETER FOR 1228

Frier.—12 1-2 cepts single—10 for non dollst.—
Those who may take steeral copies to retail on
commission will be allowed 25 per tent. All orders
for this work mult be directed [post paid] to SAMULE BURDANK, Limerick, Mc.

A LL persons are hereby cautioned against harA horing or trusting my wife, Polly Page, on my
account, as I shall pay no bills or captence of here
contracting, she having unlawfully and unkindly
deserted me and her children.

JOSEPH PAGE.

Limerick, Sept. 20, 1927.

SHERIFF'S SALE

SHERIFF'S SALE.

YORK as. Taken on Execution, all the right in equity which LEVI MOULTON's and LEVI MOULTON's and LEVI MOULTON's and LEVI MOULTON's, person, which is easily County of York, yeenen, he had been a support of the state of the support of the support

NOTICE.

THE Subscriber would inform his customers that he is about closing business in this town, and requests all who are included to him, by when or account, cell and serificial to him, by the continue of the con

Sept. 27.

THE subscriber would inform his friends and the public, that he has taken the shop lately occupied by H. Bracketf, where we intends to charge on the Blackmuth business in its various branches.

ALVAN FELCH.

N. B. A. F. has employed a lirst or the present season. Limerick, Nov. 4

POZERY.

THE PENITENT'S OFFERING.

BY MRS. HEMANS.

Thou, that with pallid theek, And eyes in sadness meek. And faded locks that humbly swept the ground, From their long wandering won. From their long wandering won, Before the all-healing ron, it bow thee to the earth, on lost and found!

When thou would'st hathe his feet,
With odors richly ewest,
And many a shower of woman's burning te
And dry them with that hair,
Brought low the dust to west
From the crowned beauty of its festal years an's burning tears,

m the crowned acting to tracked year.

Did He reject thee them.

While the sharps orn of men.

No. from the Saxor's mich.

A solemn light screec,

to thy soul the peace of God at last.

For thee, their smiles no more Familiar faces were.

Familiar faces wore, Voice, our kind, had learn'd the stranger's tone Who railed thee up, and bound Thy silent sprite's wound? He, from all god; the stanless, He alone?

But which, oh erring child?

From home wo long begarded,
Which of these offerings won those work
Hearter.

That o'er the his sed reed.
Condemned of earth to bleed,
In music passed, "Thy sins are all forgiven?"

Was at that perfume fraught
With balm and mense brought
on the sweet woods of Araby the blest
Or that fest thowing rain
Of tears, which not in vain
Him, who scorned no tears, thy woes co

No, not by these restored Unto the Enther's board,

Unto the Father's board,
The peace, that kindled poss in Heaven, was man
But conflier in His cyes,
By that best sacrifice.
The heart, the full deep heart, before him lad.

*St. Luke, chap. vii. ver. 37 and 38.

MISCELLANY.

THE PAST.

"I cannot but remember such things were,

And were most rememer, such image serve,. And were most dear to me.

It is not from the promised joys of the French, that we can derive our happiness. Anticipation may robe them in her gaudiest colors, and array them in her brightest smiles, yet disappointment will east her clouds over them and their bright hues will fade away like the tints of the rainhow hefore the shadows of evening. Neither can we enjoy the prinsers the moment of enjoyanet is a sensual gratification. We must turn to the rive! It is a kindly Providence, that, while it seems to bear us swiftly over the ocean of life, walts us unconsciously back by a refluent tide to the scenes of other days, whose Bedaze leads eachantment to the rew!

the scenes of alter days, whose Bitance lends eachantment to the view!

If those scenes have been inaccent, they must be happy; every bour adds a new tint, every day a new charm to them, and every year increases their value. Like objects to the agoed eye, as they become more distant, they appear more distanct—While we approach the winter of age, they flourish in the verdure of spring, and while age blanches our locks, they bloom in eternal youth!

blanches our locks, they bloom in elemal youth!

Like objects placed too near the vision, we do not see our enjoyments at the moment they are in our passession—we do not know we have realized, fill we have lost them. There is a transport that blinds use—there is an ecstary that deprives use consciousness. When the enjoyment is fore from our embrace, we awake as from a trance, and when reflection returns, we behold happiness at a distance! it is then that it glances on the dark mirror of the heart.

Of not till time has calmed the miffed breast,

heart.

Of not till time has calmed the ruffed breast,
Are these ford dreams of happiness confessed;
Not ill the cashing winds forget to rave.
Is Heaven's avect smile reducted on the wave?
There is no onjoyment like that of memory; there is no felicity like the recollection of other days, that "come before us with all their deeds." Even those things that were painful to suffer, are pleasing to remember.

How potently, do the recollections of the past, like the enchanted herbs of Medea, restore to the autumn of age the adolescue of youth—rekindle the extinguished flame of feeling—make the feeble heart throb wildly again with the long abandoned houghts of its early ambition, and the eye glow with unwonted lustro as it calls up the image of its young idolatry!

How dark and cheerless would be brospect of life, if the hight of memory were closed upon the mind; if he could not constantly look back to each those rays of happiness, which the soul, like the diamond has treasured up in the morning of youth, to illumine our pathway in the evening of age!

ina inakala aramakan alam nakala taka kalamakan

She goeth unto the grave to weep there.
John xi. 31.

she goeth unto the graveto weep there.

Joha xi 31

How natural and how touching is the description of this tender seeme of sorrow. A family of children left orphans—they are piour—they live in hormony and love—they form an acquaintance with the blessed Jew—He loves them—the brother, the stay and support, and comfort of the sisters, at taken sick and dies. Mysterious Providence! He, whom the Savior loved, is dead. The sisters are sorrowing mourners.—Daughters of sorrow, your friends will comfort you;—your Savior, though absent, thinks of you, and will shortly visit you. Oh, why did He not hasten to relieve the sufferers and pevent the death? He intends greater good—the glory of God is to be sufferers and prevent the death? He intends greater good—the glory of God is to be displayed.—Some faithful, sympathising friend hastens forward to carry the well-hors saw Mary arise to go forth, they followed her, saying, she goeth to the grave to weep there. They well knew that its sorrows—they see the dear departed in every object and situation around them. "This is the chamber where my parent selection—on thing the silvent of the rest. They often go to her grave to weep there. At the sight of the grave to weep there. At the sight of the grave to weep the of Lazarus wept—their frunds repti—and the solution of the rest. They often go to her grave to weep there. At the sight of the grave to wise the office of the grave to site of Lazarus wept—their frunds repti—Jesus wept; Behold how He loved him. 'This on affected grief. 'Tis the testimony of sincere regard, of undssembled friendship, of generous sympathy. Stand meditate on the grave—on the resurrection—and the life. Hark! hear His voice—Compforth!

'Tis a profitable exercise for youth to to the grave-yord, to walk among the

tion—on line who is the resurrection and the life. Hark! hear lis voice—Come forth!

'Tis a profitable exercise for youth to go to the grave-yard, to walk among the tombs, and converse with the dead. Here they will see that all sexes and conditions are brought down to the silent lodgings of the tomb. Now and then will they find an expression of faith in the resurrection, and of triumphant hope in the moment of dissolution. They will learn that the sting of death has been taken away, and a victory over the grave has been experienced, even before the dying 'aint had fallen into his narrow limits. They will here see the end of all terrestrial things, and feel the vanity of worldly pleasures. Looking around they may behold something on the monuments near them to bring thoughtfulness and conviction.—Read—

In this monumental these.

In this monumental glass, See thy rapid moments pass; Seize them, and prepare to de As on noiseless wings they fly.

Read further the breathings of plainties sorrow and tender affection,

Softly ye sighing zephyrs blow, And modest violete early spring, Roses of fairest colors grow, And vernal showers new beauties bring Here let the earliest flow rets bloom, Here let the earliest howerds brown, Casting their sweetest doors round; Ethereal boauties deck the tomb, And consecrate the racerel ground. Seraphs shall here their vigils keep. The pious charge to them is given, O'er her to watch, and goard her sleep, Nor shall she wake till call'd to heaven.

Nor shall she wake thi call to neaven. Is your sister gone? Then prepare to follow her.—Do your parents sleep in dust? Remember dust thou art, and unto dust shalt thou return. Is your mother dead, who was so dear to you as was Lazarus to the orphan sisters? Believe in Him who is the resurrection and the life, and He will raise you to immortality and glory to live with Him eternally.—Zioals Her.

With all their deeds." Even those things that were painful to suffer, are pleasing to remember.

The rast! the rast!—How fondly do we fly from the shades which doubt easts upon the research, and the clouds that really throws around the research catch one sunny ginge of the rast!—to rest the eye on the bright scenes of our pigrimage, and the right the soul at the Fountain of Recollection! Thus the benighted traveller turns back his withful glance upon the flumering taper of the distant contage; and the sliptered unainer bends back his anxious eye upon the last lingering rast of the setting van.

How bright are the charms of bye-gone days! how enchanting the images they impress upon the least—As acc approaches a we recent errat's seem to wither in his grasp—their characters are blotted only like the traces on the heach, by each returning tide. But the images of other days, like the traces on the heach, by each returning tide. But the images of other days and vired, as we grow old and feeble and insninate. Happy, happy illusion! to reconcile us to the decays of a gay, that is death? a reason, but from what we might tree lagain amidit the enchantments of youth, and more than realize their inancence and their felicity!

Over her to waten and seall of low shall show she till call' the beare flow that thou art, and unto dust the memory in the proper of the decays of other days. The resulting this consistence is the sould be returned to the memory;—they seem to grow yount, vigorous and vired, as we grow old and feeble and insninate. Happy, happy illusion! to reconcile us to the decays of a gay, that is the animal part of man which we might revel again amidit the enchantments of youth, and more than realize their inancence and their felicity!

Does it the very one that a condition of the weath of the condition of the decays of other days. It is the animal part of man which even the proper of the decays of other days. It is the animal part of man which even the proper of the decays of other days. It is the animal part of day of doom r can never know.

erangerang barawan terun

Its maniors in this fleshy nook."

But what does bland religion tell us about death? Whatever change of existence it may bring, it is one of joy to the pure, sainted, and the upright. Life's thousand trials, its pangs, its anxieties, are over: the pure spirit finds a realm of purity, where all is light and peace; the hot arrow of envy, the web of cunning, the sarrow falsehood are not there. Let man, then, whatever be his trials and toils, so guide himself that he can, with an approxing conscience, wait the great teacher, death."

And what is life? Why is it hugged with

proving conscience, wait the great feachcr, death."

And what is life? Why is it hugged with
fondness, and yielded with reductance? Is
if for the pleasure which it affords, or from
a fear of? "those evils which we know not
??" What is there in life, that we should
cling to it so fondly? What are its enjoyments? Do they overbalance its pains?
Let experience answer.—N. Y. Cour.

MOUNT SINAL

On the third morning we set out early from the Convent for the summit of Mount Sinai, with two Arab guides. The accent was, for some time, over long and broken liftghts of stone steps, placed there by the Greeks. The path was often narrow and steep, and wound through lofty masses of rock on each side. In about half an hour, we came to a well of excellent water; a short distance above which is a small ruined chapel. About half-way up was a verdant and pleasant spot, in the midst of which stood a high and solitary palm, and the rock rose in a small and wild amphitheatre around. We were not very long now in reaching the summit, which is of limited extent, having two small buildings on it, used formerly by the Greek pligrims, probably for worship. But Sinai has four summits; and that off Moses stands almost in the middle of the others, and is not visible from below; so that the spot where received the law, must have been hid from the view of the multitudes around; and the smoke and flame, which the Scripture says, enveloped the entire of Mountisian, must have the more awful appearance, by reason of its many summits and great extent; and the account delivered, gives us reason to imagine that the summit or scene where God appeared, was shrouded from the hosts around; as the seventy elders only were permitted to behold, as "the lody of heaven in its clearness, the feet of Sapphire," Sc. But what occasions no small surprise at first, is the scretity of plains, valleys or open places, where the children of Israel could have stood conveniently to behold the glory of the Mount. From the summit of Sinai, must have been places, where the children of Israel could have stood or on the summit of Sinai, you see innumerable ranges of rocky mountains. On putting the questions to the superior of the Gonewit, where he camped the hist was aplaced; the family of Israel stood at the doors of their tents, and the line was drawn round the mountain; which no one might break through on put of the foreit tents, and the line was drawn round

seriels to disclose: the tenantless corpus hath no voice to fell us "what vart regions hold on The immortal neul which bath forcook."

The immortal neul which bath forcook. Its measloon in this fleshy nook. Its measloon is the party and four yards wide. This narrow valled pure, sainted, and the puright. Life's they probably stood, as well as around the toustand trials, its pangs, its anxieties, are over: the pure spirit finds a realm of purify, where all is light and peace; the pure spirit finds a realm of purify, where all is light and peace; the

Letters from the East.

How Religion is to be applied to even the Disease of the Mine.

How Relations is to the Aprillar to counting Disease or the mind, there is required that intimate knowledge of the buman heart, which must be drawnfrom life itself, and which hooks can never teach; of the various disquires under which vice recommends herself to the imagination; of the artiful association of the which where it and of the many symmetric that the heart and render it accessible. It is likely act to be increased and the least of institution and persuasion, if the least of herself in a considerable distributions of ideas, or inducing counter-associations of ideas, or inducing counter-associations, and opposing one passion to another; and after all this knowledge is acquired, the successful application of it to practice depends, in a considerable digree on powers, which no calent of understanding can confer.

Vice does not depend so much on a pervision of the understanding, as of the imagination and passions, and on habits, originally founded on these.

A vicious man is generally specially denough that his conduct is wrong: he

version of the understanding, as of the imagination and passions, and on liabils, originally founded on these.

A vicious man is generally sensible
enough that his conduct is wrong; he
knows that vice is contrary both to his
duty and to his interest; and therefore,
all labored reasoning, to satisfy his understanding of these truths, is useless, because the disease does not lie in the understanding. The cvil is seated in the heart.
The imaginations and passions are engaged on its side; and to them the cure must
he applied. Here has been the general
defect of critings and sermons, intended
to reform marked. Many ingenious and
sensible remarks are made on the several
duties of religion, and very judicious arguments are brought to enforce them. Such
performances may be attended to with
performances to the marked of the sort of the
consecution of their conduct in life.
The yicked and profligate, if ever books
of this vort fall in their way, very readily
allow, that what they centain are great
and eternal truths; but they leave no lasting impression. If any thing can house,
it is the power of lively and pathetic description, which traces and lays open their
herst strough all the windings and disguises, makes them see and confess the
own characters in all their deformity and
horror, impresses their hearts, and interets their passions by all the motives of
love, gratitude and fear.

Gregory.

Hirts for y mag ladies.—If young women

orts their passions by all the motives of love, gratitude and fear. Gregory.

Hists for young ladies.—If young women waste their time in trivial amusement) the prime season for improvement, which is helween the agrs of sixteen and twenty, they will hereafter regret bitterly the loss, when they come to feel themselves inferior in knowledge to almost every one they converse with, and above all, if they should ever be mothers, when they feel their own inability to direct and assist the pursuits of their children, they will then find ignorance a severe mortification and a real evil. Let this animate their industry; and let not a modest opinion of their capacities he a discouragement to their endeavors after knowledge.—A moderate understanding, with diligent and well directed application, will go much farther than a more lively genius, if attended with that impatience and inattention which too often accompany quick parts. It is not for want of capacity that so many women are such trifling, insigl companions, so ill qualified for the friendship and conversation of a southle man, or for the task of governing and instructing a family; it is oftener from the neglect of exercising the talents which twivate a taste for intellectual improvement; by this neglect they lose the sincerest of beasures, which would remain when almost every other forsook them, of which midthe fortune nor age can deprive them, and which would be a comfort and resource in almost every possible situation in hill.

Real Friends.—When Socrates was bulkd-

Real Friends.—When Socrates was building a house at Athens, being asked by one who observed the smallness of the design, why a man so eminent should not have an abode more suitable to his dignity? If replied, that he should think himself sufficiently accommodated if he could see that Such was the opinion of this great master of human nature, concerning the unfrequency of such an union of minds as might deserve the name of friendship, that among the multitude whom vanity or curriosity, civility or veneration, crowded about him, he did not expect, that, very spacious apartments, would be necessary to contain all, why should regard him with sincere kindness, or adhere to him withfieldity.