

# MORNING STAR.

PUBLISHED AT LIMERICK, MAINE; BY HOBBS, WOODMAN AND COMPANY.—EDITED BY J. BUZZELL, AND S. BURBANK.

VOL. II.

LIMERICK; THURSDAY, OCTOBER 25, 1897.

NO. 25.

W. PURR, PRINTER.

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ONE DOLLAR AND FIFTY CENTS, if paid in advance, or within three months from the date of the first paper received; otherwise, ONE DOLLAR AND FIFTY CENTS PER YEAR; excluding of postage.

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† No papers discontinued, until all arrearages are paid.

## MISCELLANY.

### From Zion's Herald. A CONTEMPLATION.

When I consider the heavens, the work of Thy fingers; the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? Psalm xiii, 4, 5.

Whilst contemplating the vast expanse of heaven, and ruminating on the awful majesty of that Almighty Power, who "holdeth our soul in life, and suffereth not our feet to be moved," I was struck with astonishment, awe, and reverence, that so great a Being should deign to confer favors on such rebellious mortals. The earth, to us who inhabit its surface, is by far the most extensive orb that our eyes can behold. It is the habitation of various sorts of animals; clothed with verdure; distinguished by trees; and adorned with a variety of beautiful decorations. We see other planets at a distance from us, some larger, some less than the earth, moving periodically round, revolving on their axes, and attended with moons; is it not highly reasonable to conclude, that they are all designed for the same use as this earth is, and that they are habitable worlds like that we live in?

\* Who can conceive them?—unpossessed.  
By living soul, desert and desolate,  
Only to shine, yet scarce to contribute,  
Each orb a gleam of light.

Or, that the Almighty, who has not left us a drop of water unexplored, who has, in every instance, multiplied the bound of life, should leave such immense bodies destitute of inhabitants? It is surely more rational to suppose them the possession of human beings; beings formed with capacities for knowing, loving, and serving their Almighty Creator; blessed and provided with every object conducive to their happiness, and many of them in a far greater state of purity than the inhabitants of our earth, and, therefore, in possession of higher degrees of bliss, and placed in situations furnishing them with scenes of joy, equal to all that poetry can paint, or religion promise; all under the direction, indulgence, and protection of infinite wisdom and goodness.

When the shades of night have spread their veil over the azure plains, the firmament manifests to our view its grandeur and its riches. The sparkling points with which it is sown, are so many suns suspended by the Almighty; the immensity of space, to give light and heat to the worlds which roll around it. The *learned* declare the glory of God, and the *frank* manhood His handy work. The royal psalmist, who expressed himself with such loftiness of sentiment; was ignorant that the stars he contemplated were in reality suns. He anticipated the times, and first sung that majestic hymn, which future and more enlightened ages should chant forth in praise to the Founder of worlds.

The assemblage of these vast bodies is divided into different systems, the number of which, probably, surpasses the grains of sand which the sea casts on its shores. Each system has its centre, or focus, a star, or sun, which shines by its native inherent light; and round which several orders of opaque globes revolve, reflecting, with more or less brilliancy, the light they borrow from it, and which renders them visible.

"The sun is the great axle of heaven, about which, the globe we inhabit, and other more spacious orbs, wheel their stately courses. The sun, though seemingly smaller than the disk it illuminates, is abundantly larger than this whole earth; on which so many lofty mountains rise, and such vast oceans roll. A line extending through the centre of that resplendent orb, would measure more than 800,000 miles. A girle, formed to surround it,

would require a length of millions; were its solid contents to be estimated, the amount would overpower our understanding, and be almost beyond the reach of language to express. The diameter of the great orb which our earth describes, is more than three million leagues; yet this vast extent vanishes into nothing, and becomes a mere point, when the astronomer wishes to use it as a measure to ascertain the distance of the fixed stars. How great, then, is the real bulk of these luminaries, which are perceptible by us at such an enormous distance! The sun is about 1,392,500 times greater than our earth, and 539 times greater than all the planets put together.

"This sun, with all its attended planets, is but a very little part of the grand machine of the universe.—Every star, though its appearance no larger than the diamond that glitters on a lady's ring, is really a mighty globe: like the sun, in size and in glory; no less spacious; no less luminous than the radiant source of our day. So that every star is not barely a world, but the centre of a magnificent system; has a retinue of worlds, irradiated by its beams, and revolving round its attractive influence. All we behold are lost to our sight in immeasurable wilds of ether."

Can any thing be more wonderful than these observations? Yes; there are truths far more stupendous; there are scenes far more extensive. From revelation we learn that the ultimate end of creation is the peopling of heaven with men. These magnificent orbs, then, are clearly the mediums of existence to so many earths, and of men upon them, created to be happy eternally with their God. "The *dear* celestial choir." The greatness of God is manifested, and the grandeur of His empire made known. "Could we soar beyond the moon, and pass through all the planetary choir; could we wing our way to the highest apparent star, and take our stand on one of those lofty pinnacles of heaven, we should there see other skies expanded; other suns that distribute their inexhaustible beams of day; other stars that gild the alternate night; and other, perhaps nobler, systems, even higher in unknown profusion, through the boundless dimensions of space. Nor does the dominion of the Sovereign of all things terminate here; even at the end of this vast tour, we should find ourselves advanced no further than the frontiers of creation, the commencement of the great Jehovah's kingdom."

What a Being for contemplation! Ought not such a Being to be adored and worshipped by all who inhabit earth? But can this be? Is there any thing that can be imagined more glorious and of more importance? Yes; there is a truth more glorious; there is an object of more infinite value. It is the soul! A soul which must live for unknown ages in eternal happiness or misery!

"Say, know'st thou what it is? Or what thou art! Know'st thou the importance of a soul immortal? Behold the divine, the eternal, the immortal! Amazing power! Resemble this amazing Ten thousand add: add twice ten thousand more; Then weigh the whole: one soul outweighs them all; And calls its astonishing magnificence Of unfeeling creature poor."

Stupendous thought! Extensive imagination! To redeem this soul, Jesus bled on Calvary. And yet this beautiful Being, the Father, Preserver, and Sustainer of the human family, is not glorified by half the inhabitants of the world! Where? Oh, sinner! when all these resplendent orbs shall be annihilated! when all shall concentrate in one vast mass of ruin, where wilt thou then be found if thou neglectest the concerns of thy immortal soul? The question demands thy most serious attention. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. ix, 10.

WILLIAM.

Boston, August 27, 1827.

\* Hervey's Meditations.

## FAMILY PRAYER.—AN EXTRACT.

"Prayer ardent opens heaven, lets down a stream of glory on the assembly of the saints. Of man in audience with the Deity. Who worships the great God, that instant joins The first in heaven, and sets his foot on hell."

Yes, such are the blessed effects which result from true devotion; for he who has the ear of God in prayer, controls the arm that sways the universe. Was this fact that made the sanguinary Queen declare that she feared more the prayers of John Knox and his followers, than an army of thirty thousand men. It was while Peter and John prayed that the house was shaken where they were assembled; and which were all filled with the Holy Ghost. Acts iv. It was while Moses, Aaron, and Hur prayed unto God upon the Mount, that

Joshua vanquished the malekites in the valley. Truly it may be said, Prayer is our guide to God; and the key to the treasury of God; for he can never become really poor who can pray, "seeing that the Lord is rich unto all that call upon him." Rom. x, 12. To encourage us to come boldly to a throne of grace, our Lord assures us that no earthly parent was ever more willing to grant the reasonable requests of a beloved child, than God is to answer the prayers of those who call upon him in truth.—see John ix, 31; Rom. x, 12; 1 John v, 14, 15. Another argument may be derived from our own helplessness and destitute condition. Revelation declares us to be morally poor, blind, naked, and wretched; but the same blessed book points us to the exhaustless stores of divine grace, to supply all our wants, and to prayer as the appointed means. Are we sick? prayer is Heaven's own restorative; hungry? prayer supplies the precious manna; dejected and walking in darkness? prayer is the most effectual relief; for though a christian may approach a throne of grace under much dejection, and scarcely able to hope for an answer, yet he shall not return empty; and at last, he shall reap an abundant harvest from the prayers which here he may have sowed and watered with many tears. So much importance cannot be ascribed to prayer; especially where several christians are united in that exercise. "If two of you shall agree on earth, touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." This fact is strikingly illustrated in the case of Daniel i, 17, 18; and in the history of Peter, Acts xii, 12.

Is any poor family or individual in affliction, or walking under the hiding of God's countenance? let them unite together in prayer; and they have the highest authority to hope that God will come and help them. Is a church of Christ in a state of spiritual declension? let those, who feel the importance of the subject, unite together in solemn fasting, humiliation, and prayer; and we are greatly mistaken if a revival of religion does not ensue. Such was the result in the days of Ezekiel, Solomon, and Ahab, 2 Chron. vii, and x, chapters—all such labors have the effect of fervent prayer in every age of the church. Almost every revival of religion may be traced to the united prayers of God's people, and we cannot but believe that the happiest consequences would result to the churches of Christ, if the ministers, located in any particular town or district, would meet at stated periods for special prayer to God, for a blessing upon their own souls, and upon their several churches. Let all deacons, elders, and the male and female members, appoint special meetings for prayer; and let each pious individual christian pray to God for the outpouring of his Spirit upon the world that lieth in wickedness, and we have reason to believe that the world would soon be filled with the knowledge of the glory of the Lord, as the waters cover the sea. If, therefore, you love your country, and desire the present and eternal happiness of those hundreds of millions who are destined to populate this vast continent; if you love your own family; if you have any regard for the cause of Jesus, or love for your own soul; then cultivate the duties of private, domestic, and public prayer.

ON CONTENTMENT.  
Uniform serenity, cheerfulness, and sweetness of disposition, constitute that character in man, which to his fellow-men is more agreeable than any other. Religion itself, however pious and benevolent the mind may be, is despoiled, if sensibly destitute of this disposition, of its peculiar burnish and beauty. It will indeed be approved, and esteemed. But it will not be entirely relished. Gravity, existing beyond a certain degree, may render it forbidding. Reserve may render it suspicious, and a sorrowful, melancholy aspect may excite a sympathy, so painful, as to make it unwelcome. But a sweet, serene, and cheerful temper is the object not only of esteem, but of delight. The presence of a person, who manifests this temper, is universally coveted; and diffuses a kind of lustre over every circle. He is accordingly welcomed to every house, and to every company. Even men, destitute of religion, will strongly relish his company, and will not mention his character without pointed commendation. Of this disposition, Contentment is the uniform, and the only efficacious source. By a discontented man, it can be assumed only by effort, and for a moment; and must speedily, and characteristically give way to the uneasy, fretful spirit, which has taken possession of his mind. There is, indeed, a native good humor, which is

pleasant to the possessor, and very agreeable to those with whom he converses.—But this desirable disposition, although possessing many advantages, is radically defective, because it is mere propensity, and not a moral principle. Too frail to sustain the rude shocks or the long continued pressure of adversity, it is prone to give way in seasons of severe trial; and is incapable of the serene and steady endurance, so characteristic of a contented mind. Such a mind may bend; but while life lasts, it will not break. Where native good humor would shrink, and fly from the conflict, on innumerable occasions; the contented mind will firmly brave the danger; sustain the assault; and, with a cool, noiseless, unruffled energy, in the end overcome. At the same time, such a mind will always find in him a Divine Auxiliary, an Almighty Friend, ever present, ever watchful, ever extending his arm to protect, strengthen and give the victory. This indispensable aid, native good humor cannot claim. All its ultimate reliance is fixed on this world. Its eye is never lifted upward; but fastens on earth, and time, for all its resources. Contentment on the contrary, while she finds more sweetness in earthly enjoyment than good humor can ever find on his, more effectually lightens the pressure of calamity by the assistance, which this world presents, fixes her eye on the Heavens for superior aid; and sees the thickest darkness of suffering, and even of death, delightfully illumined by beams of glory, shining from beyond the grave.—*Dwight.*

The little shades of difference that now appear in the world, are so insignificant to mark them out for distinct worlds. When God takes of those restraints that now make men differ, they will be so much alike, that none will impeach his justice when he assigns them all the same outer darkness, the same gnawing worm and the same quenchless fire. He that has stolen his neighbor's property, and died a felon, and he who has concealed the article found in the street, or the mistake made on his tomb, or who has purposely become a bankrupt, to escape the obligations of honesty, will appear too much alike in the judgment, to require any material diversity in their final sentence. The same perdition will suit them both, though one drops down to hell from the gallows, and the other is borne there on a downy bed. The duelist and the assassin, the usurer and the pickpocket, the forsworn and the profane, the wine bibber and the sot, the fashionable adulterer and the inmate of the brothel, must be seen to differ so little when God shall tear away the fictitious drapery from the more honorable sinner, that it will seem no incongruity to place them at last in the same hell. God will consider his law as openly violated, and his authority as egregiously insulted, by the man who sinned in accordance with public sentiment, as by the man who did deeds of depravity in full and open violation of the civilities and customs of human society. Men make wide distinctions where God will make none. Hence the same condemnatory sentence, the same prompt execution of it, the same place of punishment, the same duration of misery and the same total despair will be the destiny of the patrician and the plebeian transgressor. Does the man die out of Christ, this is enough; no matter whether he was clothed in purple and fine linen, and farsumptuously every day, or went to perdition a beggar or a slave. It will be the same thing to God; and for all the millions who repent not, he will build one hell. Perhaps the meanness and coarseness of his associates may prove at last, to the more accomplished sinner, an ingredient in his cup of misery that shall more than counterbalance the honors and the pride, which, in this life, gave him fictitious elevation above the vulgar transgressor. Could I make my puny voice be heard, I would thunder this sentiment through all the ranks of elevated crime, till the highest prince should find his adulterous bed a couch of thorns, till the honorable murderer, should feel in his own bosom "the arrows of the Almighty," and till the boldest in blasphemy, and the meanest in knavery, should feel alike the same award, 'Depart ye cursed into everlasting fire prepared for the Devil and his angels.'—*Vol. Pr.*

On Temptation.—Look that you make constant resistance, as well as strong resistance. Satan will come on with new temptations when old ones are too weak; in a calm, prepare for a storm. The tempter is resistless, bold, and subtle; he will suit his temptation to our constitution and inclinations. Satan loves to sail with the wind; if your knowledge be weak, he will tempt you to error; if tender, to scrupulousness.

losity and too much preciseness. If your consciences be wide and large, he will tempt you to carnal security; if you are bold and spirited, he will tempt you to presumption; if timorous, to desperation; if flexible, to inconstancy; proud and stiff, to gross folly; therefore still look for fresh assaults.

None but spiritual weapons can be useful and serviceable to the soul, in fighting and combating with the devil. Thus the apostle shews, Eph. vi. 1, 2 Cor. x. 4. You have not to do with a weak, but with a mighty enemy, and therefore, you have need of mighty weapons, and that they cannot be, unless they are spiritual. Carnal weapons have no might nor spirit in them towards making conquest upon Satan. It was not David's sling nor stone that gave him the honor and advantage of setting his feet upon Goliath, but his faith in the name of the Lord of hosts, 1 Sam. xvii. 45. He that fights against Satan in the strength of his own resolution, constitution, or education, will certainly fall before him.—Brooks.

*The success of the Gospel.*—"Would we witness the blessed effects of the gospel, the ministers of Christ must strictly adhere to the directions of their Lord, and simply expect, pray, and wait for his blessing; not yielding to weariness, though they long seem to labor in vain. They must be instant 'in season and out of season,' embracing every opportunity of preaching the word to few or to many, every day, but abounding on the Lord's day; and they must disregard the careless reproaches, scoffs, and shrewdness of opposers; but be careful that they give no occasion to those who seek occasion of speaking reproachfully.

The people also who from the joyful sound, should show their concurrence by a diligent attendance upon the word preached; they should endeavor to strengthen the hands and encourage the hearts of the ministers, by their holy examples, and concurring endeavors, in their families, and among their connections; and unite in earnest and constant prayers, for the blessing of God upon their labors."

## MORNING STAR.

LIMERICK.

THURSDAY, OCTOBER 25, 1827.

On Saturday last the junior editor completed a circuitous tour up through one part, and down through another portion of New-Hampshire. In which he attended the Vermont yearly meeting, which was held at Waterford; also the General Conference which convened at Tunbridge, and likewise, on his return the New-Durham Q. M. which assembled at Eld. Peter Clark's meeting-house in Gilmanton, N. H. Various opportunities of course, were presented for him to attempt to preach the gospel of the grace of God, and to increase his acquaintance with his brethren in the ministry, and with his fellow-men in general, which were improved on all suitable occasions, with much delight and heart-felt satisfaction. (N. B. During his absence his papers were worked off; the proof sheets were not read to him.)

The minutes of the Conference will be published as soon as received. The clerk (H. B. Quinby) intended to hand them to the Editor before they separated. But inadvertently this was neglected. It is presumed they will soon be forwarded.

The yearly meeting commenced on the first Saturday last. It was organized by appointing Eld. Nathaniel Bowles, moderator, and Dr. Mark Hill, clerk. The forenoon of the first day, as usual, was spent in hearing accounts from different quarterly meetings, and attending to requests, and doing such business as the interest of the cause of religion required. Among which was a petition from the Huntingdon Q. M. asking advice relative to the division of their Q. M., or rather the organization of a new one. It appears that this Q. M. embraces a considerable extent of territory from south to north on the west side of the Green mountains, and that within the last four years, new churches have been gathered, mostly in the province of Lower Canada, that, in consequence of their detached situation, in a local point of view, they have not united with the Huntingdon Q. M. According to their statement, it appears to be the opinion of this Q. M. that by taking off several of its churches, which they can very well spare, to unite with the new churches, another Q. M. may be formed, and the cause of the Redeemer thereby be promoted. The Y. M. appointed a council to advise with the Q. M. relative to this subject. This

plan, undoubtedly, will soon be carried into effect. On learning this circumstance, the writer rejoiced, while he reflected that the bounds of this contemplated Q. M. will include the township of Farnham, which was visited by him two years ago the preceding winter. At which time, a Freewill Baptist preacher had not before entered within its boundaries, nor even the towns round about,—that where then, at first, it was with much difficulty he could succeed to get a house in which to preach, churches are now situated. By these remarks, the writer does not mean to insinuate that he thinks he was the means of effecting much. He has always considered himself to be an unprofitable servant. Eld. Bevy, S. Manson, then an unordained preacher, accompanied the writer through the whole tour, (600 miles.) At that time he was a good laborer, and a yoke fellow. It is desired that he, by being humble, may continue to be such. It was the writer's theme, on whom most of the preaching devolved, to show the way of life and salvation, as understood by him, in this before unexplored section of the country by ministers of a free gospel. In answer to queries, we were under the necessity of letting the people know that as members we belonged to the Free-will Baptist Community. It was not convenient for us to be very long in any one place. We were however six or seven days in Farnham, a great township. Notwithstanding the difficulties we had to encounter, when we first arrived, our last meeting which was in an evening, was attended by a hearer who came six miles on an ass's back. Eld. M. has since visited the same region. Our visit in that country opened the way for the introduction of other preachers of our order. Eld. Pearly Hall has labored much in that country with success. An Eld. Kilborn of Durham, an adjoining town, has been raised up within two years to assist in this glorious work. The care of the churches appear to rest in a good degree upon these two elders. We hope and pray that they will be faithful in the work. If they are, an exceedingly great reward will be theirs in the day when God shall make up his jewels. Our readers are desired to overlook this digression from the subject.

In the afternoon of Saturday Eld. Zalmon Tobey of Providence, R. I. delivered a very interesting discourse, from Ps. 66: 16. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." After the subject was doctrinally discussed in a very able manner, the speaker briefly spoke of his own experience with much satisfaction and edification. Eld. Tobey has recently joined the Comexion. He attended the Y. M. and Conference with a view to become more extensively acquainted with the people of his choice. He appears to have taken much pleasure in his interview with his brethren, and they also in their interview with him. We feel disposed to indulge the humble hope that in Eld. Tobey will be found a profitable fellow-laborer in the great vineyard of our common Lord. Eld. Moratio N. Loring of Raynham, Mass. succeeded Eld. T. and delivered an appropriate sermon.

In the course of the Sabbath, four interesting discourses were exhibited to a large and attentive congregation, in which the following elders participated, viz. Daniel Jackson, Samuel Robbins, John Foster, and Jonathan Woodman. The other performances were appropriate. The singing was excellent. Nearly all the performers, we believe, were christians. They appeared to sing not only with the understanding, but also with the spirit. In the evening another sermon was preached. On the whole we are of the opinion that the meeting was productive of good, and will be long remembered.

MONTVILLE, Sept. 15, 1827.

The elders and brethren convened in the second church in this town for quarterly meeting, and opened meeting by prayer and praise to God. Eld. Eben Kneblton was appointed moderator, and Eld. Joseph Gowin, clerk. Intelligence was received from the several churches, which were generally reported to be in union, though at present rather low.

In the afternoon a large number of brethren and sisters, and respectable cit-

izens met for worship, and a suitable and pathetic discourse was delivered by Eld. Files, and followed by weighty exhortations. In the evening our meetings were held to good satisfaction.

The elders and messengers assembled for Conference. Took up and reviewed a previous labor with Eld. Moses McFarland, by which he was held in suspense for preaching unwholesome doctrine, and after a short review submitted the subject to a committee of seven, viz. Elders Benjamin Thorn, Joseph Gowin, Benajah Pratt, Abiezer Bridges, Elisha Asker, Charles Warren, and Mr. Lawton; for investigation, and to make their report on Monday, at 8 o'clock, A. M. to the conference.

Sabbath, 16th, a large collection gathered at the school-house, where they were addressed by Eld. Pratt in a very suitable manner. In the afternoon for convenience, the meeting was divided. Eld. Thorn from Lewiston, preached a feeling and instructive discourse at the school-house; and Eld. Kneblton at a dwelling-house, and had a very powerful refreshing season.

Monday, 17th, the committee reported that they had heard Eld. McFarland's reasons for preaching as he did, and that in their judgment, he has advanced some unwarrantable and erroneous ideas; by reason of which he has been published in the Christian Intelligencer, and claimed as a Universalist preacher, which he denies. Therefore, we unanimously agree that he shall cease to be made public in said paper, his denial in the following manner, viz.

Whereas a statement has been made in the Christian Intelligencer, that I, Moses McFarland, have renounced the doctrine of future punishment after death; this certifies whom it concerns, that I deny the assertion, and likewise I deny that I am a Universalist, or preach that Christ has unconditionally secured the eternal salvation of all men. I also further state that I am in good standing in the Freewill Baptist Community.

Voted to accept the report of the committee. Eld. McFarland came forward, owned his fault, and willingly complied with the above request, and was acknowledged in fellowship.

In behalf of the Conference,  
JOSEPH GOWIN, Clerk.

Copy of a letter from sister Lovina Mitchell to the editor, dated Dismant, Mt. Sept. 30, 1827.

Dear Brother,—Apprehensive that my christian friends in this state and New-Hampshire, with whom I have not recently corresponded, are anxious to hear from me, I solicit the favor of communicating to them some present views and past conflicts and victories, through your weekly publication, with the perusal of which many of them are much favored.

Dear brethren in Christ! The endearing tie which makes one in christian union with all the followers of the Lamb, induces me to visit you in my imagination, while the intercession of Heaven arises in my heart that God would bless you. I rejoice in that refined affection which constitutes us joint heirs with Jesus Christ, the bond of which will soon become indissoluble by an introduction into the everlasting Kingdom of blessedness. For the excellency of this love, which extended all the realms of bliss, when it bestowed redemption, I gladly count all things else vanity, and readily choose the path of self-denial, because Jesus said, "deny thyself." In immediate reference to this command, as securing my own eternal interest, and promoting the sacred cause of truth, in the limited sphere which universal Wisdom has prescribed to me, I find the joys of paradise; and pressing toward the mark daily, and praying continually for holiness, I pass the swiftly gliding hours which wait on us to an eternal life, in the joyful prospect of being you eternally blessed in the bright mansions of endless day, shrouded in the Savior's love, and wrapt in visions of inexpressible delight.—O, blissful, unspeakable joy! to dwell where Jesus is with the redeemed of the Lord, to recount the dangers of life, while sin and death are forever banished.

A hope so much divine,  
May trials well endure,  
May purge our souls from pride and sin,  
As Christ the Lord is pure.

At the commencement of the Christian Boarding School last fall in Dexter, Providence secured me a seat there, where I have been employed all very recently in instructing the youth, and guiding the little ones whose tender are requires incessant care, to preserve them from the prevalent evils, which are unhappily presenting their influence to the expanding mind. Here, my brethren, it seemed to be a time of trial, and a trial of my faith too; but to oppose the progress of sin was my whole desire; first, in my own heart, and then wherever opportunity presented, so that I have been seen my strength and soul, and has truly become a blessing. I glory in this warfare, notwithstanding it exposes me to the scalls of the ignorant, and to carnal professors of religion, who roll in as a sweet mortar, regardless of

the teaching the awful mandate of Jesus, and the unenviable of impending ruin. In a wide world of sinners, the inhabitants of which, are blinded by iniquity; and amidst professors of christianity, and a few only who sigh and mourn because of a holy name of the Lord is dishonored, I flee to Israel's God, who is the refuge of his saints, and confess that I am a stranger and pilgrim on earth, having forsaken all for Christ. O, what happiness I find in believing the record that God has given of his Son, that he is able to save to the uttermost all that come to God by him. I am far from believing that any who live a sluggish life, resolve to take to the road, will attain to the first resurrection, more than those who, in their hearts, will with mankind to hate God, and have great sever the pretensions of any may be to holiness, without an active principle of purity, they will to more enter the pure realms of unfading joys, than those who never assumed the sacred name, but will have their portion with unbelievers in a world of woe, the wages for which they failed, for "the wages of sin is death."

It is the presence of the mighty God, as glorious ascended Saviour, and a host of unsponsored angels, who trail behind our feet that invaluable treasure, when rest the Son of God ten thousand groans, when with love beyond comprehension, we are invited to accept it as the only means of saving us from eternal burnings, and of introducing us to the joys of paradise; we may not expect the righteous judge to say to us, "come ye blessed," but that an awful frown from the dead Saviour, and call forth our agonizing prayers to a dreadful survey of the magnitude of our crimes, together with our sad lot, which none can tell, while worlds are wracked on worlds, and probations eternally gone. O! the value of the soul, and the danger of declining by imperceptible degrees, and then by hasty steps till the Lord of hosts will have no mercy on us, and he that formed us show us no favor.

The prophet said in God's name, "The Lord be with you while ye are with him, and if ye forsake him he will forsake you." So let us guard up the lions of our minds, for the last great day is nigh at hand. I long to know how you all do, my dear brethren, whether the holy One dwells with you, and whether you are living by the exercise of a holy faith in the son of God. I pray that you may daily honor the Lord in your families, maintaining his holy worship therein, so that you will be strengthened to glorify him in every place where duty demands your presence.

And now, my dear brethren, with a measure of heaven in my soul, hoping myself dead to sin, and examining myself to ascertain whether my hope be well founded, I cast all my cares on Jesus for time and eternity; praying the God of all consolation to keep our hearts and minds through Christ Jesus and present you faultless before the presence of his glory, together with your unworthy sister, that through tribulation, we may unite with celestial voices in praising Almighty God and the Lamb forever and ever.

LOVINA MITCHELL.

## STATE OF MAINE.

BY THE GOVERNOR OF THE STATE OF MAINE

## A PROCLAMATION

For a Day of Public Thanksgiving & Praise.

With the advice of the Council, I appoint THURSDAY, the TWENTY-FIFTH DAY OF NOVEMBER next, as a day of Thanksgiving and Praise.

Let us, on that day, praise and thank God that he has made a Revelation to man, inspired him with an understanding by which to comprehend its spirit, giving him the power of self-determination for its execution, and bestowed the best of enjoyments in this life and the hope of felicity in the next on those who imitate the purity and charity of its divine herald, Jesus Christ.

May we piously rejoice in the wisdom of our Constitutions of Government which secure freedom of conscience, and keep open all the avenues of truth to every citizen.

Sensible of the benefits flowing from the moral government and physical principles of the Universe, may we avoid insulting the goodness of its Author by any vice; and, while grateful for every blessing, may we meet the ills of life with that courage which shall prove our consciousness of the supreme wisdom and infinite perfection of the system to which we belong.

I recommend to the citizens of this State, in addition to religious exercise, to worship God by liberality of sentiment and by open handed beneficence—by instructing the ignorant, guiding the erring, and relieving the unfortunate—by aiding the poor and sick, going and doing good as the good Samaritan did, and teaching

and practising the duty of kindness prescribed by a devout veneration of that Being who created every living thing and "saw that it was good."

ENOCH LINCOLN.

By the Governor:

AMOS NICHOLS, Secretary of State.  
COUNCIL CHAMBER,  
Portland, Oct. 18, 1827.

## GENERAL INTELLIGENCE.

### 2 Nat for the Philosophers.

The water in the lower part of the city of New-Brunswick is what is commonly called *brackish water*; it is unpleasant to the taste, and, in the opinion of some, very injurious to health. This has induced a few gentlemen in that part of the city to seek for a more pure supply by the modern practice of *boring for water*. They selected their spot, perforated the earth to the depth of two hundred and twenty feet and then inserted, in the perforation, a tube of one hundred feet in length, reaching down to a body of solid rock, called the *red shell rock*. The upper end of the tube is involved in a wooden pent-stock, from which there issues a continual stream of water. It should think without having measured it from half a gallon to a gallon by the minute.

The tide regularly ebbs and flows in the Raritan and rises at this place about six feet and the surface of the ground where the perforation is made is elevated about eight feet above the high water mark. In this situation the stream issuing from the pent-stock corresponds exactly, and continually, with the rising and falling of the tide in the Raritan. When the tide is at ebb the stream is small; when it rises the stream increases, and when it is high the stream is at its greatest flow, varying as about one to three at the different states of the tide.

Now, the rising of the water in the tube is itself a phenomenon not easily explained upon the known principles of hydraulics. Can it come from the river, when the point of discharge is from eight to fourteen feet above the surface of the water in the river? And if it should be attempted to account for it by supposing that it is conducted from higher grounds by dipping strata of rock, or clay, or other substance impervious to water, and that when such strata are perforated at any given depth the water pent up between them will rise as high as its surface in that confined state, does not this exclude the possibility of its having any communication with the river, or being in any way affected by it?

The fact is as above stated. Can it be accounted for upon any settled principle of philosophy? If water can be had by boring in all situations, it is one of the greatest discoveries in modern times; and if it has a tide in the bowels of the earth, it presents a phenomenon unknown to philosophers both of ancient and modern times.

Nat. Gazette.

**The Non-Descript.**—The bones of the non-descript lately discovered in a swamp near New-Orleans, were last week exhibited in this place. The Mammoth, the bones of which have heretofore caused so much speculation among the ignorant, must have been a mere pigmy in comparison with this monster. The largest appears to have been the left upper jaw bone—it is "twenty feet in length, three in breadth and weighs upwards of twelve hundred pounds," with a remarkable projection, in the form of a horn, about nine feet long, and seven or eight inches in diameter, which must have been a weapon of defence; the other bones are in exact proportion. The "vertebrae" back bone is sixteen inches in diameter, the passage for the spine nine by six inches, and the ribs nine feet long." To what species these immense remains belong, we believe, is yet, and perhaps will ever be a desideratum, it is generally supposed, however, that it was aquatic or at least amphibious in its nature—its race, no doubt, long since extinct.

After seeing these bones we can scarcely any longer doubt the existence of the Kraken and other monsters, whose history has generally been considered fabulous. The proprietors, Messrs. Dalley and Co, informed us that it was their intention to visit the Eastern cities, where we have no doubt, they will be repaid for their trouble and expense, by the curious and the scientific.—Lancaster, Ohio, Gaz.

**Rattle Snake.**—A few miles from this place, in Saratoga county, a young man took his gun, one day last week, and went up the side of Palmarston mountain, above what is called the great ponds, near a place which is famous for the circumstance of a large company's collecting there a few years since, and digging for money, supposed to have been coined and concealed there by the Spaniards, before the revolution. While searching for game, he discovered near him a rattlesnake of enormous size, upon which he levelled his piece and shot it through the head; he had no sooner done this, than, on looking around, he discovered that he was surrounded on every side

by these venomous serpents. He then took a club and commenced killing; and before they could make good their retreat, he had forty of them lying dead before him. He took four of the largest and returned home. On measuring them they were found to be over four and a half feet in length, and nine inches in circumference. Their ages could not be ascertained, as many of their rattles fell off and were lost among the leaves, when they were killed. But they were probably near thirty years old. Two of them were of the yellow kind, and their heads resplended very much in color, copper that has been newly polished.—Glas Falls Observer.

**Water proof Glue.**—A correspondent informs us that he has succeeded in making a glue perfectly water-proof; and having the property, also, of drying almost immediately after its application. His method, we learn, is first to immerse common glue in cold water, until it becomes perfectly soft, but yet retaining its original form; after which it is to be dissolved in common water, until it is as thick as a pea soup, and then it becomes entirely taken up by the latter, after which it may be applied to substances for adhesion to each other, in the way common glue is ordinarily applied. It dries almost immediately, and water will exert no action on it. It is unnecessary to say to how many valuable purposes in the arts, this application may be used. For cabinet makers it is important, as mahogany veneers, when glued by this substance, will never fall off by exposure to a moist atmosphere. In ship building, it will probably answer a valuable purpose, as it has infinitely more tenacity than common glue, and becomes impervious to water. We consider it an important discovery.—Indiana R.

**A new use for Salt.**—The use for salt as an agricultural agent for recruiting an exhausted soil is acknowledged; but it is now discovered that its efficacy is not less certain in restoring the human hair to those who either from fever or other causes may have experienced its loss. The daily application of salt has succeeded in giving strength and luxuriance to hair, which had previously so fallen off as to threaten total baldness.

**Thunder.**—Sound travels at the rate of 1142 feet in a second; if therefore the seconds which intervene between the flash and the report be multiplied by this number, the product will be the distance of the cloud. If the thunder be not heard till half a minute after the lightning is seen, the cloud is distant six miles and a half.

The Bath Gazette mentions that the commissioners for ascertaining the line between this state and New-Hampshire are not likely to agree; but the facts reported by them will enable the legislatures of the two states to make a decision.

**SARATOGA, (Mass.) Oct. 3.—Murder.**—One of those horrible deeds, rarely, which habitual intemperance prepares man to commit, was perpetrated in Westfield, on Saturday. Robert Bush, who married the daughter of a respectable citizen of W. became intemperate, and his wife was obliged to separate from him. On Saturday he came to the house where she lived, with a musket. As he approached, a little girl saw him and told his wife: she attempted to retreat into the cellar, but as she was passing through the door, he fired, and the whole charge entered through her arm into her body, and she lived but a short time. Bush made an unsuccessful attempt to destroy himself with laudanum, before he was committed to jail.

Amasa Southwick, who was arrested on the charge of putting arsenic into a well pump at the Shaker Village, Enfield, was convicted of the offence before the Supreme Court in Hartford, last week, and sentenced to the State Prison for life.

We are informed that there are nearly four hundred men now at work on the Canal to pass Enfield Falls, in the Connecticut River. The canal will be six miles in extent, and have only two locks. We understand the Connecticut River Company have in contemplation, besides the improvement of the navigation by this Canal, the erection of manufacturing establishments upon the excellent water privileges it will create.—Spring, Rep.

**New-DeFord.**—This town is now in a very flourishing condition. It has, we believe, about 160 vessels employed in the whale fishery, in which, as well as in other commercial pursuits a great amount of capital is profitably invested, giving employment to more than two thousand seamen. The town contains nearly 6000 inhabitants, among which are a greater proportion of wealthy individuals, than probably in any other place of the same extent, in the Union.—Proc. American.

**Massachusetts.**—At the late annual meeting of the Massachusetts Mechanic Association, the committee of finance reported that the permanent fund amounted to \$14,308.—A daily mail has been established between Boston and Albany. There were 366 sails of vessels in the port of Boston, on the 29th ult. viz. 39 ships, 95 brigs, 135 schooners, 92 sloops, and 2 steam boats.—Cider is so abundant at

Worcester that it is sold for sixty cents the barrel.—It is stated that the Shakers' village at Springfield, receives about twelve thousand dollars annually from the sale of their produce.—New-DeFord contains upwards of 6000 inhabitants, and employs 160 vessels in the whale fishery.—Two barns, a cabinet makers' shop, and a dwelling house, in Haverhill, were destroyed by fire on the 6th inst.

**N. Y. Police.**—A person was committed on the 11th inst. for stabbing a young man in Water-street the preceding evening.—The wounds were not supposed to be dangerous. The perpetrator of this outrage was under the influence of ardent spirits at the time of committing the act.

Accounts from St. John in the province of New-Brunswick state that on the evening of the 27th ult. "an American called Gen. Baker," was committed to jail in Fredericton, charged with having stolen the Mail, resisted a peace officer, and made efforts to excite a spirit of sedition and revolt at Madawaska. He was arrested by one Sheriff of the County, unattended by any other person, and the suggestion of the Attorney-General, Sir Francis Hincks, in the vicinity volunteered their services to aid the civil authority, should any attempt be made by the Americans at Madawaska to prevent the arrest or release the prisoner. Shortly after the departure of the Sheriff, with the prisoner for Fredericton, the *American Flag* was hoisted by some persons unknown.

## FOREIGN.

By the packet ship Birmingham, Capt. Harris, which arrived at New-York on the 12th inst. London papers to the 6th, and Liverpool to the 3rd of September are received.

**England.**—The arrangements respecting the new ministry, which was in agitation at the last advices, have been finally settled.

The harvest in England had turned out well. A Scotch paper says, "there is a prospect of plenty in mind for next year."

It was estimated that the duties on foreign grain, during the pending quarter, would amount to upwards of 490,000.

**Spain.**—Six days ago, was the competition between rival steam vessels, that numbers of high-browers, on their return from the harvest, were conveyed from Liverpool to Newry, a distance of one hundred miles, for three pence each—on some cases, three were taken for expenses.

**Greece.**—The intelligence from Greece is rather of a gratifying nature. Metochidi Pacha had come to Acremum, which he had effected sailing. The Greeks having placed their wives and children within the natural fastnesses of the country, followed his movements and intercepted his approach, so as to prevent him from venturing to any distance from the coast. Ibrahim Pacha, through a similar reason, had been obliged to retire to Modon and Corin, from whence he had despatched two European officers to go to any provinces, with several Egyptian vessels of war to guard the convoy. This was the fleet which Lord Corcoran attacked and defeated, as we stated some time since. The British fleet had increased the terms of his name through the repeated proportionate courage and ardo to the Greeks.

The Journal du Commerce publishes the following account of a letter, dated Constantinople, July 26th, which was received by the office of Marcellus:—"Nothing is talked of here but the approaching arrival of the squadron of all the christian navies, to second the intervention of the Powers of the West in the claims of Greece; but people are convinced, that whatever repugnance the Government may feel for the proposed means of accommodation; it will yield without striking a blow; and the claims that exist under such circumstances, may be felt for the persons and property of the Franks, are entirely destitute of any reasonable foundation. Nevertheless, as these claims will gain ground in Europe, our present situation will be completely changed. There will be a new notion of the consignments from your port for a country which you will have given up to fire and carnage, and clear-sighted and bold speculators will profit by the fears of others."

Last week Mr. M'Adam, the celebrated road maker, in attempting to escape from a phreton, the horses of which had taken fright, fractured and dislocated one of his ankle joints, and in the fall also received a severe contusion on the head. He now lies in a doubtful state.—Lond. paper.

**THE LONDON PRESS.**—The late London Journals are very prolific in reports of trials (for libels) against the editors of newspapers. In almost every case, the verdicts have been in favor of the defendants, or with merely nominal damages for the plaintiffs. A Judge (the Chief Justice of the Common Pleas) charged the jury, in one of the cases, very strongly against the defendants, and said, "I wish to put my sentiments on record, at a time when a struggle is going on between the press and the justice of the country." He did so; and the jury gave a verdict of one farthing, in spite of the Judge's charge. But there is no such contest going on as this great revolutionary movement. There is a struggle between the Press and the Government, vying very fiercely in Europe, and the Press is gradually gaining the victory. The Press is, at once, the instrument and the evidence of public illumination. It fights bravely against the usurpations of power, and will finally overthrow all usurped authority, by destroying its only support—popular ignorance. Chief Justice Best confounds the antiquated forms of law with "justice." But justice is not a formality, it is a principle, and essential to the law. It exists without forms, though forms may sometimes guard and protect it. It is a thing of all times and places. It is not to be ferreted out from worn-out volumes, or obsolete statutes, or judicial

contractions. "It is the immortal daughter of reason and truth." The Press is the great advocate and bulwark of justice, and the very occasion on which this judicial sentiment was uttered, it is a testimony to the nobleness and utility of the office. An editor was prosecuted for publishing part of a report of a trial; and in that report the character of one of the witnesses was assailed, not by the editor, but in the affidavits read and filed in the case. The witness brought her action. The editor proved against her all the allegations advanced in the affidavits. The Judge charged the jury with unusual severity against the defendant, and the Jury gave one farthing damages. This is what is called a struggle between the press and the justice of the country. A notoriously depraved and abandoned woman complains of being calumniated by the publication of affidavits (filed in a former trial) proving her depravity and wickedness, and the Judge says that the paper so publishing them, is struggling against the justice of the country. If we are to be praised, we have no such Judges. If we are to be convicted, no doctrines will always find a corrective in the stern good sense of an independent jury. But the English law of libel is a tissue of inconsistency, nonsense, and injustice. Why will not the nation which borrows so many of our physical inventions, borrow something from our legislative improvements? They will be all the bitter for it.

## DIED.

In Limington, on Tuesday last, very suddenly, Mr. Simon McKenny.

In New-York, killed by the falling of a tree, Joseph W. Fuller, aged 17, son of Edw. T. Fuller, in Portland, on Monday afternoon, Rev. EDWARD PARSON D.

Cul. John Hager, D.D., a greatly distinguished man, died in the city of Limington, in England, on Tuesday last, at the age of 75 years. He was a man of great talents, and so justly honored with the highest proofs of the confidence of his fellow-citizens, in the appointment to the office of Moderator and trustee of the city, yesterday evening, at 8 o'clock, aged 75 years. Balt. Gaz.

## PROMOTE NOTICES.

At a Court of Probate held at Limbrick within and for the County of York, on the first Tuesday in October in the year of our Lord eighteen hundred and twenty-seven.

SALLY DUGGIN, administratrix of the estate of John Duggin, late of Limbrick, in the county of Down, deceased, having presented her first account of administration of the estate of said deceased, for allowance; Ordered, That the said administratrix do give notice to all persons interested, by causing a copy of the order to be published three weeks successively in the Morning Star, printed at Limbrick in said county, that they may appear at a Court of Probate to be held at Limbrick in said county, on the first Tuesday in June next, at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed. Oct. 11. JONAS CLARK, Judge.

At a Court of Probate held at Kennebunk within and for the County of York, on the 3d Monday in October in the year of our Lord eighteen hundred and twenty-seven.

SALLY DICKFORD, administratrix of the estate of DANIEL DICKFORD, late of Parsonsfield in said county, deceased, having presented her first account of administration of the estate of said deceased, for allowance, and also a petition for an allowance out of said deceased's personal estate. Ordered, That the said administratrix give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Morning Star printed at Limbrick in said county, that they may appear at a Probate Court to be held at Kennebunk in said county, on the first Tuesday in January next, at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed. JONAS CLARK, Judge.

A true copy—ATTEST: WM. CUTTER ALLEN, Register.

LIST of letters remaining the Post Office at Limbrick, Me., October 1, 1827.

Baker George. Butler Oliver. Chapman George W. Coad Edward. Deshon James. Eastman Henry. Eastman Timothy. Fogg Lemuel. Folson Joseph. Hamilton Elias. Ham Moses. Hazeltine Judith S. Hayes Mary. Hayes Edmund. Jr. Johnson Benjamin. Libby James. Libby Nathaniel, Esq. Plover Joseph. Scudley William. Small Alvin. Stover Robert B. Stout Sally. Wilson Jonathan. JOSEPH HOWARD, Post-Master.

## FOR SALE.

THE subscriber has for sale premises now occupied and improved, that he contains one acre and a half of excellent land under good improvement. On which are fifty apple trees; a one story finished dwelling house, and small barn, and a good well of water conveniently situated. The whole will be sold on reasonable terms, and a good will title given. The above premises are situated at West's Corner, in Parsonsfield, adjoining land of JAMES FOX WOOD. JONATHAN M. JOHNSON. Parsonsfield, Oct. 4, 1827.

## NOTICE.

The members of the Maine Freewill Baptist Charitable Society are notified that the annual meeting of the said Society will be held at the meeting hall, so termed, in Limbrick on Friday the 7th day of November next, at one of the clock in the afternoon, to act on business required by the Constitution. A general and seasonable attendance is desired. By order of the directors. SAMUEL BURBANK, Secretary.

Limbrick, Oct. 23, 1827.

The following verses are taken from the Sun, (a London weekly paper.) They are delicate and beautiful.

Not hers the look, not hers the eye  
Of cold unmeaning apathy :  
It was not the flash of the dimly stone  
That is stubborn to strike and instant gone ;  
Nor like the gleam of the light  
That satiates not, but mocks the sight ;  
Nor like the meteor's subtle ray  
That lures us on but to betray ;  
Nor like the beams of the sun  
For a brief instant his face is run,  
To which tho' we bow with homage down,  
No mortal eye dare look upon ;  
'Twas more like the flame of the glow worm's light,  
Slightly pulsing, so weakly bright,  
That hides in its mossy cover  
Till the noise of the giddy world is over ;  
But tho' so faint its flimsy ray  
We pass in the grass and away,  
Who does not lose it in every bow,  
When it lights up the thought of the penive hour?

I knew her worth, and I loved her well,  
Oh! how much better than words can recall;  
Yet I knew not I loved her so well, before;  
The hour was come I could love her no more;  
It was like the death of a young man's spirit,  
But where in the joy of the morning life  
No morning breaks to give the lie  
To the dimly dark reality.  
Oh! it is almost sweet to bend  
O'er the lifeless couch of a young friend,  
Yet sweeter when that sacred tie  
Was knit in earliest infancy;  
When e'en you know that the spirit that wings its way  
Is but a shadow of the real life;  
To feel the grasp of the chilly fingers,  
Where the pulse of life reluctant lingers,  
Beating faint and wearily,  
Like the timeless plash of the sullen sea,  
When the sunbeams of the summer ocean,  
Wearied and faint with his endless motion,

It seem'd as the angels that dwell on high  
Were stung with holy jealousy ;  
And they envied that one good and so fair,  
Should be lingering longer with mortals here ;  
And they proffered their plea before the throne,  
And they claimed the virgin as their own ;  
For she smiled at its carols, and look'd grave on  
its mirth,  
And seem'd to have little to do with earth ;  
And they let her up thro' the gates of bliss,  
And the passport there was an angel's kiss ;  
And they opened the book, but her leaf was fair,  
There was not a sin on record there.

From the Literary Cadet.  
**AFFECTION.**

I am fond of visiting the grave-yard. To indulge in reflections suggested by the solemn objects around, is salutary and delightful. Nothing so causes us to reflect on the feeble tenure of our lives—nothing convinces us so forcibly of the worthlessness of sublunary objects—nothing in short, is so instructive, save the volume of truth which we feel as if we were treading a halcyon world, and were doing nothing important or earthly could approach to, and consider it criminal to indulge in, and so, of thought, disconsolate to the objects around us. We are led to think of those that repose in the silent tombs, of their plans and expectations buried in the dust, and if they be those we once have known and loved, still more interesting and afflicting are our suggestions. To behold the remains of the frames lying in mouldering decay, to think of those who were dear to us while living, in whose sorrows and joys we participated, and with whom we formed many a fond scheme of future life, that they are now helpless of the voice of affection, and unconscious of the tear that is shed on their ashes, and that through the long years of our pilgrimage, we shall never again receive their smiles, or be cheered by their smiles, causes a sorrow that we cannot sorrow to the soul. We are led to wonder over the blighted hopes of our fellows, to learn justly to estimate the value of time, and retire resolved to employ the brief period of our existence, in the alleviation of the miseries, and the promotion of the happiness of the human race. We are led to attach ourselves too closely to objects of the world, and are ever liable to be separated, and to lose the ever precious affection on Him, whose being is independent, and whose years have no end. Though it may be thought we cannot be too affectionate to our relatives and friends, yet I believe there are instances, though rare, in which an undue affection has blinded its votaries to the duties they owe to the world, and to the loss of those objects, and brought them down with sorrow to the grave. An instance of this I once became acquainted with, in a manner truly affecting. It was a young man, who had entered the grave-yard, nature weak and calm and silent, the stars shone bright, and the moon poured her beams on the silent marbles of the dead. I beheld a youth whose conduct attracted my attention, even from those objects which the scene suggested. He was apparently calculated to succeed. His walk, his air, his countenance, all bespoke a man of one monument to another, yet methought he seemed to read the inscriptions, as if he had been seeking to discover an object, yet hesitating to meet its view. I observed him for some time, he was too much absorbed to remark my presence. At length after perusing a monument that seemed scarcely new, he uttered a cry of despair, and fell himself on the grave. I had

too much regard for his feelings to interrupt his grief, but watched him at a distance. There was something so striking in the intensity of his sorrow, that determined me if possible, to discover its cause, and after he had slowly retired, I drew near the tomb at which he had discovered so much emotion. It recorded the death of a mother and daughter, who had died at the same time, a few months apart, and at the same time. Afterwards learned, were the mother and sister of the unhappy young man, his sole relatives, to whom he was attached with an affection, more than human. Deprived of his father at an early age, they were the only objects on which he might entrust his affections; ardent in his temperament, he had made their existence a part of his own. He had been sent at an early age to a distant school, to pursue his education, where his separation from the world, made still dearer to him the objects beneath his paternal roof, and rendered their loss still more overwhelming. His education was nearly completed, and he anticipated with rapture the time when he should return to the home of his childhood, and embrace the sole possessors of his heart; but alas! just before the completion, intelligence arrived of the decease of both the food objects of his attachment.

It is difficult for us to realize the dissolution of those who were at a distance from us, whom we left in health and activity. When we behold not the "cold chill changeless brow," the solemn funeral, and the commission of the body to the grave, it is difficult for us to realize that death has been busy in our dwellings, though we may be convinced that our information is accurate, yet, there is something like hope remaining, nor is it till we weep over their graves, that we can fully realize the reality of our loss. Such was the case with the unfortunate young man. A tide of grief did not break over him with full force at once. He could not think his home was vacant, that on his return no voice of affection would greet him. A lurking disbelief, or rather a secret hope though not confessed even to himself, that all was not lost, supported and rendered him though unhappy, somewhat tranquil on his way to his native village. As he drew near, a feeling approaching to joy arose within him, and a hope that his home would be as he left it, for he could not believe it could have suffered so great a change, when all around remained unaltered. He approached the dwelling, but the objects of his affection would not meet him at the door. He repaired to the apartments, but they were silent and lonely. His heart began to sink within him, he began to realize that they were no more. From the first, he had thought he could not survive their loss, and there was wanting but one evidence more, to burst that heart, already swelled to its utmost tension. The grave yard was not far distant, and thither he repaired, and it was there I saw him. From that time his misery was complete, and he desired no longer to exist. He appeared insensible to the attentions of the compassionate, all attempts to soothe his grief were unavailing. His sufferings were soon over, he did not long after on visiting the grave-yard, I saw his new made grave by the side of those he loved.

The rich, it is true, cover their floors with marble, their roofs with gold, their porticoes with statues, and their chambers with costly furniture and curious paintings; but what is all this to do with true happiness? The happier poor live and breathe under a glorious sky, the august canopy of nature; enjoy the brightness of the stars, the daily radiance of the sun, the nightly lightness of the moon, the harmony of the groves, and all that bounteous nature presents to the hand of industry, and calm content, which far surpass all the enjoyments that art and opulence can give.

The misery which is supposed to follow poverty arises not from want but from peevishness and discontent. A mind once satisfied, if, alas! a mind can be satisfied on this subject, is happy; for he who is thoroughly wet in a bath, cannot be more so, if he be flung into the sea. The mind is all; for if a man had all the world, or a solid mass of gold as big, he would not have more than enough. True plenty consists in not desiring, rather than in possessing riches; the contentment of which confers more real glory than the possession. O, man! let thy fortune be what it will, it is thy mind alone that makes thee poor or rich, happy or miserable.

He who enjoys th' untroubled breast,  
With *virtue's* tranquil wisdom bless'd,  
With hope the gloomy hour can cheer,  
And temper happiness with fear.  
If God the winter's horror bring,  
He soon restores the genial spring,  
Then let us not of fate complain,  
For soon shall change the glowing scene.  
*Burton's anatomy of Melancholly.*

The following anecdote of *Smollet* is so excellent a contrast to the unnatural story so often told of *Franklin*, that it ought to have as general circulation.

"After his publication of his translation of *Don Quixote*, *Smollet* paid a visit to his

native country, in order to see his mother, who, then resided at Scotland, with her two daughters and son-in-law, Mr. and Mrs. Teller. On his arrival, he was introduced to his mother, with the connivance of Mrs. Teller, as a gentleman from the West Indies, who was intimately acquainted with her son. The better to support his assumed character, he endeavored to preserve a serious countenance, approaching that of a frown; but while his mother's eyes were riveted on his countenance, he could not refrain from smiling. She immediately sprung from her chair, and throwing her arms round his neck, exclaimed, "Ah, my mother! my son! I have found you at last. I was so weary of seeing him, that I had had his name looked for, and continued gloomy, he might have escaped detection; but some time longer 'but your old rogishness smile,' added she, 'betrayed you at once.'"

Nat. Phil.

**Early Rising.**—Buffon rose always with the sun, and he used often to tell by what means he had accustomed himself to get out of bed so early. "In my youth," said he, "I rose every third of sleep; it robbed me of a great deal of my time; but my poor Joseph, (his domestic), was of great service in enabling me to overcome it—I promised to give Joseph a crown every time that he could make me get up at six. The next morning he did not fail to awake and torment me; but he received only abuse. The day after he did the same, with no better success; and I was obliged at noon to confess that I had lost my time. I told him, that he did not know how to manage his business; that he ought to think of my promise, and not to mind my threats. The day following he employed force; I begged for indulgence—I bid him beguile—I stormed—but Joseph persisted. I was therefore obliged to comply, and he was rewarded every day for the abuse he had suffered at the moment when he awoke, by thanks, accompanied with a crown, which he valued as an hour's time. Yes, I am indebted to poor Joseph for ten or a dozen of the volumes of my work."

**Ladies best Qualities.**—Ladies should be duly sensible that no beauty has any lasting value for permanent charms, but the inward qualities of the mind. And that gracefulness of manner is far more engaging than beauty of person. They should consider that intelligence, goodness, modesty and sensibility are true and lasting charms. That contentment, industry and economy are amiable and useful qualities. That virtue is an invaluable treasure, the universal charm, and should not be parted with upon any consideration. And that Pity, sweet celestial visitant, is at once, a most useful, charming and happyfying ornament.

They who have these, are qualified as they ought to be, for usefulness in society and the domestic circle, for the management of families, for the education of children, for pure and lasting affection for their husbands, and for submitting cheerfully to a prudent mode of living. Such females are admired, respected, and beloved, because they are truly amiable and lovely, and contribute so much to utility and felicity. They are so revealers of secrets, talkers or slanderers; but are true to their trust, say nothing but what is proper to be said, and speak well of the absent.

In a word they are industrious, economical, sincere, cheerful, discreet modest, virtuous, and pious.—*Tel. & Mis.*

Do young gentlemen study geography?—A day or two since, while a canal boat was passing by this village, on the deck of which several gentlemen were speaking about the local situation of *Waterloo*, on the Canada shore opposite this place, a spruce young gentleman, who wore a cane and sported a white beard, begged to be informed "where the battle of Waterloo was fought." All stared at such consummate ignorance. "Gentlemen, where's the spot?" he again inquired. None answered. Confused, he cast his eye about, and discovered the ebony hue of the cook's bright countenance. The cook naturally thinking that the question should be solved, as soon as he caught the eye of the spark, exclaimed, "Waterloo? *Waterloo! Maan!*"—upon which his fiery wither, as he ran below. The deck roared with laughter. The mortified man rushed into the cabin, and betook him to his books.—*Black Rock Gazette.*

*Power.*—The following is an extract from one of Mr. Brougham's Speeches in Liverpool:

"I do not look upon power as a thing to be envied by any wise or good man. Power in itself—mere power—is any thing rather than either (I fear) a friend to virtue or a test of merit. It is enjoyed by right of birth, it is inherited by bloated despots, it is purchased through blood and slaughter by ferocious warriors and pestilential conquerors ; it is held by the tenure of the very defects that reduce men lower than their kind, by the miserable inmates of an Eastern Seraglio : but power, to be of use to mankind—the power of doing good to our country—the opportunity of scattering blessings on the whole

of our birth or of our adoption,—the power to enable you to root out ignorance, to diffuse the lights of knowledge, to break the chains of enslaved men, of whatever color, of whatever sect they may be,—power, to benefit, our land, and to illustrate our race,—that is a power, which a man, which an angel, might stoop from his height to take up."

It is our highest wisdom to make conscience our friend; for it is a friend that "sticketh closer than a brother;" it will faithfully attend us on a death-bed, and at the judgment seat. But if conscience be our enemy, next to God, it will be the most terrible; we can neither resist it nor flee from it; it is a judge we cannot decline, an executioner we cannot with-  
*William*

Hath any wounded you, with injuries  
meet them with patience; hasty words  
rankle the wound, soft language dresses  
it, forgiveness cures it, and oblivion takes  
away the scar.

AND for sale at this Office, THE FREEWILL BAPTIST REGISTER for 1828. Price.—12 1-2 cents single—10 for one dollar.—Those who may take several copies to retail or commission will be allowed 25 per cent. All orders for this work must be directed [post paid] to SAMUEL BURBANK, Limerick, Me.  
Limerick, Oct. 4.

**W**ANTED by the Subscriber, a large quantity of COUNTRY FLANNELS (in the raw state); Also, FULL'D and PRESSED CLOTHS, for which GOODS will be given in exchange, *at fair prices.*  
HENRY POOR.  
Portland, Oct. 11. 833.

(At Wholesale & Retail.)  
**HENRY POOR,**  
At No. 3, Union Row, Middle Street.  
**PORTLAND**

**H**AS just received for sale, a choice and extensive Stock of SILK, LINEN, COTTON and WOOLEN GOODS; Consisting in part of PRINTS, PATCHES, LEVANTINES—STRIFE and PLAID SILKS, GRECIAN STRIPES and DRESSES, new article—CASPIAN STRIPES, rich Goods for Fall and Winter Dresses—GRAPES, CAMBRIC MUSLINS, Taffetas, Gro de Naples, Damask Lace Veils, Double Ground Silk Laces, for working Veils, &c. &c.

—ALSO—  
53 Pieces Blue, Black, Olive, Claret, Drab, n  
Brown, Steel, Oxford, and Gold mix'd  
**BROADCLOTHS.**  
(Which will be offered very Cheap.)

**15** pieces CASSIMERES.  
**25** do. SATINETTES.  
Real and Imitation Goats Hair Camlets, Flannel, Bookings, Flannels, Bombazette—Sheetings and Shirts, Sea Island Sheetings and Shirts—Tickings, Yarns, Threads, &c.  
ALSO, just received (of the present year growth, and prime quality)  
1 Ton Best **LIVE GEESE FEATHERS.**  
15 Sacks Russia Do.  
10 Common Do.  
With a great variety of other articles which will be sold low.  
N. B. Ready made Ticks, and Beds filled at short notice. Prompt and particular attention given to customers. Buyers will find it advantageous to call before they purchase. \$5 W.  
Portland, Oct. 11.

**YORK.** Taken on Execution, all the right in and equity which LEVI MOUTON and LEVI MOUTON, Jr. of Newfield, in said County of York, do claim and demand, in and to the said parcel of land lying in said Newfield, containing about forty acres, more or less, with buildings thereon, being the Farm on which the said LEVI MOUTON and LEVI MOUTON, Jr. do now reside, by said Moutons to Shapleigh, thence by George E. Smith's land to Windtop Hill, thence by and by Hill's land to the road that leads to Black Point, thence by said road to the road that runs to the emburance of a Mortgage Deed to ARTHUR BRYAN, for about one hundred and sixty dollars. The right in equity therein will be sold at public vendue on the 10th day of November next, at the store of John Adams & Co. in said Newfield, at two o'clock in the afternoon. Conditions at the convenience of the sale.

WILLIAM HAYES, *Deq. Sheriff*

Sept. 26, 1871.

OR, WHITWELL'S ORIGINAL OPODELDOC  
Treble the strength of the hard kind.

**THIS** is the only medicine considered by every physician of extensive practice in the U. S. as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Neuralgia, Headache, Stiffness of the Neck and Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, etc.

The use of this celebrated remedy is not confined to the United States. It is constantly being recommended from South America to Nova Scotia, Lower Canada, and in other instances orders were received from England and Russia. It is a safe, quick and efficient remedy, and is being well known and fully appreciated, &c.

Certificates have been received, sufficient to fill a column of a paper. A few only, of the first rank, are here given, and the others are directed to the one which is one from a Physician of the highest grade in Europe or America.

No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous servile and contemptible imitations in existence, some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection except only by the omission of the NAME.—Therefore, as you value Life or Limb, be sure to ask for and receive **WHITWELL'S** Opodeldoid only, or you may be most wretchedly imposed upon:

*The above is for sale at the Store of LAMAR AVER, 3d. Newfield.*