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NÖ. 27.

If you be stern in virtue, he will aim to convert your sternness into self-sufficiency

and pride, instead of self denial and humility.

If you be liberal in your sentiments, he will cunningly lead you on from liberality to licentiousness.

If you be covetous, he will find means to tempt you to cheat your friend or your neighbor.

If you be generous, he will aim at seducing you into extravagance, that may prove your ruin, both temporal and eternal.

If you prefer water, he will persuade you that wine is better; and from wine he will direct you to "strong drink," that shall consume your liver, inflame your brain, destroy your intellect, and make you his easy prey.

In every thought of your mind, in every feeling of your heart, in every taste of your appetite, he will attempt to assail you.

To retreat from him is to ruin; if you fly to the ends of the earth, he will follow you. There is no treating from him, there is no hiding from him: there is no such thing as getting beyond the reach of his arts.

What, then, methinks you exclaim, shall I do to avoid the snares of this arch deceiver?

The answer is plain. There is but one thing that you can do: put on the armor of faith and righteousness. In the language of St. Paul to the Ephesians, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Thus armed, thus prepared, take the field boldly against this adversary of your soul. Meet him face to face, foot to foot. Contend with him at every step, and let him see that you fear neither his open assaults, nor his insidious temptations. Let him see, that he has to contend with a true soldier of Christ, who knows his whole duty to his divine Commander, and fears not to perform it. Thus, and thus only, will you prove your self worthy of Him whom you are proud to call Lord and Master. Thus will you triumph over the enemy of your soul—the enemy of your race; for with all his impudence, his cunning, his treachery, his perseverance, he is not invincible. To meet him bravely, is to put him to flight and secure yourself a triumph that shall swell the book of the recording angel—a crown of everlasting glory!

## MORNING STAR.

LIVERICK:

THURSDAY, NOVEMBER 8, 1927.

### MINUTES OF THE ANNUAL CONFERENCE.

Thursday, the eleventh day of Oct. 1837, agreeably to appointment, the elders and brethren met in annual conference in Tunbridge, Vt. The throne of divine grace was addressed by Eld. Jonathan Woodman. Eld. Enosh Place was appointed moderator; and Br. Hosea Quincy, clerk. Heard the reports from the different yearly meetings.

Next follows a particular account of the situation of the several yearly meetings, with respect to the state of religion within the bounds of each respectively—the number of quarterly meetings belonging to each Y. M.—the number of churches composing each Q. M.—and, in many instances, the number of members belonging to each church—together with the number of preachers, ordained and unordained, who are in good standing in the Connection; but as the minutes, in substance, are so nearly similar to the accounts of those yearly meetings already published in the Star, it would, in our opinion, be tedious to publish this part of the minutes of the Conference. The Ohio and Pennsylvania yearly meetings were not reported. That business of the greatest importance should be attended with all possible despatch, and that the utmost harmony and decorum might be observed through the progress of the same, it was unanimously agreed to appoint a committee of three to prepare and report rules for the due observance and regulation of the Conference while in session. Elders, King, Woodman and Burbank were appointed for that purpose.

Adjourned to six o'clock, P. M.

Met agreeably to adjournment, and proceeded to business.

The committee appointed for that purpose, recommended that the following rules and regulations be observed, by the members of Conference, during the transaction of business, viz:

1. That every member wishing to speak in the Conference, shall first obtain leave from the moderator.
2. That no two persons shall be allowed to speak at the same time.
3. That no person shall be allowed to begin the practice of whispering during Conference; but shall strictly attend to the subject under consideration.
4. No debate shall be allowed, on any motion, until the same shall have been seconded.
5. Any member, at a convenient time, may introduce any subject that he may think proper, for the consideration of the Conference; but no time shall be spent in the discussion of subjects, relative to doctrinal points, which are not subjects of regulation; and should there be a difference of opinion in this respect, it shall immediately be referred to a committee

of three, to determine whether it be a suitable subject for the consideration of Conference or not.

6. The subject under consideration shall be attended to with all possible despatch; and no remarks shall be allowed foreign to the same; and if any one disregard the above rule, he should be called to order by the moderator.

7. Any member of Conference, wishing to retire, should first obtain leave of the moderator.

Signed by the Committee.

Agreed unanimously to accept the above report.

[We would here remark that the preceding rules were very carefully regarded by us, believe, all the members present, which very greatly assisted to facilitate the important business of the meeting, and caused good order to prevail through the discussion of every subject which was brought before the meeting.]

Agreed that this Conference recommend that the clerks of churches throughout the Connection, ascertain yearly the number of members belonging to the church whose records they keep, with the number added, during the preceding year, by baptism and otherwise, the number added, rejected, dismissed and removed, that thereby the relative increase or decrease of the church may be obtained, and that this condition of the church, together with its state, respecting engagements in religion, be represented by letter, over the signature of the clerk, to the Quarterly Meeting to which it belongs, at the session next preceding the Yearly Meeting to which such Q. M. belongs; and that the church report their state at the close of each Y. M. as heretofore has been customary. Agreed further to recommend, that the clerks of each Quarterly Meeting, at their session next preceding the Yearly Meeting, make out an aggregate statement in writing, over his signature of the Q. M. from the returns of the churches of the number of churches, and the whole number of members belonging to the Q. M. together with the addition by baptism and otherwise, number added, rejected, dismissed, the number of preachers ordained and licensed, together with a general account of the state of religion, that thereby the relative increase or decrease of the Q. M. and its condition otherwise, be obtained at each Y. M.; and also that the clerks of each Y. M. be appointed by the Q. M. as usually used the practice, to attend the Y. M. and bear the epistle of the clerk to the same. Agreed further to recommend that the clerks of the respective yearly meetings make an aggregate statement, in writing over their signatures, from the returns of their several quarterly meetings, of the number of churches, the number of members in all the churches collectively, with the whole number added, by baptism and otherwise, the number added, rejected, dismissed, together with a general account of the state of religion, and transmit the same to the Annual Conference, that thereby the general state of the whole Connection may be known once in each year; and that the several yearly meetings respectively, appoint messengers (the number was not specified) of brethren in the ministry and others, to attend the Annual Conference, and bear the epistle of their clerk to the same.

The members present agreed to be their best endeavor to have the measures proposed in the above recommendation carried into effect.

Agreed that Br. Charles Morse, should address an epistle to the clerks of the quarterly meetings in New-York and Pennsylvania, at least to those whose names he can ascertain, and desire their co-operation in those measures, that we may act systematically and harmoniously in the same body, that it may be compact in all its parts. Morse very cheerfully consented to comply with this arduous duty.

Appointed a committee of five to consider the expediency of holding a second Annual Conference, who, after fully weighing the subject, reported that in their opinion, the cause of truth might be promoted by the appointment and attendance at another Conference. They, therefore, recommended that the next Conference commence on Thursday following the first Saturday in October next in the following order, to commence at 9 of the clock A. M. and continue, if necessary, by adjournments until the following Saturday at 12 of the clock at noon, and that a warning of public worship be commenced on the same Saturday at one of the clock P. M. and be continued in the evening of that day and on the following Sabbath.

Agreed that an Annual Conference be appointed agreeably to the above calculations, and a place to be selected by the editors of the Morning Star, and seasonably appointed through the medium of that paper.

The committee stated that they deemed it necessary to state the order of the Conference and meetings of worship, that the people in the vicinity where it might be held, should know when to attend on the public worship of God; observing also, that if it should be, judged expedient occasionally to have preaching in the morning throughout, during the season of Conference, meetings for that purpose could be appointed at the same.

[The editors of the Star, in consideration of the trust reposed in them, avail themselves of this opportunity to observe, that if there is any place in any part of the Connection, in which the church and people should consider it a privilege to accommodate the next Annual Conference, they can signify the same by addressing a letter to the said Editors in the course of six months next to follow,

who will endeavor to take the same into consideration.]

Took into consideration the subject relating to the assistance of an itinerant ministry, and other poor members of the church, and agreed to submit the same for further investigation to a committee of five.

Agreed that Br. Charles Morse, Dea. Joseph Drew, elders Nathaniel King, Jonathan Woodman and Timothy Morse be a committee for the above purpose.

After the committee had labored upon the subject, Br. Morse stated that although they had given the subject an extensive investigation, they had not made out a report in writing; but had concluded to recommend several measures; and Br. M. made a very able argument in behalf of the committee in favor of those measures. He stated: Your committee have thought proper to recommend that suitable Societies be formed in each Q. M. to be devised by each on a plan best calculated for themselves, for the purpose of receiving annual subscriptions and donations, the proceeds of which should be appropriated for the assistance of travelling preachers; to be under the control of the Q. M.—and also your committee further recommend that a conference of deacons be held in each Q. M. for the purpose of conveying on subjects relative to their duties in the church, respecting the poor, both preachers and private members.

Voted to accept the above report, and to recommend the measures accordingly.

Concerned on the subject of church order, relative to a uniform practice of receiving, and laboring with members, licensing and ordaining preachers, cases of removal from one part of the Connection to another—Agreed that Elders Samuel Burbank, Jonathan Woodman, and Zilmon Tobey, be a committee to report on the subject.

After the committee for the above purposes was in session a short time, they submitted the following

### REPORT.

Members of Churches, &c.—To be entitled to church membership, a person proposing to become a member, must give satisfactory evidence to the church of having experienced a change by the Spirit of God from nature to grace; and must be baptized by immersion in water.

If a member of a church remove from one place to another where also is a church, if he or she be in good standing, a letter of commendation from the former to the latter church, should be given to the member wishing to remain, and that in the case it is the duty of the latter church to receive the said member under its watch and care. And in case a member of a church in good standing wishes to remove to a place in which there is no church of our order, they should receive a letter certifying that they have the fellowship of his church, then they can partake of and be benefited by the ordinances of the Lord's supper and other church privileges, in any place where an opportunity may be presented.

If a member in good standing wishes to become removed to a church of another order they should receive a certificate of their standing in the church, and have liberty to enjoy their name in this respect.

Licensing Preachers, &c.—If a church gain an evidence that a member therein is called to preach the gospel, it is the duty of the church to recommend the said young preacher to a quarterly meeting or to a quarterly meeting conference for their approbation and license. The same course should be pursued relative to the ordination of preachers. In cases, however, where preachers have travelled, and their labors have not been confined to any church in particular, it is not improper to ordain such a preacher at a Q. Meeting, although he may not be particularly recommended by a church.

In case that an Elder who is in good standing removes from one part of the Connection to another, he becomes a member of the Q. Meeting into which he removes, and should be subject to discipline in all cases, as though he had been ordained in that Q. Meeting.

In all cases where it is practicable all preachers whether ordained or unordained who may wish to unite with us from other denominations, should first unite with some church of our order, and then they will belong to the Elders' Conference; but it is not improper when the local situation of the preacher renders it, for the present, impracticable to unite with a church as before mentioned, that he be received by the Elders' Conference into their fellowship; provided that the preacher be required to unite with a church the first suitable opportunity. All church labors with members should be commenced, carried on and concluded in the church where they originated but fellowship should not be withdrawn from a minister of the gospel by profession, without a council of preachers who shall act in conjunction with the church.

Respectfully submitted.

SAMUEL BURBANK,  
JONAS WOODMAN,  
ZILMON TOBEY, } Committee.

Agreed to accept the above report.

Close Br. Hosea Quincy a permanent clerk of the Conference. Confirmed a book stolen for the records. Eld. Arthur Caverio was chosen assistant clerk in the commencement of the Conference.

Agreed to accept the above report. The Morning Star to our brethren of the Connection, and friends in general, as worthy to be patronized by all who may be able—the Free will Baptist Magazine. They that it is the opinion of the Conference that the interest of the cause of religion will be extended by an extensive patronage of these works. [The above is the opinion of the Conference.]

Agreed that elders John Burzell, Samuel Burbank, and Br. H. Quincy be a committee to revise the minutes, and prepare the same for publication.

Concluded by singing the following hymn, in which about all the members most heartily joined; and a pathetic benediction from elder King. The conclusion seems to have been

Heaven on earth ground  
And glory in the bud.

### A SONG OF FAITH SALVATION.

Come, brother, sweetly tune your tongue,  
Let face-shadows be the theme;  
In love and joy, O, swell the song  
To Jesus, long to redeem!

The prophets tell their sacred lyrics  
To spread the glory of his name.  
Gleaming with his own holy fires,  
The seraphim have done the same.

The prophets tell their sacred lyrics,  
He's every one who trusts in him,  
The feast is spread, combs, hate and lying  
Wine, milk and honey without price!

And when the angels from above,  
Hear of our joyful halleluiah,  
To all the world—Redeeming love,  
They sing in light and glory:

The Saviour sanctifies the song:  
When he is seated on his throne,  
Sweet are the accents of his tongue,  
Praising him, great for every gift!

The whole of heaven are wide abroad  
Thy name and of ocean freely flow,  
True love and love, the love of God  
Exalted to every soul below!

\* The feast of tabernacles, John vii, 37.

The meetings of worship were attended with great accord. On Thursday, at four o'clock, Eld. Zilmon Tobey delivered an appropriate discourse, from Rom. 14: 19. At three o'clock on Friday, Eld. Hobbs preached a refreshing sermon. On Saturday P. M. a sermon was preached by Eld. Jonathan Woodman. On Saturday evening, there were meetings attended in different parts of the town, and on the Sabbath, it was thought best that there should be preaching in both meetings-houses in Tunbridge. Large congregations assembled, and listened attentively to the word. The spirit of the Most High seemed to be present with the people.

The Conference was very well accommodated in Tunbridge, and the greatest cause of regret that we could discover among the brethren and friends of that place, was because they had no more company.

### MAINE FREEWILL BAPTIST CHARITABLE SOCIETY.

The annual meeting of this Society was held in this place on Friday last. It was more fully attended than was anticipated. After prayer by Eld. Buzzell, proceeded to business.

Chose John Buzzell, President. Elias Libby, Vice President. Samuel Burbank, Secretary. Henry Hobbs, Treasurer; and Zachariah Leach, Ebenezer Day, and Winborn A. Drew, Directors.

Chose Jeremiah Bullock, Samuel Moulton and James Fernald for a committee to be in session with the Treasurer, to assist in determining the state of the funds, and the amount of income, and report at the next annual meeting.

Agreeably to the provisions of the Constitution, the 20th article of that instrument was so amended, that the annual meeting of this Society may hereafter be held on the Friday next preceding the third Saturday in September annually, or on any other day in the year, that the President, Secretary, and Directors, for the time being, may think proper to appoint.

The other usual business of the meeting was attended with unanimity. We deem it improper to name those who were the recipients of our beneficence. Suffice it to observe, that after defraying the expense of two dollars and eighty cents, which was incurred by messengers from this Y. M. to the Vermont Y. M. and the Annual Conference at Tunbridge, all the rest was

distributed among needy preachers and poor widows, agreeably to the report of a committee appointed for that purpose.

Voted to adjourn the meeting until Thursday following the third Wednesday in January next, at the South meeting house in Parsonsfield, at eight of the clock in the morning.

#### GORHAM QUARTERLY MEETING.

We were favored with an opportunity of attending the last session of this meeting, which was held at the Free-meeting-house in Standish week before last. This and the Parsonsfield Q. M. constituted but one, until within a few years past, when the latter was detached from it, and a new Q. M. instituted. Both meetings have been considerably enlarged since the division. This is the first time that we have attended with our brethren of the Gorham Q. M. since we have been separated from them; and indeed we did not attend this in season to sit with them when the state of their churches was reported, which was in the forenoon of the first day. Of course we did not directly learn the general state of religion among them; but understood that on the whole their situation was encouraging, especially in some places.

In the afternoon of the first day, the throne of grace was addressed by Eld. Jordan who had recently returned from R. I., after which a discourse was delivered from Rev. 3: 20, which was followed by several important and judicious exhortations. In the evening, we had a privilege to hear Eld. Jordan deliver an appropriate discourse from Eph. 2: 4, 5, 6, to a crowded and very candid congregation, in the edge of Gorham. It was a good meeting. That evening meetings were likewise held at several other places, all of which we understood was attended with good success.

Thursday, the second day of the meeting, was indeed a time of refreshing. In the forenoon Eld. H. Chandler spoke from Jer. 49: 28, and in the afternoon Eld. Robbins delivered another discourse. It is our very sincere opinion that this meeting was productive of much good, and that the ripe fruits thereof will appear another day.

#### YEARLY MEETINGS—EFFECTS OF.

We have the satisfaction to announce that reformations are apparently following two of our recent yearly meetings. One of which was held in Woolwich, the other in Gorham. Great signs of revivals appeared, even in the meetings. Eld. Smith Fairfield has been laboring at the former place, since the time of the meeting with much success. Eld. Phinny has been for several weeks past preaching in Gorham, and the great Head of the church appears to be with him, and blessing his labors to the conviction and conversion of precious souls.

**Our Tour.**—The minutes of the Conference which were not received, until after the first side of our paper was in type, and other matter of more consequence, have induced us to postpone the continuation of our tour till next week. We shall, at all times *revere* with the utmost pleasure, when necessary, to give room for our correspondents. We prefer the productions of others to those of our own.

A fair correspondent, who had the exquisite care to conceal her name, is informed that our minds have labored upon the same subject with which she appears to have been exercised. It is very probable that, should life and health be continued, we shall write in due time upon the same, agreeably to her desire.

We would remark that it would be gratifying to us, if all our correspondents should give us their real names, then if it should be their choice that their respective communications should appear before the public under a *fictitious* name, which is most usually the case (there are however some exceptions, even in our own) in all publications, they are assured that their direction, in all cases shall strictly be regarded.

Eld. Burbank will attend a meeting, "If the Lord will," in Brownfield, on Sunday the 18th inst., at a place where Gen. Bean shall appoint.

Eld. Clement Phinny will preach, "If the Lord will," at the meeting Hall in this village, next Sabbath.

#### EXETER QUARTERLY MEETING.

Exeter, Sept. 17.

The elders and brethren of this Q. M. met at Brighton on Saturday the 15th inst. The meeting was commenced by prayer. Eld. Asa Burnham was appointed to preside during the meeting. The reports from the churches stated that it had been a low and dark time with them for three months past; and that no general reformation had been experienced in any of the churches during the same time. Three only have been received into the church in this Q. M. since the last session. A reflection of the destitute situation of the brethren in this region apparently occasioned a warm desire that a general conference might speed through the Q. M. The hearts of the brethren were made to rejoice on hearing of the prosperity of the Farmington Q. M. That meeting sent help to our assistance, for which we feel very grateful. We still want more help. The meeting was solemnly conducted in the afternoon, while the elders and messengers sat in conference, which was conducted with much harmony.

Sabbath, 16th, being an uncommon rainy, every preparation was made for the conference and comfort of the brethren and people, whose devout conduct bespeak their exalted views of religion. The congregation was entertained with a solemn and spiritual discourse from Nehemiah 1: 17 & 18, by Eld. Hathaway; and a spiritual discourse by Eld. Nath. Harvey, and another by Eld. Asa Burnham. The most interesting exhortations filled all the vacations. The meeting closed with making evening appointments, and giving thanks to God for the quickening influence of his grace in the hearts of his children, which caused an uncommon anxiety for the poor sinner to become a partaker in the great salvation which God has prepared before the face of all people. The evening meetings were attended and accompanied with divine power, to the encouragement of the saints and the confessions of the backslider, and the weeping of the unconverted.

The Elders' Conference having heard the experience and exercise of mind of Dr. Charles Merrill, gave him license to appoint meetings, improve his gift where and as God may give him directions, and recommend him as a servant of the Lord.

By request we inform the friends of Zion that Eld. Ephraim Johnson, who formerly resided in Winslow, has removed to Bradstreet, Me. and is a member of the Exeter Q. M.

Appointed the next Q. M. in Sebec on the second Sabbath of January next.

ELIZABETH HAYES, Clerk.

#### GENERAL INTELLIGENCE.

**Border Difficulties.**—It appears by a letter from Mr. Jonah Dunn of Houlton, published in the papers, that there is much ill feeling between the British and Americans who reside on the territory of our Northeastern boundary, embracing several hundred miles, which is a subject of dispute between the two governments. The circumstances which led to the arrest and imprisonment of Baker, noticed in our last, are these:—Baker having met the English mail passing over our territory, ordered the driver to carry over our land again, and then looted the American freight. The provincial government at New Brunswick considering this insulting to their dignity, sent up the Sheriff with his deputies and others (armed probably) to the number of 40 persons, in 13 canoes to Baker's settlement, who seized and carried him to Frederickton jail. He was to have had his trial on the 8th August; but it remains to be proved whether they will dare to punish him. Baker holds his lands under the authority of the State, by regular and legal deeds made by the land agents. Several of the settlers, American citizens, had been summoned to give evidence; these latter disputing the authority, but fearing to be compelled to attend, have left their homes, and a number of them were at Houlton Plantation, at the last accounts. Another case of this kind recently took place on the Arnostook, 40 miles within the American line. A British officer had a precept against a debtor and took his cow. The settlers considering it an outrage for a British officer to come within a British officer's retort the cow, threatening to use force if opposed, and ordered him, with his attendants, to clear out without loss of time. These difficulties serve to show the great necessity for the speedy settlement of this line.

**Boundary Line between New-Hampshire and Maine.**—The Commissioners of the two States for the settlement of this line, have, with their surveyors, been upon that service, during the last month. In our paper of the 16th, we copied a paragraph from an eastern paper, which stated, "We have heard, however, that there is little prospect of an amicable adjustment of the boundary line between Maine and New-Hampshire on the part of the Commissioners of the two States." From recent information we are induced to believe that the report above referred to, could have no other foundation than com-

jecture. We have conversed with one of the Commissioners, who states, that from the surveys and examinations which have been made, and from the deliberations of the Commissioners thus far, nothing has occurred to render a final adjustment, by them, of all difficulties upon this subject, in any degree, improbable. Among the mysteries of the magnetic needle, not the least is that of its variation, and the great difference of this in places not distant from each other. We understand, that at the outlet of East Pond, between Wakefield and Shapleigh, where the survey was commenced, the variation was found, by observation to be nine degrees, and before the party had proceeded thirty miles upon the line, the variation increased to ten degrees. When Bryant first run this line, in 1840, he was instructed by Gov. Belcher to allow ten degrees for the variation of the compass. Since that period for a long time, the variation was supposed to be decreasing—it is now believed to be increasing.

There are difficulties existing on this line in relation to jurisdiction, which ought to be terminated. It is probably less important as what particular point or place the line shall be established, than that it shall be made certain in some place.

#### PORT TOWNS.

**Morgan.**—Considerable excitement has been produced in New-York, by the finding of a body supposed to be that of Morgan. The circumstances of the case were these:—A body was found on the 7th ult. near the mouth of a creek belonging to Lake Ontario. A corner's jury was called, and as the body could not be identified, they found it was the body of a man unknown, who came to his death by suffocation by drowning. After the verdict was pronounced the body was interred, but rumors getting about that a body resembling Morgan's had been found, it was interred and another jury and other witnesses called. After a full examination of witnesses, the testimony of most of whom was decidedly in favor of the supposition that the body was that of Morgan, the jury consisting of twenty-three members, agreed unanimously that it was the body of William Morgan, and that he 'came to his death by suffocation by drowning,' which verdict was made up in the form of an inquisition and signed by the whole panel. Thus Morgan's body is legally identified but whether the public generally will be induced to believe in this identity remains to be seen.

To this circumstantial account, and to these positive proofs, we have but one objection to oppose. This is the fact he must have lain in water more than twelve months. To suppose a body could retain its identity during that time staggers belief. The facts, however, are published in the New-York papers as we have stated them, and we are happy to see that they draw their own conclusions. One of us that if he be the body of Morgan, he must have been living till within a few weeks before his body was found.—*Nat. Phil.*

A singular instance of Indian credulity and justice, which recently occurred, has been related. The Pottawatimie Prophet died suddenly last summer and as usual his death was attributed to witchcraft. The surviving relatives determined who was the witch, and resolved to avenge his death. The unfortunate woman, with her husband, was at the house of a trader, when two brothers and a nephew of the Prophet arrived and avowed their determination to kill her.—They told the family of the trader not to be under any apprehensions, for that no injury should be done to them. They then directed the woman to sit down, and one of them struck her on the head and gave her a second blow, and the third and fourth.—They then dug a grave and buried her.

The husband was a spectator of these proceedings, and after their termination he was compelled to pass over her grave, that she might not return, and then to run round a tree, and depart, as though he had escaped. The last maneuver was to prevent the return of the Prophet, to reproach his relatives with sparing the life of the husband.

**A chief deposed.**—25 chiefs of the Seneca tribe of Indians, in the western part of New-York, have undertaken to depose the celebrated chief Red Jacket, assigning as reasons for their act, that he has always opposed the civilization and improvement of the Indians, and is incompatible, &c. Red Jacket has appealed to the council of the Six Nations.

**A heartrending scene.**—On the 18th ult. the house of Joshua Brooks, in Steuben, Oneida county, N. Y., was consumed by fire, and two children perished in the flames. They were left alone by their mother, while she went on an errand to a neighbor's. On her return she saw the house on fire, and alarmed the inhabitants by her shrieks; but it was too late to save the building, or even to rescue her tender offspring from the devouring element.

Gov. Clinton has issued his proclamation recommending Wednesday, the 13th day of December next, as a day of prayer and thanksgiving throughout the State of New-York.

**West Indian Agricultural Whips.**—One of the tremendous instruments of execution and torture has during the past week been put into our hands. The lash is six feet three inches long, its diameter at the large end is full five inches, from this it gradually diminishes in size to the other extremity; the thong is composed of a large sized whip cord well knotted. The handle is two feet four inches long; and is formed of a species of cane, the upper part of which, for about one-half the length, has been split into pieces the size of a small cord, being admirably calculated by its elasticity to give effect to the lash. Its whole appearance is appalling, and would excite feelings of strong indignation in this country, if executed upon a brute. This whip, we understand, was brought from a Dutch colony; but from a description given us of those used in our own colonies, we may fairly presume they are not less powerful.—*North Devonshire Journal.*

**Pennsylvania canals.**—The Delaware canal is intended to run parallel from Philadelphia with the Delaware, to intersect the Delaware and Hudson canal, forming a communication with the Hudson river, N. Y., and the Lackawanna coal mines, in Luzerne county, Pa.

The Susquehanna canal will extend from the outlet of the Susquehanna, to the western termination of the Union canal upon the Susquehanna, 3 miles below Harrisburg, up the river to Northumberland. The first section of this canal, from the Susquehanna to the mouth of the Juniata, 24 miles, is nearly finished; and the rest is under contract.

A 3d state canal will extend west from the Susquehanna up the Juniata, to Franktown.

The western section of the grand line of communication has been commenced at Pittsburgh, extending up the Allegheny river to the Kiskiminnick thence up that river to the Juniata canal, or to such other point as may be decided upon.

Near Pittsburgh, the canal divides, one branch going down the Allegheny to the Ohio, and the other, passing across the neck east of the city, through a tunnel, intersects the Monongahela.

A 5th canal is the French Creek feeder, and a part of a canal to connect lake Erie with Pittsburgh.

#### A RARE INSTANCE OF HONORABLE CONDUCT.

About ten years ago, a gentleman engaged in mercantile pursuits in the interior of this state, met with reverses, gave up all his property, compounded with his creditors, and was fully and unconditionally discharged by them. A few days since, he called upon them respectively, several of whom reside in this city, and paid every farthing of the original debts, with interest, at this time, amounting to near 20,000 dollars. We are happy to add that his creditors here presented him with a service of silver plate, as a testimony of their high regard for him personally, and their admiration of the exalted principles by which he had been governed.—*Albany Argus.*

**Geographical or Chronological paradox.**—An article in the New York American mentions, that the British ship Warships, in crossing the 180th degree of longitude, found the week to consist of 8 days. In the same paper David Leslie states, that commanding the ship Jupiter, in crossing the same meridian in February, 1827, he found the month consist of 30 days, including 6 Sundays.

Mr. Niles, who was appointed by the Harrisburg Convention, to prepare an Address to the public on the importance of encouraging domestic industry, has performed the task assigned him. The Address itself is long, and it is accompanied with an Appendix containing fifty pages of facts and figures, opinions and arguments. It cost him nine hours of constant daily employment at the desk for two months. He receives for this no pecuniary compensation, as he is interested in no manufacturing establishment.

#### MARRIED.

In this town, 1st inst. by Rev. Charles Freeman, Mr. John Dearborn, of Ellington, to Miss Eliza Hale.

#### DIED.

In Limington, Miss Statura Staple, daughter of Mr. John S. and Mrs. S. aged 50 years, in Northwedge, Mr. Abijah Nutting, aged about 50.

#### NOTICE.

THE subscriber would inform those with whom he has unsettled accounts, that he will be at the village in Limerick, the three first days of January next, to attend to the adjustment and settlement of the same, and wishes such to govern themselves accordingly. JOHN LIBBY.

Limrick, Nov. 6, 1827.

#### BENJAMIN PITTS,

would inform the public that he has taken the stand formerly occupied by DANIEL HAMMON, at Limerick village, where he intends to be ready at all times, by day and by night, to wait on the public, and to give them the best advice will give entire satisfaction. His accommodations, both in his house and stable, are convenient. Limrick, Nov. 1.

#### JUST PUBLISHED.

AND for sale at this Office, THE FAIRWEATHER BAPTIST REGISTER FOR 1828.

My Editor.—The following lines were written from Belfast, Me. in the summer of 1825, to a young lady in the west, on hearing the news of her conversion.

For you I wake the dormant muse,  
True happiness the theme I choose;  
Built on good conduct and true faith,  
Pure sanguine love and holy fear,  
Not to sect, age, or sex confined,  
Condition, state or lofty mind;  
She with the lowly dwells to dwell,  
The hermit blesses in his cell.

Where virtue reigns, there sure is she  
Attendant on True charity;  
But the dwellings of strife and noise,  
Of carnal mirth and sinful joys,  
She ever flies; and leaves behind  
Those foul infections of the mind;  
Which taint the soul, pollute the frame,  
Bring on reproach, disgrace and shame.  
None but the open generous heart,  
Can in her blessing share a part;  
Those hearts that feel for others we,  
And balm of consolation show,  
Who from the bounties of their store,  
The hungry feed, relieve the poor,  
Whose hearts elate in friendship joined,  
Expand with love for all mankind.  
The men of strife, who wisely shun,  
With whom discordant malice runs,  
Win love to live in peace and kin;  
The secrets of friendship here below,  
Who are content with what is given,  
And bless the bounteous hand of heaven—  
From such as these, she never flies;  
With them she lives, with them she dies;  
With them triumphantly shall rise,  
And soar to mansions in the skies.

In every trace by signs I see,  
Fair lady, that she dwells with thee.  
The modest virtues all complete,  
Whom in thy person I do meet;  
But now I long to brighten thee divine,  
Completely crowned with grace divine.

QUESTIONS AND ANSWERS.

BY J. MONTGOMERY.

- Q. Flowers, wherefore do ye bloom?  
A. We strew thy pathway to the tomb.  
Q. Stars, wherefore do ye rise?  
A. To light thy spirit to the skies.  
Q. Fair moon why dost thou wane?  
A. That I may wake again.  
Q. O sun, what makes the beams so bright?  
A. The Word that said—"Let there be light."  
Q. Time, whither dost thou flee?  
A. I travel to eternity.  
Q. Eternity, what art thou, say?  
A. I was, am, will be ever-more, to-day.  
Q. Nature, whence sprang thy glorious frame?  
A. My Maker called me and I came.  
Q. Winds, whence and whither do ye blow?  
A. Thous must be "born again," to know.  
Q. Ocean, what rules thy swell and fall?  
A. The might of Him that ruleth all.  
Q. Planets, what guide you in your course?  
A. Unseen, unseen, unfailing force.  
Q. O life, what is thy breath?  
A. A vapor, vanishing in death.  
Q. O grave, whence is thy victory?  
A. Ask Him who rose again from me.  
Q. O death, where ends thy strife?  
A. In everlasting life.

MISCELLANY.

AUTUMN.

There is an 'even tide in the year—a season, as we now witness, when the sun withdraws his propitious light—when the winds arise, and the leaves fall, and nature around us seems to sink into decay. It is said, in general, to be the season of melancholy; and if, by this word, be meant that it is the time of solemnity and serious thought, it is undoubtedly the season of melancholy;—yet, it is a melancholy so soothing, so gentle in its approach, and so prophetic in its influence, that they, who have known it, feel, as if instinctively, that it is the doing of God, and that the heart of man is not thus finely touched, but to fine issues.

It is a season, which tends to wean us from the passions of the world. Every passion, however base or unworthy, is yet eloquent. It speaks to us of present enjoyment—"it tells us of what men have done, and what men may do, and it supports us every where by the example of many round us. When we go out into the fields in the evening of the year, a different voice approaches us. We regard, even, in spite of ourselves, the still but steady advances of time.

A few days ago, and the summer of the year was grateful, and every element was filled with life, and the sun of Heaven seemed to glow in its radiant. He is now enfeebled in his power; the desert no more "blooms like the rose;" the song of joy is no more heard among the branches; and the earth is strewn with that foliage which once bespoke the magnificence of summer. Whatever may be the passions which society has awakened, we pause amid this apparent desolation of nature. We sit down in the lodge of the wayfarer man in the wilderness, and we feel that all we witness is the emblem of our own fate. Such also, in a few years, will be our own fate. The blossoms of our spring—the pride of our summer will also fade into decay—and the pulse that now beats high with virtuous and vicious desires, will gradually sink, and then must stop for ever.

We rise, from our meditations with hearts softened and subdued; and we return into life as into a shadowy scene, where we have "disquieted ourselves in vain." Such is the first impression which the present scene of nature is fitted to make upon us. It is this first impression which intimates the melancholy and the gloom; and, indeed, if there were no other reflections that followed, I know not that it would be the business of wisdom to recommend such meditations. It is the consequences, however, of such previous thoughts, which are chiefly valuable; and among these there are two which may well deserve our considerations.

It is the peculiar character of the melancholy which such seasons excite, that it is general. It is not an individual remembrance—it is not the harsh language of human wisdom, which too often speaks of woe; it instructs us. When the winds of autumn sigh around us, their voice speaks not to us only, but to our kind; and the lesson they teach us is not that we alone decay, but that such also is the fate of all the generations of man.—They are the green leaves of the tree of the desert, which perish and are renewed."

In such a sentiment there is a kind of sublimity mingled with its melancholy; our fears fall, but they fall not for our selfishness—and, although the train of our thoughts may have begun with the selfishness of our own concerns, we feel that, by the ministry of some mysterious power, they end in awakening our concern for every being that lives. Yet a few years, we think, and all that now bless, or all that now convulse humanity will also have perished. The mightiest pageantry of life will pass,—the loudest note of triumph or of conquest will be silent in the grave;—the wicked wherever active, "will cease from troubling; and the weary, wherever suffering, will be at rest."

Under an impression so profound, we feel our own hearts better. The cares, the animosities, the hatreds which society may have engendered sink unperceived from our bosoms. In the general desolation of nature, we feel the littleness of our own passions,—we look forward to that kindred evening which time must bring to all,—we anticipate the graves of those we hate, as of those we love. Every unkind passion falls, with leaves that fall around us; and we return slowly to the bosom of the society which surrounds us, with the wish only to enlighten or to bless them.

If there were no other effects of such appearances of nature upon our minds, they would still be valuable, they would teach us humility,—and with it they would teach us charity. In the same hour in which they taught us our own fragility, they would teach us commiseration for the whole family of man. But there is a farther sentiment which such scenes inspire, more valuable than all; and we know little the designs of Providence, when we do not yield ourselves in such hours to the beneficent instincts of our imagination.

It is the unvarying character of nature, amid all its scenes, to lead us at last to its Author; and it is for this final end that all its varieties have such dominion upon our minds. We are led by the appearances of spring to see his bounty; and we are led by the splendors of summer to see his greatness. In the present hours, we are led to a higher sentiment; and, what is most remarkable, the very circumstances of melancholy are those which guide us most securely to put our trust in him.

We are witnessing the decay of the year,—we look back in imagination, and find that such, in every generation, has been the fate of man; we look forward, and we see that to such ends all must come at last; we lift our depending eyes in search of comfort, and we see above us, One, "who is ever the same, and to whose years there is no end." Amid the vicissitudes of nature, we discover that eternal majesty—"in whom there is no variableness nor shadow of turning." We feel that there is a God; and from the temple of nature, to which we hail the polar star of nature, to which a sacred instinct had directed our eyes, and which burns with undecaying ray, lighten us among all the darkness of the deep.

From this great conviction, there is another sentiment which succeeds. Nature, indeed, yearly perishes; but it is yearly renewed. Amid all its changes, the immortal spirit of Him that made it remains; and the same sun which now marks with his receding ray the autumn of the year, will again arise in its brightness, and bring along with him the promise of the spring, and all the magnificence of summer.

Under such a conviction, hope dawns upon the sadness of the heart. The melancholy of decay becomes the very herald of renewal,—the magnificent circle of nature opens upon our view,—we anticipate the analogous resurrection of our being;—we see beyond the grave a greater spring, and we people it with those who have given joy to that which is passed. With such final impressions we submit ourselves gladly to the destiny of our being. While the sun of mortality sinks, we hail the rising of the Sun of Righteousness, and in hours when all the honors of nature are

perishing around us, we prostrate ourselves in deeper adoration before Him who "sitteth upon his throne."

Let then the young go out, in these hours, under the descending sun, to the sports of the field, and the pleasures of the world; their hearts are now ardent with hope,—with the hopes of fame, of honor, or of happiness; and in the long perspective which is before them 'their imagination creates a world where all may be enjoyed.' Let the scenes which they now may witness, moderate, but not extinguish their ambition,—while they see yearly desolations of nature, let them see it as the emblem of mortal hope,—while they feel the disproportion between the powers they possess, and the time they are to be employed, let them carry their ambitious eye beyond the world;—and while, in these sacred solitudes, a voice in their own bosom corresponds to the voice of decaying nature, let them take that high decision which becomes those who feel themselves the inhabitants of a greater world, and who look to a being incapable of decay.

ALLISON.

FAME AND PHILOSOPHY.

He who has lived for fame only, will learn that happiness and renown are scarcely speaking acquaintance. Even if he grasp the rainbow he has so fondly pursued, he will find it fading in every passing cloud, and flickering at every changing ray. Nor is he who has wasted the energies of his youth in disentangling the knotty skein of controversy more likely to find the evening of his days cloudless and serene. The demon of dogmatism or of doubt, will grapple him closely, and convert his early glow of feeling and elasticity of thought, into recollections of shattered faith. But the deep stream of philosophical knowledge is unguessed by one who is so busy grasping at what he can constantly speak of heaven from which they flow, and the quiet sound hails the listening spirit into peace.

If age like infancy, must have its playthings, what can be so dignified as the battery and barometer, telescope and prism? Electric power may be increased with less danger than the power of man; it is safer to weigh the air than a neighbor's motives; it is less agitating to us the eye upon volcanoes in the moon, than upon the tempests in the political horizon; and it is far easier to separate and unite the colors in a ray of light, than it is to blend the many colored hues of truth, turned out of their course by the three cornered glass of controversy.

He who drinks deeply at the fountain of natural science, will reflect all around him the light which beams on his own tranquil spirit. If the sympathy of heart and intellect is within its reach, he will enjoy it more highly than any other man; but if he is alone in the world, no man can say with so much sincerity, say to the incitements of fame, the glitter of wealth, and the allurements of pleasure, "stand out of my sunshine!"

Miss Francis.

"HAVE I COME TO THIS?"—How painful must be the reflections of a young man who has enjoyed the privileges of society, moral instructions, and faithful admonition, to find himself arrested in his wicked career by the arm of justice, and about to repay the penalty of the law for his crimes, while comparing his advantages with his present circumstances. Indeed he may say, "Hark I come to this?"

This is not altogether an imaginary case. It so happened that the writer of this was present when several convicts arrived at one of our State Penitentiaries. Among the number was a young man of about the age of 24, of good appearance and well dressed.—On going into the prison he indignantly exclaimed, "Hark I come to this?"—As he stood before the punishment justly due him for his crimes. What instructions such a scene, and such language are calculated to afford to youth. It should teach them to obey the first command with promise; to honor their parents; to avoid vain company; and in a word to remember their Creator in the days of their youth.—And to a parent who possesses a deep interest in the welfare of a son just entering upon the scenes of active life; who knows the evil propensities of youth to the snares of the world, a scene like this must occasion a degree of anxious solicitude, lest on some future day he may have occasion to hear from that son "Hark I come to this?"

N. H. Republican.

Robert Burns.—The following characteristic trait of Burns was communicated by Mr. Alexander Smellie (one of the sons of the late William Smellie, printer of Edinburgh). "I perfectly remember the first appearance of Robert Burns in my father's printing-house in 1787, the time his poems were first published. He was dressed much in the style of a plain countryman, and walking from end to end of the composing room, cracking a long hunting whip which he had in his hand, to the no small annoyance of the compositors and pressmen; and although the manuscript of his poems was then lying before every compositor in the house, he never once look-

ed at what they were doing, or asked a single question." His frequently repeated, odd practice, during the course of printing his works, and always in the same strange and capricious manner, and to the great astonishment of that man who was not accustomed to such whimsical behavior."

Thomas Jefferson.—The stature of Jefferson was lofty and erect; his motions flexible and easy, neither remarkable for nor deficient in grace; and such was his strength and agility, that he was accustomed, in the society of children, of whom he was fond, to practice feats which he could imitate. His countenance was open, as day, and his general expression that of good will and kindness, which, as a conversationalist, was lit up by a beaming eye, and a benevolent and fearless face, and no limits. All that mortal could do to lessen the mass of human distress, he did. On one occasion, when presiding, passing on horseback a stream in Virginia, he was accosted by a feeble beggar, who implored his aid to help him over it. Without hesitation, he carried him over his back, and, on the beggar telling him that he had neglected his wallet he, as good-humoredly, recrossed the stream, and brought it to him. South's Memoir.

Caution.—I lately read the following sentence on the back of a one dollar bill, which came into my possession: "This may certify, that this is the last dollar of one month's work, which has been lost in gaming in one evening. May he or they into whose hands it falls be more frugal of their earnings."

In the beginning of the seventeenth century, information was regarded as no ordinary point of light in Spain, that if a person accused another of it, nothing less than the shunderer's life would satisfy the party traduced.—And a man who was proved to have been once drunk, was for life incapacitated from appearing as a witness in a court of justice.

A million of torches cannot show us the sun. It can be seen only by its own light. Nor can all the natural reason in the world discover either what God is, or what worship he expects, without revelation from himself.

WOOL FLANNELS.

WANTON COUNTRY FLANNELS (on the raw state); Also, FINE and PRESS CLOTHS, for which GOODS will be given in exchange, of fair growth, and prime quality. HENRY POOL, Secy. Portland, Oct. 11.

FRESH FALL GOODS,

(At Wholesale & Retail.)

HENRY POOL,

At No. 31, Union Row, Middle Street, PORTLAND.

HAS just received for sale, a choice and extensive stock of SILK, LINEN, COTTON, and WOOLEN GOODS. Consisting in part of PAINTS, PATCHES, LEVATHINES—SWARF and PLAIN SILKS, GARNET STUFFS and Damasks, new article—CARPET STUFFS, rich Goods for Bed and Table—Flannels, Cambrics, Muslins, Taffetas, Gros de Nappes, Damasks, Lace Veils, Double Ground Silk Laces, for working Veils, &c. &c. ALSO—

53 Pairs Blue, Black, and Wine, Chest, Dress, rich Brown, Silk, Oxford, and Gold made

BROADCLOTHS.

(Which will be sold very Cheap.)

15 Pairs—CASSIMERES.  
25 do—SATEENS.  
Real and Imitation Goods—Hart Camlets, Flannel-knives, Flannels, Bonnetings—Sherings and Shirtings, Sea Island Shirtings and Shirtings, Toilets, Yarns, Thread, &c. &c. All sold, just received (of the present years growth, and prime quality).  
1 Two Bed LIME GREEN FEATHERS.  
15 Cassimere 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 not find it amiss to call on him for more advice. Asks. Portland, Oct. 11.

SALT RHEUM.

THIS inveterate disease which has so long baffled the efforts of the most celebrated Physicians, has at length found a sovereign remedy in

Dr. La Granges' genuine OINTMENT.

Few cutaneous diseases are met with more resistance by the Physician, and none in which he is generally so unsuccessful. The Ointment has stood the test of experience and justly obtained an unparalleled celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, and its original color and smoothness.

Numerous recommendations might be obtained of its superior efficacy, but the Proprietor chose that a fair trial should be its only commendation. It has had three or four weeks cured cases of 15 and 20 years standing, that had resisted the power of every other remedy that could be devised.

It not only at once gives immediate relief in Salt Rheum, and in the "Pigment," commonest kind of Scald Head, and all scaly eruptions peculiar to unhealthy children.

There is nothing of a mercurial nature contained in it and it may be used on infants or others under any circumstances whatever.

(The above Ointment is for sale at the DORRICK STAR OFFICE, Liverpool. And by Dr. JOHN GREY, Portland. GLAZIER & Co. Hallowell. JONES & BLAKE, Bangor. JAMES K. REYNOLDS, Knebworth.)