

# MORNING STAR.

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## COMMUNICATIONS.

FOR THE STAR.

### EXPERIMENTAL. No. 5.

It is my intention in this number to point out some things that off hinder those from seeking perfection that are in some small degree convinced of the necessity of it—also some reasons why so few that seek, obtain—as likewise some things that in some degree prevent the work from progressing, although they may not entirely hinder it. Many stumble at the commencement of the work for want of (as they suppose) the necessary conviction. They are convinced that there is such a thing as perfection, that they have not experienced it, and that they feel some small desire for it. They have not as they suppose that discovery they need, and do not feel that earnest desire for it, that they wish, for, to make them seek for it with all their heart. Let such seek the have, let them be convinced and desire they will discover to them the hidden abominations of their hearts as they are able to bear; that where little is given there is but little required. While some have but a small discovery of their corruption, others have so much that they become discouraged, and lacking good, and perhaps receiving bad instruction, give up the race and settle down in an easy, lukewarm state, or are content to enjoy the pleasures of sin for a season. But let such Lord, that by continually looking to the Lamb and the word of their testimony, and enter into the rest that remains for the people of God. But cast not away confidence which has great recompense of reward. Others omit seeking for sanctification, because they see some difficulty, which they would wish removed, and fancy that at some future season it will be more convenient, that some change in their outward circumstances will render the work more easy and sure. Be it known to all such, that perfection consists in overcoming difficulties, and every difficulty may be made a step towards perfection. The Lord (so far as the Lord is concerned in fixing our situation) has fixed us in a place best suited to us, and by altering our condition in the least degree would be worse instead of better; and if, by our own imprudence, we have involved ourselves in difficulty, it is surely reasonable that we should patiently submit to it. Neither will any future time be so convenient as the present. For behold, now is the accepted time; behold, now is the day of salvation. I imagine that such have arguments enough to prove the folly of not seeking the Lord at first call. Well, the same arguments that have any force against omitting to seek the Lord when first convinced of the need of a Savior, are equally good against omitting sanctification. By omitting, our inbred corruptions become stronger, our strength of faith grows weaker and weaker, our desire for the work diminishes, the love of the world, and of the friendship of the world, gain ground in the heart; instead of the Christian's heart, which is to be saved, the soul begins to groan. What shall I eat? what shall I drink? where shall I dwell? shall I be clothed? But this is not all, the soul acquires such habits of thinking and reasoning as are seldom if ever overcome. One great reason why many fall short of perfection is, they have not clear ideas of it; some place it too high, others too low; some mistaking the mark, labor after angelical perfection, fall short, and after some time spent in such fruitless toil, presently give up their hope, and become indifferent as to their souls' concern. Others place the mark as much too low, and thinking it easy, live in remarkable fervency of spirit, or in everything else or imagination, attain to what they call the mark, and there rest contented, and without examination, consider that they are sanctified. It may be asked then, what is this perfection for which you would have us seek? I answer; first, it does not consist in remarkable fervor, nor in great discoveries; nor is it a state of security and ease, nor a state from whence there is no possibility of falling, so far at least as to be in some measure overcome by neglecting to watch. But it consists (as I understand) in this, in having the will completely reconciled to God, in bringing the body under and keeping it in subjection, in loving the Lord our God with all our soul, might, mind and strength; and our neighbor as ourselves; it is having our conversation in heaven from whence we look for the Savior, who shall change our vile body, that it may be fashioned like unto his most glorious body; it is to deny ourselves; daily of every worldly lust, to live soberly, righteously and godly in this present evil world; it is to be born again, not by the will of man, but of God; it is to have that faith that works by love and purifies the heart, that is the substance of things hoped for, and the evidence of things not seen—it is faith that chooses rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; that esteems even the reproach of Christ greater riches than all the treasures of Egypt. It is to exercise that charity that speaketh no evil, that hopeth all things, believeth all things, endureth all things. It is to love our enemies, to bless those who injure us, and to pray for them that persecute us. A person is sanctified if their will is resigned to God. If he has committed his soul unto God as to a faithful Creator. But it may be asked, may not a person that has arrived at what you call sanctification, rest at the measure attained? I answer no, for although the heart may be sanctified, and the soul filled with a desire to do the will of God, yet there may be, and doubtless are many things allowed that the soul will discover to be wrong, but such a soul will leave them as fast as discovered; there may be also a lack of some grace or degree of grace, discovered in the soul after sanctification, for which the soul will labor till obtained. I cannot think that a person is instantaneously made holy, that is, they do not see all things at once, and although the will may be sanctified and the soul may enter into rest, yet there is no situation where it will do rest contented.

But the greatest hindrance is seeking by works instead of faith. I have before stated that the whole work is by faith, and this must be borne in mind by all those that desire the work of perfection. It is as natural for us to seek after any spiritual blessing by works as for the sparks to fly upward. When sinners are first convicted of sin, they fly to the deeds of the law for refuge, and notwithstanding they fail in every attempt, yet they often, after being delivered from sin by the Lord, turn to the law again. Let the soul look only to the Lord for all it needs, believing in the Lord that he will do far better than that which the soul can think; in the darkest hour the soul must trust the Lord; yes, when all things appear to go wrong, when instead of growing better we apparently grow worse, we must still believe that all things shall work together for good to them that love the Lord.

There are many things that hinder the work of grace, in some degree, and cause the enemies of the cross to speak reproachfully. I shall now mention some few of these, hoping that those that read may remember that religion is so great a change, that it is represented in the scriptures that convey the greatest indignities to the things of this world, such as being born again, being dead to the world, and alive unto God; that Christians are temples of the Holy Ghost, they are called kings and priests unto God, children of God, sons of God, and such titles as certainly convey to us the necessity of avoiding all evils. Solomon says: "Dead does cause the ointment of the apothecary to send forth a stinking savor, so doth a little folly him that is in reputation for wisdom and honor." The Christian is in reputation for wisdom and honor. Of course it follows that "a little folly" produces a very hurtful and disagreeable effect.

As many of these evils are considered so small and trifling, that many laugh at the idea of being quite so strict; I would ask all such to watch their hearts and the moving of the spirit of God; they will soon see that these things that I shall mention, are quite inconsistent for one to indulge in, that has a treasure in heaven. The heart is deceitful above all things, and needs constant watching; it is desperately wicked, who can know it? Hence we must not only watch against our hearts, but we

want to be informed by God of their deceitfulness and wickedness, and this is necessary for our advancement in the divine life. It is by neglecting this that so many grovel in the dark, "fond of their trifling toys." Therefore, keep thy heart with all diligence, for out of it are the issues of life. Seek for faith to purify the fountain, and the streams that proceed from the fountain will be clean; but without this faith, all endeavors to cleanse the fountain or the streams, avail nought. We carry with us the old man, but we are exhorted to put him off with his deeds which are corrupt. This old man is earthly, and sensual, he is fond of "a little folly" in conversation, which he is in company he always wishes to engross attention, and loves to be engaged in unnecessary conversation, in conversation that doth not minister grace to the hearers, but grieves the Holy Spirit by which we are sealed to the day of redemption. This old man must put off with all his deeds. Again, when in vain company we often find, before complete sanctification, a part within us that wishes to retaliate on those that make sport of us or hold us up as a lesson or reproach. By so doing we are gradually led away from the simplicity of the gospel, and before we are aware bring an open wound on the cause of God. "The tongue," says James, "is an unruly evil full of deadly poison," and the tongue can no man tame, yet with the Lord all things are possible, He can tame it.

The tongue that most untruly power, Requires a strong restraint; We must be careful every hour, And pray but never cease.

It is not only vain and retelling conversation that we are to avoid, but also unnecessary conversation about the things of the world, the affairs of state, and, finally, all conversation that in any degree destroys or breaks the spirit of prayer in the soul. If we are as watchful as we ought to be, we shall find that we offend more with our tongues than with all the other members of the body. Of course then, it needs the most increasing watchfulness and diligent attention, lest in an unguarded moment, bring reproach on the good cause of God. Professors of religion often lose ground by the frequent use of spirituous liquor. "Therefore are my people gone into captivity" because they "rise early to follow strong drink till it," partly if not wholly, "inflame them." "Give strong drink to him that is ready to perish," says Solomon; and Paul, writing to Timothy, says, "drink no longer wine, but use only water; thy stomach's sake." It seems then that Timothy needed the advice of an apostle to persuade him to drink any wine notwithstanding he was of a weakly constitution. But many of the pretended followers of the blessed Jesus, in these days, consume spirits daily, (Sundays not excepted.) It is no wonder that such are in captivity, they are slaves of the devil, led captive at his will. Besides the evil it brings on the mind by remembering it, it breaks the spirit of prayer and renders the soul more unprofitable, and when under the influence of spirit we are able to do many things that we should not if we were under that influence.

G. C. WATERMAN.

FOR THE STAR.

The Divine origin of the New Testament may be inferred from the talents of the Writers.

If a man put into my hands a weak and superficial treatise on philosophy, and say, "That is a work of Sir Isaac Newton," so soon as I have perused it, I reply, "It is impossible! you are grossly mistaken." On the other hand, if a book be read to me, full of the noblest ideas and the most profound wisdom, far superior to anything I ever met with; I ask with earnestness, "Who wrote it?" the answer is: "Some boys at school." I wish to see them. They are brought; and I ask, "Is this your writing?" they say, "It is." I cannot believe you, for it is not the work of boys: It would do honor to the maturest age.—"You mistake us," they reply, "the writing is of style are ours, but the sentiments were dictated to us by our master." This explains the matter at once. What could be more evident from their declaration is, that there are some things which they do not appear fully to understand. All this is natural and easy according to the laws of moral order.

To apply these remarks to the present case, here is a book of a superior kind, which gives the fullest information in every thing that relates to our highest interests. It was written by some plain illiterate men in Judea; but it leaves all the writings of the ablest philosophers infinitely behind. Compare what it says of God, his nature and government; of man and his duty and happiness; and of

a present and future state of being; and you will be convinced: How came these men so far to excel all others? I put the question to the writers of the New Testament; it was because they had the assistance of Divine agency. "It is not we that speak," they say, "but the spirit of the Father which speaketh in us." The language is ours; but the truths were revealed by God. We did not proceed from the energies of our minds; we received them from above. Will you will not believe them? The things revealed are worthy of God. As I observe some things in the book which they themselves apparently did not fully understand, it renders their account still more probable. If you will not believe them, you are reduced to this difficulty, which is a branch of moral order, namely, that these persons, without education, and without study, wrote a better book than all the ablest men in the world, with all the advantages of learning, have been able to do, either before or since or will if the world stands ten thousand years longer, and let each generation that cometh be wiser than ten generations that have past.

AMICUS.

Newfield, November 3, 1827.

The following epistle was addressed by Eld. RANDOLPH to the New-Durham Q. M. at a time when he was sick, and supposed to be near unto death. He, however, recovered his health in a good degree, and continued upwards of four years. It is extracted from his Life.

NEW-DURHAM, July 31, 1804.

My beloved brethren and friends,—Although I write with a weak frame and trembling hand, yet, glory to God, I write with a soul influenced with love to him and you, my dear and precious fellow travellers to eternal glory. May the grace of our Lord Jesus Christ, his love and his peace be with you all, and all that wisdom be given you which you need.

I take this method to appear in quarterly meeting, being so reduced in bodily strength, that I am not able to attend any other way; neither do I ever expect to sit with you again in public meeting, until we sit around the great white throne; unless the Lord unexpectedly raises me again, which he should will be miraculous. I had a couch settled on, on the first of last March, which has been increasing ever since, so that I have been hindered from travelling from that time to this, excepting I attended the quarterly meeting in May, but was very weak and low. Once I went to Nottingham, but all tended to increase my complaint. The first of this month, I thought I felt a little revived, and myself and others thought it might be profitable for me to go toward the sea shore, if the opportunity offered. Portsmouth and Newcastle, but grew worse from the time I started till I returned. I arrived at home on the 30th instant. Am am so weak that it is with great difficulty that I handle my pen, or sit up long enough to write to you. Had not this been the case, I should have set out the first of the present month, and have visited Richmond, and so gone up the Connecticut river through all our Connection in that quarter, and have attended the meeting. But farewell! farewell! you must henceforward do without me. As to the state of my soul, I feel strong in the Lord and in the power of his night, and I think I have no choice but the Lord's choice. As to my faith, it remains unshaken. I am more and more established in the doctrine I have always preached. I know that I received it not of men, neither was I taught it but by the revelation of Jesus Christ. I only regret that I have been so more industrious and laborious in my studies. O my fellow laborers! I tremble for you, fearing you are too negligent, and make our Master's work too much a by-business. O, for Christ's sake, be more laborious if you would with confidence receive your penny when your day is ended.

I am strong in the belief of the universal love of God to all men in the atonement; and in the universal appearance of the light, love and grace of God to all men; and that the salvation or damnation of mankind, turns upon their receiving or rejecting the sign of the cross. I know that the doctrine which teacheth that it is impossible for any one of those for whom Christ died to sin themselves to hell, is a doctrine of error, invented to destroy souls; and do now in my last moments, bear my testimony against it; and also against that shocking, inconsistent, Calvinistic doctrine, of eternal election and reprobation. I rejoice much to see how fast Christ is consuming it, by the breath of his mouth, and the brightness of his appearing. I am strong in the belief of his glorious ordinances, and the gospel, as we find recorded in the scriptures, and

as we now practice them; and also in our order and discipline.

Now, brethren, I am going to leave the Connexion with you, and I know not on whom my mantle will fall; I will let it to whom the Lord will; I hope it will fall on some one a thousand times more fit for it than ever I was. The thing I most fear, that will hinder the advancement of the cause, is "Who will be the greatest?" There is discovered so much of it, I have, and do greatly fear. O, my brethren, "Humility goeth before promotion, and a haughty spirit before a fall." Let nothing be done among you through strife or vain glory, but in holiness of mind, let each esteem others better than themselves. There is in some branches, and in some members in this Connexion, I think, a great inclination to mingle with the world; and this I fear will cause a great deal of trouble. O, brethren, if I pray for you, I am called out from the world, and from every people under heaven; and our prosperity wholly depends on our following our heavenly Leader; and if we do not, God will raise him another people, and we shall sink as others have done before us. I have many things to say. But I forbear now, and hope the Lord will enable me to leave my charge to the whole Connexion. I here end, sending my love to the meeting, to all my friends, my enemies, and to all my fellow men.

Adieu, dear dying servant, and brother in our Lord Jesus Christ. Farewell.  
B. RANDALL

Some unstable persons, says Eld. Randall's biographer, from the above words, have stated that "Eld. Randall prohibited that the Connexion should fall apart from that pretext have endeavored to draw off parties, and set up new orders, but all have hitherto failed, and it is likely they always will, so long as the Connexion follows their heavenly Leader."

## MORNING STAR.

### LIMERICK :

THURSDAY, NOVEMBER 22, 1827.

### EDITORIAL TOUR—CONTINUED.

Wednesday, Oct. 10, it continued to rain powerfully until intermission. Our company consisted of Eld. Bowles' until after dinner. In the forenoon, we had, of course, an Elders' Conference. The hours, it is believed, were well employed. In the afternoon it was judged necessary, notwithstanding the rain continued, to go to Timbriidge, in order to be reasonable to the Conference, which commenced the next day. Accordingly, about 2 of the clock P. M., leaving our peace with Eld. B. and his kind family, we set out on our journey. We had not passed but a few miles, when the rain ceased, the clouds parted away, and the declining sun again smiled upon us, much to our comfort and convenience.

We passed through Chiles, the shire town of the enterprising county of Orange. Here, as may be expected, is a village of considerable importance. But it is so situated with respect to hills, or rather mountains which are "round about it," that every thing that you can see, excepting the skies, "is near at hand." A finely strait, winding its way between the hills, passes through this place on its way to the Connecticut, which adds importance to the village. The excellent road, which we travelled, is made by the side of this stream, and is parallel thereto.

We arrived within two miles of the place where the Conference was appointed to be held, a few minutes before the termination of "grey twilight." Our company was equally divided. One half put up with a Mr. Smith, the other with Mr. Bennett, at which places was "enough and to spare."

Sunday 14. After the conclusion of the public worship that followed the Conference, our company, with the exception of elders Tobey and Loring, (in their room, however, we had elders Place and Cuyler from N. H.) set out for Stratford Lower Hollow, at which village, a meeting had before been appointed for the evening of the 15th. We were now on our way homeward. Arrived, as usual, a large brick school-house was crowded with people, who listened with great candor to a discourse addressed to them from Ps. 123: 16. Several other preachers spoke by way of improvement, and the meeting was closed. The water of these remarks and three others put up with by Dea. Blaisdell, (whose house is but three families of a mile from the celebrated Copper Mine, in Stratford Vt.) by whom we were well received and kindly entertained. The spirit had visited the mines three years ago, when his curiosity was much excited. Our company concluded that if president Monroe, when performing his northern tour, extended 10 miles farther for the sake of visiting the place and works where copper is made upon a more extensive scale than in any other part of the U. S., it would have ways improved for them to go a distance less than one inch as far for the same purpose. It was therefore concluded to rise early the next morning and set out to see the works of art.

Monday 15th, was a rainy morning. We however spread our umbrellas and ascended the mountain, and soon arrived at the place from whence the ore is taken, which is but a few rods above the uppermost work where the copper is crystallized. This bed of ore was discovered some 15 or 20 years ago. It has been several years since ex-

positional operations have been commenced. It is believed that a sufficient amount of the ore and manner of operation, where ONE THOUSAND and FORTY TONS of copper was manufactured the preceding year, and the business carried on equally as extensive the present, by a person who has actually furnished them at different periods, will not be uninteresting to our readers. The general outlines is all that we can give, as the particular dimensions of the different buildings were not taken. The ore is situated in strata between ledges of rock. It is blown up by drilling and charging with powder. It is then beaten to pieces, none suffered to remain larger, perhaps than a common pound weight. It is then piled in heaps, some of which are immensely large. The ore appears to be a composition of various kinds, strongly impregnated with sulphur, and a portion of iron as well as copper. Therefore, to make copper it is necessary to destroy the sulphur and nitrous properties in the ore. This is effected by a purification by fire. Large heaps of ore, in the season of warm weather will kindle, without the communication of fire; but when it is colder, it is necessary to embed a small quantity of dry wood, extending to the utmost edge of the pile, which is set on fire, as a means of communicating that element to the ore. These great masses frequently burn during months before the "fire goes out." After this operation, the remnant, which retains the properties of copper, is removed on what are termed scaffolds where it is steeped. Of these there are a great number, each of which is capable of sustaining a number of tons. After the strength of the purified ore is extracted into a pond, it is drained out, and conducted by means of spouts, which can be removed at pleasure, into leaden kettles, which are generally perhaps about 10 feet square, and from 15 inches to 2 feet deep. These kettles are fitted up on brick foundations, over arches, supported also by abutments of the same materials. When the liquid has been sufficiently boiled in these kettles, it is drawn off by means of spouts, also removable at pleasure, into vats, each of which will contain several hogheads. The kettles and vats are situated in buildings. The kettles are placed on that side of the buildings next the mountain upward, towards the ore, and the vats on the opposite side; both of which extend from one end to the other. The vats inform are oblong. From one side of these to the other are placed what, for the purpose of continuing our description, we shall term rakes, being made for that purpose, about 6 or 10 inches asunder, with teeth, extending down into the liquid, nearly to the bottom of the vat, likewise about the same distance apart. To these teeth, and to the sides and bottoms of the vat, the copper generally, in the course of 10 or 12 days, assumes and crystallizes. One of these rakes, with the copperas gathered to the teeth, completely crystallized, alone, is a sight worthy of beholding. The various and curious forms, and beautiful color, cannot possibly be equalled by the works of art. After the copperas has crystallized, the remaining liquid is reconducted, by means of pumps, to the kettles, where it is mingled with new liquid, and undergoes another operation by boiling. To the buildings which contain the kettles and vats, are appended sheds along by the vats, which serve as reservoirs of the copperas, and into which it is shovelled, until it is put up in hogheads for the market.

The situation of this mine is peculiarly complete. It recurs as if the God of Nature designed to assist in carrying on the operations. A stream of water, generally affording a sufficient quantity, oozing from the mountain, near its top, may be conducted to any part of the works, as before remarked, without the application of any power, additional to the laws of nature.

The company usually employ from 20 to 40 hands in all the departments of this business. Operations are suspended during the coldest winter months.

There are two of these buildings which contain the kettles and vats. We think that we should not make an error of more than 50 feet, if we should say they were each 150 feet in length. There are various other buildings of less magnitude. For different uses, a powder magazine, blacksmiths and copper's shops, &c. &c. There is also a very commodious brick mansion house, store-house, barn, and out-houses, occupied by a Mr. Drew, agent for the proprietors, with whom we had a short, but agreeable interview. The company, which mostly belong in Boston, have enlarged their works nearly one half, since the venerable Ex-President made them a visit. Curiously prompted us to take possession of the original ore, and of the crystallized copperas house with us for exhibition. Having completed our observations, we returned to our lodging house, (by the proprietor of which we were accompanied in the pleasing excursion,) with good appetites for our breakfast, which had been in waiting about an hour.

### FARMINGTON QUARTERLY MEETING.

A few years since, this meeting was "small, very small." Its ministers, who were united in the faith of the gospel, were few. The number of churches was likewise small, and most of them were not in good order. It was truly a time of lamentation with those who saw the waste places in Zion. But there were a few bold soldiers of the cross that had stemmed the current of opposition, which had

so powerfully set against them for several years, who had "a mind to build." Each accordingly, in obedience to the orders of the Supreme Architect, began to work over against his own house. The effect is glorious. This Q. M. now consists of 37 churches, and upwards of 20 ordained preachers, who are well united in the cause and kingdom of Christ. It is believed that the good order (we have once sat with them, since they have become well regulated) and systematical regulation of the Q. M. is not exceeded, if equalled, in any part of the Connexion. Their apparent motto is, "Study to be quiet, and mind your own business." Whatever their hands find to do, they do it with their might. When assistance is wanted by any church, that assistance is immediately afforded. If an ordination is necessary, it is attended to without delay. Every urgent call, whether it be for an individual preacher, or for a committee of elders, even to go to the most distant part of their community, is heard, and duly regarded. All this is as it should be. Things at present go well with them.

One peculiarity of this meeting we would not forget to mention. In our opinion, it is worthy to be imitated by every Q. M. Some years since the Farmington Q. M. organized a Society for the purpose of assisting travelling preachers, and other needy members of the church. By this means, they are in a situation to enable any preacher to go on any mission, that the interest of the cause may require. When they send messengers to distant yearly meetings, their expenses from this source are defrayed. If they send a committee to organize a church, or do any other church business, if they are subjected to expence in the performance of this work, those expences are also borne by this Society, which is under the control of the Q. M. Instances, we believe have been known, when a preacher has felt it his duty to labor in a certain place, but could not, on account of his temporal business, conveniently leave home, that a hand has been hired to labor on the preacher's farm, while the minister has been thus set free to labor in the vineyard of his Lord.

Would it not be well for others to "go and do likewise?" or something similar?

### DEDICATION.

A very neat and commodious meeting-house has been erected in the town of Wales during the past season, by the Free-Will Baptist Society in that place. On Thursday the 8th inst. it was solemnly dedicated to the service of the great Head of the Church. An appropriate and well adapted discourse was delivered on the occasion by the Rev. Stephen Sewell of Winthrop, founded on Psalm 122, 1st v. Love, union and harmony seemed to prevail among the different denominations of Christians that were present, and took an active part in the services.

We have recently had orders from two of our subscribers to discontinue their papers. They have each paid for the term of one year, which has been passed to their credit, but their papers have been continued, in one case 17 numbers, and in the other 20, beyond their first year, the payments for which have not been made. We do not wish to continue to send our papers any longer than our subscribers feel free to take them. But we wish it distinctly understood, that no paper can be discontinued on any safe ground for us when there is a balance of 30 or 50 cents due us. We feel ourselves under obligation to discontinue any paper by the request of any subscriber, on receiving payment in full. We presume therefore that no subscriber will expect us to discontinue their paper until they remit such balance, and also pay the postage, if they send by mail, on the letter by which the request is made.

Copy of a letter from Eld. Smith, Fairfield to the editor, dated Woolwich, November 2, 1827.

Brother Barbard, I wish to give intelligence of the work of the Lord in Woolwich.

I attended the yearly meeting in this place last September, and concluded to tarry a few days after it had closed. I labored one week before the work of the

Lord began to make any visible appearance, a number then came forward to be prayed for; and soon after several found peace to their souls. On the third Sabbath in September I baptized one, and on the fifth Sabbath, six. The work now seemed to stop, and I thought it would go no further. I kept laboring and visiting from house to house for some weeks, and began to think my work here was done. On the second Sabbath Oct. I attended the Q. M. at Parker's Island. The Monday after I returned back to Woolwich and attended a prayer meeting in the evening, (for the last time as I thought,) but to my great joy and surprise a number came forward and cried for mercy, two or three found peace and gave glory to God. Since that time in nearly every meeting, we have heard the cry of the wounded and the songs of the redeemed. More than twenty have professed to know Christ, and the work is still going on—all glory to God. I remain your friend and brother. S. FAIRFIELD.

P. S. My health is as good as common. I do not expect to return to Rhode Island this winter.

By a recent letter from Eld. Stephen Williamson, we are informed that the Lord is gradually carrying on his blessed work in Milburn. Several have become the hopeful subjects of God's delivering grace.

### SYNOD OF N. CAROLINA.

General state of Religion.—"Considerable additions have been made during the past year to the number of communicants in many churches, there has been a pleasing increase of attention to Divine things; Christians heretofore like warm, have become quickened and animated, many of the thoughtless and careless have been awakened to a sense of those things that belong to their peace. Benevolent and useful institutions are growing in public estimation, and receiving increased patronage; and although in many places vice and immorality are too prevalent, yet the ministers of Christ have much cause of thankfulness and much ground for encouragement in their arduous labors."

### REVIVALS.

Revivals touch the deep springs of human nature, and give tone and energy to the moral government of God. They multiply families that call upon the name of the Lord and train up children in his fear, and churches, constrained by the love of Christ, to propagate the gospel. They elevate the standard of liberality, and outstretch the arms of benevolence, and to the renovation of the world, and the impurity of prayer, which secures its application and efficacy. They multiply the host of evangelical ministers and missionaries. They repress crime, and purify the public morality, and breathe into legislation and the intercourse of nations that spirit of the gospel which shall banish wars, and introduce peace upon earth and good will toward men. They pour daylight upon darkness, and destroy with a torch, the power of sophistry. Hence nothing is so terrible to the enemies of evangelical truth as revivals of religion, because nothing is so irreversible. If they oppose them by violence, they more on. If they misrepresent them, they more on. If they ridicule them, they move on. If they imitate them, the imitation fails, and they move on. While, often the chosen vessels of opposition fall under their power—sending panic and rage through the ranks of the enemy. It is owing to this power of revivals, that they are every where, by the wisest, so much spoken of, which at all the infidelities of humanity, which attend them, gathered up with such exultation, and urged with confirmation, strong, that they are the work of man and not the work of God.—Dr. Beecher's Sermon.

### FOR THE STAR.

#### THE OBJECT OF BIBLE SOCIETIES

The object of Bible Societies is to supply the destitute with the Scriptures, without vote or comment. This is effected by offering the destitute an opportunity to purchase the Bible for themselves; and by urging the importance of possessing this treasure. In enlightened christian countries the greatest number of Bibles is distributed in this way. To some, however, the Bible is given gratuitously; and to others it is sold at a reduced price, according to the ability of the purchaser. That far more Bibles are purchased from the influence of Bible Societies, than would be purchased at stores without this influence, is evident from some facts. The ladies in Leeds (Eng.) formed an association in 1819, and in one year procured 1291 subscribers for Bibles for their own use, and 362 free contributors to the general funds. Similar associations in Liverpool, (Eng.) in one year put 3272 Bibles and Testaments into the hands of necessitous persons. The members of these associations visit the houses, and propose a subscription for a Bible if one is needed; and to the poor, who cannot pay a large sum at once, they propose the subscription of a small sum weekly, and they then go weekly and collect it; and when a sufficient

amount is paid a Bible is brought. These associations usually consist of ladies. One interesting case will show the good influence of these visits. In Bath, (Eng.), a person called upon to subscribe for a Bible, when first asked, told the lady he did not want a Bible, or wish for one; for if he had one, he should never read it. Upon being asked, what place of worship he attended, he replied, he never went to any church. It was told to him that he had been in the greater part of the Sunday in bed, or in a public house. Before the lady left him, she got him to say that he might call again if he would, but that he felt no wish to care for subscribing for a Bible. The next week however, when the lady called, he had his evening ready for her, which, he said, having thought more of the subject, he had saved from beer. He continued regularly to pay sixpence per week, and soon appeared very anxious to have his Bible, but she said he would not go to church, for he should be a hypocrite if he did. Soon after he obtained his Bible, he went to church, and was much delighted with the service. He now goes regularly to church, never enters a public house, and pays a free subscription.

It is much good was done by one visit of a member of a Bible association, who can estimate the whole amount of good effected by a large and active Bible Society? The facts stated in this article show that much may be done by the members of Bible Societies in recommending to the destitute to purchase the Scriptures; and giving them an opportunity to do it. But perhaps some who read this article may think there is no occasion for the operation of Bible Societies. Such I would ask, Do you know that every family around you is supplied with the Bible? Have you taken any pains to inquire? But even if every family has a Bible, is this a supply? Is one Bible enough for a household of 12 persons? Should not every person who is strong enough to read have a Bible at command to search the scriptures daily whether the things he hears are so? If one Bible is enough for a large family; that family must greatly neglect the word of God. No person must take his faith from his parents, or teacher, or minister; he must believe for himself, he must refer every thing to the law, and to the testimony. Let this be felt, and it will be seen on a very slight examination that there is even in our highly favored land a great call for the vigorous efforts of Bible Societies.

A Member of a Bible Society.

## GENERAL INTELLIGENCE.

Fire.—In our recent journey to Brownfield, we were informed that a saw-mill, grist-mill, fulling-mill, and two carding machines, all newly new and in good repair, situated in Denmark, were destroyed by fire on one day last week. They were the property of two men by the name of Osgood. The property was not insured.

A gentleman who called on us yesterday, informed us that the gale, or rather tornado, which commenced on Wednesday 15th inst. P. M. was much more powerful in some places to the north and north-west, than it was with us, especially in Tamworth, N. H. Several buildings in that town were unroofed, and much damage realized in the destruction of timber, and woodland. It is said that a piece nearly six miles in length, and of considerable width, was almost entirely blown down.

Imprisonment for debt.—A resolution has been introduced into the Legislature of Vermont instructing the judiciary committee to report a bill to prevent the body of a debtor by his being imprisoned, if he will deliver up his property. The avowed object of introducing this resolution was to try the sense of the members in relation to imprisonment for debt; and although it was opposed as embracing a subject of the deepest interest, which should not be hastily considered, the question was put and carried almost unanimously, only 15 voting in the negative.

The people of Vermont are at this time much interested in a project for connecting Lake Champlain with Connecticut River, by means of a rail road. It is thought that the subject will be brought up before the Legislature at this present session.

Execution of a whole Family.—On Saturday last at 12 o'clock, Heyworth and his two sons, who were convicted at the last assizes for this county, of a number of most atrocious barbarities, were executed, pursuant to their sentence, front of the Castle in Lancaster. The spectacle of the execution of a whole family, at the same moment, and on the same scaffold, was never before, we believe, beheld in Lancaster.—*Lancaster.*

Accident.—A young man named Evert J. Terwilliger, employed in the distillery of Dr. Jacob Wirtz, at New-Paltz, gave a

few nights ago, it is thought in a dream, and stumbled into the reservoir of high water. He succeeded in getting out of it, and then imprudently went to the fire to dry his clothes. The liquor running down his trousers, became speedily ignited, and his person was at once in a blaze. The poor fellow suffered exceedingly, and expired at the end of 48 hours.—*N. Y. P.*

Another Cure for Drunkenness.—An interesting article was some time ago published in the North American Medical and Surgical Journal, accompanied with cases, in which it is stated that sulphuric acid, taken with occasional bitter, completely eradicates the disposition to the intemperate use of ardent spirit. This remedy was first suggested by a German physician, and has since been tested with very satisfactory result.—*Not. Philanthropist.*

From the Malton (Eng.) Telegraph. Remarkable Accident.—On the 19th ult. Mr. Wesley Johnson of this town, was on the top of a load of flax piled on an ordinary wagon body, with a pitchfork lying beside him, when the unevenness of the ground first caused the pitchfork to slide off, the handle of which stuck in the ground, and then precipitated him, followed by part of the flax, on the ties! The ties which were small and sharp, entered his breast, and passed quite through the body, and out at the back! Notwithstanding the severity of the wounds, however, the patient is convalescent, and his recovery is confidently expected.

This case being very extraordinary, we obtained from the attending physicians, a particular description of it. "The time entered the chest, on the left side between the 6th and 7th ribs, near their junction with their cartilages; the other on the right side among the cartilages of the false ribs. The wound on the left side, was about three inches from the middle line, about three inches from the middle line, and the other about two, and was also about three quarters of an inch lower than that on the left. Both ties punctured the skin on the back, about two inches below the lowest points of the shoulder blades, the puncture on the right side being about three inches from the spine. Little fever has followed, and the wounds appear to be healing without suppuration."—The patient was a healthy young man about 25.

The result of the late expedition to quell the hostilities of the Indians, has, we learn from the National Intelligence, been exceedingly successful. It affords proof, not only of Gen. Atkinson's promptness, but of the favorable situation of the station at Jefferson Barracks, for repressing disturbances on the frontier. The General has obtained the surrender of the principal offenders among the Winnebagoes in the affair at Prairie du Chien, and the attacks on the keel boats returned from Fort Snelling, and security also in the mining district on the River. It is utterly untrue that the tribes were the aggressors. Four companies have been drawn from Fort Crawford, which has been put under the command of Major Fowle.

On the site in the town of Guilph, U. C. the first tree was cut only six months ago; the town now contains 100 houses. The first child born in that place, a female, has had a lot of land granted her as a marriage portion.

Outrage.—A fellow named George Shaw, while walking near a cart recently in Albany, became angry with a boy, threw a log of timber, the last end of which, striking his cleaver at him, the boy evaded these blows, but a home struck by the cleaver in the leg, which has probably maimed him for further service. Shaw has been arrested and committed to prison.

Accidents of the President.—While hundreds of persons were waiting on Mr. Adams, at Baltimore, recently, a drunken fellow made his way through the crowd, and, seizing him hard, said, "I hate Mr. Adams, I hate the President." The President replied, "I hope not, I am a good fellow, and I hope you will not abuse your position."

Blackbirds.—Yesterday we observed an immense flock of blackbirds, extending more than a mile in length, and some rode in breadth. Their direction was south, making a noise with their wings almost deafening. They seemed to proceed on their course with the utmost regularity, having every appearance of being conducted by a leader. There were numbers seen swimming in the water, and apparently acting as flank guards. How they kept up their communication we could not perceive, as they swept by with considerable velocity. There were some thousands of them. Where were they going? It is not the most interesting sight that strikes the eye or attracts the attention, to observe the operation of instinct in impelling the feathered tribes to leave their summer haunts, and seek a more genial water, traversing mountains and seas, and still guided by a principle as inviolable as that which conducts the manner of the ocean. How do they supply themselves with food during their long migrations? The wild geese of the north alight in the rivers and bays, but what rest have those which are not aquatic, in traversing extensive bodies of water?—*American (Philo.) Sentinel.*

## FROM BRAZIL AND BUENOS AYRES.

The Baltimore papers furnish advices from Rio Janeiro to the 23d of September, and from Buenos Ayres to the 28th of August, received by the ship Dumfries.

It is stated that another change had taken place in the government of Buenos Ayres. A letter says—"A President Lopez and his Ministry had resigned, and Gen. Dorrego had been named in his place. Manuel Moreno was minister of state in the Treasury. Congress was to be convened, to make a Constitution; although it seems that the provinces of the interior

have not joined Buenos Ayres, yet it appears that they consider the latter Oriental as belonging to them, and encourage Buenos Ayres to continue the war until the Emperor consents to give it up. It appears, therefore, that we shall not have peace yet.

Another letter of the 23d of August, says—"The national government has ceased to exist, and Buenos Ayres again reduced to a province only, with its Governor and Provincial Junta, exactly as the same feeling was in 1824. This is no more than might have been expected, from the obstinacy of the other provinces, and even now we think it almost impossible for them to unite with this, in order to prosecute the war with vigor, and Buenos Ayres cannot continue it much longer alone, for this reason we are not without hopes, that we shall have a peace ere long. There are some rumors abroad, that we may shortly expect troops from other provinces to join the campaign, but we fear this wants confirmation. Gen. Alvarez has been recalled from the army, and Gen. Lavaca appointed to the chief command, from which circumstance should we be continued, it is expected that the Orientalists will exert themselves to plunder, as it is said they did in the last campaign. It is expected by many and they have reason to believe that the negotiations for a peace are still going on since the present men in power are all friends of Don Manuel Garcia."

The operations of our squadron are completely suspended for the present. On the 22d August, Admiral Baggin, in company with a small vessel called the Sixth of June, was attacked three several times by the Brazilians in six vessels, and succeeded in repelling each attack with ease.

On the 9th of August the carriage of Mr. Forbes, the Charge des Affaires from the United States was attacked by six robbers, who threatened the driver with pistols, and robbed the coach of what it contained; among other things of one hundred dollars in bank bills.

A Sea Lion Taken.—Extract of a letter from Hozlet Irvine, Esq. of Dover Hill, Donegal, to his brother, George Irvine, Esq. of Enniskillen, dated Aug. 13, 1827.

On the morning of the 10th inst. we killed in Inver Bay, a most enormous animal of the seal kind, called a Sea Lion, a great net. It had the gawdine of my last one, and was very fortunate (the last time he fastened on the snail of the boat with his fore-paws) one of the men hit him on the head, with a foot-spur, and bothered him so much as to be able to get him into the boat, where they kept beating him until he was dead. He measured 9 feet 4 inches in girth, and weighed 729 pounds. His snout is like a cow's, his teeth like a dog's, his head is remarkably small, the nails of his fore-paws seven inches long, and very strong—those on his hind-paws are shaped like a goose's foot. This animal is the wonder of the fishermen, who came here in hundreds to see it, and some of them say it has been known in the bay this forty years, tearing their nets continually. I will try to preserve the skin.—*Dublin paper.*

He who has a Trade has an estate.—*Franklin.*

This is one of the many correct and judicious sayings of that truly great man, whose judgment of mankind was formed from experience and whose writings are held up to the admiration of the world. No better maxims of morals are to be found, or rules which, if attended to, will actually lead to the authority to repair their lives, overcome difficulties, and regain lost ground. The above is worthy of deep reflection, and speaks volumes itself. It speaks a language that is easily understood; and many are they, who will readily subscribe to its truth, who now are laboring in difficulty and distress, to procure the hard earned pittance for daily bread. Happy would it be, (and how much misery avoided) if more of our youth were properly placed in situations congenial to their mind and genius, wherein they could learn the art of an honorable and useful life. In this respect much judgment ought to be exercised, that a wrong turn be not given to the mind, but that a due regard be had to the natural bent of genius. To thwart this, is to destroy the pride and ambition, from which results disaffection and often ruin. Whatever the feelings of a parent may be for his child, his own experience will teach him the propriety of his son's, having a calling that will one day render him independent—for certainly that man is independent who he enabled, after losses and ruin, to step forward and pursue a calling that enables him to support not only himself, but perhaps a family. I have seen the young man born to an affluent fortune, was early apprised to a respectable and scientific mechanic to learn what is generally termed a trade. Although there was no apparent need of such a step, as the father was an independent man; still the old gentleman conceived that it was necessary, and often made the observation "the son of a tradesman, has an art." The young man duly served his time, and became a complete master of his trade, and his son had the happiness to contribute to the ease

and support of his truly respectable parent in his old age (who has lost through misfortune his immense property, and while pursuing his plain, sacred duty, his talents and industry) raised him to an enviable situation in life.—*Argy Budget.*

## MARRIED.

In this town, on Sunday evening last, by Eld. Libby, Mr. Luc Steno, to Miss Elizabeth J. Hall.

## FRESH FALL GOODS,

(At Wholesale and Retail.)

## HENRY POOR,

At No. 3, Union Bow, North West.

HAS just received for sale, a lot of extra

1st. Heavy Stock of HILL, LINEN, COTTON AND WOOLLEN GOODS; Consisting in part of PAIRS, PATCHES, JEWELLERY, SWISS and PLAIN SILK, CLOTH, FRANCES and Damask, new article—CASSIN STAINES, extra Good for Fall and Winter Dress—CAPS, CAMELUS, TARTAN, Taffeta, Gile de Nappes, Damask, Lace, and various other Goods, for working, &c. &c. &c.

Also—

53 Pieces Blue, Black, Olive, Green, Drab, Red, Brown, Steel, Oxford, and Gold mix'd

BROADCLOTHS.

(Which will be offered very Cheap.)

10 Pieces CASIMERE.

25 do. SATINETS.

Red and Imitation—Gilt Hair, Cambric, Dishes, Docketings, Flannel, Bombazines, Sheerings, and Shirtings, Sea Island Shirtings and Shirtings, Ribbons, Yarns, Threads, &c.

Also, a lot of the present Year

growth, and prime quality.

1 Ton Best LIVE, CEESE FEATHERS.

10 Sacks Russia.

10 do. Do.

With a great variety of other articles which will be sold low.

N. B. Ready made Ticks, and Bells sold at

about one price. Prompt and particular attention

given to all orders. Goods will not fail to come

to call before they purchase.

Portland, Oct. 11.

WANTED.

A BOY about 16 or 17 years of age, to assist

a Clerk in a bank in the country. Some one

well fitted to such a job, and good recommendations

of their moral habits, and capability for business.

Good encouragement will be given. Inquire of

the Editor of the

Nov. 22.

## CHEMICAL EMBOCATION,

OR, WHEELER'S ORIGINAL OPIORINOT,

To relieve the most distressing Hard Cough.

Dr. B. W. WHEELER'S.

THIS article is now, beyond all dispute

considered by every physician of extensive practice

in all cases of Cough, Sore Throat, Whooping

Cough, Croup, Nephritis, Stiffness of the Neck,

Lambs, Chubbins, Chubbins Hands, Stings of In-

sects, Vegetable Poison, &c.

The Opiorinot is a remedy entirely new, and

is recommended by the Orders for all cases

to be received from South America, the West Indies,

Novo Scotia, Lower Canada, and in one instance

orders were received from England and Russia. In

a late letter, to the Editor of the Boston Herald,

the writer observes, "Your Opiorinot begins to

be well known and fully appreciated, &c."

A Column has been received, sufficient to fill

the columns of a paper, and the first re-

spectability, are attached to the directions, among

which is one from a Physician of the highest grade

in Europe or America.

No one can purchase this medicine, except

the value and great demand for this Medicine, than

the numerous severe 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 an closely by the use

of the NAME.—Therefore, as you value Life and Limb,

be careful to ask for and receive WHITEWELL'S Opi-

orinot, and you may be most wretchedly im-

posed upon.

The above is for sale at the store of J. A. J. A.

Sept. 13.

## SALT RHEUM.

THIS is a dangerous disease which has no long life

if left until it has become the most experienced Physi-

cian, has at length found a sovereign remedy in

Dr. L. Granger's genuine

ointment.

Few cutaneous diseases are more vexatious, dan-

gerous to the Physician, and none in which he

is so universally unsuccessful.

The Ointment, however, of the test of experience

and justly obtained an unparallelled efficacy. It

immediately removes the scabs, gives a healthy

action to the vessels of the skin, and its original

color and structure are restored.

Numerous compensations might be obtained

of its superior efficacy, but the Proprietor con-

ceals that a fair trial should be its only compensa-

tion. It has in three or four weeks cured cases of 15

and 20 years standing, and has restored the power

of every other remedy that could be given.

If not only at once gives immediate relief in Salt

Rheum, but cures Tinea Capitis, commonly called

Scalp Head, and all abcesses eruptions peculiar

to unhealthy children.

There is nothing of a mercurial nature contained

in it, and it may be used on infants or other

very delicate persons without any

inconvenience whatever.

The above Ointment is for sale at the Mor-

riset Star Office, Limerick. And by Dr.

Griffith, Portland. GLAZIER & Co. Hallowell.

POTTER & BLAKE, Deco. JAMES K. REMICK,

Kennebec.

## BENJAMIN PITTS,

WOULD inform the public that he has taken

the stand formerly occupied by DANIEL

HARMON, at Limerick village, where he intends

to read at all times, by day and by night, to

wait on the public, and to do so with the best

will give entire satisfaction. His accommodations

both in his house and stable, are convenient.

Limerick, Nov. 1.

CASH paid for RAGS at this Of-

# POPE.

FOR THE STAFF.

"See that ye refuse not him that speaketh: For if ye escaped not him that refused him that spoke on earth, much more shall ye escape, if ye turn away from him that speaketh from heaven."—PAUL.

Hark! Hark! what voice is that which sounds From the bright world of radiant light, And rings to earth's remotest bounds, Calling the nations from their night?

Ah! 'tis the voice of the great God, In language heavenly and sublime, Whose bangs to veer a storming blood, To save the ransomed ones of time.

Louder than Sinai's awful roar, With joyful songs to the world, It rings one clear, distinct note, That Jesus' dominion is unfail.

Ye kings and lords of royal state, And lords of all the earth, With hosts, powers and princes great, Who boast of high descent and birth:

On you the King of kings shall call, Saying, "You sinner sons of men, And wither like the grass of the field, And perish in death's sable shroud."

Your riches, fame and high renown, Are as the shadow of a day, And pass like hazy mists of clouds of morn, Or like the fading rose decay.

Your time in flying swift away, Swift doth I say, as swift as thought, Or sound, or heat, or light of day, To bring you to your final lot.

O then, be woe and hear my voice, For earth, and sea, and heav'n are mine, They were created by my choice, And at my will shall cease with time.

Yes, ye are subjects of my power, And daily live by grace alone, I could destroy you as I would, And just would be my slaying throne.

O, will you then despise my law, And treat my counsel with contempt? What if my mercy should withdraw, And grace no more my wrath prevent?

With me the kingdoms are as dust, I weigh but nations in the scale, Yet, in my hand are life and death, And man and nations made to fail.

At my command the seas move, And at my given command do live, While millions in the world above, Bow at my throne and worship me.

What then, will ye oppose my word, And with disdain my mandates rear? As though you can resist my word, A rebel from beneath my seat.

Will ye be able to prevail, When vengeance smites my awful brow? Or will you spurn my counsel, When I shall execute my law?

O, how consider well your way, And never more my spirit grieve, My counsel keep, my word obey, And my rich gifts ye shall receive.

My mercy doth like rivers flow, And ye shall drink and eat my food, And they who seek my will to know, With joy shall gain the heav'nly good.

My grace is free to all who will, Their ear incline, my counsel hear, With sacred good their soul fill, And perfect love shall cast out fear.

Gold of Peru, and precious stones, And costly pearls and gems are mine, When one is coupled with heav'nly gems, Are scarcely worth a transient shine.

These riches men may covet and fight, And with contentment pass their time, But they will waste their time in night, When they shall view the perishing light.

But those who do my favor seek, Prefer my love to earthly joys, And find life they seek in my light, In the bright world of endless joys. D. M.

Canandaigua, N. Y. Sept. 25, 1827.

Lines by Bishop Peter of a Funeral.  
Beneath our feet, and over our head  
Is equal warning given,  
Beneath us lie the countless dead,  
Above us lie the heavens.

Their names are graven on the stone,  
Their bones are in the clay,  
And are another day's dust,  
Ourselves may be as they.

Death rides on every passing breeze,  
He lurks in every flower;  
Each season has its own disease,  
It spends every hour.

Our eyes have seen the soft cheek bright  
Of youth's soft cheek decay,  
And low descended in sudden night  
On unthought middle days.

Our eyes have seen the steps of age  
Halt feebly towards the tomb,  
And see small earth our hearts engage,  
And dreams of days to come.

Then, sweetest, turn thy finger know  
Whether thy foot can tread,  
The path which leads to life below,  
And warn thee of life's end.

Turn, Christian, turn, thy soul apply  
To truths that drive to God,  
The bones that underneath thee lie  
Shall live for Hell or Heaven.

## MISCELLANY.

### A GLIMPSE AT POPERY.

The following is an extract of a letter from a Clergyman of the Reformed Dutch Church, now making the tour of Europe—under date of May 16, 1827.

"My Dear Brother—Antiquities, the Arts, and Popery comprehend the principal objects which have interested me in my travels. The last has some particular

claims on our attention, as ministers of the Gospel. I shall, therefore, give you a brief account of one of the ceremonies which I witnessed at the city of Rome. It took place in the Sistine Chapel, esteemed by Papists one of the most sacred places in the Vatican. It is the chapel in which the Pope and Cardinals had mass, and formed processions, at the time when Buonaparte's army was on its march to Rome; but all to no purpose, the city was soon taken. It is adorned with every fine painting by the best artists, especially the celebrated Michael Angelo Buonarroti. His famous Last Judgment covers the whole of the end wall back of the altar. It must be observed, however, that all the paintings are considerably smoked by the profusion of incense which is burnt here on great occasions, such as that which I am about to describe.

It was on Ash-Wednesday, about the last of February. The day receives its name from the ceremony, which is to sprinkle ashes on the heads of the Pope, Cardinals, Bishops, Priests, &c. This is meant as a token of humiliation; but so much pomp, pride, and parade, I never before witnessed. I entered the place at a very seasonable hour, and was so fortunate as to obtain a good station for observing. The first thing which struck me was the manner in which the Cardinals entered. They were dressed in long robes of rich purple silk, and were each attended by a train bearer, whose office it was when he walked to spread it out when he knelt, and to twist it up again and carry it the moment he rose. Upon entering they knelt in the middle of the passage to say their prayers, assisted by another attendant, whose business it was to render his service to each Cardinal as he passed. After kneeling and praying, they marched up to their seats with the greatest pomp and ostentation. The bishops were ranged on a row of seats on the opposite side of the Chapel, and were attended with much less pomp. Back of these were the seats for the inferior clergy. After every due preparation his Holiness the Pope, decked with a bishop's mitre and a superb scarlet robe, and accompanied by a host of attendants, entered through a private door, from one of his own apartments. He appears about sixty years of age, of a good size, but pale and delicate. Yet certainly not so delicate as to require assistance in walking. But it was part of the ceremony, that he should not move a step without the assistance of his train bearers, who all knelt every time they approached him. Indeed throughout the whole ceremony there was so much bowing and kneeling to his Holiness, that he, more than the Supreme Being, seemed to be the principal object of adoration. After he was fairly placed upon his exalted seat, and his robes duly adjusted, the ceremony of salutation began, first by the Cardinals in order, then by the Bishops. I should have mentioned that when the Pope entered the chapel, the assembly rose, and remained standing till he was seated. Now the Cardinals rose, followed each other in single file, accompanied by their train bearers, and so after due observance at a distance marched up to kiss his Holiness' hand as he very condescendingly held it out wrapped up in his superb robe, his skin being, I suppose, too sacred to be touched. The Bishops, in turn, went through the same salutation. This done, both the Cardinals and Bishops put off their long robes and put on short ones. Then some part of the service was read; then the Pope was brought forward to kneel upon a rich crimson velvet cushion, with his elbows resting upon a small table similarly covered, before the altar; then he was brought back to his seat; (this was repeated several times); then incense was burnt in a censer before the altar and before his Holiness; then a little more of the service was read, then the ashes were presented to the Pope on a large silver dish, by an attendant, who knelt several times, and was blessed by his Holiness. Then the Cardinal took off the mitre from the Pope's head, while another sprinkled the lesser portion of the ashes upon his crown, then his Holiness held round his waist a towel of the finest white cambric; then with the thumb and fore finger of his delicate right hand, adorned with a most superb diamond ring, he took of the ashes and sprinkled it upon the heads of the Cardinals, Bishops, and a few others, as in due order they knelt before him. Then the towel was presented, and the Cardinal took it off, and washed the Pope's hands; then a discourse was delivered, setting forth the propriety of this very humiliating ordinance, and lauding the excellence of the mother church, to which the Pope and Cardinals of course listened with the utmost complacency. Then more of the service was read, partly by the Pope, and partly by his Secretary or Prime Minister, Cardinal Gualteri; then the choir accompanied by the organ, chanted an anthem; then the sacred embrace was imparted from the Pope to his nearest attendant on his right, and from him passed to the next, and so round the whole circle of dignitaries. Then all the clergy marched up in order and kissed the Pope's foot, then af-

ter some more chanting, and kneeling, and burning of incense, and a thousand mummeries which I could not describe, even if I could recollect them; the Pope retired, and the assembly was dismissed, having been detained more than three hours. The whole appeared to me the most perfect farce of mockery that I have ever seen. Yet this is far from being one of the most ridiculous of the Roman ceremonies. Most of their religion is made up of them. It is a religion of outward show, in which the heart is not touched except for perverting purposes. Oh, it is sickening to see such corruption of the pure gospel! And all this monstrous abuse may be clearly traced to this single source, that of making human additions to divine Revelation. Oh, that every church might be purged from all such corruption!

"Believe me to be, your affectionate brother."

J. VAN VY.

## PROFANE SWEARING.

There is a great inclination or propensity existing among a certain class of people to take the sacred name of God in vain. In this class must be included all who make use of the name of the Most High in an irreverent manner. The holy name of God should never be mentioned but with the deepest and most profound reverence, veneration and respect. His name, Jehovah, was held so sacred by the Jews, that they did not pretend to pronounce it, and when they met with it in the Bible, they substituted another word in its place.

It is said of Polyarch, a Christian martyr, that when brought before the judge and commanded to adjure and blaspheme Christ, he firmly answered, "Eighty and six years have I served Him, and He never did me wrong; how then can I blaspheme my King who hath saved me?" He was then adjured to the same Lord and Master. But the sacred name of God was not held in such veneration and respect by all in this age of the world as it was by the Jews and the Christian martyr above quoted; if it was, earth's lovely scenes would be worthy of heaven itself. But it is widely the reverse, and to the shame of many it is spoken, a good man can seldom walk through the streets without having his "righteous soul vexed" with the profanity of the wicked.

I recollect of once being in company with a young man who indulged himself in a coarse profane language to an immoderate degree. I was so circumstanced that I could not rid myself of him, however unpleasant his society might continue to be to me. As I did not like to hear the sacred name of God profaned, I ventured to ask him if he ever heard a gentleman swear. He, at first, appeared panic struck, and very much ashamed; but remarked, and very justly too, that he never did hear a gentleman swear, and that it was a shame for a man to use profane language. I heard no more from him that day, and the omission of profanity rendered his society very agreeable. There are some little upstarts who are so ignorant that they think they cannot be gentlemen without they swear roundly. I say ignorant because it savors of great ignorance and low breeding. It is also a proof of deep depravity; for we are taught in the oracles of God, that out of the abundance of the heart the mouth speaketh. The sins of those who indulge in this criminal course must be of a criminal kind.—Z. Herald.

Also, master, for it was borrowed.

2 Kings, vi. 5.

It was borrowed, and this was the source of the great affliction he felt. I admire the language. It is the natural expression of an honest heart. It shows a tender and ardent solicitude to be just, and a grateful sensibility for a favor lent, and a strong desire to return it unimpaired.

Such a disposition is lovely in youth; it is peculiarly commendable in servants; it should be cherished in all ages. It is a noble principle, and a noble one, as it was touched with commendation, and he was ready to afford assistance in this time of need—Heaven condescended to grant marvellous influence for the recovery of the borrowed property.

Divine Providence has made us mutually dependent on each other. Very few are so circumstanced as not to need the friendly aids of their fellow-men at times. It is wisely ordered that it should be so. We are hereby taught to feel our dependence. There is no man so vain that may need the favor of others as to have the same calls of nature, and are subject to the same calamities of life. While the most destitute are more frequently obliged to ask favors, the opulent have more opportunities of expressing a benevolent and friendly disposition; and although it is said by Solomon, the borrower is a servant to the lender, yet it by no means implies that the lender does not serve him who borrows. Most articles of necessity, convenience or improvement may be borrowed and lent to great advantage. But the privilege of borrowing should be used, sparingly and with the strictest honesty; and when an article has been injured a ready acknowledgment and reparation should be made if

possible. *Amos* 8:12, carries a sacred obligation to the heart and conscience. The two who need, should have out pity and friendship, and all other things, but little to oblige the destitute. The benevolent heart finds a relief in the labor of kindness. The borrower has no opportunity of exercising profanity, and of displaying justice, truth, and a gratitude to his benefactor.—D. M.

A worthy clergyman, while in company with a set of gentlemen of good standing, but who were not to the great liberty in conversation, one of the company in particular made very free with repeated oaths, calling to mind the most irreverent expressions of profanity. The good divine, though greatly offended, kept it in silence, but took occasion, every time the other mentioned the name of God, to bow his head with great devotion. This at last drew the attention of the gentleman who gave the offense. Surprised, he observed you frequently bowing, what do you mean by it? You shall know, replied the clergyman. I have to confess myself never to hear the sacred name of God mentioned without paying the awful respect which you have given me so much frequent opportunity of practicing. The gentleman was so struck with this noble and delicate hint, that he immediately acknowledged that he felt it extremely, and promised to keep a stricter guard upon his tongue for future.

"What do you know about it?"—Uncle Jerry, was a peculiar man; he had been in the first ranks of our revolution, and had followed the standard of Wayne on his Indian expedition—accordingly with all his questions, he was a most interesting old soldier. I remember well, how a little fussy, used to hang around us, as he called the old store on winter evenings, he recounted, perhaps for the hundredth time, the scenes of war.

The old man is gone—he died a Christian soldier. One day, I learnt from him, which I should never forget—never utter about men or matters of life, what he did not personally know. He was a laborer in the *Harvesting* field. One question usually settled a matter with him, "What do you know about it?" His plan was to take nothing, for which the retailer would and consent to be responsible. Every article of news must be warranted. Would it not be of vast importance in society, if every man would think of this question—what do you know about it? How much scandal would be saved, how many dark surmises, how many suspicious, unkindly words, checked in their birth. If we would live comfortably in this busy old-time world, we must practice on the old gentleman's rule.

## REMARKABLE WORKS OF ART.

The Coliseum at Rome is upwards of 1600 feet in circumference, and of such elevation, that the human eye scarcely measures its height."

Its extent, as well as its elevation, may be estimated by the number of spectators it contained, amounting according to some accounts to 80,000, and others to 100,000.

Thirty thousand captive Jews are said to have been employed in its construction, by Vespasian. It was not finished, however, till the reign of Titus.—*Class's* collection.

The Roman Amphitheatre at Nimes is of an oval figure, 1,000 feet in circumference, sufficiently capacious to contain 20,000 spectators. It was built in the reign of Antonius Pius.—*Ibid.*

St. Peter's Church at Rome is the largest and most beautiful church in the world. It is 720 feet long, 510 broad, and 500 high. The height of the body of the church, from the ground to the upper part of the ceiling, is 132 feet.

Sixteen persons may place themselves in the glimmer top over the dome, which is usually lighted on the 24th of June, by 1000 lamps and 2000 fire-pots, presenting a most delightful spectacle.

London Water Works. The New River Works, at Islington, discharge every 24 hours 124,000 hogsheads of water, at six gallons each. This exceeds the rate of 1615 hogsheads every hour, or 165 hogsheads every minute.—*Ibid.*

## WOOL FLANNELS.

WANTED by the Subscriber, a large quantity of COUNTRY FLANNELS (on the raw state); Also, FULLING and PAIRING CLOTHS, for which GOODS will be given in exchange, of fair prices. HENRY FORD, Swa.

Portland, Oct. 11.

## NOTICE.

It is hereby given to all whom it may concern, that the Book of Accounts belonging to ANTHONY AVER and ANTHONY AVER & COMPANY, as such, and ANTHONY AVER is interested in the same, are transferred and assigned to me in due form of law. All persons indebted to ANTHONY AVER upon the aforesaid Books, are requested to make immediate payment to me. JAMES AVER, 3d.

Newfield, Nov. 15.

THE Subscriber would inform those with whom he is indebted, that he will be at the village in Lunenburg, 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, Lunenburg, N. S. 6. 1827.