

# MORNING STAR

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## TERMS OF THE STAR.

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Subscribers, however, who continue to take the Star, for a longer term than one year, and make yearly payments, will not be charged with the additional twenty five cents, for the preceding year.

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## COMMUNICATIONS.

### FOR THE STAR.

### CALL FOR THE LABORS OF BIBLE SOCIETIES.

The report of the American Bible Society for 1820 contains the following extract from the report of a Bible Society in New York state. "For the encouragement of such as take an interest in disseminating the sacred scriptures, we would briefly notice an interesting fact, connected with the gratuitous disposal of the Bible. An aged German, who had in his latter years been brought to a knowledge of the Saviour, recently removed into the town of Middlefield. He had never been taught to read in English; the only book in his possession which he could read, was a German prayer book. He often expressed a strong desire for a Bible in his native language; but the means of procuring one was not within his reach, his circumstances being very low and dependent. His case being represented to the treasurer of this Association, application was by him made to the American Bible Society, and a German Bible procured for our aged brother. On receiving this book, the old gentleman's countenance brightened up with joy; he hastened for his spectacles, and soon began to read. He read twice, then read again, and again—At length he rose up, and clasping the Bible in both hands, he bowed himself into a reverential posture, and in a most expressive manner said, "I thank the Lord—I do thank the Lord, and them that have thought of such a poor old creature as I am, and that is all that I can say."

If we knew that there was some servant of God, who, like this poor German, was laboring for the glory of his heavenly Father, would we not willingly contribute our mite to put the Bible into his hands? Should we not rejoice to excite such joy, and call forth such gratitude to God? If I mistake not, heaven will be full of love to God, hursting forth into loud and eternal praises; and inspiring gratitude to those who have been God's instruments of saving good to our souls. Some who have received good through our instrumentalities, may never like the grateful German, thank on earth; but they will love us in heaven, for what God disposed and enabled us to do for them.

There are probably now in our country several thousands who are not only our brethren by descent from Adam; but our brethren by regeneration, and union with Christ, who are destitute of a Bible, and are unable to purchase one; but the Bible Society comes to us, and offers to receive our gifts, and to send out the districts and supply them.

There are also thousands in our country who are able, and willing, and even anxious to purchase Bibles, if proper Bibles come within their reach. A letter from Wilkesbarre, Penn. in the Report of the American Bible Society for 1827, will afford an illustration of this remark. "A few weeks since, a respectable German called on our Society for a Bible; he said he had been for ten years without one, and his neighbors were so destitute as himself. Since that some inquiry has been made, and from the most correct information, we find that not one family in ten is supplied with the Scriptures. Eighteen Bibles were immediately sent to them, and we learn from the person who disposed of them, that they were gone in a few days, and they are calling for more; if they are able, and pay for them most willingly, saying that they had long wanted Bibles, but did not know where to find them."

None of those who have examined the subject are aware how large is the number of people in the United States who are destitute of the Bible, and how many are without an opportunity to purchase a suit-

able one. To supply this deficiency is the design of Bible Societies; they aim to give to every one an opportunity to purchase such a Bible as he needs; and to present a Bible to those who are incapable of buying it. A MEMBER OF A BIBLE SOCIETY.

To the editors of the Morning Star.

Thinking that many brethren and sisters, scattered throughout the United States, with whom I have formed so happy an acquaintance, would be glad to hear from me once more, I take the liberty to send you the following.

Dear brethren and sisters,

I am yet in the land of the living, to prepare with you for the land where there is life without death, praising without weariness of the flesh, and love without separation. It is with the greatest pleasure that I remember the many happy seasons I have enjoyed with you in yearly and quarterly meetings and exchanges. But these seasons are at an end with me. I am now sick and confined at home, and I expect never more to go abroad. But all is well, I am happy. Yes, although I cannot meet with you, yet, blessed be God, he comes and meets with me; and one of these meetings is as much beyond any thing I ever before experienced, as the sun to the smallest star, as an ocean to a small drop of water, as a mountain to a small grain of sand. I am now ready to exclaim with the Apostle, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" O, how humbling to a poor sinful worm is such a view of God's glory! It was this that made the prophet Isaiah, after he had been a prophet a number of years, to cry out against himself and say, "Wo is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; mine eyes have seen the King the Lord of hosts." It was a similar view that caused Job to exclaim and say, "And now I abhor myself in dust and ashes." I now wonder that a vain mortal should ever be proud.

"The more thy glory strikes mine eyes,

The humbler I shall lay."

Dear brethren, if you would know more of God, you must watch and pray more, and especially keep up secret prayer. It is a true saying, that "backsliding begins at the closet door." Pray also in your families. I do not mean once a week, or sometimes in a revival in your neighborhood, and then leave it off until sickness or death comes into your families, and then pray again for awhile. By constant in family worship, I have all your children present at the time of prayer. I am tried with those brethren that attend family worship with their children scattered abroad, some in one place and some in another, and perhaps soon gone to bed. Such, after their children are 17 or 18 years of age, complain that they cannot keep their family together for prayer, and that their children are very wicked. I do not wonder at it; you have been so long in the habit of neglecting prayer, that you conclude that religion is not of much consequence. O the account that parents will have to give relative to the bringing up of their children! Our families are like so many nurseries where all these are to be raised, who shall take the care of church and state after us. It is impossible to calculate the good that may be done by reading the Scriptures, and praying with and for our children. But I hear some one say, "I have no gift to pray." O so surprising! Did you ever hear of a man that started to death for want of food because he had no gift to beg? "No," say you, "but I have known of some who have almost starved because they were too proud to beg." O, that indeed is the difficulty with you.

A few words to my brethren in the ministry, and I must close. First, to my fathers in the gospel—I feel under ten thousand obligations to you for your counsel, your admonitions, and your instructions. They have been great to me. To you that commenced your labors in the gospel at the same time with me—I hope you will be more faithful than I have been. O, consider the worth of souls, and be engaged to persuade them to flee from the wrath to come. I have been upon the walls of Zion twenty years, and now regret that I have not been more faithful. You may object and say, that you are poor, and the situation of your family will not admit of your travelling. If you are faithful, and do your duty, God will provide a way for you and your family. We are generally too loth to trust in God's promises. One thing I must not here omit: "I once said to my wife, 'Do you not think that I travel too much?'" Her

answer was, "No, although it is hard for me to be left alone, and to have the care of the family, yet I believe God has called you to preach the gospel, and I dare not object to your going. I have likewise observed, that when you have tarried at home and worked most of the time, we have had bad luck; met with losses and disappointments; but when you have travelled most of the time and been faithful in your duty, it has been otherwise. We have always been blest with enough and to spare." This was as a cordial to my drooping spirits.

A few observations to my young brethren in the ministry. You live in a glorious day. You do not have to encounter the hardships and trials that those have who have gone before you. This is a day of information, and calls for preaching in every direction. It was not so a few years ago. Some of us found hard work in some places to get a house in which to preach. But now houses are open in almost every place. O, be careful to keep humble. If you grow proud, you will fall, and become useless. It is encouraging to see so many young men forming in the ranks of Zion. A number are under great trials about preaching. The Lord grant that they may come forth, like gold seven times refined, to be burning and shining lights in the world.

My soul is enlarged as I look down the declivity of years, and behold a consecrated band of young men, who are valiant for the truth. O, the glorious change this, under God, will make in all the earth. Countless millions are shortly to awake from the sleep and darkness of a hundred years, to hail the Sun that will never go down. In view of these things I can say with happy Simeon, "Now lettest thou the servant depart in peace, according to the word, for mine eyes have seen thy salvation."

WARD LOCKE.

Chelerrill, Dec. 5, 1827.

## MINISTERS' JURY

From the Youth's Companion.

### DEATH OF A SABBATH SCHOOL TEACHER.

[The following notice of an amiable youth, is from an authentic source. It is communicated by a minister on whose preaching he attended, and who watched by the side of his dying bed.]

In August, 1826, a young man of promise in N. Mass., was called out of the world at the age of 21, after a sickness of about three months. He was a librarian and assistant teacher in a Sabbath School, in which he had formerly been a scholar. He had been from a child remarkably sedate, kind and obedient, and attentive to religious order. But his disposition, sober habits and correct morals will not give place to the anxious mind. His death was interesting. I extract the following from the sermon preached the Sabbath after his decease. "In the early part of his sickness, he informed his pastor that he had for months thought seriously on religious subjects; was convinced that he was a sinner, and needed receiving grace; and seemed very desirous to have his afflictions sanctified to him. But he did not feel that he could give all up to God and be at his disposal, till the morning previous to his death. He was then in the judgment of charity brought to submit to God, and soon light dawned on his soul; peace and comfort ensued. He had almost despaired of obtaining peace, from the consideration that he had neglected the Saviour so long. This was for a considerable time slow to believe, but now he seemed to have obtained mercy, pardon, and grace to help and strengthen him to communicate his views and feelings to others. He now declared to me, that he had clear and glorious views of God and the Saviour; and that the Saviour was precious beyond description; that he loved God and all mankind. He seemed to exercise complete resignation; willing to leave all his friends, and desired to depart to be with Christ. After he asked him if his sufferings were great. He replied, he had peace of mind, and his sufferings of body were nothing compared to what the Saviour suffered for him."

"He spent his time in warning and exhorting his young friends. In my last interview with him in the afternoon, he expressed an earnest solicitude for the happiness of the youth of his acquaintance, and that they might profit by his example. He offered to express his benevolent wishes and solicitude for their spiritual prosperity. I asked him if he had any message in particular for me to deliver from Him?" He answered, "Yes; Charge them from me, not to put off the necessary preparations for eternity, as I have done, till a sick bed and a dying hour." Tell them, if they

knew the consolations of religion which I feel, they would be convinced, that they cannot be happy without religion; and they would not content themselves in any situation, till they became reconciled to God." I have now delivered the dying message of your friend; a message entrusted to me as your reader and guide, by your friend when on the threshold of eternity; when both worlds were opened to his view—at a time when every thing was solemn and full of interest. Shall this admonition, issuing as it were from the grave, be lost upon you?—This mortuary lesson, accompanied by death, is addressed to you. Be ye also ready—Prepare to meet thy God.

The following is extracted from the Diary of DAN TAYLOR.

"September 27, 1765. To-day I set apart as much time as I conveniently can for fasting and prayer, to the following ends:

1. To confess and humble myself for my sins. They are many; 1. I have special reasons for being humbled for the number of abominations, pride; that accursed evil which so much besets me, and so often too much overcomes me, especially after liberty in preaching; 1 Tim. iii. 6. 2. Lightness of mind. How much have I of this! how ill does it become a minister of the gospel! 1 Tim. iii. 4. 3. Too soon angry; Tit. i. 7. 4. Too slothful in business, in prayer, and in study; 2 Tim. ii. 15. 5. Too much indulgence of the flesh, especially with sleep; 2 Tim. ii. 3. 6. Too often, especially formerly, for which I have reason to be humbled, indulged sinful thoughts. 7. My conversation among friends too trifling, and on things not the most profitable. 8. I fear I am too fond of the praise of men; the praise of God. 9. I am too forgetful of mercies.

- II. To implore the pardon of these, and all my other sins; and grace to conquer temptations to the same, and to stand in the opposite graces.

- III. To implore the following particular favors: 1. If the Lord please, that I may be blest with such a degree of health, and strength of body and mental endowments of mind, that I may manage and go through every part of my work, as a minister, to the glory of his name, to the honor of his gospel and the satisfaction of his people. 2. More light into, and knowledge of his word, and wisdom to illustrate and improve the truths of it; to reconcile difficulties and seeming contradictions in it, that I may be directed to a proper method of handling it; that I may be able to sound my discourses to the circumstances of those to whom I speak; that God would so succeed my labors that his name may be much glorified; his cause, well defended; his truth, propagated; his ways, embraced; his children, established; and many souls, converted. 3. More compassion for poor sinners, more concern for the low state and drooping condition of religion, and the abundance of sinners in the world, and practice which is too evident: more of an eye to God's glory and more simple dependence on him in my work than I have. 4. That God would preserve me in a spirit of candor and moderation; and would keep me from the dangerous extremes and errors of this age of folly and vanity; simply attending to his word, and earnest at a throne of grace for direction and instruction in it. 5. That I should be more interested in Christ and more freedom from unnecessary doubts. 6. That God would bless my wife, daughter, other relations, religious friends, at home and distant, with needful, temporal and spiritual supplies. 7. Greater thankfulness for the liveliness that is so evident among my dear brethren, and the awakening there seems to be among others, and to pray to God that he would increase it.

I think I resolve against all the above mentioned sins, and to seek the contrary in seeking the abiding graces; but ah! what dullness of mind! how much of what I should not feel horrible of what I should be! I would once more resolve to make a surrender of my all to God; and would pray, "Lord; by what means thou seest best, graciously make me what I should be."

DAN TAYLOR.

Amidments.—When I see an afflicted and unhappy man, I say to myself, There is perishing a man whom the world would envy, if they knew the value of his sorrows, which are possibly intended only to soften his heart and turn his affections towards his proper centre. But when I see or hear of a crowd of voluptuaries, who have no fears but for music, no eyes but for splendor, I say or at least I see occasion to say, "This is mad confusion; it will condemn you; not only as Christians

worth of the name, but as intelligent creatures. You know, by the light of nature, if you have not quenched it, that there is a God; and that a life like yours cannot be according to his will.—*Corinthians Letters.*

The art of oratory never flourished in the East. Paul, accordingly, when he appeared among the Greeks, who estimated eloquence very highly, although it was at that time degenerating and declining, was not listened to with that interest which he might otherwise have been. Paul, however, displays, in his speeches recorded in the Acts of the Apostles, a good arrangement and, no little skill in the art of persuasion.

## MORNING STAR.

LIMERICK:

THURSDAY, DECEMBER 13, 1827.

### OUR PAPER.

Since the sitting of the Conference in Vermont, our subscription list has been somewhat enlarged. Before that body we improved an opportunity of explaining our motives in getting up the establishment, which, we are happy to state, met with their unqualified approbation. Several individuals became subscribers while we were in Vermont. The elders and brethren who composed the Conference agreed to patronize the work so far as they were able, by taking it themselves and recommending it to others. Eld. John Hilliard of Stratford, Vt. has recently returned with nine subscribers, and some others have done something in this way.

Zion's Herald, a paper devoted to the cause of religion in the Methodist Connection, in which there are also several other papers, has, in the course of four or five years, increased in its number of patrons to nearly six thousand, for which success, it is indebted in a great measure to the influence of the preachers of that order, which has been enlisted in its favor. The idea was recently suggested by the managers of the Herald, that fifteen hundred subscribers might be obtained in this best, without infringing in the least upon other publications. They have proposed a plan by which this may be effected.

"Let each preacher," say they, (within certain limits, which they describe,) "procure seven new subscribers, and the work will be accomplished." It appears by the Herald that several of their preachers have commenced the work in good earnest. One observes, "I have sent you four of my seven, and now send you two more. I hope soon to send many more." Another who sent one, says, "I shall exert myself to procure six more subscribers at least, and more if possible."

If only one-third of the preachers of our Connection, should do as much as Eld. Hilliard has done of late, our paper would have a far greater circulation than it now has. We have no reason to suppose, nor do we indulge the idea, that the friends of the Star, for activity in a good cause, are behind the friends of other papers.

The present is a season peculiarly advantageous for the solicitation of new subscribers, to commence with the approaching New Year. We do not wish to urge our paper upon any one. There are hundreds who do not yet take it, who only need to be invited, and have the advantages of a religious publication explained to them, and they will heartily become our patrons at once. Nor do we wish those whose pecuniary circumstances do not admit, to take our paper. There are enough of our brethren and friends, who are abundantly able, to compose a list of several thousands of subscribers.

In the case of building a house, it is proper to count the cost. It is not improper so to do in the case of taking a paper. For one year we charge one dollar and fifty cents, paid any time before the expiration of that term. Those who receive the paper by mail, in any part of Maine, or in any other state, not more than 100 miles from the Office, (reckoned on the nearest mail route) must pay fifty-two cents a year for postage. This of course is too little; and two cents for the yearly expense of each subscriber. But subscribers living out of the state, and more than 100 miles from the Office, must pay one and a half cent per paper, for postage,

which amounts to 78 cents a year. So that our subscribers in New-York, Ohio, N. Carolina, &c. have to pay, yearly an expense of two dollars and twenty-eight cents. How many are there of our community, and who are friendly, that can pay this moderate sum without scarcely perceiving a diminution in their income.

### LIFE OF RANDAL.

We have at length the satisfaction of informing the public, that this work is completed, and ready for sale. It contains 308 1/2 mo. pages. The type with which it was printed, was entirely new. The books are neatly and strongly bound.

The work is divided into chapters of convenient length, each headed by a running title, embracing the general contents of the chapter. A copious index is subjoined to the work, so that any particular period of his life may be readily found.

Price. On seeing the book, our printer, and our friends generally, said that they ought to be sold for one dollar single; but the publishers concluded that if they could be mostly sold in the course of six months, they might be afforded for five shillings each. This is the price for which they will be sold, wherever they may be sent. The edition is small, and our friends may rest assured that they will not be sold any cheaper. We have come down, as we intended to do, in the commencement, as low as the books can be afforded. We hope, therefore, that all our friends will avail themselves of the first opportunity to be in possession of a copy of this work.

Preachers and others, who may feel interested in the distribution of these books, are informed that 20 per cent will be allowed for commission. That is, they will be put by the dozen, or larger quantity, at four shillings each—\$8 per doz. This rule will be uniformly observed in all respects.

All who are friendly to the work, are desired to be active immediately, and make all remittances to the publishers, they possibly can in the course of three months, as at the expiration of that time, most of the debts contracted, in consequence of the publication will have become due. About nine hundred dollars should then be paid, and six hundred at least must be made out.

The surviving near relations of Eld. Randal, are informed that the publishers of his Life are disposed to make a present to each, of one copy of that work; not, however, from principles of benevolence, but of sincere respect. The publishers entertain an idea that the relatives of Eld. R. would not be without a copy of his Life, for ten times the sum it might cost, yet the publishers wish to place the same in their hands in such a manner that they may indulge the reflection, "We possess the Life of a father, and a brother, without having been reduced to the necessity of buying it."

NOTE. The above statement is the cash price, payment down. Such is the situation of the debts contracted in consequence of this publication, that 5 will sell cash down, or in 60 days, is better for the publishers, than one dollar in any kind of barter, or 12 months credit.

### OUR BROTHERS IN NORTH-CAROLINA.

Eld. Buzzell has recently received a letter from Eld. Jesse Heath of Snow Hill, Green County, North Carolina; which brings some interesting information. A preceding letter from Eld. H., giving a general account of the people in connexion with him, was published in the Star. We are informed in this, that a short time previous to its being written, their Annual Conference was in session. This meeting was attended by nineteen ministers, and about as many churches were represented by letter. Most of which gave accounts of refreshing revivals, and additions. It was agreed by the Conference that the first letter addressed by Eld. Buzzell, (which contained a summary statement of the sentiments of the Free-Will Baptist people,) to Eld. Heath, should be published in their minutes for the present year.

"We abundantly rejoice," says Eld. Heath, "that we have so many brethren in your part of the country, of sentiments

similar to our own. We have frequently been told, that there were no people on earth, like ourselves. Your letter has been laid before our Conference, and every part of it approved." Eld. Heath was appointed by the Conference to correspond and cultivate a more general acquaintance with us.

It was by means of the Star that this correspondence was first opened, which paper Eld. Heath has regularly received for some months past, and with which he is well satisfied. He has lately sent us 15 more subscribers from among his brethren and friends in N. C., and says that he will do all that he can to procure subscribers in that country. He thinks it will be beneficial to the cause. We cheerfully accord with him in this opinion.

As we have opened a regular correspondence with the General Baptists in England, we shall occasionally advert to their movements in India, as we have in some instances already done. We presume that this course will assist to constitute an interesting variety of matter, with which it is desirable that our columns should be furnished.

### APPLICATIONS FOR BAPTISM.

Messrs. Sunder and De Santos, who have been baptized and admitted into the fellowship of the church of Christ at Cuttack, made application, in writing, to Mr. Peggs for that purpose. Many probably will be pleased by reading their applications. Though they write that which is far from correct English, yet perhaps it is much better than could be expected. Mr. Sunder, it is said, is a Hug. Mr. De Santos is supposed to be a Portuguese.

My dear Sir,

I beg leave to inform my case before you, hoping you will bestow your consideration to it. I am a great sinner, for I am born in sin, and still sinning against God, and deserving his anger. I am really sorry for my sins, but at the same time exceedingly happy for God's kindness in granting me a Saviour, and whoever believeth on him will have life; therefore I believe, repent, and wish to be baptized in the name of the Father, Son, and the Holy Ghost, because I do not know whether this is the eleventh hour of my life, and if it is I have an hour to prepare for the salvation of my soul, and return to God, as the prodigal returned to his father: and how shall I be known whether I am a servant of God if I do not take his armor, as the soldier is not known unless he puts on the King's coat and armor. Therefore I wish to arm myself and fight against the great adversary who is Satan, and if I can overtake him, surely I shall get the prize.

Yours obediently,

J. DE SANTOS.

Cuttack, March 5th, 1825.

My dear Sir,

How long would you suffer to keep at a stand a languishing soul who is desirous to obtain, in the blessed invitation of his Saviour, that everlasting freedom from the captivity of the deceiving prince of darkness, and which is the sole comfort of every awakened sinner. Allow me to put on Christ, that I may through his merits be able to resist the snares and temptations of this wicked world. If you will by Sunday after next, I would with all my heart and mind embrace the public profession and ordinance of our Saviour and Lord. An answer in Christ will highly gratify

Yours sincerely,

J. DE SANTOS.

Cuttack, March 5th, 1825.

For the Star.

### OBITUARY.

STRAFFORD, Nov. 29. Departed this life at Stratford, Vt., on Thursday evening 29th Nov. 1827, CHARLOTTE, daughter of ABRAHAM and ANNA BROWN, aged twenty-one years, after a distressing illness of about three weeks, which sickness was sustained with the utmost christian resignation and patience. For many years she has lived a humble follower of Jesus Christ. Having experienced religion in her youth, she says, the proper time to seek the Lord, "he heart was ever a stranger to party distinctions; and although she had united with the christian brethren in church fellowship, yet never thought that circumstance any barrier to a christian intercourse, with all that love the Lord, and perhaps her labors were equally blessed unto all in the cause of religion, as to the people with whom she united;—this as an important cause, might perhaps be assigned, why her mind was ever fruitful in the knowledge of the Lord, which rendered her prepared to do his will with a cheerful heart. In the character of this person were interwoven all of the personal qualifications

that render her well-estimated; and those christian virtues, that characterize the sincere disciples of Christ Jesus. Humility, so much recommended by our Saviour, was the leading trait in her character. "In times of affliction, her labors were indefatigable, and her enjoyment ever increased in proportion as the work of the Lord was advanced. In the time of the greatest declension among the brethren, though often sorrowing, yet she never ceased to pray for a revival, ever trusting in God, that he would preserve all his faithful children unto the end. This she continued to do until her death, by death. Towards the close of her sickness, she manifested an increasing desire that the saints of the Lord might strive to be more perfect; exhorted christians to abide in the hope of the gospel of salvation, declared as her dying testimony, that without holiness of heart no one could see the Lord in peace; recommended to all around to get religion, as the only thing on earth worth possessing. In this situation she continued, where a sermon was being herself to God, with the full assurance of a glorious immortality.

Her parents are left to bemoan the loss of a virtuous child, others of a kind and beloved sister; society in this place has lost one of its brightest examples of morality and religion, and the church a member whose worth will not soon be forgotten.

The funeral exercises were attended at the Baptist meeting-house, on the Sabbath following, where a sermon was delivered from Rev. xiv. 13, by Eld. J. Hilliard, to a very large assembly of people. Great candor and sobriety rested on the minds of the audience, which was composed of various orders, and many unacquainted with religion were among those that wept.

Communicated. P. S. Since the foregoing was written, the writer is assured that a pleasing revival of religion has taken place in many parts of the town, (Stratford,) which indicates, that notwithstanding judgments are sent upon the wicked, yet the sceptre of mercy is ever extended, and many seem quickened to more engagedness in the cause of religion; from a deeper sense of the necessity of striving to live to the life of the righteous, that their latter end may be like theirs." It may be proper to notice also that the work of the Lord is gloriously progressing in the town of Newport, N.H. under the improvement of Eld. T. Morse, J. H.

Eld. ELIAS JARRETT, of Dover, Me. is appointed agent for the Star.

### PRESIDENT'S MESSAGE.

[The following synopsis of the President's Message, is taken from the National Philanthropist.]

His introductory remarks are felicitously brief and beautiful; they speak with grateful emotion of "the never slumbering eye of a wise and beneficent Providence," which through the past year "has continued its guardian care over the welfare of our beloved country," and of the indulgence of Heaven which has mingled in our cup a portion of enjoyment as large and liberal, perhaps, as has ever been granted to the imperfect state of man upon earth.

Our relations of friendship with the other nations of the earth, political and commercial, have been improved, and the opportunity to improve them have been cultivated with industry and unrelenting attention. A negotiation, upon subjects of high and delicate interest, with the Government of Great Britain, has terminated in the adjustment of the most important points upon satisfactory terms, and the postponement of others for future discussion and agreement. The purposes of the Convention, concluded at St. P. on the 20th of October, 1826, under the mediation of the late Emperor Alexander, have been carried into effect by a subsequent Convention, concluded at London on the 13th of November, 1826, the result of which was a declaration of that place on the 6th day of February last. A copy of the proclamation issued on the nineteenth day of March last, publishing the Convention, is herewith communicated to Congress. The sum of twelve hundred and fifty thousand and one hundred and sixty dollars, therein stipulated to be paid to the claimants of indemnity under the first article of the Treaty of Ghent, has been duly received by the Commission instituted conformably to the act of Congress of the 24th of March last, for the distribution of the indemnity to the persons entitled to receive it, are now in session, and approaching the completion of their labors. The annual of one of the most important topics of collision between the U. States and Great Britain, not only affords an occasion of gratulation to ourselves, but has had the happy effect in promoting a closer union of feeling between our nations, and other objects of discussion. Nor ought it to pass without the tribute of a frank and cordial acknowledgment of the magnanimity with which an honorable session, by the repair of other countries, achieves a triumph more glorious than any field of blood can ever bestow.

The Conventions of 3d July, 1815, and of 20th October, 1818, will expire by their own limitation on the 20th of October, 1828. These have regulated the direct commercial intercourse between the U. States and G. Britain, upon terms of the most perfect reciprocity. The radical principle of all commercial relations between independent nations, is the mutual interest of both parties. It is the vital spirit of trade itself; nor can it be reconciled to the nature of man, or to the primary laws of human society, that the trade of one nation be willingly pursued, of which all the advantages are on one side, and all the burdens on the other. The commercial intercourse between the two countries is greater in magnitude and number of articles, than any other nations, and this gives

**CASH** paid for RAGS at this  
fee.

## POETRY.

The following beautiful lines are from the pen of Miss Mary Anne Brown—Her age is said to be but 15 years.

### "WATCH AND PRAY."

Saw ye where the Saviour kept a  
Watch, while His disciples slept?  
Did ye hear that solemn cry—  
While the sweet Saviour's blood  
Did ye listen to the Lord?  
And receive the hallowed word:  
Hear your Redeemer say:  
To his followers—*Watch and Pray!*

Not to them alone that call—  
It was given alike to all:  
All in pleasure, all in pain—  
They that serve, and they that reign.  
All alike are mortal clay,  
Vain as every earthly day.  
None can see how soon they may  
Be as nothing—*Watch and Pray!*

Rich men, in your palaces,  
Where ye live in pleasurable ease,  
Glorious in your golden store,  
Know ye not 'till soon ye are  
Have none told ye what must be,  
That no careless slumber ye  
Hear it now—the voice they  
Are to mortal—*Watch and Pray!*

Maiden, in thy beauty's pride,  
With life's luster on thy cheek,  
Knowest thou, that in life's young bloom,  
Thou dost not perish in the tomb?  
There the fairest flowers must wither—  
Thou, like them, an imperishing flower.  
Beauty soon shall pass away,  
Oh! 'till lovely—*Watch and Pray!*

Peasant, in thy lowly cot,  
Murmuring at thy humble lot,  
Wilt thy children round the stove,  
Asking bread thou canst not give,  
Wilt with patience on the Lord,  
He will not forget his word,  
Dark temptations steer thy way—  
'Gainst their power—*Watch and Pray!*

Early wealth will not endure,  
None gainst time can be secure,  
Rich and poor, and low and high,  
All must moult in the grave.  
But a day of wrath shall come,  
All again must quit the tomb.  
See, it cometh, blest to be,  
Who, while here, will—*Watch and Pray!*

## MISCELLANY.

From the New-York Observer.

### SHENANDOAH'S SPEECH.

October 17, 1837. Aug. 16, 1837.  
*My dear Friend,*—The following is a copy of Shenandoah's Speech, which I promised to send you, and with which you appeared to be so well pleased when at my house. It is several years since the occurrences took place which gave rise to it. Messengers had arrived from Albany with the intelligence that the pagan party of their tribe had sold their lands—their Castle—together with the most of the improvements. Some were grieved and complained of broken hearts; others, egged, and apparently breathed vengeance against those who had deprived them of their property; and particularly against the whites. The venerable Shenandoah, who was then totally blind, assembled a numerous council of his tribe, at his dwelling, and attempted to soothe and comfort the minds of his afflicted people, by directing their thoughts to the providence of God; the difference between the righteous and the wicked; and to the final judgment of the quick and the dead by Jesus Christ. Two messengers were also dispatched to the western tribes to acquaint them with the loss Shenandoah was supposed to have sustained, and fourteen years old when he died.

### SPEECH.

*"My Warriors and Children—Hear, It is cruel. It is very cruel. My heart is overwhelmed and sick. This is a day of darkness. The clouds hanging over the celestial nation, are black and heavy. A night is upon us, heavy upon us, and our hearts are smitten with its power. Our fires are extinguished, and our houses removed from under us. The graves of our fathers are destroyed, and their sons are to be driven away. The anger of the Almighty God is upon us; for we have been wicked. Therefore his arm doth not keep us. Where now are the Indian chiefs towards the rising sun? While chiefs now kindle their ancient fires?—There no Indian. His house will soon be like theirs; soon will come white men here. Kindle his fire. Your Shenandoah will soon be no more, and his village will no longer be a village of Indians. The evil things which our men have brought from Albany, have made this a day of sickness in Onondaga. The hearts of all our children are sick, and our eyes are like to rain—as the black cloud when it covers among the top of the trees of the wilderness. Long did the powerful voice of Shick-sheah cry—My children, take heed!—he was dead. My children, Shick-sheah's feet were torn with sores as those of the deer—and his arms strong like those of the bear. Now he can only mourn out a few words, and then be silent. Soon his voice will cease in Onondaga. But he will surely remain long in the hearts of children—long in the minds of white men. Shenandoah's name hath gone far, and shall not die. He hath spoken many words, that he might give wisdom to his children, and render us more upright. Long hath he said, drink no strong drink; it renders you*

like mice for the whites, who, like cats, are watching for their prey. Many of you have they chased, caught and devoured. Their mouth is a snare—and their eyes like the fox. Their lips are sweet—but their hearts are wicked. Still there are white men and Indians that are good. I love all good men. And Jesus, who I love, sees all. He doth not say in vain. He will make all right. He will say to deceiving whites, and drinking Indians, 'Be gone ye, become ye—Go, go, go.' Surely, my children, he will punish them from heaven. In that day shall I rejoice. But, ah! how is my soul grieved with the sad thought, that many of my children shall then mourn! The great Jesus hath beheld all the frauds which men have practised upon us, and it will remain in his mind. He will make all things right. Long have I believed, his good will, and as long as I live will I pray to Him. He is my good Savior—my blind eyes will be open. I shall see Him. His way is a good way.

*Heaven, my children.* When this sorrowful news shall sound in the great Council House towards the setting sun, and the chiefs of the Six Nations shall hear and send the same news to the great Council by the great Lake, near the setting sun, then those who are near the setting sun will cry—'Make bows and arrows, to sharpen the tomahawk—put the chain of friendship with the whites in the ground—war—war—kill—kill. The great chief, near the setting sun wants war, because the Six Nations have a chain of friendship with the whites—he slays them when they come on his land. He says the whites have made us wicked like themselves. He will say that we have sold our Castle. We have not sold it. We have been deceived. My messengers shall speak truth in the great Council House towards the setting sun—and yet say—Bury the tomahawk—Onondaga must be children of peace. It has been said by some that your chiefs sold your land to white men, and signed papers—your chiefs signed no papers; sooner would they suffer the tomahawk to lay them low. It is known that one of our men hired by the whites to tell you this. He is no priest, and will confess to it. Papers are dangerous. Take heed, sign no papers, but those which are previously read to you by your minister. He is upright. We now see his tears rolling with his words. Father, you are our minister—dry up your tears. We know that your arm would help us, if it could. We know that wicked men speak ill of you for our sakes. You suffer with us. But you are the servant of the whites, and he will love you no less, for loving Indians. Children, no two messengers will run, and carry our sorrows to the great Council Fire towards the setting sun. Run—my children—and tell our words. Give health to all the chiefs assembled around the great fire, and may Jesus, the Great Savior, bring you back in safety."

### THE MOCKING-BIRD.

The following admirable description of the natural powers of the mocking-bird is from the pen of Mr. Wilson. This beautiful warbler inhabits a considerable extent of both North and South America, from New-England to Brazil, is found in the same parallel of latitude more frequently than any of the other birds; though in our state he is not uncommon. He is not only a most challenge competitor with those of all other birds, and singers of the world.—*New-Harmon Gazette.*

"The plumage of the Mocking-Bird, though none of the homeliest, has nothing gaudy or brilliant in it; and had he nothing else to recommend him, would scarcely entitle him to notice, but his figure is full of grace, and his voice is full of melody. The ease, elegance, and rapidity of his movements, the animation of his eye, and the intelligence he displays in listening and in laying up lessons from almost every species of the feathered creation within his hearing, are really surprising, and mark the peculiarity of his genius. To these qualities we may add that of a voice full, strong, and musical, and capable of almost every modulation, from the clear mellow tones of the Wood-thrush, to the savage scream of the Bald Eagle.

"In measure and rhythm, he faithfully follows his original. In force and earnestness of expression he greatly improves upon them. In his native groves, mounted on the top of a tall bush or half-grown tree, in the dawn of dewy morning, while the woods are already veiled with a multitude of warblers, his admirable song rises pre-eminent over every competitor. The ear can listen to his music alone, to which that of all the others seems a mere accompaniment. Neither is the strain altogether imitative. His own native notes, which are easily distinguished by each, as are well acquainted with those of the various song birds, are bold and full, and varied seemingly beyond all limits. They consist of short expressions of two, three, or at the most five or six syllables; generally interspersed with imitations, and all of them uttered with great emphasis and rapidity, and continued, with undiminished ardor, for half an hour, or an hour at a time. His extended wings and tail glistening with white, and the buoyant gaiety of his action attracting the eye as his song most irresistibly does the ear. He swoops round with enthusiastic ecstasy, he mounts and descends as his song swells

or dies away; and, as my friend Mr. Bartram has beautifully expressed it—'He bounds aloft with the celerity of an arrow, as if, to recover or recall his very soul, expired in the last elevated strain.' While thus exerting himself, a bystander destitute of sight, would suppose that the whole feathered thrill had assembled together in a trial of skill, each striving to produce his utmost effort, and that the song was his imitations. He may times divide the sportsman, and see him in search of birds that perhaps are not within miles of him, but whose notes he exactly imitates; even birds themselves are frequently imposed on by this admirable mimic, and are deceived by the fancied calls of their mate, or dive, with precipitation, into the depth of thickets, at the scream of what they suppose to be the Sparrow-hawk.

"The Mocking-bird has little of the power and energy of his song by confinement. In his domesticated state, when he commences his career of song, it is impossible to stand by uninterested. He whistles for the dog; Cesar starts up, wags his tail, and runs to meet his master. He squeaks out like a hurt chicken, and the hen hurries about with hanging wings and bristled feathers, clacking to protect its unimpaired brood. The barking of the dog, the mewing of the cat, the creaking of the rocking chair, follow with great rapidity and truth. He repeats the tune taught him by his master, though of a considerable length, fully and faithfully. He runs over the quavering of the Canary, and the clear whistling of the Virginia Nightingale, or Red-Bird, with such superior execution and effort, that the mortified songsters feel their own inferiority, and become altogether silent, while he seems to triumph in their defeat by redoubling his exertions.

"This excessive fondness for variety, however, in the opinion of some, injures his song. His elevated imitations of the Brown Thrush, are frequently interrupted by the crowing of Cocks; and the warblings of the Blue-Bird, which he exquisitely manages, are mingled with the screaming of Swallows, or the racking of Crows; amidst the simple melody of the Robin, we are suddenly surprised by the shrill repetition of the Whippoorwill; while the notes of the Killdeer, the Gray, the Baltimore Oriole, and twenty others succeed, with such impetuosity, that we look round for the originals, and discover with astonishment, that the sole performer in this singular concert is the admirable bird now before us.

"During this exhibition of his powers, he spreads his wings, wags his tail, and, in the ecstasy of enthusiasm, seems not only to sing, but to dance, keeping time to the measure of his own music. Both in his native and domesticated state, during the solemn stillness of night, as soon as the moon rises in silent majesty, he begins his delightful solo, and serenade us the livelong night with a full display of his vocal powers, making the whole neighborhood ring with his inimitable melody."

### From Pennell's American Daily Advertiser. PRISONERS IN VENICE.

When I was in Venice, I descended into the cells of the Prigionieri, or great common Prison. In the morning, when I set out on this gloomy expedition, Domenico Zaccaria, my Venetian servant, who had attended Lord St. Asaph, Sir George Beaumont, and several other English travellers, during their residence at Venice, took his leave of me—this was on the 10th Sept. 1787. Domenico thought that I would never return, or if I did, I might be a tale teller! But he said, from what he had heard, that he did not think it possible for me to survive the fun and pestiferous air I had to encounter.

It was with difficulty that I obtained permission from the Inquisitors, which was granted me merely on account of my being an English Physician, a character much respected at that time in Venice. I wished to have seen the Setto Piccolo, where the state prisoners were kept—but that was refused.

As I was connected through the Prison with one of its inmate dependants, who carried a torch. We crept along narrow passages as dark as pitch, and in some of these two persons could hardly pass each other. The walls are made of masonry, and they are not only dark and black as ink, but being surrounded and confined with huge walls, the smallest breath of air can scarcely find circulation in them. They are about nine feet square on the floor, arched at the top, and between six and seven feet high in the highest part. There is a round hole in the wall of eight inches in diameter, through which the prisoner's allowance of twelve ounces of bread and a pot of water is delivered. There is a small iron door to the cell. The furniture of the cell is a little straw and a small tub; nothing else. The straw is renewed and the tub emptied through the iron door occasionally.

The ditch is ingeniously contrived for the perdition of punishment. Animals, food, or a cordial nutritious regimen, in such a situation, would bring on disease, and defeat the end of this Venetian jus-

tice.—Neither can the soul, if so inclined, steal away; wrapt up in absorbing delusion, or sunk to—by the admission of her existence, by the gaoler's daily inspection. I saw one man who had been in a cell thirty years; two who had been twelve years, and several who had been eight and nine years in their respective cells. By my taper's light, I could discover the prisoners' horrid countenances. They were all naked. The man who had been there thirty years, his face and body was covered with long hair, he had lost the arrangement of words, and order of language. When I spoke to him, he made a tumultuous noise, expressive of fear and surprise, and would have fled like lightning from me, if he could. One whose faculties were not so obliterated and still, recollected the difference between day and night, implied in the most piercing manner, that I would prevail on the gaoler, to murder him, give him some instrument, that he might kill himself, or influence with the inquisition to get him hanged—death was a favor I had not interest enough to procure for him.

Before I left Venice, this kindness of death was granted to one man who had been thirteen years in a cell; before he left his dungeon, I had some conversation with him, six days previous to his execution. His transport on the thought of death was surprising; he longed for the happy moment of being released from this life, and he hoped for the joys of a happy eternity.

Among the numerous inventions which industry brings to light every day, we ought to mention a metallic composition which has all the properties of gold, except weight, and which promises to be the invention of the future. The name of gold mosaic. The origin of this name is the penitentials which distinguish the ingenious individual who is the author of it, as these.

An enthusiast named Hamilton was struck, about 21 years since, with a certain passage in the Bible, where a 'metal more precious than gold' is mentioned, impressed seriously with the conviction that the scriptures contain nothing which is untrue, he set himself to find out what this metal might be, and after numerous essays and experiments, has produced the composition now announced. Having brought his invention to what he considers the point of perfection, he has associated with him a capitalist named Parker, and has formed an establishment in London under the superintendence of his partner. One of the most important qualities of this metal is, that it does not lose its brilliancy, and may be therefore usefully employed in all sorts of gold objects, such as railings, balustrades like those at the 'Theatres, &c.' An exposure to the salt as in the Isle of Wight turned brass chain quite black and rusty, while a chain of mosaic, exposed for the same period, retained all its lustre unimpaired. In addition to these advantages the materials of this metal are cheap and in inexhaustible abundance. Mr. Nash, Royal Architect of England, has received an order for it all the gilding required in the repairs of the King's continuance in the metropolis. London paper.

*Anecdote of Monsieur de Voltaire, by one who knew him.* This gentleman forgets all his infidelity on two occasions; viz. when he is sick and when he thunders and lightens. He is so particularly subject to stormy weather, that if he happens to be raining when the clouds pour down their torrents, and the thunders rattle, and the arrows of the Almighty flash abroad, 'he'll call out in an agony of horror, for a bottle of holy water, and sprinkle himself from head to foot; and plentifully bleed the floors and walls of his apartments into the bargain. Immediately after which precaution, he orders more to be said in his chapel; and he makes one harshly one after another, 'Till the thunder and lightning cease. But, no sooner is the tempest lulled, than clear sky, and placid elements settle him into a laughing infidel again, and resuming his pen, he writes against christianity with as much animosity, zeal and want of argument as ever.

### GUARDIAN'S SALE.

THE Subscriber, guardian to the minor heirs of DAVID RICHARDSON, Jun. late of Livingston, deceased, was licensed by Justices of S. J. Court to sell after 25th Sept. 1838, all the interest which the said minors have in the following described real estate, (being an undivided seven eighths,) situated in Hollis, containing about 20 acres of timber land, about 100 acres of a half miles of Salmon Falls, and the same land formerly owned by Joel Burham. Also their interest, being now undivided eighth part of a wild land in Harrison, county of Cumberland, containing fifty acres, Tract A. B. 1838, Benjamin Sanborn now lives. Notice is hereby given that the aforesaid land in Hollis will be sold to the highest bidder on the premises, on Saturday the twenty-eighth day of January next, at 10 o'clock, A.M. Conditions will be made known at the time and place of sale. Witness my hand and seal of said Court, this 15th day of Sept. 1838. ROSEMON STROUT, Guardian. Livingston, Dec. 13.