

# MORNING STAR.

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## COMMUNICATIONS.

The following essay was written by our correspondent, H. H., on being requested by a sister in the Lord, to express his opinion relative to the soul and spirit, and what may be understood by their being divided, as mentioned in Heb. 4: 12. By the request of several individuals, who have read the manuscript, we give it a place in the Star.

### FOR THE STAR

#### AN ESSAY ON THE SOUL AND SPIRIT.

Soul is called in Hebrew, nephesh; in Greek, psuche, and signifies that rational, spiritual and immortal substance in man, which is the origin of our thoughts, desires and reasonings. Our Lord taught his disciples the immortality of the soul, Matt. x. 28. "Fear not them that kill the body, but are not able to kill the soul."

Spirit is a name given to such substances as are not gross. In Hebrew, spirit is called ruach; in Greek, pneuma; and is taken for the Deity and third person or character in the Godhead. Inspiration, and all the gifts and graces, are the motions, counsels and directions of the Holy Spirit; and also the new nature in believers. When speaking of the spirit of man, or that which is in man, it means the same as the soul; and signifies an immaterial, immortal, and thinking substance implanted by God in man. Mark the prayer of Stephen, when they were stoning him to death. (Acts vii. 55.) he called upon God, and said, Lord Jesus receive my spirit. I understand that the soul of man, and the spirit of man, mean one and the same thing.

I shall now notice a few passages of scripture, where the soul and spirit are mentioned, and to whom and what they refer.

God is called a Spirit, John vi. 24. Christ's divine nature is called a Spirit—a Spirit of Holiness—and an Eternal Spirit, 1 Pet. iii. 18. Rom. i. 4. Christ is also called a quickening Spirit, as he quickens his people and gives them spiritual life, 1 Cor. xv. 45. The first man, Adam, was made a living soul; the last Adam was made a quickening Spirit. The third person, or character in the Godhead is called the Holy Spirit, or Holy Ghost. No show of express relation to the Father and Son, and because he performs his work, and exercises his power by spiritual methods, works spiritual qualities and affections in us, (1 Pet. i. 2), and we thereby become his children, (not from eternity), but through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ; and are kept by the power of God, through faith unto salvation. He is also called Father Spirit, because of his diversified fulness of gifts, graces and operations. Rev. i. 4. Seven is used in Scripture for a number of perfection, or for a great number. He is called the Spirit of God, because his nature is divine, and sent by God to perform his work, and anciently came to declare counsel to others. Chron. xv. i. I might mention a great many passages, where he is called the Spirit of Christ, the Spirit of promise, the Spirit of truth, a holy, good, and free Spirit, and a Spirit of wisdom, judgment and understanding. Being intimate in knowledge and wisdom, he qualified Christ's manhood, and qualifies his people with wisdom, and understanding. He is the Spirit of adoption, that brings us into the family of God, and that dwells in the hearts of all his children, and renders them conformable to his image. Rom. vii. 15. He is called the Spirit of life in Christ Jesus, that makes free from the law of sin and death. Rom. vii. 2. He is called the Spirit of power, of faith, of love, and of a sound mind, and of supplication. He works faith, love and sound wisdom in the hearts of his children. He is the Spirit of the living creatures which Eze-

kiel saw in the wheels, as he actuates angels and ministers; and by their ministrations manages the world and the church. Ezek. i. 20. This Spirit is said to strive with men in opposition to their corrupt inclinations; and men in resisting his operations, are said to grieve, rebel against, resist, quench, to despise and blaspheme him. Eph. v. 30. Isa. lxiii. 10. Acts vii. 55. Rev. i. 19. Heb. x. 29. Matt. xii. 31.

Angels and human souls are called spirits, because immaterial and thinking substances. Heb. i. 14. Acts vii. 59. Fallen angels are called foul or unclean spirits. Mark i. 27. The unclean spirit going out of the man, walking through dry places, seeking rest and finding none, and at last returning to his former dwelling, may denote the Devil, as returning to the Jewish nation, after he had been cast out of many, and rendering them exceedingly wicked. Or it may mean, as we have often witnessed it to be the case, where we have seen an apparent change wrought in the man, the unclean spirit gone out, perhaps a coveting Devil, and when the unclean spirit returns to the man, he being upon his guard, the unclean spirit cannot enter; then goeth he, the unclean spirit, and taketh seven others more wicked than himself; lying, swearing, drunken and thievish spirits come and overpower the man, enter into the heart and dwell there; the last state of that man is worse than the first. I might quote a hundred texts where spirit is mentioned, both the good and bad spirit, and their effects on the human mind, but I forbear.

I will notice a few passages, where the soul is mentioned, and where soul and spirit are joined together.

1. Human life is called the soul, which is begun by the infusion of it, and ceases by the departure of it. Psalm xxxiii. 19, and vii. 5. 2. Affection and desire are called the soul, because they are powers and faculties of the soul. Jonathan's soul was knit to the soul of David. 1 Sam. xviii. 1. The soul may be described by its powers and faculties, as will, affection, understanding and conscience. So where soul and spirit are joined together, the soul may denote the will and affections, and the spirit the understanding and conscience. In 1 Thess. v. 23, we find the Apostle prayed that their whole spirit and soul and body, might be preserved blameless unto the coming of the Lord Jesus Christ. In Heb. ix. 12, the Apostle says the word of God is quick and powerful, sharper than any two-edged sword, piercing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. It may be supposed by some that the soul, here made mention of, is that immortal part given by God to man, and the spirit made mention of in the same text, means the carnal mind, which is at enmity with God, not subject to his Law, neither in love nor can be; but I am far from supposing, that by the above text, is meant the dividing asunder, or separating the rational soul from the carnal mind, but that it means something more closely connected, even like the joints and marrow mentioned in the same text. 1. By joints is meant the uniting of the bones in animal bodies. 2. The joints and bands which unite Christ's mystical body, are his spirit, ordinances and influences, and their mutual relation to him and to one another, and their graces of faith and love, fixed on him and in him, and love from supplication. Marrow is soft, fat, and nourishing substance, which is contained in the hollow of animal bones, which strengthens them, and promotes the healing of them when broken. The joints and marrow in the bones are very closely connected; so also are the soul and spirit. But the word of God is so quick and powerful that it divides asunder the joints and marrow of men's hearts, discovering to them their most secret dispositions, and often gives them pain; for it is also a discerner of the thoughts and secret intentions of the soul, or heart. 3. More than a two-edged sword can do. By sword is meant a warlike instrument for defending one's self, or attacking an enemy, but is not sufficiently sharp nor powerful, (though it may divide bodies) to divide soul and spirit. I suppose by the word of God, is meant Christ, which is the word of God, and the living word, which by the searching, convincing, and deep penetrating influences of his Spirit, is likened to a sharp two-edged sword, which divides asunder soul and spirit, joints and marrow of the heart.

2. The scriptures which are the written word of God, and contain his revealed mind and will to men, and is as a sharp two-edged sword, the sword of the Spirit, used by Christ and his Spirit, and ministers and saints; they wound the conscience,

defend the new-nature and the soul, and are useful in the spiritual warfare, for resisting and overcoming sin, satan, and the world of profane, hypocritical, heretical men. They are the sword proceeding out of his mouth, from his authority and will, and are girded on his thigh, and the means of convincing and converting sinners to himself. Eph. vi. 17. Song iii. 8. Rev. i. 16, and xix. 15. Ps. xlv. 3. Which sword or word of God, divides asunder soul and spirit. As I have before made mention of the powers and faculties of the soul, that the will, affections, understanding and conscience, are the soul, the word of God is sufficiently powerful to divide asunder. His operations upon the understanding and conscience show the man, if in an unconverted state, that his will is in opposition to the will of God, and that his affections are not on things above, but on things that are beneath; and consequently is exposed to eternal death, by which means he is led to seek the Lord with all his heart, and if he seeks the Lord with all his heart, or with the powers of his soul, he is sure to find him. So when the whole spirit, and soul and body is sanctified throughout, there is then no division of the soul and spirit, all the powers of the soul are engaged in loving and serving God. Then that command is complied with, namely, "Thou shalt love the Lord thy God with all thy heart and soul, and might, and strength." But when it is otherwise, the weaker mind is divided, and leaves but half for God.

Sometimes by soul is meant no more than the stomach or appetite. Prov. xxvii. 7. Job xxxiii. 20. Isa. xxxix. 8. The Jews called dead bodies, souls, because they were once the residence of the soul. Antichrist trades in bodies and souls of men. The 29th and 30th articles of his merchandize, were slaves and souls of men. (Rev. xviii. 13.) that is, in relief of dead bodies, and in pardons, indulgences, deliverance from purgatory, &c.

God's soul is himself, his nature, will, or delight. Jer. vi. 8, and v. 9. "Shall not, (said God,) my Soul be avenged on such a nation as this?" And again, "Be instructed, O Jerusalem, lest my Soul depart from thee." Christ's soul, which sets him on, or makes him like the chariots of Anninadib, is his ardent love to his people, which makes him regard their prayer, and hasten to their relief. Song vi. 12. Where it is said, they will not leave my Soul in hell, neither will they suffer their Holy one to see corruption, means, though will not leave or detain my Soul amidst insupportable troubles, nor my body in the grave. Psal. xvi. 10. But when speaking of the soul or spirit of man, it means the same thing, as before remarked; also the heart means the soul or spirit; and the whole soul, and whole heart, means all the powers and faculties of which the soul is possessed, which are love, affection, desire, understanding, &c. Moses informed the people that if they sought the Lord with all the heart, all the soul, and all the strength, they should find him. Deut. x. 12. Again, (vi. 5.) God required that they should love the Lord their God, with all the heart and with all the soul. Moses informed Israel that the Lord would do for them, if they would obey, that the Lord would circumcise their hearts and the hearts of their seed, to love the Lord their God with all the heart, and with all the soul. Deut. xxx. 2, vi. 10. So when the whole heart or whole soul is engaged to love and serve God, there can be no division of the soul, as I have before said that the heart means the same as the soul or spirit. Heart is used not only to express that part of the body which is the seat of animal life, but means the soul, and all the powers thereof—understanding, conscience, will, love, affections, and memory. David prayed that he might have a clean heart, and a right spirit renewed within him. Psal. li. 10. Men have clean hearts, good and new hearts when washed in the blood of Christ, changed by the spirit of God, and filled with holy dispositions. Luke x. 15. The heart is evil when under the influence of sinful lusts. Take heed, said the Apostle, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. xii. 12. The heart is true, honest, sound and perfect, when it follows after that which is true and good. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience. Heb. x. 12. Isa. xxxviii.

There are many passages of scripture where the heart is mentioned, meaning the soul or spirit, but I shall conclude by saying that the heart, soul and spirit that are in man mean the same thing. So when our hearts are set on things that are above, all the powers of the soul are engaged in loving and serving God, and glorifying him in our bodies and spirits, which

are his. There is then no division in the soul, and the word of God is not calculated to divide, but to strengthen, support and invigorate all the faculties of the soul. But the spiritual and carnal mind, never were, nor never can be united; but always were, and always will be at enmity—as there is a spirit in man, and the inspiration of the Almighty giveth him understanding. May our will be in subjection to the will of God, our love and supreme affections be placed on things above, and may we worship God with a mighty agreeably to our understanding, and a sweet to conscience void of offence toward God and men. H. H.

### FOR THE STAR:

#### WANT OF BIBLES.

I have taken from several sources the following list of families destitute of the Bible in our favored country.

|                     |        |
|---------------------|--------|
| Illinois,           | 12,000 |
| North Carolina,     | 10,000 |
| Alabama,            | 9,500  |
| Alleghany Co. N. Y. | 1,000  |
| Oswego Co. N. Y.    | 800    |

We might in this manner go through the United States; but, thanks be to God, some have been moved, we may hope by the Spirit of the Lord, to come forward, and give generously of their substance to supply the destitute; and many have been supplied already. But much remains to be done, and much will long remain to be done; and a system of Bibles should be kept up, which will supply families and individuals with the Bible, through all generations. Much is to be done; yet once I did not myself feel so, I did not feel that I had much to do; I did not suppose that there was any want in my own state and county; or that any measures should be taken, or any influence used to have families in good circumstances supplied with the Bible, but I feel very differently now. I believe it behooves every disciple of Christ to do all he can to awaken people's attention to the Bible.

"In South Carolina a clergyman, who was once indifferent to Bible Societies, and thought them needless, has recently become their warm advocate, by finding that in four congregations where he labors, not more than two thirds of the families connected with the visible church are furnished with the scriptures."

Let every reader of these remarks remember that there are many cases like the following. "A very indigent woman, with a large family, and an intemperate husband, having earnestly desired a Bible, and being totally unable to raise any sum, was furnished with one, and expressed her gratitude in the strongest terms, saying she should earnestly endeavor to read a portion every morning. A young woman on the other side of the river, who is deprived of the use of her limbs by disease, was supplied with one gratis. The former part of her life has been marked with much error, but those with whom she resided, say that the Bible is rarely out of her hands, and all her comfort seemed to arise from the perusal of it. A poor black man, who had been greatly afflicted in his family by sickness, and the death of his wife, by which he was left in the sole charge of several small children, came to one of the Committee, entreating with tears for a Bible, as the source from whence alone he could receive comfort and help."

When there are vast numbers of cases like these, can we hold our Bibles in our hands, and bless God for the gift of so precious a book, and yet do nothing to put others in possession of it? We may be discouraged by the greatness of the work; but it will be accomplished, because God has said that the earth shall be full of the knowledge of the Lord, and he is stirring up the rich and the poor, the young and the old to engage in this service; and though we can do but little, let us give our influence, and substance, and prayers, and the work will be hastened; and in this way the time will come, when millions, who are now destitute, will, in a book of their own, read the scriptures which are able to make men wise unto salvation through faith that is in Jesus Christ.

A MEMBER OF A BIBLE SOCIETY.

The following is extracted from the Diary of DAN TAYLOR.

"December 28, 1864. This morning, I had some humblings of heart from a sense of my past sins and present imperfections and needs. Lord! humble me to dust, give me to see all the odious and abominable nature of every sin. May I abhor it and fly from it as I would from the face of a serpent. This day, the 28th of September, at almost ten o'clock in the forenoon, upon my knees, in my chamber,

I resolve, through divine grace, in the name of Jesus, to make a surrender of all I have or am, to be devoted wholly and entirely in doing and suffering. I will be as God and the Father, in His praise and glory; to be more resigned under cross and provocation; more watchful over my heart, words and actions; more earnest in seeking the good of poor souls, both in public and private; more diligent in every part of my work; more constant and fervent in my devotions; more earnest in endeavoring after every christian temper and increase in it; more serious in my constant behavior. My study in all things shall be to act as becometh the gospel, and the capacity in which I stand towards God and his people. Lord! help me to keep with thee to my life's end; if I neglect in any of these things, Lord, correct me, but with judgment; not in thine anger lest thou bring me to nothing.

Signed, in the name of Jesus; and resolved upon in the strength of the blessed Spirit, this day, in this place and before thee, me,

DAN TAYLOR.

REFLECTIONS FOR THE CLOSET.

What is the great single object, the sole end I live for, and keep constantly before me? Is it heaven, in the way of duty and labor, whatever it be, for the sake of some third or other for present gratification, terminating in this world? That is St. Paul's words, "making provision for the flesh to fulfill the lusts thereof," no matter how decently and respectably.

The soul is like the earth, sometimes green and springing, at other times dry and withering; both powerless in themselves, and neither of them fruitful without a proper cultivation on the part of man.

The Christian says, Wherever I see the will of God, my own is determined at once. I account hardships light, for the joy I have in it; and opposition to it, hell.

I never look upon a dead corpse, and yet my soul, perhaps, must one day behold my own. What an awful moment! how nappy will be the sight, if soul and body lived together for eternity! how dreadful if they have not! and what a call is there in this thought to make sure of rejoicing then!

When my nature is renewed, I shall be renewed nature: see the world, and every thing belonging to it, in a new light, and have one foot in paradise restored.

Confess your sins, and pray, as if it was to be the last time.

I shall never be anything till I know I am nothing; leave it to God to make what he pleases, and seek no praise or worldly advantages inordinately for myself. I am in union with the Father of God. I shall see it and abide in his presence in every thing, and bless him for every thing, wind and weather, crosses, sickness, &c. (ll); and what is the hardest of all, I shall do it in health and prosperity.

Life has its enjoyments, and is not the contemptible thing we make it, but heaven upon earth, when it is conducted upon right principles, directed to a right end and devoted to the will of God. What would we have more, when the way to heaven is through love, quiet passions, regulated desires, contented minds, pure wills, well-ordered hopes, holy longings, happy fore-views, communion with God, and reconciliation to death, can make it so.

From the New-Work Observer.

FRAGMENTS

From the Note Book of a Clergyman.

A dream by Heaven's mutterable decree, but concealed from mortals and from script, will speedily come, when the archangel's trump shall peel through creation, earth and ocean give up their dead to the world, and the time shall cease, and the eternal destinies of men be pronounced by the sovereign Judge. In the proceedings and decisions of that day every human being has an interest inexpressibly deep and solemn.

But alas! what awful and manifold evidence in relation to this most momentous of all concerns! Even those who pass for the wise, the prudent, and the worthy, go dragging on through life, as if there were neither heaven nor hell; or, enveloped in darkness, hell, and hell were heaven. Else why such neglect even to examine divine revelation? why such stupidity concerning religious truths that are continually saluting the eye and the ear, and making their authoritative and affectionate appeal to the whole soul? why such impatience, disgust and rage, under an honest and arduous ministry? and why such procrastination of duties whose paramount obligation and importance are theoretically conceded? Surely the amount of all this is a practical declaration that Christianity is a very trifling matter! That it may be disregarded without any just apprehension of peril; that paradise contains no happiness worth seeking, and the gulf of the damned no misery to be dreaded; and that all which the sacred oracles declare, and the dispensations of Providence indicate, and reason suggests, and conscience testifies, concerning the Judgment to come, scarcely deserves a serious thought, and is only fit to exercise weak, timid and ignominious minds. The prevalence of such a fearful infatuation, is enough to rive, with

keenest anguish, any heart that retains the least sensibility. Who, but a soul of adamant, can view with indifference the crowds of human kind that throng the avenues to perdition? crowds that seem determined to urge on their gloomy way, in spite of heaven's charming invitations and alarming menaces. "This is a lamentation, and shall be for a lamentation." Yet, amid the griefs created by the infatuation of his race, the renovated man finds sweet relief in the thought of the living sovereignty over the whole universe, and management of all its concerns.

ALLEN.

I have frequently observed, that, as ministers decline in the exemplariness of their deportment, they abound in self-importance, and rail against others; and that, as they become more circumspect and dignified, they speak of the piety, talents, acquisitions, and labors of their brethren with greater respect.

ALLEN.

It not infrequently happens, that the loudest in the laugh of infidel derision is the one whose conscience is the most uneasy, and whose soul is writhing in agony, under the scourgings of the divine law. Here is the dissimulation of those who are evermore avowing their contempt of all hypocritical cant, and charging professing christians indiscriminately with the lack of sincerity! Verily it is the world—the irreligious world—that contains the greatest portion of hypocrites.

ALLEN.

MORNING STAR.

LIMENICK:  
THURSDAY, JANUARY 3, 1828.

A HAPPY YEAR.

It has long been an established custom, when meeting a friend on the first day of the year, to wish him "A happy new year." If these expressions of regard and good will were productive of happiness, almost every person in the world would possess a degree thereof. We would not be understood as opposing an objection to these expressions of civility, but happiness is an enjoyment, founded on a more permanent basis than the mere wishes of our friends. Real happiness and substantial joy are the effects of an entire resignation to the Divine will in all things. Those seasons in which we feel composed, whether our affairs are prosperous or adverse, and in which we are contented, whether we are rich or poor, are periods of pleasure and rational enjoyment. The happiness of many is often disturbed, and the mind agitated by indulging improper propensities in adverse circumstances. A person for instance may providentially break a leg or an arm, and thereby be deprived of prosecuting his business, and be subjected to great pain, and much expense. If in this case he murmurs and repines, in consideration of his misfortune, against a righteous Providence, who does not willingly afflict the children of men, he cannot be happy in this frame of mind, because he is opposed to that Being who is the fountain of all true pleasure. He should rather be thankful that the afflictive dispensation has been ministered with so sparing a hand. He should feel grateful that it was not his neck when had been broken.

Again. Many people seem to deprive themselves of much comfort by looking upon the unfavorable side. If their circumstances of life are not so easy as those of some of their neighbors appear to be, they will seem to mourn on the account. Envy is not a companion of happiness, therefore in this state of mind, they cannot be happy. Things should be viewed otherwise. Instead of numbering those who are more prosperous than ourselves, we should consider those who are poorer than we are, and rejoice that it is so well with us as it is; then in the very rate of poverty we should feel rich, and these sensations would be exceedingly pleasant. The happiness of men does not consist in the abundance they possess, but in being contented in their situation. "A contented mind is a continued feast." Those who have enough need no more.

Let it suffice to remark, that to be really happy here, and to be fitted for a state of uninterrupted felicity hereafter, a person should be a devoted christian. "There is no peace for the wicked," saith the Lord. All things work together for good to them who love God. Cold weather is

pleasant—whether the wind blows from the east or the west, the south or the north, its course is right—whether foul or fair, the weather is agreeable—the time of snow in its season, is as suitable, as the time of flowers. In prosperity they are not excited, nor in adversity are they cast down. Such have peace in believing, and joy in the Holy Ghost, whether it embraces a greater or less portion of the year, or of their lives. This is a portrait of the happy character.

SOMETHING SINGULAR.

"\$100 reward.—The above reward will be paid to any one who will find a passage in the Bible that will prove that man has an immortal soul, and forward it to the subscriber, in Salina village, GEO. W. BROOKS.

Salina, Oct. 21, 1827."

Whatever may be the opinion of the person, who has offered the above reward, concerning the soul of man, whether it be mortal or immortal, or whether man is destitute of a soul, he has so arranged his statement that he is in no danger of losing his money. He has not offered the reward to any person who will prove by the scriptures and sound reasoning that man has an immortal Soul. He was too careful thus to make his statement. He says that he will give the above sum "to any person that will find a passage in the Bible that will prove the point in consideration. It is true that there is not a solitary passage in the Bible, in which is the word Soul with the adjective immortal joined to it, yet this circumstance does not prove that man is destitute of an immortal soul. The idea that man has a soul, which is immortal, is, in our opinion, breathed throughout the volume of Inspiration. The passage in which Christ directs us to fear not them which kill the body, but are not able to kill the soul, is, we believe, to the point. But Mr. B., we presume, would not admit this as suitable evidence, because the qualifying word immortal is not prefixed to soul. He would say, probably, to have the proof explicit, it should read thus: Fear not them which kill the body, but are not able to kill the immortal soul.

Would not Mr. B. have been equally as safe had he advertized that he would give \$100 to any one who will find a passage in the Bible which will prove that the saints who die in the Lord, will have endless happiness, as he is in offering the reward before mentioned, for the purpose expressed? As in the other case, there is not a single passage in the Bible in which is the word happiness with the adjective endless joined to it; and yet this cheering doctrine is breathed throughout all the scriptures.

It is not our object in these remarks, to vindicate the idea that the soul of man is immortal, but to expose the fallacy of the advertisement in question.

RELIGIOUS INFORMER.

A periodical work of this title has been published for the term of about eight years. It was commenced at Andover, N. H. but after a season, the editor and proprietor moved to Enfield in the same state, at which place it has since been issued. It has been conducted, during the whole term, by Eld. Ebenezer Chase, whose editorial labors have effected much for the cause of truth, and for the Connexion of which he has been an active and devoted member for many years. As there are other publications in the Community, Eld. Chase has concluded to discontinue the publication of the Informer. The last number, it seems, is published, in which is the editor's farewell address. It is a pathetic production. We have patronized this work, ever since we became acquainted with it, which was about a year after it was commenced. It was deserving of patronage. We feel under great obligations to our brother editor, for the instruction which we have received through the Informer; and in frankly expressing our views on this subject, we think we express the feelings of our brethren in general who have supported that work. We hope that Br. Chase in retiring from the laborious and responsible duties of an editor, will enjoy much consolation in preaching the gospel of the grace of God, and by his own fire-side, and that the evening of his life will be exceedingly calm; and that his sun will go down without a cloud.

We learn by a letter from Eld. David Swett, dated at Newburgh, Dec. 18, 1827, that some revival has recently taken place in the town of Belfast and Waldo, in which Br. Archibald Harding, and Br. Ebenezer Allen have been much blessed.

Eld. S. also informs us that on the Sabbath preceding the day of his letter, he preached a funeral sermon for the friends of Mr. Reuben Nickerson, who died on a visit in Ohio. He was eighty years old. He has left a widow in Swansville, Me. still older, with whom he had lived in the wedded state sixty years. Ten of twelve children are now living, 75 of 100 grand children are now alive, and 52 of 63 great grand children, are also living. Mr. N. was the first settler in Swansville. He possessed a good hope of a blessed state beyond this grave. His surviving aged companion in like manner is favored.

CHARLESTON, Dec. 17, 1827.

Br. Burbank.—I would inform you that since my last letter, the work of the Lord still continues in Blakesburgh in a glorious manner. Most of the people are striving to seek the Kingdom of heaven. There have been 16 baptisms of late—2 by Eld. Braddock and 14 by Eld. Davis. The power of God seems to rest on the youth at the present time; some of whom have obtained a hope in Jesus. This quarterly meeting seems to be in a more flourishing condition at present, than it has been for some time past. We need more faithful laborers in this region. My prayer to God is that he would send them forth; for the harvest appears to be very great, and faithful laborers are very few. While I have been reviewing the work, I have been led to cry out, like Jeremiah, "O that my head was water and mine eyes a fountain of tears, that I could weep day and night for the slain of the daughters of my people. O that the glory of God may cover the whole earth as the waters do the great deep. O that God would lead all his children in green pastures by the side of the still waters of life, and at last bring them from the four winds of heaven into the courts of God.

Your unworthy brother in the gospel bonds,  
WILLIAM L. CARLTON.

From the Religious Informer.  
Copy of a letter to the editor from Eld. A. Dodge, Jr. dated at Dryden, N. Y. Oct. 23, 1827.

Dear brother in Christ:

After a lengthy silence, I once more employ a few moments to send you a few lines of religious communication. Having been in a very low state of health for nearly two years past, my labors have been very limited; and even in the small limits of my travels I have scarcely been able to do more than minister to the souls of the poor and needy of God. Last summer I took a journey to the east, and travelled in different parts of Susquehanna county, Penn., where I experienced much of the goodness of the Lord. I was informed that in different parts of that country between two and three hundred had professed to experience emancipating grace in the space of three or four months. I had the satisfaction of waiting upon a number of the happy converts in the ordinance of baptism, and of breaking bread to them in commemoration of the death and sufferings of our Lord.

After my return from the east I went to a Q. M. holden in the town of Catlin, N. Y. By the reports from the different churches, it was evident that the Lord had been pouring out his Spirit in copious effusions in different parts of that Q. M. I heard a number of the happy converts tell what the Lord had done for them, and invite others to seek the Lord.

I recently visited the county of Susquehanna, above mentioned, and spent about two weeks in the bounds of the Gibson Q. M. During my visit I baptized nine, and gave the right hand of fellowship to several persons. The scene was truly solemn, and the religious excitement appears to be increasing. In the town of Gibson six or eight had professed to find Christ to be precious in the space of three or four weeks, and many more were seeking the Lord's blessing. In the limits of the Owego Q. M. a number have been added, by baptism, to the churches where Elder E. D. Dodge has been laboring during the summer past.

The cause of God still lies near my heart, and I rejoice to see it advancing in so many of the branches of Zion, and the desire of my heart is, that God would hasten the happy day when Zion's watchmen shall see eye to eye, when the praises of God shall be upon every tongue, and his glory fill the earth. Lord, let me see that happy day, and then depart in peace!

In the bonds of a peaceful gospel I remain yours in the strongest ties,  
A. A. DODGE, Jr.

Speak always according to your conscience, but let it be done in terms of good nature, civility and good manners. Election of speech is more than all eloquence; and to speak agreeably, is more than to speak in exact order.

# CONGRESS.

MONDAY, Dec. 17.

In Senate, Mr. Hayes presided. The bill for the relief of sundry citizens of Boston and its vicinity, praying that no additional duty be imposed on imports, especially on Woolens, was read and referred. The Committee of Finance reported, without amendment, the bill for the relief of sundry citizens of Massachusetts, and upon the report, Mr. Webster appeared and took his seat.

TUESDAY, Dec. 18.

In Senate, The bill for "reducing among the several States a portion of the revenue of the United States" is referred to a select committee of seven. Select committees were also raised upon the claims of the surviving widows of the revolution, upon French relations, and upon the usual arrangement of the value of the Senate.

In the House, Mr. Mitchell, of Tennessee, offered a resolution relative to the removal of the district to the West of the Mississippi, and placing them under a Territorial government. Several bills were reported and several petitions reported on unfavorably. Among the bills reported was one from the Select Committee on the subject of authorizing the occupation of the mouth of the Oregon river.

WEDNESDAY, Dec. 19.

In Senate, the bill for the relief of sundry citizens of Massachusetts, and upon the report, Mr. Johnson of Kentucky.

In the House, Mr. McDuffie and Mr. Smith offered resolutions containing propositions for the amendment of the Constitution as related to the election of President, which were read, and referred to a Committee of the whole on the state of the Union.

Mr. Barbour gave notice that he would tomorrow call up a resolution relative to the sale of the stock held by the Government in the U. S. Bank.

THURSDAY, Dec. 20.

In Senate, the principal part of the day was occupied on the unfinished business of yesterday's session to abolish imprisonment for debt. The debate was continued, and continued, and continued, and continued, and the further consideration of it was postponed till Friday week. Adj. to Monday.

In the House, a large number of petitions, reports of Committees, and Resolutions were disposed of. Mr. P. Barbour, agreeably to notice given yesterday, called up his resolution relative to the sale of Bank Stock. No question was taken on the resolution, when the House Adj. to Friday.

## GENERAL INTELLIGENCE.

### FOREIGN.

**Distress of the Greeks.**—Recent communications from our countrymen, Dr. Howe and Mr. Miller, give the state of the Greek population, especially of the interior, women and children naked, famishing, and some of them diseased and mutilated by Turkish cruelty. The Greek population in the interior is said to be in a state of absolute starvation. The distress of the inhabitants driven from the plain, is shocking—women and children driven every moment, of absolute starvation, and many having only a few blades of corn, and a few stalks of wheat, for food. The Greek population in the interior is said to be in a state of absolute starvation. The distress of the inhabitants driven from the plain, is shocking—women and children driven every moment, of absolute starvation, and many having only a few blades of corn, and a few stalks of wheat, for food. The Greek population in the interior is said to be in a state of absolute starvation. The distress of the inhabitants driven from the plain, is shocking—women and children driven every moment, of absolute starvation, and many having only a few blades of corn, and a few stalks of wheat, for food.

**Battle of Navarino.**—The loss of the Turks in this battle, is said to have been 3000.

The different London Journals express different opinions regarding the signal victory of the British fleet over the Turkish fleet, and the result of the battle. It is a decided declaration of War against Turkey—while a third maintains, that as the British fleet, under Admiral Gellibrand, killed the messengers sent by the English Admiral, and after the capture of the Asia, which they received on board, that the Allies in self-protection, and for the honor of their flags, were bound to proceed to acts of hostility.

**A Liverpool paper remarks.**—"By this action the tide is cast. The Porte must either submit to the terms of the Allies or see all the poor remnants of her navy crushed at Navarino, fall back upon Constantinople, and see the British fleet cut off from their resources. The infantry of the Pacha of Egypt is involved in the ruin of the Turkish fleet. Whether Ibrahim Pacha and the Capitan Pasha will now restrain their troops, or, as usual at their loss, will give a free reign to their passions, it is difficult to conjecture. We should imagine it impossible to support the 30,000 Egyptian and Turkish troops in the Morea during the winter, when the supplies for sea and land are cut off."

The Globe of 15th Nov. asserts that every possible means will be resorted to, to provide for the safety of the allied Ambassadors, and subjects of the Christian States resident in Constantinople. The British Ministers entertain no apprehensions that the intelligence from Navarino will reach the Turkish Government, before it is received by the Ambassadors; this was the hope, for the sake of humanity, will prove to be the case. For the first time, the Sultan of the Ottoman may be cruel in the extreme.

Letters of the 25th Oct. from Zante announce that Ibrahim Pacha, upon being informed of the successful action at Navarino, fell back upon Constantinople, and to the sword all the Greek prisoners, men, women and children, whom he had held in captivity 15 months. "According to custom," say these letters, "the Greeks and priests were crucified, or burnt at a slow fire."

It was understood, by intelligence from Constantinople to the 10th Oct. that the discussions had taken a turn unfavorable to an early arrangement of the affairs of Greece; and a "serious misunderstanding" is said to have occurred between the English and Russian Ambassadors, the latter having urged an extreme measure against the British, and been rebuffed. The French Ambassador vigorously supporting Mr. Campbell's views.

It appears by the last accounts from Constantinople that the Porte was making great preparations for war. The Turkish troops were frequently reviewed; and large quantities of ordnance stores had been sent to the fortresses and islands.

The Rev. Robert Taylor, formerly an Episcopalian clergyman, and recently died in London for blasphemy, having uttered in his sermon expressions calculated to bring contempt upon the Christian religion. He was found guilty.

A French gentleman is about establishing a political work at Alexandria, in Egypt, to be entitled the Echo of the Pyramids.

**Progress of Reformation.**—The Emperor, of Russia, during the last year, sent an order to the principal manufactures in Leicester, for three dozen pairs of gait stockings for his own use.

The Times of the 14th Nov. announces an arrival there from Puerto Cabello, by which they have discovered to 5th of that month, which informed that business was continuing, and the most sanguine expectations were entertained of a speedy change for the better.

The same paper contains a translation of a decree recently issued by the Congress of Bogota, which implied that the Congress requires the most entire confidence in the patriotism and wisdom of the President Liberator, Bolivar, have accordingly decreed, that all the measures taken by him, and then in force in the Departments of Zulia, Maracaibo, Venezuela, and Orinoco, the eastern departments of the Republic, are to remain in force, or to be altered or annulled at his discretion.

St. Thomas papers received at the office of the Norfolk Beacon, state that a severe shock of an earthquake was felt in that island, on the morning of 25th Nov. at 5 minutes past 3 o'clock.

## DOMESTIC.

The legislature of this State convened yesterday at Portland. The legislature of Massachusetts also convened yesterday at Boston.

**Circus Morality and Friendship.**—A stranger who was at the Circus, on Wednesday night of last week, was accosted by a sharper, who succeeded in worming himself into his good graces, and after drinking together, induced him to take a walk with him. After going arm in arm, very lovingly, down to the river, the stranger expressed a desire to go to his lodgings, to conduct him, led him into the upper part of Plain-st. when with a blow on the head, he brought him to the ground, took from his pocket a pocket book, and then cleared out. The man called for help, and a boy who was near, went to his assistance, and pursuit was made after the robber, but he could not be found. Fortunately there was nothing in the book, but some papers of no consequence except to the owner.

Adj. Daily Ad.

Yesterday (Wednesday) morning, Henry Eckford, William T. M. Conn and John P. Deary, were bound over to keep the peace for being concerned in sending a challenge to Hugh Maxwell, the District Attorney.—N. Y. Gaz.

This is a very bad case. Instead of replying to a note calling him out to fight, he sends it to the Police. The challenger is arraigned before the tribunal of his country, and placed under bonds to keep the peace. If Mr. Eckford's reputation was ever bad, it is mended now? Would it have been in the first instance, if he had not been so? He has succeeded in getting killed, or in becoming a murderer? We commend the courage of Mr. Maxwell in resisting this barbarous custom. He has added another laurel to his well earned reputation. Every virtuous citizen will honor him the more, for thus honoring the laws which it is his business to defend.—N. Y. Ols.

**Anti-Duelling Society.**—A society for the prevention of duelling, has been formed at Georgetown, S. C. It is probable good might be derived from the establishment of such societies generally throughout the country, if properly organized.

The New Haven Chronicle says, "One of the seconds, and a surgeon, in the duel between Barton and Graham, passed through this place a few days since, as they fled from the first indignation of a great city. They stopped two or three days, but there was no refuge here; the mark of their infamy was upon them. It is understood they went eastward."

A deficit has been discovered in the treasury of North Carolina of \$70,000. It will be recollected that John Haywood, the late treasurer, died a few weeks ago, and that his son John S. Haywood, was appointed his successor. On discovering this deficit, the latter gentleman, in a very feeling letter, addressed to the legislature, resigned, under the impression, that, if the fact of his father's defalcation had been apparent at the time of his election, it might have induced some who gave him their support, to vote his defeat. He is again a better candidate for the appointment.—N. Y. Alc. Jdl.

**Commerce of Lake Erie.**—Fifty-three vessels are employed in the commerce of this lake, with a tonnage of 3,611 tons. Several new schooners will be added next season. 572 trips are performed by the steam boats employed on the lake, excepting the Pioneer and Chippewa. 30,000 barrels of salt have been shipped this year for the upper country.

**Rapid growth.**—It is said, there is every reason to believe, that the population of the town of Rochester, in the state of New-York, which in 1825 amounted to 5271 inhabitants, will, according to the census just concluded, amount to 11,000 souls.

The Charleston Marine Bible Society held its annual meeting Nov. 26. In the last year, it has distributed 150 Bibles to Sailors, and since its formation it has circulated amongst this interesting class of men, about 5000 Bibles and Testaments.

The island of "Rhode Island," 14 miles long and less than three wide, has more than 30,000 sheep upon it. There are about 200,000 in Berkshire county, Mass. Many in the western parts of Virginia; one gentleman in Ohio county has more than 6000; he sold his crop of wool to Mr. Rapp, in the state of New-York about four millions of sheep, between two and three millions in Pennsylvania, a million in Vermont, &c.

**Indian Schools.**—By one of the documents accompanying the President's message, it appears that there are forty Schools maintained by the General Government, among the Indians and elsewhere, having 1206 pupils; the expense of which, for the year, has been \$7000. The number of Teachers is one hundred and twenty, who are furnished exclusively by humane societies.

**Accident.**—On the night of the 24th ult. the stable floor of Asa Bachelder, of Royton, broke down, in consequence of which, five oxen were hung in the stanchals, and found dead this morning. The floor was elevated four or five feet from the ground.

**Surgical Operation.**—A correspondent of the Kennebec Gazette says an operation for the cure of blindness was recently performed, by Dr. B. Smart, of that town, on a daughter of Rev. Gideon Cook, of Kennebec-port, aged about 5 years. The child became blind in both eyes, soon after its birth; the cause of the blindness, however, has been removed by a skillful operator, and a complete restoration of the sight effected.

The wife of Mr. James Merry, of Baitavia, N. Y. has been committed to jail on suspicion of being principal, or accessory, to the poisoning of her husband. The circumstances of this affair are said to vary but little from that of Strang and Mrs. Whipple.—N. Y. Eng.

Pennsylvania has effected a settlement of her militia claims on the U. States, amounting to \$300,000.

In Jackson, Miss., general Coffee and doctor Newell have fought a duel, and the latter was slightly wounded. In New Orleans, Mr. Buckner of Natchez and Mr. Daugherty met on Sunday morning, Nov. 16, and the latter was killed at the 5d fire.

William B. Giles has been re-elected governor of Virginia by the legislature of that state.

In Philadelphia, a juror was recently excused for serving in a capital trial, on stating that his conscience would not permit him to convict any person of an offence the punishment of which would be death.

In Hartford, Ct., a society of young ladies has contributed 100 volumes, to be sent to Monrovia, in Liberia, as a library for a girls' school.

In Michigan territory, governor Cass appointed Nov. 25, as a day of thanksgiving.

John Delby, aged 102, with his wife, was recently at Syracuse, N. Y., travelling to Rochester. He came over to this country with Lafayette.

Mr. Spencer, a member of the New York senate, having been summoned to attend the circuit court at Ballston, Spa. the senate voted that the public business required his attendance in that body, and he could not be permitted to leave it.

The revenue of Rhode Island for the last 6 months was \$124,435 68, and the expenditures only \$85,985 12.

**Intemperance.**—From an official source, we are enabled to state that during the first eleven months of the present year, the number of deaths in this city, from intemperance drinking alone, has been twenty-five.—Bos. Trav.

The Selectmen of Exeter, N. H. have addressed a Circular to the Selectmen of other towns in that state, proposing that an effort be made to induce traders to relinquish the practice of selling New-England rum entirely.

**Dr. Chamber's Remedy for Intemperance.**—This medicine has been taken by several persons in and near Walsworth, and produced the most happy effects. The person who first took it in the city of New-York, was a man of good sense and heart, naturally, but owing to disappointments and other circumstances, had resorted to the bottle. For the last several years, when intemperate, he presented the appearance of the most abandoned of the human race. When sober, marks of a very different man were discernible. Desirous of getting the better of his habits, he resorted to Dr. Chamber's remedy, and is restored to health, to society, and to his former standing in society. The same effect has been produced in two or three others, who have taken the medicine.

Sugarhannah Dem.

It appears by the Halifax papers that Lord Dalhousie is recalled from the Government of Canada, and appointed to the command of the forces in India; and that the Duke of Gordon is appointed Governor of Canada.

**The African Emigrants.**—The brig Nanah, Captain Williams, who stopped down at Hampton Roads on Sunday, bound to the American settlement at Monrovia, Africa, carries out an addition of 164 members of that flourishing colony originally planned by the philanthropy of benevolent individuals, but which has daily gained advocates and supporters, until there is scarcely a section of our country where efforts are not made to advance its

nobility supports—generated in our opinions by every virtuous principle—religion, morality, benevolence and sound policy enjoins.

By far the greater part of these converts to justice, (after their condition and the advantages which await them in the land of their fathers, are from Counties of Wayne, Pasquotank and North Carolina, some of whom have been nominated by the Society of Friends. An agent from the Society attended these converts, who, on their arrival, he provided them with every thing essential to the comforts of their voyage, delayed every attendant expense of their transportation to their new abode. There are also among the emigrants, several from Baltimore and Richmond, who, from their characters and circumstances, will prove a desirable adjunct to the cause of Colonization.—N. Y. pa.

## WEEKLY ALMANAC—JANUARY, 1828.

|       | 1 | 2 | 3 | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |
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| Mon   | 2 | 3 | 4 | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |    |
| Tue   | 3 | 4 | 5 | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |    |    |
| Wed   | 4 | 5 | 6 | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |    |    |    |
| Thurs | 5 | 6 | 7 | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |    |    |    |    |
| Fri   | 6 | 7 | 8 | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |    |    |    |    |    |
| Sat   | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |    |    |    |    |    |    |

## MARRIED.

In Raymond, by Eld. Z. Jordan, Mr. David Jordan, Jr. to Miss Theophil Clark.

In Portland, by Rev. Mr. Cummings, Mr. John B. Allen, to Miss Mary, daughter of Mr. John B. Allen.

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