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VOL. II.

LIMERICK; THURSDAY, JANUARY 24, 1828.

W. BURR, PRINTER.

TERMS OF THE STAR.

TERMS OF THE ACADE

NE DOLLAR AND FIFTY CENTS, if paid in advance, or within three months from the date of
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AND EVENTY FIVE CENTS per year; exchi-

the Irst paper recommends and a service of pertages. AND a CURRY PIEC CENTS per year; CAUSTON OF DESIGNATION OF DESIGNATION OF DESIGNATION OF THE STATE AND ADDRESS OF THE STATE OF THE STA

wantoma treating fire certis, for the preceding visit.

All times who have procured, or may hereafter procure ten safety-fives, and continue to act as Actats for the publishers, in collecting and making payment for the same, will be gratifically entitled to their paper. It should be understood that one year is the shortest form of substrategion.

"A All communications doubt the directed either to John Burryth, Doub Master, North-Parenosefeld, Vork County, Mr. or to Samers, Bostnays, Lanetick, Mr.

Qr. No paper discontinued, until all arrearance.

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MISCELLANY.

[The following is from the General Baptist Repository, published in England]

ANECDOTES OF WILLIAM TYNDALE.

ANECDOTES OF WILLIAM TYNDALE.

The Translator of the Instein English.

About the beginning of the sixteenth century, the scriptures were so little, known, that even the clirgy themselves were often totally ignorant of them. Doctors of the most famous colleges, have confessed, that, though abore fifty years of age, yet they knew not what a New Testament was. Luther, the great reformer, never saw a Bible, till after he had taken a degree at the uncervity, and Carolostadt, one of his associates, had been a dector in divinity eight years, before he had read the scriptures. If such was the ignorance of the clergy, what must be the condition of the laity! "Darkness covered the starth, and gross darkness the people." Some however of the priests, of a more inquisitive turn than the rest, ventured to examine the pages of revelation, and, in most cases, they soon discovered that the christianity of the Bible and the religion of the church of Rome were very different. Amongst these William Tyndale, a person of great learning and integrity, seems, like Timothy of old, to have known the acriptures from his youth. After a long course of study at both the universities, which he pursued with great assiduity and success, he became tutor to the children of a gentleman in Gloucestershire. At this gentleman in Gloucestershire. At this gentleman's table, many of the dignitaries of the Romish clurch were frequently entertained; with whom Tyndale had long disputations. As hodew The Translator of the Bible into English. the dignitaries of the Romish church were frequently entertained; with whom Tyndale had long disputations. As he drew his arguments from the word of God, and not from the decrees of the Popes or Councils, he was suspected of heresy; and the catholic priests made aeveral attempts to bring him into trouble; but the favor of his employer, for a long time, secured him from their machinations.

to bring him into trouble; but the favor of his employer, for a long time, secured him from their machinations.

He appears to have been a man of warm feelings, though almost of child-like simplecily. One day, he entered into conversation with a popish divine, who was accounted a very learned man. They soon some of the catholic tenets; and Tyndale, pressing his adversary closely with arguments from scripture, forced him, when he felt that he could not repel his attacks, to exclaim, "We were better to be without God's laws than the popp's:" This blasphemous expression roused the indignation of Tyndale, and he boldly replied, "I defy the pope and all his laws. If God spare my life, ere many years are past, I will cause a boy who drives the plough to know more of the scripture than you do?" To accomplish this laudable object, he determined to devote his chief attention to translate the holy Bible into English; and, after encountering much opposition and many dangers, he published the New Testament, in his native tongue, about 1527. Finding it unsafe to prosecute this great work in England, he had retired to the continent; and the first edition was printed at Antwerp. It soon reached this country, and was engerly sought after by persons of all ranks. The fure retired to the continent; and the first edition was printed at Antwerp. It soon reached this country, and was engerly sought after by persons of all ranks. The fure would expose their errors. It was condemned by the royal proclamation, and ordered to be burnt publicly by the common hangman. This sentence was carried into execution, with great diligence and zea, by the interested ecclesiastics.

Amongst the most active of his enemies, was Tonatall, bishop of London. He instituted a strict search for the English than the continent of the continent hand.

merchant, resident in that city, to purchase and the copies of Tyndale's. Treatment which he could procure. The merchant heine of the the copies of Tyndale's are ment which he could procure. The merchant heine a friend of Tyndale's are ment which he could procure. The merchant heine a friend of Tyndale's are ment which he could procure. The merchant heine a friend of Tyndale's are ment which he could procure. The merchant heine a fire of the work has a minterposition of Providence, seized the advise of the first impression in the bishop. His lordship, pieased 40 have, as he thought, an opportunity of precessing the further spread of a book so hostile to his interests, paid 2 good price for them, and conveying them to England, consignated them to the flames. His trimpin however was of short duration: for the improved edition was puckly completed, and actively dispersed. The catholics, attomisted and contounded at the unserpeted event, eagerly inquired who encouraged Tyndale and supplied him with finds. But, when they learnt that their great champion, the bishop of London, half in this great design, and having completed the forcer impression, they prudently dropt the matter; and the zealors prelate, disappointment occasioned no small murth.

Tyndale proceeded with dispense in his great design, and having completed the forcer impression, they prudently dropt the matter; and the zealors prelate, disappointment occasioned no small murth.

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words bein land's eyes • In the la land's eyes."

In the labors of this good ran may be traced the origin of our present English Bible, as his translation has been the groundwork of most succeeding versions. With what sacred fulchity he executed the work, may be collected from his own declaration to a brother martyr. "I call cod fo record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience; nor would this day, if all in the earth, whither it be pleasure, hodor, or riches might be given me."

From the Wesleyan Methodist Magazine. A NARROW ESCAPE.

A NARROW ESCAPE.

A fer days ago, three youths procured a boat-on the subbath day, intending to sail for pleisure round the vessels lying off the port of Basseterre, in the island of St. Christopher's; but the wind and tide being to strong, they could not manage the boat; and were driven from the island. When night came on they were missinged, immediately sent off a vessel in search of the boat, and of the hapless youths. The captain judged by the wind and current how the boat was driven, and proceeded accordingly. The next day I and my colleague called on this lady, and found her in great distress. After some conversation, we prayed, and beought the Lord, if the youths are still alive, to direct the vessel towards them, and ave them from a watery grave. Another uight was pasprinted at Antwerp. It soon reached the second of this country, and was eagerly sought after by persons of all ranks. The fury of the satholics was greatly roused against this book, which they were well aware would expose their errors. It was condemned by the royal proclamation, and ordered to be burnt publicly by the common long man. This agnience was carried into execution, with great diligence and zeal, the the saw and rescued them at the very hour fitted as a strict search for the English results of the conditions of the con

tracts, which they took without thinking or caring what they contained. They carried them to the ship, and soon after set sail.

After having been some months at sea, this man, as he was walking the deck, feeling somewhat meiancholy, concluded he would look at the tracts which had been given him. He did so, and conviction seized his mind. He knew not what was the matter. He had never fell so before, life could not rest; and in this state he continued waiting for the end of his voyage, that he might return home, and find some one to tell him what he must do to he saved. He broke off his habits of profiances and open impiety; and thus remained till he arrived at port; soon after which he trusts the Lord Jesus Christ toolepossession of his soul.

He has since made one voyage, during which he established a prayer meeting on board, and won over a number to attend lif, two of whom hopfully expreienced religion; and all disorder was banished from the ship. Speaking of some seasons he had enjoyed since he experienced a change, he mentioned one in particular which he had, during his last voyage, while reading the tract, "Memoir of Harist Newell." (No. 179.) He said it seemed to him his soul reas wrapped up in Christ. I shall never forget the expression, nor the manner of his relating it. He attended a social prayermeeting with us, where a few of us met of his relating it. He attended a social prayer, meeting with us, where a few of us met of his relating his as trayer, and he seemed like one indeed taught of God. After attending prayers in our chapet he remark of the cone indeed taught of God. After attending prayers in our chapet he remove derived of the one who led, "He made a good prayer, but I hoped he would remember before God the caar of poor saidors, as we'll as others."

others."

THOUGHTS ON TIME AND ETERNITY.
O time! the reflection on thy precious moments cambot fail to give pain, when we consider! the awful consequences at each of to the firmism provement; for thy lapid flight is a constant admonition to those who regard it—and yet while thou bearest us on thy bosom, thy very indulgence proves a snare to those, whom thou seemest so kindly to convey.

Thy presence, each morning, when we first awake from our death-like sleep seemeth to promise us the continuance of thyself, and of the comforts, thou dost sometimes bring; but it is more than we ought to expect, or than thou canst give. When God shall bid thee shake us from off thy wing, our certainy destiny is eternity. O eternity! I how abjoiring, how solemn, are thoughts of thee! Come then, kind-reader, since we have learnt something of time—withdraw from the promised comforts she seems so willing to impart, and descend with her down this deep and long eternity, where she may give full scope and unitar her wings, to fold them no more for eve.

Here her aspect is quite changed; here

own election, to go or not; but go you must. Why then not now try to familiarize yourself with those grand and awful scenes that you must soon witness and realize for ever.

Death will soon enfecble those hands and sicken those unbounded desires after the tharms and riches of this world, and quite dishearten us on its near approach, when its shaft acems only aimed toward when its shaft acems only aimed toward, when its shaft acems only aimed toward when its shaft acems only aimed toward when its shaft acems allotted us! Why, so would have a shaft with the candidate of the sool will be fixed unalterably, and forever? O what supplify, what death-like slumber pervades the sools of men! what an advantage bath satan! what an easy prey, are poor mortals to his bewitching snares? How creating was to our own choice.

What! an immortal being, spending almost every moment to prepare to live here, without making peparation for eternity! Familiarise the mind to eternity—aim at some conception of its nature. Supposo every grain of sand on the globe multiplied by ten, and a feeble insect to come once in a thousand years, and remove one particle; and to repeat the visit, every thousand years, and remove one particle; and to repeat the visit, every thousand years, and remove one particle; and to repeat the visit, every thousand years, and remove one particle; and to repeat the visit, every thousand years, and remove one particle; and to repeat the visit, every thousand years, and remove one particle; and to repeat the visit, every thousand years, and remove one particle; and to repeat the visit, every thousand years, with the closest application to this world's affairs, to lay up for their own, and thuir children's bodies, but neglecting the immortal soul, as though this were their eternity, and the future their point of time. What opiate has sattan given the poor sinner, that operates so tellectually, and makes him so neglectful of effectually, and makes him so neglectful of effectually.

effectionly, and makes him so neglection of eternity.

O, Holy Spirit, leave not the poor sin-ner. Lord, make thy call effectual! Com-passionate Saviour, interpose in his behalf, or he will be lost, lost forever!--Chr. Afir.

FROM THE FREE-WILL BATTET MAGASITE.

Sinners never have true peace, nor feel inward joy, because there is no peace to the wicked (saith the Lord.) And if they should say, "We are in peace, no evil shall befall us, and who shall dare to hurt us?" believe them not; for on a sudden their deeds shall be brought to nought, and their thoughts shall perish.

That man enjoyeth great tranquillity of mind, that careth neither for the praiso nor dispraise of the world. He whose heart and conscience are pure will easily be contented and happy.

Thou art not more holy, though thou be commended, nor the more contemptible, though thou be dispraised of men.

What thou art, that thou art, nor canst thou justly be said to be otherwise than what thou art in the sight of God. If thou wilt consider what thou art with thyself, thou wilt not care what men say of thee; men judge according to appearances, but God judgett the heart; man considereth deeds, but God weigheth the intentions.

Now sinner let me exhort thee to seek. FROM THE FREE-WILL BAPTIST MAGAZINE.

tions.

Now sinner let me exhort thee to seek

Lions.

Now sinner let me exhort thee to seek Jesus abore all things. The love of the creature is deceitful and inconstant, but the love of Jesus to all that love him, and to sinners that they should repent and live, is faithful and constant. He that embracht Jesus, and continueth to follow him through good and evil report, shall standfirm forever.

Trust not, rely not upon the world; for all flesh is grass, and all the goodliness thereof as the flowers of the field. If thou wilt seek Jesus in all things, thou shalt truly find him: but if thou seekest the world, thou shalt also find the world, but to thine own ruin; and that, Ob! sinner, will be forever and ever. —Therefore, seek Jesus carnestly and constantly.

Philogogo.

PHILOLOGOS.

INPORLITY. No sensible man erer became an infidel from conviction; one pretends to disbelieve from vanity, because he thinks: it distinguishes him as all official thinker; another, from weakness; because he has not sufficient intellect to resist the skeptic's arguments, shallow as they are; a third, because he considers it an easy way of getting into notice; a fourth because Voltaire, Hume, Gibbon, "et il genus, omne," were skeptics, and he blusters about with their arguments, strutting, and exclaiming, "what c dust we raiso?"

Men of common sense who call themselves infidels, are hypocrites; ofters who assume the same character are simply.

former spurned. There are many hypo-crites in religiou, but there are quite as many in infidelity, and the latter become sucli from a most contemptible motive, i.e. many in indicity, and the latter become such from a most contemptible motive, i.e. they wish to obtain notoricty, which they can obtain by no other means. These are the men that go about from house to house, shouting into every ear that they acknowledge no God—these are the men, who, upon a first introduction to a stranger, imputently trumpet their dishellef to him without being questioned on the subject and what but a desire to become notorious, could prompt them to ruch behavior, and wish that a desire to become notorious, could prompt them to ruch behavior, alike disgusting, annamerly, unnecessary and low bred? These are the men who revite and blasphene against religion, and it a wipl is said against their own ideas, cry oil Intolerance! Intolerance ! Intolerance ! notice need the ingular for the property in the nest intolerant?—W. V. Courier.

The Church. Nothing is so harsh and disagrerable to my ear, as all this noise about seets in the church. People talk about my church, and your church, as if they had any such thing to boast ofthough they know, or ought to know, all the time, that there is but one church upon earth, and that belongs to our common Lord—or as Paul says, "other foundation can no man lay, then that which is fail."

For my own part now I endeaver to avoid this sort of phraseology as much as possible, or at all events, to keep clear of this sort of spirit which it implies; and I possine, or at an events, to seep conthis sort of spirit which it implies; and I
indred, delight above all things, to dwell
upon the sublime and beautiful idea of
the unity of the Christian church, composed as it, so I many members, but all
united together under one great and glorious head; and I ever love to fondle and
careas the thought, as one that is nost
agreeable to my fancy, as well as to my
beart and judgment. In this humor, I
am pleased to consider the church in the
cautiful fight, in which our Savone has
chusten to present it. In my Father's hume,
says he, der many marsion, or apartment,
and this is as true of his house upon earth,
awit is of his house in beaven. The church
is indered a, wast and magnificent edifice, asit is of his house in heaven. The church is indeed a vast and magnificent edifice, which the all wise and beneficent Creator which the all wise and beneficent Creator hath built upon a urer basis, for the accommodation of all his believing children: and I am ready to say or sing of it with the prainist; beautiful for intention, the joy of the whole carth, is this palace of our great Kong. It has, of course, as becomes arought residence, a great variety of apartments, of rooms and classibers, of different sorts and styles, to suit the tastes and funcies of all the different members of the royal family. At the same time too, it has some fine and noble balls, and walks, and gardens, all about it, for the common use and pleasure of them all. Now, the apartments, you see, are free and open to us all, and we may look, and choose among them as we like; and aure I am egramous, you see, are free and open to us all, and we may look, and choose among them as we like; and sure I am that they are all good, and I had rather be door keeper in any one of them, than reign and revel in the tents of wickedness, Led every one, then, choose his manufactured. reign and revel in the tents of wickedness. Led every one, then, choose his own apartment—wisely of course—and keep it when he has taken it; and if he happens to think that he has chose the very best in the whole house, let him make no boast but give God thanks, and let him not rather let him he satisfied with and rangel with the choice of another, but rather let him he satisfied with and rangel to ment from time to time in those common halfs, and walks, and gardens, and mingle our hearts, and souls, and spirits, together.—N. Y. Journal of Commerce.

Exhity additist the desert. In recently listening to a sermon on some of the distinguished principles of the goopel, we observed, that the preacher, in asting the determined opposition of the natural hearty care an instance within his own showledge, that was particularly striking lie had, by the favor of a gentleman of Exacquisialance, heen permitted to preach a list curve in his dwellieg house. After the control of the care of the leading sentiments of the landing sentiments of

resit is in Christ, and clearly extended in the leading sentiments of restallion, the gouleman discovered his discalifaction, and sharply remonstrated, against the ductrine advanced. The minister local district and that if he had stated any thing that was not true, he was willing to be corrected; and inquired of him, whether he was satisfied that his doctrine was contrary to the Bible, and not true? He replied, "No, what you have said is true, and according to the Scripture, but I well togg hear, diff "-Watchman."

Wittig is not an inheritance of the weighty—nay, it eather resides in the cottage than the palses; but beset with all that like which dependence inflicts, it is then that rifting is tried, and proved as it were in the furnance of affliction. Lead is not into temptation, but defined, and we hope that he will continue to show himself friendly by procurs it were in the furnance of, affliction will be a prominent part of the will continue to show himself friendly by procurs in the furnance of, affliction will not hinder the exercise of friendship on the part of others.

If severalnew subscribers do not receive that the written himself is series of the clients, and would have a papeared batter in the original form.

Copy of a latter from Eld. Amos C. Andrus to the Editors, dated Portland, Chalangee to the Editors, dated P

WORNING STAR.

LIMERICK: THURSDAY, JANUARY 24, 1828.

We have the satisfaction to state that ur subscription list, at present, is increasing more rapidly than it has been at any former period, since our paper was com-The efforts of many of our friends, have exceeded our most sangnine expectations. We entertain an idea that they will not be weary in well doing. We are disposed to indulge this hope, that those who hitherto have been measurably remiss, will follow the example set by others who have greatly assisted to extend the circulation and increase the patronage of the Star.

After mentioning that several individuals have desired to become our patrons, and some few cases, in which an individual has applied for himself and another, we would notice a few instances, as worth of imitation, hoping that others will be excited to "do likewise."

Eld. Perly Hall of Berkshire, Vt. after giving the names of eleven subscribers, remarks, "I close by observing that the work of the Lord in these parts is increasing, and the Connexion prospering. I derote my whole time to the work of the min-According to my present arranges ments I ride about 120 miles and preach from sixteen to eighteen times every two weeks; and through the mercy of God I entertain the encouraging hope, that my labors, in some small degree, have bee blessed."

Br. John Wheeler of Greenfield, Ohio after giving the names of four subscribers, observes, " At our last yearly meeting I enjoyed for the first time an opportunity of perusing the Star, and was much gratified that a way of communication was opened through which we might hear from our brethren, and the prosperity of the cause in the eastern states. I believe, should your paper be sent into these parts it would be for the glory of God and beneficial to souls." He concludes by saying, "I think I shall be able to get a number more subscribers in the course of the pres ent winter."

The names of six subscribers accompanied the letter over the signature of Amos C. Andrus, which letter may be seen in this paper.

Br. Hosea Washburn of Madison, Me. after speaking of our paper in terms of the highest approbation, gives us the names of three subscribers, and closes as follows: I lately travelled up the river so far as Coraway zipples, in the neighborhood of which eight or ten haye recently obtained a hope that their sins are pardoned? In Empler the Lord has likewise been pouring out pouring out his spirit in the conversion of precious

Isaac Allard of Frankfort, Me. has re turned us four subscribers, accompanied with the following remarks: "My object for getting subscribers for this paper (Morning Star) is, I consider it of great advantage to the pious and humble friends of Zion. Your paper is well esteemed by those who have seen it in this place; and I think if some of your friends here would take an interest in the same, it would obtain many patrons in this region:"

possibly pay for the same, without injuring his family. We wish not to bear down upon the poor.

We have received a letter from Br. William Gray of Dover, N. H. dated Jan. 14, 1828, which is fraught with good news. He informs that the Lord is yet at work in that place. Several who have been backslidlen, are reclaimed, and one or two have recently entertained a hope in Christ. Many appear to be inquiring the way to Zion, which renders the prospert very encouraging. Eld. Foss is laboring in that town with apparent success. On the 10th inst, he attended a meeting in Rockester, where the presence and mercy of God was signally manifested. On the 5th inst. six were haptized in the last mentioned town, all of whom belonged to the saire family. About twenty have professed faith in Christ in this town. Our informant further observes, that a reformation is in progress in the upper part of Somersworth.

We expected to receive the minutes of the Parsonsfield Q. M. for publication in this number, but they have not yet been handed us by the clerk. Should they not be forwarded in season for the next, we shall give an account as well as we can from memory, as a very agreeable seasonwas enjoyed, and the state of the churches, so for as reported, was generally re-

A subline expression .- At a quarterly meeting which we attended not long since, a young brother in the ministry offered his gift in prayer. After invoking the divine blessing in an appropriate and feeling manner, he had occasion to notice the goodness and mercy of God, when he expressed himself in the following strain. "O Lord, had each of us ten thousand tongues, and each of these could articulate ten thousand words, we could not express the ten thousandth part of the goodness and mercy of the blessed Jesus to the perishing sons of men."

The Gospel Luminary, which, until the commencement of the present year, has been published monthly at West-Bloom-field, N. Y. and edited by Eld. David Millard, is removed to the city of New-York. This work is now published on an imperial half sheet, (it originally apposited in the form of a pamphlet,) semi-monthly, on the second and fourth Thursdays of ery month. Eld. Millard has also removed to the city, and continues to con duct the work as senior editor, with whom Etd. Simon Clough is united as a colleague. The Luminary is offered for \$1 a year if paid in advance, or \$1 25, if not paid within six months from the time of its commencement, or \$1.50 if not paid until the close of the year.

The conductors of this work, by the direction of the G. C. Conference, have opened a correspondence with Robert Foster, the publisher of the Christian Herald, for the purpose of having that work amaleamated with the Luminary.

CJ- In consequence of our absence last w we did not have an opportunity of reading the proof sheet of the inside of No. 37. We notice an alteration of several phrases in our semarks bolded "Ten Minutes Reflection, 4g," which was occasioned, we presume, because doy were not written so plain as they might have been. We

'mature and nature's God' designed him to bestow; that the enegrable matron, when called uponto resign her spirit to Him who gave it, may have the last, best consolation this world can afford, in a well foundable hope that the children of her care, her orphandaughters, may prosper and be largely—and, obtaining an honorable subsitence by the labor of their own hands, cause her own memory to be respected in the manners of their life. Sweet is such consolation to the heart of a parent—of the consolation to the heart of a parent—of the consolation to the heart of a departing most dear, is it to the heart of a departing most. the return of some who had been long backshidden in heart. The work was pressive and powerful, which caused many to say, this is the Lord's work and it is marcellous in our eyes. One moeting in particular I will notice. I was requosited to attend where there were a number of youth, who were cannestly mourning their Savigur to know. To hear the granan and cries of those who viewed their undouse condition, without a Saviour, saying, park your ren, "Gold he merciall to, aw a numer," caused me to moura with them, and yet to replice in. Gold my Saviour, 13 helieve that a number were past the threshold of converting groce. This meeting, like one of St. Pauls, lastically most till the break of day. Before the conclusion of the meeting, a number we amade to rejoice in Him of whom Mosse and the Prophets wrote. The number we made to rejoice in Him of whom Mosse and the Prophets wrote. The number who were longefully converted to the knowledge of the truth, I think, is about fifty. Between 30 and 40 of whom, I had the pleasure of a companying down the banks of Jorlan. In an adjacent lows there we helved brother Grannold has been a similar work specading, where our beloved brother Grannold has been laboring with much success. In which place he has organized a church, and there have been several haptized.

which place he has organized a churchy and there have been several haptized. I have lately returned from a tour in Jeansylvania, and the cast part of Ohn, where I have been laboring a few weeks for the Lord. There is now a glorina series of the Lord. There is now a glorina where I begins a number of the lord of the Lord of the Lord of the Lord of the section we country, and consider how many there are who are destitute of the peasabled Gorpel of Christ. I are ready to eay, "The harvest trey is great, and the horrer are few." By desire and prayer is, that the Lord would raise up and send forth into his vineyard, secreates endowed for his top spirit, most soll be willing to forsake all for their Master's service. I shall conclude by making the Maardonian request. "Come, over this way and kelp us." I reduce our monthy brother us the hend of the Gospel. the hands of the Gospel.

Amos C. Andress.

Copy of a letter from Eld. Richard . V. Coreg to the Editors, dided Boston, N. Y. Dec. 10, 1827.

Dear and precious brethren in Christ,-Dear and precious brethren in Chrief,—
Is is through the mercies of our precious
Redeemer that I have the privilege to inform you that I enjoy a good degree of
health. I am happy to tell you that Zion's
rause is advancing in this uestern region;
and my soul ieroade happy in Chrief while.
I travel from place to place, and find that
the brethren which compose this quarterly
ty meeting, are generally well engaged a
and-in many places sinners are inquiring
the way to Zion. Finally, herethere, we
can say in this western land, that it is a
day of good tidings. There have been fire
churches added to this quarterly meeting
this year.

Richard McCarry.

STANDISH, Jan. 17, 1028.

STANDISH, Jan. 17, 1628.
In the second church in this town there has been a very glorious work of grace. A number of route have obtained a hops that their sineare forgiven, and that God, for Ofirial's agike, has received them. As to the number, the writer would say 30. The subjects of this work are principally youther There is a propered of its spreading still further, for many, we builded, and under very powerful awakenings. Our prayer is, that the may be accomplished in us.

Eld. R. Whitney has been the principal instrument in the above work. His labors, we believe have been greatly blessed.

we believe have been greatly blessed.

Lattest of a better from Rev. J. S. Christones to one of the ciditors of the N. Observer, dated, Montreat, Drec. 27th, 1877.

In the month of Cetober I made an exchange with the Rev. Mr. Henderson, the very excellent elveryman of St. Andrews, a willage about 45 miles W. of this, While there; ax religious a strention confinenced which induced me, with a short intermission; to spand userly a month there is unique ing which time above 24 persons became hopful subjects of renewing grace, and & or 10 have since been added to the number. For about aix weeks there has been a more than ordinary seriousness among my people. The inquiry meetings have been sometimes well attended. About 20 my people. The inquiry meetings have been sometimes well attended. About 20 persons gave the usual evidence of having heen born again within that time. But Zion does not travail, and I fear lest these favorable indications, like, the revival list, winter, should decline for want of more assistance; I mean ministerial help.

I have also learned from good authority, that there exists much anxiety respecting religion among the Natire Camelians, (who are all French Catholics), in a settlement on the Grand river. At one of the Methistic products are rectines, seven of them led

are all Freuch Catholics,) in a secure-month Grand river. At one of the Math-odist prayer meetings, seven of them led in prayer, not long since. This is a new thing for Canada.

All these facts, my brothers, prove to as that the Creator of the emits of the earth who fainteth not, neither is wealty, has not forgotten the existence of this church in acceptance of the course of the course of the course of the constant of the course o

forgotten the exists our neglected land.

Florence.-The Protestant inhabitants of Florence have recently obtained from

Me Early or relation to the great and powers and active to the position of a certain which spend in the canadication of account which spend in the canadication of account which the spend in the canadication of Receiva and I for a consideration of the section of

GENERAL INTELLIGENCE.

Commerce of the United States.—On Monday last the House received from the Sectary of the Treasury, the annual statement of the District Tonnage of the United States, on the 27th of December, 1926, with the letter of the Register of the Treasury, amounting to 1.534,190 06 95ths. By the comparative statement of the Tonnage of the United states, annexed to the commercial statements which the Tonnage of the United states, annexed to the commercial statements which were transmitted to Congress, on the 24th of February lost, it will be seen, that, from the year 1818, when the Tonnage had fallen to 1,225, 184, there was a progressive increase to the end of 1825, amounting, in the average to 28,275 annually. The greatest increase was in the year 1824, when it was 62,597. It will be satisfactory to observe, that the increase of the year 1826 has exceeded the increase of the year 1826 has exceeded the increase of the year 1826 has exceeded the increase of the year just named, by 58,481, and has acceeded the average annual increase of the Whole period, by 82,803 tons.—M. Y. Obs. difficulty will continue for a day or two retary of the Treasury, the annual statement of the District Tonage of the July United States, on the 27th of December, 1826, with the letter of the Register of the Treasury, amounting to 1.534,190 06 55ths. By the comparative statement of the Tonage of the United states, annexed to the commercial statements which were transmitted to Congress, on the 24th of February last, it will be seen, the Legisler of the Tonage of the United states, annexed to the commercial statements will be reported to the total statements of the total statements will be reported to the total statements of the total statements o

At the Supreme Court how setting in Boston, Olive Freeman, found-guilty of concealing her delivery of an infant child, and its death, his been sentenced to three days often ye confinement, and two years imprisonment in the House of Correction

imprisonment in the House of Correction
Thirfeen men, (says the N. Y. Gazette,
In a state of beastly intoxication, were
counted on the night of the Sd inst, in the
course of a swalk between 10 and 11 o'
clock from Pump-street,
to Hidson, near Anthony-street.
We learn from the Columbia State Gazette, that Bills of the Bank of the State
of South Carolina of the denomination of
one and two dollars, changed to the denomination of twenty dollars and one hund
died dollars are in circulation.

N. Y. St.,
The Flood.—At no profit input the set.

The Flood.—At no period since the set-tlement of this country is there known to have been so much rain as within the last six weeks. The Kiskiminetas river was so high that the water ran into the salt pans in the salt manufacturing establishments. Mill-dams and bridges have suffered severely. We have no room for particulars.—Greenburg. (Penn.) Gas.

**Asstetic from Wheeling on the Okio.

A letter from Wheeling, on the Ohio, of the 8th inst. says, "the high waters have effectually barred, the progress of the ingals. East and West on the route hence, to Cincinnati, since yesterday morning, and as the river is higher than it has been for several years. I fear the difficulty will continue for a day or two longer."

minion for the face electricities of their rolls.

The size to have a chergram, a church and a separate cemetery. Hither dead to Lephorn for interment. The instance of the size of the size of the size of their rolls. The instance of the size of the size of the size of their rolls. The instance of the size of the size

incled from this circumstance, that Peace with Buenos Ayres would ensue.

From the Christian Advocate and Josens I. Afri? Beller.—I have just received a letter from an intelligent friend residing in the city of Broom an intelligent friend residing in the city of Broom and intelligent friend residing in the city of Broom and intelligent friend residing in the property of the prope

Greec.—A letter from Port Mahon to the cilitors of the Boston Recorder, says of the Greeks Time never saw a people more displictly licentious and confused. All the Bonds of union are relaxed and broken.—They have been driven to desperation limiter the Turkish hah, till one broad characteristic of them is a thirst for blood and rapine. When the Turks are not pushing them with their control of the mand field that mand them. this one broad characteristic of them is a thirst for blood and rapine. When the Turks are not pushing them with their arms, they turn and fight among themselves. No ship can pass their borders of 10, 20, or 30 ships sailing different ways under a strong man of war at their head. The whole coast of Greece is swarming with pirates. While we were at Milo, a Freuch sloop of war came in with 39 pirates, which side had 50% taken. The same day-sts English High came in which had been robbed the 30 gap the fore of \$20, 000.in specie, and a box of jewels.—I heard at Smyrna, that the grand Sultan had sent out an order for his subjects to pray 8 times a day instead of 5; asying, that as all nations were their enemies, their trust was in fod."

WEEKLY ALMANAC .- JANUARY, 1829.

MARRIED,

In Standish, 6th inst., by Eld. Joseph White, Mr. Cafeb Moody to Miss Eunice Whitney, eldert daughter of Mr. Joseph Whitney, all of S.

DIED,

Action account on any country, many, many daughter of Mr. Joseph Whittey, all of S.

In Wakofail, N. H. Mr. Nathan Dearborn, and 29. On Fridy last, Mrs. Welch, relict of Mr. Jeech, relict of Mr. Jeech, and the Angel 29. On Fridy last, Mrs. Welch, relict of Mr. Jeech Welch, in an advanced agé.

In Wakofail, N. H. Mr. Nathan Dearborn, and the Church's Carist in Waten, under the pear of the Church's Carist in Waten, under the pear torial ear of Eld, John Form of Green, and the pear torial ear of Eld, John Form of feed this and with the first of the feel shind him a living testimony or the truth of that beligion which drawns the monster Death of all his seriors, and feed this and with the feel of the feel of

PROBATE NOTICE.

PROBATE NOTICE.

At a Court of Probate held at Affréd, civihia county of York, en the first Tuesday for the county of York, en the first Tuesday for the county of York, en the first Tuesday for the county of York, en the first Tuesday for the county of York of Y

A time copy, ATTEST, WM. CUITER ALLEN, Reg'r.

GUARDIAN'S SALE.

GUARDIAN'S SALE.

THE Saberiber, guardian to the minor heirs of Davis Bichardanov, F. late of Limington, deceased, was licensed by jurisect of S. J. Court at Alfred, Sept. Term, 1827, to well the interest which the said minors have in the following described real seates, (being an undivided screenistectimh of said land), being a wild toof land us the said land, being a wild toof land us the said land, or the said land, and the same land on which me hundred acres, and the same land on which me hundred scree, and the same land will do Salborin now liver, and the same land will do. Salborin on where a deceased to be said and will do. Salborin on the same land will do. Salborin on the said said to the said will be said to the said to be said

LOST

ON the main road leading from Saco liter in building from saco literature in building from saco literature in at the store of Journ Saxonow in Linesiand, shall be generously rewarded by a saconomic literature in the store of the saconomic literature in t

Parsonsfield, Jan. 8.

NOTICE.

THIS is to certify that I, the mother of Ruruh Smirit, have given him his time to act for himself, every way that he thinks proper. HANNAH HANES. Portland, Nov. 20, 1827.

FOR SALE

T this Office, also at the store of ARREA LIERY, and at Eld. BUZZLL's, the LIFE of RANDAL, by the doz or single. Dec. 20.

SALT RHEUM.

THIS inveterate disease which has so long balfied the art of the most experienced Physians, has at length found a sovereign remedy in

Dr. La Granges' genuine OINTMENT.

Pre cutaneous dissues are not with more relectance by the Physician, and once in which he is so universally unsuccersful. This Ontment has stood the test of experience and justly obtained an unparalleled celebrity. It immediately removes the scab, gives a healthy-action to the result of the skin, and its original color and smoothness.

Numerous recommendations might be obtained often superior efficient, but the Proprietor chose-often superior efficient, but the Proprietor chose-often superior efficient, but the Proprietor chose of an unperior efficient, but the Proprietor chose of an unperior efficient, but the Proprietor chose of the superior efficient to the only commentation in the state of four work of the superior of the state of the superior of the s

188

44

JOHERS.

FAMILY WORSHIP IN A COTTAGE.

FAMILY WORSHIP IN A COTTACE.

Listen! I heard a voice, a solemn voice,
But sweet and ferrent too, like that of prayer;
Such as would make angelic breasts rejoice,
And call to hearken from their starry sphere;
From sonder out it cones—I'll draw me near,—
Its light shines like a star upon the night,
And to my wandering tootsety far more dear;
A better guide perchance, a holter light,
Leading more near to heaven, than that above my
night.

oh tigst.

Oh tigs a lewlier scene! The gray-haired sire, With lifted hands, imploring on each child. All this, the lip can brast! , the soil desire, To goids their footstep union't the world's deep wild!;

See how the glittering tears his warm cheek, gild! How rishes through the wane of years the glid! How heams his book, with all the father filled! The ardency interes, lightly eye, lip, brow. Which all his besom's thoughts, hopes, fears and wishes abow.

wants atow.

There kneels the mother by her partner's sale. Silent her tongue, but sh, how full her even Look at those sarrest tears, whose garnet role. The loudest of the high purpose of the loudest o

chail.

Roude ber, thing into manhood's form,

Her we, her seerst pride and glory, hows:

Boghts is no bock, with labor's robin warm,

The homorable tint his forehead shows:

It nesses dark glance is velded, as it would close

A withe to all on earth his heart deems fair,

May be self-moning, fill responsive sows,

Are traine, to his hoary father's prayer,

Pleading with the high Heavens—"Oh, guide from

every snare."

Audy souler there's a group in happiest being. The fairy tempers of the contage dome. Receiving the fairy tempers of the contage dome. Receiving before the eye of Him, all-seeing, Walo watch as if their thoughts or glances row. The doll, unconsect is tail beside the drunt; That treasured instrument of loudest sound Sands close beside its master, but as dome to the desire the master, but as dome to the desire the sands of the desire that the same ground, While like inglist dow-closed dowers, they be and closer round.

and cluster round.

Look at the little hand upon each brow.
Covering the face, before the unsern God'.
Listen' we might have heard the lisped vow.
List en' we might have heard the lisped vow.
List en' we might have heard the lisped vow.
List en' we might have heard by a proof.
Not may it as the jurgon learned by note.
Cooless, meaningless—those words allowed.
Upon the youtful airmorp to float,
shall be the waking ghord, of many a heatenly note.

Shall be the waxing thorn, or many a nearer mote;

On lovely seens; most lovely,' would that then
But homestake every roof in because glower alone;
But homestake every roof in because glow.

From the low hamiles to the lefts strone;
Then England were the smalles of Heaven the

Own.
The height paternal sindes of Desty:
Then, my loved country would the soil be known. The hallowed and the blest, the truly free.
The very exeming's hour a nation's worship see.
English Periodical.

COUNSELS BY BERNARD BARTON.

Trough hight this man of the may seem, Rengineer thouse may ree. And trust not to the transvent glean Origin and sinding skees. So tread 15% path, in sundine diest, With looks conton's fear. They when greef's shadows over it rest, its memory may be dear.

If dark life's matin hours may be, Despond not at their gloom; Jay's doubties sum may rise for the Aud Hour's hight for first bloom. So trace the portions thouseholds to with their hour, in hanner hours. What their, in hanner hours, With pure and engless gratuals. Mayst bloom as frogrant forcers.

May week us singant lower.

Through cloud and unstine, flower and ther
Person the user way.

Not let the better hopes be born
Of things that must deray.

Reprise with rembling, mours with hope,
Take life as life was given;
Is rough sween, its flower slope,
May lead alike to heaven.

MISCELLANY.

From the Juvetille Miscellany.

MY MOTHER'S GRAVE. "I had a mother once, like you,
Who o'er my pillow hung,
Kissed from my check the briny dew,
And taught my faltering tongue.

But then, there came a fearful day, I see 2h my mother's bed,
Till harsh hands tore me thence away.
And told me she was dead." L. H. S.

And told me she was dead." L. I. S. It was thirten years since my mother's death, when, after a long absence from my native village, I stood beside the sacred mound, beneath which I had seen her buried. Since that mournin period, great changes had come over me. My childish pears had passed away; and with them had passed my youthful character. The world was altered too; and as I stood at my mother's grave, I could hardly realize thaf I was the eame thoughtless, happy readure, whose cheek she so often kissed in her excess of lendernors. But the varied events of thirteen years had not effaced the remembrance of that mother's smile. It seemed as if I had seen her yesterday—as if the blessed sound of her resterday—as if the blessed sound of her review was then in my ear. The gay dreams of my infancy and childhood were brought back so distinctly to my mind, that had it not been for one bitter recollection, the tears I shed would have been gentle and tall being.

a triding one; but the thought of it, even now agonizes my heart,—and I relate it, that those children who have parents to love them, may learn to value them as they ought.

My mother had been ill a long time; and I had become so much accustomed to her pale face, and weak voice, that I was not pair face, and weak voice, that I was mir rightened at them, as children usually are. At first, it is true, I had sobhed vio-lently—for they told me she would die; but when, day—fter day, I returned from school, and found her the same, I began to believe she would always be spared to

to believe six noise away.

The day, when I had lost my place in the class, and done my work wrong side-outward, I came home discouraged and feetful. I went into my mother's chamber. She was paler than usual, but she met me with the same affectionate suic, that always welcomed my return. Masswhen I look back, through the lapse of thirteen years, I think my heart must have been stone, not to have been melted by it.

She requested me to go down bring her a glass of water—I pittishly ask-ed why she did not call the domestic to do ed why she did not call the domestic to do it. With a look of mild reproach, which I shall never forcet, if I live to be a bundred years old, she said, "And will not my daughter bring a glass of water for her poor sick mether?"

oor sick mother?

I went and brought her the water: but I did not do it kindly—Instead of smiling, and kissing her, as I was wort to do, I sat the glass down very quick, and left the

room.

After playing a short time, I went to bed, without hidding my mother "good night." but when alone in my room, in darkness and silence, I comembered how pale she looked, and how her vonce trembled when she said. "Wil not my daughter bring a glass of water for her poor, sik mother."—I could not sleep; and I stole into her chamber, to ask forgiveness. She had its underly a meany dimber. stole into her chamber, to ask forgiveness. She had just sunk into an uneasy slumber; and they told me I must not waken her. I did not tell any one what troubled me; but stole back to my bed, resoived to rise early in the morning and tell her how sorry I was for my conduct.

The sun was chining brightly when I awoke, and hurrying on my clothes, I has tened to my mother's room.

She was deal!—She never space to me me.—never, smiled unon me again—and

She was dead!—She never spoke to me more—never smiled upon me again—and when I touched the hand, that used to rest upon my head in blessing, it was so cold, it made me start. I bowed down by her vide, and sobbed in the hitterness of my heart. I thought then I wished I could die, and be buried with her; and as old as I now am, I would give worlds, were they mine to give, could my mother but have lived to tell me she forgave my childish ingratitude. But I cannot call her back; and when I stand by her grave, and when ingratifude. But I cannot call her back; and when I stand by her grave, and when-ever I think of her manifold kindness, the memory of that reproachful look she gave me, will "bite like a serpent, and sting like an adder." like an adder.

me, will "bite like a serpent, and sting like an adder."

GOVERNMENT OF THE THOUGHTS [COCKLINES]

We have the power of determining the direction which our thoughts shall take; and if cil thoughts gain a permanent possession of our minds, it is because we voluntarity cherish and invite them, or at least do not use our best efforts to exclude them. Or this subject it is safe to make an appeal to experience. Ask of any man, who has been drawn into crimes, and he will tell you how easily he might have at first repelled the temptation; how readily his mind would have obeyed a call to another subject; how weak the allurentent became while he was engaged in any regular occupation, until he has permitted in the particular of the control of the senses of the senses of the dangerous cinquence of the senses the control of the senses of human life, we all know proceeds from the want of something to do, and this is not the worst effect of idleness. It is impossible that we should long be unemployed, and keep our innocence. The haind, at least in its waking hours, can never cears to think; and if it he not thinking of something useful and good, it will fallibly soon be occupied with what is pernicious and sinful. The demons of templation always hover round a vacant, listless, and unoccupied mind, and mark it or their prev. It is a shape of evil thoughts they tyrannize gratiathe mind like the fabiled seducer of our set to the real with the with the with a set of the control of the provention of the sentence of the set of the sentence of the set of th

"Hilbstrious, as they list, phantoms and dreams, Distempered, discontented thoughts, Vain hopes, vain aims, inordinate desire, Blown up with high conceits engendering pride."

Blown up with high conceits engendering pride."

Next in their effects to idleness, are those trifling and insipid occupations which take no permanent hold on the afvention. To do any thing indeed that is innocent is better than absolute sloth, and a free permission of the tho'ts to wander where they please. But it is the duty of every christian man to propose to himself some high and useful object to live for, same end that is worthy of the pursuit of an immortal being.

We may always find in the cultivation and enlargement of our moral and intellectual power, in the duties of our calling; in the care of those entrusted to us; if feeling that our fellow men may be made good and wise, that God may be honored; that the blessing of the gospel may be diffused; the best security for the holiness of our thoughts and the impaceme of our lives. But at all events never permit ourselves to be also which which there is any thing that is not criminal to be done. At the first automach of evil thoughts, let us force that is not criminal to be done. At the first approach of evil thoughts, let us force ourselves to toil, and however reluctant the mind may be, still bind it down to its task. By God's grace, nothing that is necessary for us is impracticable, and with every temptation, if we are true to ourselves, he will make a way for our escape.—A. B. Waterrille Intelligencer.

BAD CUSTOMS.
It is truly astonishing to behold how completely the habit of unnecessary drinkompletely the habit of unnecessary drinking pervades the various classes of our community. In one way or another, it is their morning and evening devotion, their noon-day and midnight sacrifice. From the highest grade to the lowest, from the gradienan to the laborer, down devends the universal custom. From those who sit long at the wine that has been rocked upon the ocean, and ripened beneath an Italian sky, down to those who solare themselves with the fiery liquor that has correct no other shores than our own; down till it reaches the miserable abode, where the father and mother will have creat, down to the hottom, even to the prison-house, the forminants of which hat's him his best friend, who is comming enough to convey to him, undersovered, the all convoling, the all corroding poison.

friend, who is enough genough to envey to him, undiscovered, the all convoling, the all convoling poison.

Young non must express the warmth of mutual rezard by daily and nightly that ions at some fashionable hotel: it is the custom. The more advanced take turns in flinging open their own doors to each other, and the purity of their estem is testified by the number of bottles they can compt to rether: it is the custom. The husband decons it but ried to commence the accidental visit of his acquaintance by a glass of ardent spirit; and the wife holds it a duty to celebrate the fiving call often companion with a taste of the latest figurar; for this also is the custom. If the interesting gossipy of every fittle vening cuferie must be eplicened with the endomary cordial. Custom demands that ille quarrels, perhaps generated over a friendly cup, another friendly cup must drown. Foolish wagers are laid, to be adjusted in foolish drinking: the rich citizen stakes a dozen, the poor one a dram. The brisk minor panting for twenty-one, baptizes his newborn manhood in the strong drink to which be intends training it up. Births, marriages, and burials are all hablowed by strong drink. Anniversaries, civic featertities, military displays; municipal elections, and even religious cereging ines are nothing without strong drink. The political ephemera of a little noisy day, and the colossus whose footseps militors wait upon, must alike be appliceosized in figurar. A rough-heur statesman is tositand the colossus whole footsteps millions wait upon, must alike be apotheosized in liquor. A rongh-hewn statesman is tousted at, and drunk at to his face in one place; while his boisterous adversary ails through the same mummery in another. Here in their brimming glasses, the adhorients of some auccessful candidate mingle their congratulations; and there, in like manner, the partisans of his defeated rival forget their chagrin. Even the great day of national emancipation is, with too val larget that chaggin. Need the great day of national emancipation is, with too many, only a great day of drinking; and the proud song of deliverance is trolled from the lips of those who are bending body and soul to a viler thraldom than that from

which their fathers rescued them. Sprague's Address.

Sprague's Address.

Conscience.—The testimony of conscience is that verdict which every man returns for or against himself upon the question, whether his moral character has kept pace with his moral judgment! This verdict will therefore be, in relation to absolute moral truth, correct or incorrect, in proportion to the degree of illumination possessed by the moral judgment is not the feeling of remorae will be more or less painful, according to the inequality which subsists between the judgment and the character. When a man, therefore, by dint of perseverance has brought his judgment down to the level of his character and has trained his reason to call evil good and good evil, he has gained a victory over conscience, and expelled remorse. If he could maintain this advantage through his whole existence, his conduct would admit of a most rational justification. But then, his peace is built solely on the darkness of his moral judgment; and, therefore, all that is necessary in order to make, him miserable and to stir up a civil war within his herest, would be to throw such a strong and indubious light on the perfect character of goodness, as might extort from him an acknowledgment of its excharacter of goodness, as might extort from him an acknowledgment of its ex-cellency, and force him to contrast with it his own past history and present condi-

We may always find in the cultivation of calargement of our moral and intelligence of the control of the control of the control of the care of those entrusted to us; it is the care of those entrusted to us; it is the care of those entrusted to us; it is the care of those entrusted to us; it is the care of those entrusted to us; it is the care of those entrusted to us; it is the care of those entrusted to us; it is the control of the cont form some conception of the union their between vice and misery. ERSEINE,

form some conception of the communication between vice and misery. Ensking.

THE CULLOTINE.

A correspondent of the London Mr. Cir. gives a must and certifining does given in a late exerction, but the Guillaton, in Part. The person who resultered, was Francis Ullaheth, a voning man convicted of the murder of Annee Mellott, a localified girl of fifteen, merely inexicus sho rejected him at a loter. He was conveyed to the scaffold in a cart, and instantly placed upon it by two good and the control of the murder of Annee Mellott, a localified and thrown aside; but hands bound behind his back, and his hody firmly sheed to be about he bland his back, and his hody firmly sheed to a board lasted porpositionally at the end of a board. This was no sooner efforted that at a soldien touch by one of the executioners, the hourd changed from an urgular to a horizontal position, and Ullatch hay the next moment flat on his face on the board, which has posited along the kered until his nack was placed in a proper structum to record the acceptance of the property structum to record the acceptance of the property structum to record the word, not a register, rendered must term his by their tap-dire, which has been described and property structum to record the word, not a register of a rendered sensitive with a sensitive of the sensitive and the acceptance of the property of the sensitive of the acceptance of the property of the sensitive of the control of the acceptance of the property of the sensitive of the control of the control

Mute and magnificent without a tear,

but partle filled with assetted lead drop into a
but partle filled with assetted state assetted spring from a land held the extended legs dwit
in the bench from amount, in order to pretent a
miscular contribution of the body—the headlest
runk was their unifound, and trepther with a lost
and its content, thrown into a body-ti the headlest
runk was their unifound, and trepther with a readted was pair to be stated by the property of the content in a solid line
the rart, which unitarily moved of, surroundreached the first of the hidder one minute part
four; he was stand in a three on the scalidit the
next minute; was dead the third, and the whele
headle minute part of the content in the fourth minute.

Charleston theorem.

Charleston Observer.

Joint Hancock. During the stope at Boston. Gen. Washington consuled Congress from the propriets of hombarding the town of Brasim. Mr. of the Congress was the propriet of hombarding the town of Brasim. Since Gen. Washington's letter was read, a soloun solonce ensued. The was broken by a member making a motion that Mr. Halfancek might good his opinion on 1's important subject, as he was deeply interested from having all his property in Boston. After he feel the chair, he addressed the Congress of the whole in the following words—"It is stray. Sin masky all the following words—"It is stray. Sin masky all the real exist in the town of Boston, but if the expulsion of the British army from it, and the histories of our country require their hem plant to subset—inset the orders for that purpose immediately.

when—issne the orders for that purpose towneddels.

Such was the street temper and ambible conduct of the Ret, Philip Henry, (father to the celerated commentator), that the people gave him the title of the Ret Philip Henry, (father to the celerated commentator) and the people gave him the title of the Ret Philip Henry, and by the celestrated commentator, that in almost over quarred, there was a fault on both subs: and that generally they were most in fault, that were most forward and clamerous in their complaint. One making her, most to, him of a bed insupration when the strength of the strength of

A wine merchant once left a suspected assistant in his felling and said to him, "own, lest you should drink the wine while I am away," still chalk your beautiful to have a suspension of the said of

Tacitus says, those persons are under a might error, who know not how to distinguish between liberality and luxury. A great many men know how to squander that do not know to give.—W should be generous, but not profuse or profligate.

Content is the clizir of my life; the true philosopher's stone, which infuses a golden tineture into all inferior metals, and cures all the diseases of my soul, by reducing it to a right temper.

tion.
Whilst his mental eye is held in fascination by this glorious vision, he cannot but incomplished the anguish of remove; he cannot with take many who is moragine and held to intercourse with take many who is moragine of kindress.