

MORNING STAR.

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MISCELLANY.

FOR THE STAR.

"WE MEET IN HEAVEN."

How animating the thought, how sublime the views, how exalted the mind of that person, who, amidst the cares and concerns incumbent upon him in this changing and transitory world, can look forward in the assurance of faith to the happy moment when he shall exchange a world of sorrow for an eternity of bliss and joy. When he shall launch forth through the bright nights of time into the ocean of glory which know no boundary. How frequently do we see the aged father and anxious mother, when taking their leave of a blooming son, in whom were centered all their hopes of earthly happiness, cheering for themselves their dejected spirits by the soothing thought, "we meet in heaven." But a few weeks since, I saw one of Columbia's fair, taking a long farewell of her last, her then only sister. The scene was truly solemn, and the season deeply affecting, when she exclaimed, "I am left alone, I have neither father nor mother, I am the last of eleven brothers and sisters, but (she was elevated in faith to add) 'we meet in heaven.'" To the Christian such seasons of mourning appear but momentary before eternity with all its illustrious glories will burst upon the soul. Many people have been supported under afflictions the most trying, through seasons of adversity the most oppressive, through pain the most acute, through age the most lingering, by a reliance upon those promises which authorized them to say to the followers of Christ, "we meet in heaven." No doubt the man who has bid adieu to his native country, his family, his friends, and all that on earth had become dear to him by the ties of nature and of grace, has felt his heart burn within him on revolving in his breast the then only cheering thought, "we meet in heaven." If we have pious friends who have gone before us into eternity, whose faces we in our imagination often paint to ourselves, whom we often vainly wish to greet in time, let us, for Jesus' sake sustain the cross, and we shall assuredly meet them in heaven. "The true disciple of Jesus needs never despair, for though at him persecution hurli the sharpest arrows, he qui- vers, they will fall harmless missiles at his feet. Though he wade through blood to the gates of death, yet he will eventually join the redeemed by the blood of the Lamb in the celestial realms of paradise."

ALEXANDER.

From the Free-will Baptist Magazine.

DEVOTIONAL.

Consider, O Christian, the infinite perfections of the adorable Jehovah! How great is his power, how large his grace, how unparalleled his love! What hath he not done for thee? He hath created thee, placed thee in a world which is full of his goodness, constantly upheld and preserved thee, and, above all, hath given his dearly beloved and only begotten Son, to redeem thee from sin, death and hell, and to raise thee to heaven. Reflect on his goodness, meditate on his love, until the hallowed fire of devotion, already enkindled, shall burst into a flame, and thou "be filled with all the fulness of God." "Come," says the Psalmist, "and see the works of God:—All the earth shall worship thee, and shall sing unto thee, they shall sing unto thy name, Selah." Let the morning and the evening, let the places of thy retirement from the world, and the places where thou dost pursue thy daily avocations, witness to thy devotion. But the Lord's day and the sanctuary call for all the fervor of devotion. These have been dear to the people of God in all ages of the world, to Patriarchs and Prophets, to Apostles and Martyrs. The poet has sung, "Welcome sweet day of rest!"

and David hath said, "How amiable are thy tabernacles, O Lord of hosts!" Mingle then in the congregation of the saints, unite in the devotions of the sanctuary, and thy devotion, commenced on the earth, continued through life, shall be consummated in all the ecstasy and joy of heaven. Soon shalt thou be joined with the holy worshippers above, whose united voice shall be "as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunder, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." O. F. B.

From Zion's Herald.

ADVERSITY.

The christian alone has that comfort which the world cannot give,—therefore, of all other men, he ought to be cheerful and happy while he passes through this world of sorrow and disappointment; but alas! he, like other men, when troubles and misfortunes gather thick around him often desponds and says all is over; he forgets that "as a father chasteneth a son," the Lord chasteneth them that put their trust in him,—"and that his present troubles will work out for him 'a far more eternal and exceeding weight of glory.'" Let him look into the sacred volume and he will there find, that the afflictions of the righteous have been like the refiner's fire, and that which seemed the greatest affliction, has often proved the greatest blessing.

But if in this life he has tribulation, what is it to be compared to the glory that shall be revealed in him hereafter? When he looks ahead what is the prospect? Heaven, with all its glory, opens before him; after spending a few more days on earth he is to be admitted to that world where sin and sorrow can never enter; there for ever to enjoy the smiles of his Saviour, who will say unto him, "Thy sin shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Then with patriarchs, prophets, and apostles of other days, he will be permitted to walk the streets of the celestial city, and hear those ancient worthies tell of the mighty deliverances God wrought for them while on their journey to the New Jerusalem; and, when he remembers he shall "go no more out for ever," what joy will thrill through his soul.

With such prospects before him, let him be cheerful in affliction and not indulge in the "sorrow of the world that worketh death," for he may be near that happy world; in the midst of his troubles he may be called home to his eternal rest, and how little will he care whether his journey was in prosperity or in adversity.

If such joys await the christian in heaven, let him no longer murmur, no longer repine. When the storm rages high, and the waves of affliction roll over his head, let him be silent; while he remembers that "all things shall work together for good to them that love God," let him rejoice in his mercy and be of good courage, "for as his day is so shall his strength be."

We, who profess to be the disciples of Christ, while we would avoid levity, ought to remember that it is our duty to be always cheerful. Who is the most profitable servant in the vineyard of our Lord—the one who is willing to trust in God even when all appearances without seem to indicate that his hope will fail? or one who, from morning to evening, is prophesying evil concerning Zion? Surely, it is the former; for while he hopes, he labors and expects a blessing; but he who expects no better days cannot pray with that faith or labor with that zeal which will secure success.

C. H. C.

ON TEMPTATIONS.

An Extract from the M. S. S. of the late Mr. GILBERT BOYCE.

Temptation occasions the christian's greatest honor. Like an enemy it threatens and endeavors his ruin; but in the conquest of it consists his crown and his triumph. Were it possible for us to be at peace with this enemy or out of its reach, the brightest part of our glory would be wholly obscured. Take Job from the dunghill, David from Saul, Daniel from the lions, the three Hebrew children from the fiery furnace, the martyrs from the rack, the flames, and the sword; and what are they more than other men? Take from a christian, his temptations, persecutions and contentions; remove him from the devil and from the world, and you deprive him at once of the fairest opportu-

nities of triumph, and of the noblest proofs of the divine excellency of his religion.

Temptations are of two sorts. Some are professed and avowed enemies, which proclaim open war against us; like Goliath, they come boldly on and challenge us to the combat. Of this class are, the loss of property, sickness, disease, infamy, persecution, &c.: others are of a more secret, close and retired nature. Like traitors, they assume the guise of friends, that they may spy out their advantage, and attack us unawares. These are the most troublesome kind of enemies, with whom we can have neither peace nor war; and against whom vice can neither be provided nor secure. These are our own correct thoughts and imaginations, which secretly conceal themselves in our hearts.—Were it not for these insidious foes, all outward temptations could have no power against us to do us real harm. But once disconcerted, distrustful, despairing, proud or inured thought may betray us into disgrace and ruin; and give deplorable occasion to the enemies of religion to blaspheme. David encountered both these descriptions of foes, and found that the latter more powerful than the former. He conquered the lion and the bear, and triumphed over Goliath, Saul and the Philistines; none of these could injure him; but one lustful thought vanquished this valiant saint, and plunged him in adultery and murder; one proud conceit stirred him up to number his people, and involved himself and his subjects in the greatest calamities.

How necessary, then, to "keep our hearts with all diligence; for out of them are the issues of life."

SACRED ELOQUENCE.

Addressed to Ministers.

Would you rise to the highest pitch of sacred eloquence, let the same mind be in you which was also in Christ Jesus. Let no trials, no sacrifices, no temptations turn you from the path of duty.—Walk with God. Live by faith. Reside at the throne of grace, and habitually commune with him who sits upon it. One hour's communion with God daily amidst the realities of eternity, will do more to make a man excel in sacred eloquence, than a whole life of laborious study without it. Select your text, prepare your sermon, preach for eternity. This will make you truly eloquent. This was the grand secret in the eloquence of Baxter, and there was scarcely a family, through an immense congregation, which was not a family of prayer; and which did not become such through his instrumentality. It was because the fire was kindled from heaven, which glows on the pages of his "Saints' Rest," that it has lighted its thousands to glory. It is because it was thus kindled, that it continues to burn, and will continue with increasing brightness and glory till the last conflagration.

This was the grand secret in the eloquence of Brainerd, as he echoed through the trees of the forest, the savage dropped his tomahawk, and with streaming eyes, cried Gut-tummaukalumen, Gut-tummaukalumen, have mercy upon me, have mercy upon me.

This was the very soul in the eloquence of Paul, as kings on their thrones trembled, and beggars leaped for joy. It made songs of triumph echo in the dungeon, and carried transports of joy to the rack and the flames.

Nor has it lost the least degree of its power in eighteen hundred years. No, even now it melts icy hearts on the cliffs of Greenland, lights up celestial brightness the plains of Hindostan; it removes blackness even from the Hottentot; and opens upon the Otabeitan the "light of the world."

Excel, my brethren, in this kind of eloquence, and extend it through the world; and the light of the moon will be the light of the sun! and the light of the sun will be sevenfold—and the light of Zion will eclipse them. Kings will come to her light, and princes to the brightness of her rising. Her sun will not go down by day, her moon will not withdraw itself, the Lord will be her everlasting light, and the Lamb her glory. A voice will be heard, "The kingdoms of the world have become the kingdom of our Lord, and his Christ. And the whole earth will be full of his glory, as the waters fill the sea."—Address of Rev. Justin Edwards.

CONSOLATION TO MOURNERS.

No. 4. of the Baptist Preacher, contains the Rev. Mr. Sharp's Sermon, on the scriptural doctrine, that saints will know each other in glory. The following is one of the practical assertions, which the author deduces from the principle advocated.

Christian Watchman.

The idea that saints will recognize each other in heaven, exhibits to such as have

been bereaved of truly pious and exalted relatives, a pure and rich source of consolation. Those whom you lately followed to the tomb, will indeed never return to you again. You may sometimes fondly imagine they are not dead. You may hope to meet them in some of their accustomed walks, or to see them as formerly in the habitation that was always made glad by their presence. But alas! you will assuredly be disappointed. What you have lately witnessed was not the dream of a moment, it was a sad reality. The parent will never more be greeted with that smile of welcome, which was far more expressive of filial affection, than any of the usual forms of salutation. The wife will witness no more those acts of self-denial, and self-government, and personal sacrifices, which contributed so much to his own comfort. Nor will such of you as once rejoiced in an intimacy which death has interrupted, ever meet, in the circles of affectionate and faithful friendship, those beloved individuals again. But notwithstanding this, you may comfort yourselves with the delightful thought, that in a few more days, although the pious dead will not return to you, yet you shall go to them.—Yes, my friends, and you may indulge the pleasing expectation, that you shall know them. It is not a cunningly devised tale, but the glorious gospel of the blessed God, which brings life and immortality to light," that encourages us to believe we shall both meet and know our friends in Heaven. While we cannot refrain from tears at a recollection of those whose society had seemed so necessary to our happiness, and who had so strongly secured our affections by a long and uniform course of friendship, yet our grief is assuaged by the animating persuasion that we shall finally dwell with them for ever.

JULIETTA, THE MARTYR.

Extract from the Lives of the Martyrs.

"Basil, in one of his orations, relates a story of Julietta, from whom one of the emperor's officers took all her goods, lands and servants, contrary to equity. Whereupon she complained to the judges, and a day of hearing was appointed, when she declared her case. But the villain that robbed her, said that her action was of no force, for she was an outlaw for not observing the emperor's laws, and that she was a Christian. The allegation was allowed; incense was prepared for her to offer to the gods, which if she refused, she should neither have protection nor benefit of the emperor's laws, nor continue her life. She hearing this, in the strength of almighty God, said, 'Farewell, riches; welcome, poverty; farewell, life; welcome, death. All that I have, were it a thousand times more, would I loose, rather than speak one wicked word against God my Creator. I yield thee hearty thanks, oh my God for this gift of grace, that I can condemn and despise this transitory world, and renounce the profession of all the gods, and all things of this world, when any question was proposed to her, her answer was, 'I am the servant of Jesus Christ.' Her kindred and friends earnestly entreated her to change her mind, but she constantly refused with detestation of their idolatry.

"The cruel judge then condemned her to be burnt, which sentence she embraced joyfully, as a thing most sweet and delectable; and so she addressed herself to the flames, in countenance, gesture, and words declaring the joy of her heart, coupled with singular constancy, and embracing the fire, she sweetly slept in the Lord."

FAMILY RELIGION.

Let the pleasant and the warm fireside be an emblem of the cheerful and sincere affection, which circulates from bosom to bosom, through the whole family. It is at the fire-side the seeds of family peace and piety, or of family discord and impiety are sown. Let nothing be said in this sacred little circle, that is not charitable and chaste and pure and holy. Let the Bible be always near at hand. Let the family Bible be the common property of the father and mother; but let every child, who is old enough to read, and to take care of a book, have his or her own Bible.

Let every child take it in turn to read some portion of the Bible every day in a sort of family way, as a kind of intermediate family service. All this will be easy, especially with the female part of the family, who are usually in the room. Does not the history of the world afford an example of such a family fireside around which there has been brought up a drunkard, a swearer, a sabbath breaker or a lewd person? I believe not.

In the time of trial and distress, we should abound in prayer,—it is the remedy appointed of God for obtaining deliver-

ance and relief: and in his holy word, he has supplied us with rich petitions and precious promises for our encouragement: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Prayer is the breath of the new creature, the proper exercise of the principle of faith, the way to enjoy that peace which passes all understanding. "In every thing by prayer and supplication, with the sighing, let your requests be made known unto God," and the peace of God shall keep your heart and mind, through Christ Jesus. God is our only supporter, our only deliverer; therefore pour out your hearts before him, make known your requests unto him; and when deliverance is granted, learn to abound in praise.

Subjects for the Pulpit.—"The preacher of everlasting truth, has certainly the noblest subjects that ever elevated and comforted the soul of man. Not the intrigues of a Philip, nor the plots of a Catherine, nor the rebellion of angels, the death of a world, the incarnation and death of the Son of God, the resurrection of man, the dissolution of nature, the general judgment and the final confirmation of countless millions of men and angels in happiness or misery. No subjects are so sublime; none are so interesting to the feelings of a reflecting audience. No orator was himself ever so deeply interested in his subject, as a godly minister is in the truths which he preaches upon his hearers. If on any topic he can become impassioned, and be carried beyond himself, it is on the theme of immortal love, and the everlasting destinies of man."

The better choice.—A gentleman was waited upon by four workmen usually employed by him, at Whit Sunday last, who presented their compliments to him, and put him in mind of their new year's gifts, which he had advised them to put off to the term, as they would then be of greater use to them. "Well, my lads," said the gentleman, "here are the gifts, choose one guinea or the Bible." "I canna read vera weel," said the first. "I'll just tak the siller," said the second. "I can read weel enough, and have a Bible at home," said the second. "But my rent's to pay," said the third. "The third also made the same choice. He now came to the fourth, a young lad of thirteen or fourteen years of age. The gentleman looked at him with an air of goodness, and said, "Johnny, will you take the siller, a thing which you can get at any time by your industry?" "Weel, sir, as you say it's a good book, I'll tak it hame an' read it to my mither, for she's plain, an' I dinna think we have a book of that name at hame." He took the Bible, opened it, and found between the leaves four one pound notes. The other three hung down their heads, and the gentleman said he was very sorry they had not made a better choice.

MORNING STAR.

LIMERICK:

THURSDAY, FEBRUARY 7, 1828.

We have received a letter from Eld. Asa Dodge, Jr. dated at Franklinville, N. Y. containing a ten dollar bill on the United States Bank in part payment for seven subscribers forwarded some time since by him. This is as it should be. Money sent from New-York, Ohio, North-Carolina, &c. if possible, should be of the Bank of the U. S., then we are subjected to no expense to Brokers. In his next communication, Eld. Dodge will please give us the names of the subscribers for whose papers he calculated the money in payment. The money aforesaid now stands credited to him.

Eld. D. sent three more subscribers, and says that he deems it to be his duty to give our paper as extensive a circulation as possible. We presume that there are others in the southern and western states, who also think proper to use their efforts to extend the circulation of the Star, and without any doubt they will attend to it.

If Eld. Dodge wishes we will exercise the generosity to send him a paper, to what office he may direct. Perhaps, however, as he is a flourishing preacher, it may not be convenient.

Eld. D. thinks it would be proper for our correspondents in giving accounts of revivals, the situation of churches, &c. to give the name of the state, and in large states of the county, as well as of the town, where interesting events take place.

We would remark, that in all cases where the state is not mentioned, it may be understood to be in Maine, where the paper is published. In Maine there is but one town of the same name. In this respect it differs from the large states in the south and west.

Eld. D. informs us that he was appointed, and made his calculations to attend the General Conference which was held at Tunbridge, but was providentially disappointed. We indulge an ardent hope that he and others from that part of the vineyard will attend the next.

Correspondents who return the names of subscribers, from distant states, should be careful to designate the name of the county as well as the state and town.

Eld. Flavel Bartlett, of Dover, Me. has returned us four new subscribers in addition to 8 or 10 which he had before procured, and says he hopes in a short time to send us several more.

Eld. Ephraim Stinchfield has recently sent us three subscribers, which he obtained in a town where we before had none.

Agreeably to his desire, Eld. John Hilliard is informed that a package has been directed to Royalton, Vt. with papers for subscribers, according to the instructions we received from him. We presume they arrive at that place regularly. We learn, however, by Eld. Pope, that all the packages, directed to the vicinity of his residence, do not, at all times, arrive with regularity. This, it is believed, is owing in a great measure to the inattention of Post-Masters, as the papers for all our subscribers are promptly mailed every week, and legally directed. We do every thing in our power to accommodate our patrons in this respect. We hope that negligent Post-Masters will be more careful for the time to come. We will mention places where papers have failed to arrive seasonably for a few weeks past, hoping the error, wherever it may have occurred, will be corrected. *Chasterville, Me., Centre Harbor, N. H., Randolph, Vt.*

Eld. Hilliard may send money by mail at our risk, and expense; but he is desired so to exchange the money, that it may be contained in our bank bill. If he should have an overplus, say one or two dollars, he may keep it until he gets more, or can hand it to us, by some friend, without incurring the expense of postage. This information may be considered as general. Those persons to whom Eld. H. refers, that wish to take the Star, may, without much risk become our subscribers. Their papers would undoubtedly be received as promptly as others in that state. We are laboring to improve the mail route from this place to Centre Harbor. If we succeed, it will prove advantageous to our patrons in Vermont and the north part of New-Hampshire.

FARMINGTON QUARTERLY MEETING.

The last session of this Q. M. was held in New-Sharon on the 20th and 21st ult. Notwithstanding the severity of the weather, the congregation was numerous. The meeting was organized by choosing Eld. J. Foster, moderator, and Br. Josi Spaulding, assistant clerk. Received reports from the several churches. We think the accounts were never more refreshing. A number of churches have received large additions, and revivals have taken place in a number of towns where there are no churches. Some of the churches complain of being low, but in love and union. Applications were made to this meeting by four churches for admittance into the Q. M. Three of which were admitted, and the other postponed to the next Q. M. The whole number of churches now belonging to this Q. M. is 30. At this meeting we heard the experience and call to the work of the ministry, of three of our brethren, which were very satisfactory. There being requests from the several churches to which they belong for their ordination, we chose three several committees to visit the churches, and inform these brethren, if they think it will be for the glory of God. The church at Penn. requested this meeting to license Br. S. Durgin to appoint and attend meetings. A committee was appointed to visit said church, and attend to their request. When we view the present standing of this Q. M., we seem to hear our chief Shepherd say to the north, give up, and to the south, keep not back.

Sabbath, 21st, we met a large congregation, and listened to an affecting discourse, delivered by Eld. A. Bridges, from Eccl. xii. 1. In the afternoon, an appropriate discourse was delivered by Eld. S. Hutchins, from 2d Cor. xiii. 11. A number of powerful exhortations followed. We trust the fruit of this meeting will be seen after many days. The meeting continued until Monday night. Although we continued together for three days, and did much business, yet nothing but love and union appeared through the whole.

Our next Q. M. will be held at Waterford on the first Saturday and Sabbath following, in June next.

WARD LOCKE, Clerk.

GORHAM QUARTERLY MEETING.

Jan. 23, 1828.

The elders and brethren of the Gorham Q. M. assembled at Buxton, after singing and prayer to God for wisdom, proceeded to business.

Chas. E. Joseph White, moderator. Heard reports from the several churches. Church in Scarborough, brethren standing fast, one added since the last Q. M. Present number, 18. Church in Gorham enjoying a good degree of engagement, and a prospect of a revival. Church in Windham well engaged, love and harmony prevail, number 18. Church in Standish, brethren and sisters are well engaged in the cause of truth, and have experienced a glorious revival of the work of the Lord. Within two months past it is thought that about thirty have been converted to God, and the work is still progressing. Church in Gray and N. Gloucester have passed through severe trials since the last Q. M.—particularly in having to withdraw fellowship from their elder, James Colley, and several others. But notwithstanding their trials, God has been pleased to bless them with the outpouring of his spirit. Several have professed religion of late, and two have been added by baptism, and the prospect is still encouraging. Present number, 85. Church in Danville, Minot and Poland—the brethren remain steadfast, and union and harmony prevail among them—added since the last Q. M. No 66. Church in Poland—no trials among them; love and union prevail. No 45. Church in Harrison—a general union exists among them. 1st Church in Raymond—in gospel order, eight have been added by baptism since the last Q. M.; two removed by death; one rejected. No 131. 2d Church in Raymond standing fast in the liberty of the gospel. This church has been organized since the August Q. M. and is organized at this place in Buxton—a general union; two added since the last Q. M. No report was received from several churches.

Voted that the next Q. M. be held in Raymond.

Voted to adjourn the meeting of business till to-morrow at 9 o'clock. After 20 minutes intermission, public worship was commenced. A sermon was delivered by Br. John Purkis from Mark xvi. 15, 16. Evening meetings were attended in an interesting manner.

Thursday morning, met agreeably to appointment. After attending to the business of the meeting, divine worship was commenced. A well adapted discourse was delivered by Eld. Samuel Robbins from the 133d Psalm, and it was a refreshing time from the presence of the Lord—meeting closed. After 40 minutes intermission met again for worship. An instructive and powerful discourse was delivered by Eld. Hobbs from Psalms 133. 14. A number of powerful exhortations followed, and the spirit of the Lord was present to lead. One was brought to receive in the truth; and we believe that the seed which was sown in this meeting, will spring up and bring forth fruit here after.

ANDREW HOBBS, Clerk.

Whereas it is known that James Colley, of Gray has been for a number of years an elder of the Free Will Baptist Convention—we believe it to be our duty to notice to the public that he is no longer a preacher of our Convention. The church in Gray and New-Gloucester, on the 1st of January, with him present, adjourned to the October Q. M. and on the first said church meeting before that Q. M. agreed to send to the Q. M. for help. Accordingly at the quarterly conference, held at Standish, Oct. 23d, the day previous to the Q. M., his case was taken under consideration; and, agreeably to the request of the church in Gray, a committee was appointed to set with the church in that town, consisting of elders Jonathan Clay, Zachariah Jordan and Andrew Hobson, to examine into his case, and attend to the labor as the gospel requires.

Accordingly the committee met with the church in Gray agreeably to appointment on the first day of Nov. 1827, and heard the grievances of the church, and the defence of Eld. Colley; and after a full investigation of the subject, and laboring in vain for reconciliation, the committee with the church, considered it their duty, on account of his unchristian walk, to disapprobation him as a preacher, and requested him to desist from public improvement, until he gave satisfaction to the church. But instead of giving satisfaction, he continued to add to the grief of the church, and on the Sabbath following, which was the 11th day of Nov., he said that he would withdraw himself from the church to which he belonged; but was still under labor and had given no satisfaction to the church.

At a church meeting in Gray, on the 3d of Dec. 1827, the case of James Colley, Jr. was again taken under consideration. One of the aforesaid committee sat with them in the meeting, and after hearing all that they could learn, they con-

sidered it their duty to remove him as a member of the church, on account of his unchristian life and conversation, which they accordingly did, and he was noted as being no longer with us.

Signed in behalf of the Gorham Quarterly Meeting,

ANDREW HOBBS, Clerk.

NOTICE.

Whereas it was proposed at the yearly meeting in Vermont, held last in Waterford, that the next yearly meeting be held at Standish, within the limits of the Gorham quarterly meeting.—Notice is hereby given, that by the particular request of the church at Randolph, for the Y. Meeting to be held at that place next October, for the reason that their privilege in this respect, has not been such as would render them equally benefited with other towns, and also that through some mistake, their request was not seasonably brought before said meeting at Waterford—the next Vermont yearly meeting will be held at East Randolph.

N. JONES, Clerk.

Review at Sea.—The New-York Observer contains an extract from a letter written by a lieutenant belonging to one of our ships of war on a foreign station, whose sentiments and language appeared like those of one "brought out of darkness into marvellous light." "No Hottentot," he says, "was ever more in the dark, no wretch ever more deserv'd eternal darkness and despair. But the precious blood has been spilled, I have heard the proclamation, and I trust have accepted the pardon. O, how unsearchable are the depths of that blood which has cleansed and saved so many from all iniquity and perdition. Since we left you, per of our officers have been led to evidence the Saviour, and several of the men are seeking Jesus—O pray that the seed which has been sown may soon spring up—pray for me that I may be humble and practical—send fifty Bibles, and also Tracts."

Filling for Sea.—Last week, says a correspondent to the Liberator, "We furnished 1,000 copies of the Bible, 7, 1st edition for the Methodist, 7, 1st edition for the Baptist, 3 French, and 6 Spanish Testaments. English Tracts, 7,500 pages; Spanish, 1,750. They have, I trust, been commended in faith and prayer to the guidance and efficient agency of the Holy Spirit, whose high prerogative it is, to make them "a savor of life unto life, or of death unto death." May the prayers of Zion follow them. O when shall these streams of divine truth and grace run unobstructed to all poor seamen, and every ship's Cabin become a Bethel, and every Deck an Altar, from which shall issue a pure offering shall ascend, morning and evening, to Him who is the God of the seas and of the dry land!"—N. Y. Obs.

Seamen in Charleston.—The Charleston Observer remarks that the Seamen's Prayer Meetings in that city have assumed a highly interesting aspect; that two seamen made a public profession of religion the preceding Sabbath; and that on the Sabbath previous to that, two Captains requested all their men to yield them to the Master's Church, and they walked in company, *eighteen* in number, to the House of God.

CONGRESS.

Thursday, Jan. 23.—The Senate engaged in the discussion of the bill to complete the Cumberland road in Tennessee, &c. &c. The bill was read and taken place on matter touching the constitutionality of the measure. Messrs. Henderson, Harrison, Rogers, Smith of Md., and Benton, spoke in support of the general utility of the bill; Messrs. Mason, Brockenbrough, and others, in opposition to the implied powers of the constitution. The bill increasing the pay of the lieutenants of the navy, passed the Senate as amended by Mr. Smith of N. H. The bill for the encouragement of vaccination, was read a second time, and referred to a select committee of three.

In the House, the journal being read, Mr. Campbell, from the committee of commerce, reported three bills; 1st, a bill to amend an act relating to the tariffs, another authorizing the purchase of a site for a custom house, and a private bill. Mr. Carson reported a bill. Several unfavorable reports were made on private claims. A few resolutions were introduced. On a resolution offered by Mr. Jennings, of Indiana, some remarks were made by Mr. Hale, of Mississippi. It related to the subject of aqueducts on the public lands. Mr. Jennings was in favor of the measure, and Mr. Hale was against it. He stated that his exemption rights did not obtain in Indiana. Mr. Hale was against the resolution. He thought the first settlers on the public lands were entitled to peculiar privileges. They open roads, construct bridges, and erect other facilities in these new countries. On motion of Mr. Moore, of Alabama, the resolution was laid on the table. Several resolutions on the table, were called up and adopted. A resolution offered by Mr. Fremont, relative to the public printing of the collector's office of Philadelphia, was adopted. An engrossed bill for the relief of Mr. W. Gilbert, was passed. A bill from the Senate relative to lieutenants in the navy, was read a second time, and referred to the committee. The speaker presented several communications from the executive departments. One of them related to Harper's Ferry, and the other to public lands in Tennessee. Mr. McDuffie declined calling up the bill relative to the navy, because he had not got some information from the department which he expected. The unfinished business on the case of Montgomery D. White was taken up. The Speaker, of course, addressed the House against the amendment. He was followed by Mr. Marzandine, who, after premising that there was a fallacy at the bottom

the amendment, asked the permission of the House, to read a written argument against the principles on which the claim was founded. This permission was granted. Mr. Martindale then read his argument, which was of considerable length. Among other things, he advanced the following points: That the government was responsible and that no such claim had ever been made upon any government before. He stated, also, that the government had a right to the slaves. He replied to the arguments of Mr. Everett, and endeavored to show they were founded on a fallacy. The States from Massachusetts to Pennsylvania had manumitted their slaves, but no compensation was granted to their masters. He was followed by Mr. Brown, of N. C., who replied to Mr. Martindale's principal arguments. The House then adjourned.

Wednesday, Jan. 23.—In the Senate, yesterday, the bill for encouraging emigration was passed a second time, and referred to a select committee. The bill for the continuation of the Cumberland road was considered and discussed.

The House of Representatives was employed in the discussion of the bill for the relief of Margie D'Auvergne, but came to no conclusion. Mr. Duffie postponed his attention to call on the navy appropriation bill, because he had not read of sufficient information. He then returned to the navy department. Mr. Clifton offered a resolution on the subject of abolishing useless offices, and reducing salaries of civil officers, and made some observations in explanation of it, but as the hour for the resumption of debate had nearly elapsed, by the time he had concluded, no question was taken on his resolution.

Thursday, Jan. 24.—In the Senate, yesterday, the bill making appropriations for the relief of prisoners, was taken up, and after some discussion laid on the table. The consideration of the bill for continuing the Cumberland road, was resumed, and after considerable debate, was ordered to a third reading, and vote of 25 to 12, was taken on it.

In the House of Representatives, the resolution of Mr. Clifton, referring to the committee of ways and means, to inquire into the expediency of reducing the salaries of the civil officers, was taken up, and after some discussion, Mr. Barnes, Mr. Buchanan, and a few words from Mr. Kremer and Mr. Duffie, was again postponed, in consequence of the lapse of the hour. The House then proceeded to the consideration of the bill for the relief of Margie D'Auvergne, when, after a discussion in which Messrs. Barnes, Weems, Hamilton, Owen, Harvey, and W. H. West, took part, the question was taken on the amendment, which was carried, 96 to 65, over 12.

The bill was then ordered to be engrossed and read a third time to day.

GENERAL INTELLIGENCE.

Fatal Accident.—On Thursday last, Mr. John Hall of Alfred, was killed (it is supposed next to death) beneath a loaded sled. He was engaged in the business of sledding a load of lumber, and was engaged in it, when he was struck by the sled, which passed nearly over his body lengthwise, but, terrible to relate, it slipped on his breast, in which shocking condition he was found dead.

U. S. Mint.—From the report submitted to Congress, concerning the general transaction of the mint, for the year ending the past year, we learn that the coinage amounted to more than three millions of dollars, and consisted of more than nine millions of pieces of coin. Of the gold bullion deposited at the mint within the past year, the portion received from Mexico, South America, and the West Indies, may be stated at \$26,000; that from North Carolina at \$241,000; and that from Africa at \$15,000; leaving about \$270,000 derived from sources not ascertained. The gold has generally been found to exceed in fineness the standard of our gold coins.

The whole amount of the establishment of the Mint, amounts to nearly thirty and half millions of dollars, consisting of more than one hundred and three millions of coin. The average annual coinage during the first fifteen years of this establishment was \$432,000; of that of the succeeding ten years \$771,500; and that of the last ten years \$1,000,000. The coinage of the past year exceeds, by nearly a million of dollars, that of any year preceding, and is nearly two fold the average amount of the period to which it belongs.

Boston Traveller.

Fire.—On the morning of Monday, the 20th ult. between the hours of 3 and 4, the stable, (with a horse and cow) wood-house, and a part of the dwelling house of Gen. Samuel Veazie, of Topsham, were consumed by fire. The fire first broke out covered burning through the roof of the stable by one of the neighbors, who gave the alarm to Gen. Veazie's family. By the wind blowing from the E. to N.W. after the E. part of the house was enveloped in flames, the citizens were enabled to save the W. part of the house after it had been seriously damaged. The loss and damage of buildings is estimated at \$3000. That of stock, carriages, hay, wood, and furniture, at \$1500. We understand that the sum of \$2000 was insured on the buildings. The fire is supposed to have originated from ashes deposited in that part of the wood house next to the stable.

Brunswick Herald.

It is with the most painful feelings that we record a heart rending disaster which occurred on Wednesday night on the family of Henry Eckford, Esq. of this city. The facts, as we are informed are these: One of his daughters, a young lady about 19 years of age, was sitting up with her sister, who has been seriously indisposed

and confined to her room for some time past. In the course of the night, she fell asleep while reclining in the easy chair, and by the falling of a burning candle, her clothes accidentally caught fire, and she was immediately enveloped in flames. The family was alarmed as soon as possible by her invalid sister, but before any relief could be obtained, she was so much injured, that she expired yesterday morning. This has an interesting young lady been cut off in the prime of life, and under the most affecting circumstances.—*N. Y. Gaz.*

Riot at South Boston.—A violent quarrel arose Monday, at South Boston, between two parties, consisting, as we understand, of Irish Catholics, and Irish and English Protestants. They engaged with such earnestness that all efforts to separate the parties proved unavailing, until the Irish and the firemen reached the spot with the engine prepared to suppress the flames. It was reported that several persons were killed in the affray, but we learn that this was not true. Some, however, were wounded. Several of the most active combatants have been arrested, and committed to jail.—*Bost. D. Chr.*

Shocking Death.—A physician in Southborough, Mass. received a letter on the 7th ult. offering the body of the writer for dissection, and informing him that he would find it in a certain grove. On searching the place, the body was indeed found there. It appeared in evidence, that he drank about a quart and a half pint of rum at once, which produced insensibility and apoplexy, followed by death in about 24 hours.

Another Victim of Intemperance.—Died at a farmhouse in Salem on the 17th ult. Mr. Doolittle Fox, aged 55. The circumstances attending his death are peculiarly and in the extreme. He was found on Thursday morning apparently chilled to death, with the remains of a bottle of rum beside him, in a wood house of Mr. Eicherdis, near Kenney's mills. He was taken from there and conveyed to the farmhouse, where all proper means were used to reanimate him, but without effect. His place of residence was Saco, in this State.

A new insolvent law has been passed by the Legislature of Rhode Island. All cases are referred to the Supreme Court, which is to decide upon them. Any person who resides in Rhode Island may have the benefit of the act.

The Savannah Anti-Duelling Association held their monthly meeting on the 8th ult. and read an Address from Anthony Basset, Esq. The Association offer a gold medal, value \$50 or the amount in cash, for the best essay on duelling, for general circulation.

The making an annual State appropriation of \$100,000 for Free Schools, and providing a fund for accretion to be devoted to the same object, has been passed by the H. of R. of the Legislature of Rhode Island, with only two dissenting votes.

After a debate of several days, a bill has passed the Virginia Legislature by a vote of 119 to 79, incorporating the Rappahannock Ma. manufacturing Company.

Among the petitions to Congress is one from Erich Brown of Tennessee, who says he has invented a liquid fire and a steam boat of such a construction as to throw devouring flames to the distance of four or five thousand feet, which he intends principally for the defence of ports and harbors. He referred to the committee on Naval Affairs.

A case of homicide occurred at Little Rock, Arkansas, on the 13th December. Mr. Isaac Watkins, a useful and enterprising citizen, was killed by a man named John Smith. While Mr. Watkins was sitting in the store of Mr. M'Lain, Smith came into the store with his rifle in his hand, and after talking with Mr. M'Lain, on some trivial business, stepped back to the door, and without speaking a word to his intended victim, deliberately dropped his gun, to a charge, and discharged its contents into the breast of Mr. Watkins, who was sitting fronting him, at the distance of about ten feet. The ball entered his breast, and is supposed to have ranged a little upwards, and lodged near the backbone; Mr. Watkins expired, in great agony, in less than an hour after he received the fatal shot. Smith made his escape, and although many efforts were made for his capture, he had not been taken at the last date.—The sum of \$372 was subscribed as a reward for his apprehension; and the governor in behalf of the territory, offered \$200 more, making in all \$572. Smith, it is said, had been suspected of being connected with a gang of horse thieves, and had been accused by Watkins of killing his hogs, which was probably the cause of the attack.

Very serious and, we believe, very successful efforts are making in Florida, towards the cultivation of Sugar, both in East and Middle Florida. Mr. Kingsley, on the St. Mary's, has completely succeeded in making sugar from cane produced on his plantation. The commodity has been pronounced by the most competent judges, to be equal to any foreign sugar. The East Florida Herald says that

it would not be a matter of surprise if Florja sugars and Florida land should be greatly preferred by the consumer and the cultivator. Colonel Dumont has been equally successful, and like flattering accounts are expected from Mr. McIntosh and Colonel Humphreys.

The Montreal Gazette of the 16th ult. says, "In the United States the publication of a few years—there are now published more periodicals than in Great Britain; and a small village in the States, supports two or three respectable journals, when in England it would be considered a hazardous experiment to establish one. The inhabitants of the United States are certainly a reading people, and a fact which has lately come to our knowledge certainly establishes that assertion. Previous to 1816, not a single religious periodical was published in the United States; but at the present day 36 periodicals devoted to religious subjects, are now published both in talent and subscribers. What change does this present to the Province of Lower Canada. All the periodicals of this country are published in two places only, and are 14 in number, of which ten are published in Montreal, and four in Quebec; twelve newspapers, and two in the shape of magazines; eight are solely in English language, three in the United States are filled with inhabitants with feelings in favor of education, enjoying laws which are assimilated to those of England, while in Lower Canada, a British Colony, a desire to keep the people in ignorance is manifested."

Lady Cochrane, who signs herself Catharine Cochrane Maranham, has appeared in the London papers in vindication of her husband from the charge of giving aid and countenance to the Greek plot. She denies the allegation in toto, though it would seem without any specific knowledge on the subject. The assertion is indeed hardly credible; and little as we have ever believed in the delicacy of his lordship's morals, we are inclined to discredit it. The lady's style of writing is spirited and pithy. She concludes by regretting the necessity of appearing before the public; but "it is a duty she owes to her husband and herself, and she must not shrink from it."—*N. Y. Statesman.*

Ten individuals were returned by the N. Y. Watch on Thursday morning, of whom, none were found drunk in the street.

Revenue.—It must be admitted, that the wealth of a nation can never be estimated, exclusively, by its revenue, or even by the numerical amount of its productive industry. It nevertheless assists us in the calculation, and is always a subject of interesting inquiry. To take a relative view of the revenue of different countries, we must consider the revenue of Russia and Austria, for the year 1826, as exactly equal, viz. 383 millions of francs.—The revenue of Prussia for the same year is 193,000,000. France yields a revenue of larger amount than those three powers; her revenue of 1826 is 920 millions, and the total of their revenues is 369,000,000. The revenue of England for the same period is estimated by the Almanac of Gotha, 1,410,000,000; but the interest of this debt being 750,000,000 there remained for the public expenses 660,000,000. A Frenchman calculates at 1 per cent income to his government, and an Englishman 25 to his. We were of opinion that taxation in France was not as high as this; and that it did not approach so nearly as it does the taxation of England. A thousand francs will produce much more in the former than in the latter country.—*Washington Paper.*

Mexico.—By advices received at New Orleans from Vera Cruz, it appears that the law for the expulsion of the Spaniards, which had passed the lower house, was rejected in the senate. The people were very much dissatisfied with this result. At Ouebla, the old Spaniards had been robbed of \$100,000 by the mob. Their force was so strong, that the authorities were intimidated from calling out the military. The bishop made his appearance in his episcopal vestments for the purpose of dispersing them, but they paid no regard to his remonstrances. Robberies are very frequent between Vera Cruz and the city of Mexico. —*N. Y. Statesman.*

From Laguna.—By the schr. Swift, we have received the following letter from Laguna, dated the 30th ult.:

"There is no news here. On Sunday last the Electors of this department met at Caracas to choose deputies to the Grand Convention to be held at Ocuca, in March next. They adjourned until Monday, and then chose seven deputies the number allowed by law. The country is tranquil, and likely to remain so. No more political convulsions are apprehended; in fact all parties look to the Grand Convention, to remedy all grievances. The Government is hereby advised, who has long troubled the neighborhood of Caracas remains very much in the

same state, as for several years past. He has probably 300 men whom he can call to arms, but the government are becoming vigorous in regard to him, and I think will succeed, ere long, in capturing him. Every thing here appears to confirm my belief that Bolivar will succeed in his plans, and give the country such a government as the people require; and that will be a strong military one. Under what name he will retain his power, is only conjectured—but what ever his plans are, he will succeed with them.

WEEKLY ALMANAC—FEBRUARY, 1828.									
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MARRIED.
In Atkinson, by Edw. Nathaniel Harvey, Mr. Thomas Davis to Miss Eliza Williams of that town.

DIED.
In this town, 2d ult. Mr. Joshua Hall, aged 61. Printers in the Southern States will confer a favor on the Editor of the first of the second of two weeks, by inserting the above death in their respective papers.

In this town, yesterday, (Friday, 19th), son of Mr. Stephen Favour, aged 19. His health was considerably impaired for a number of years. Not being able to labor at the farming business, discontinued operations of that description, about two years since. Having a great inclination for reading and study, he proposed to come into our Office, and continue to labor at the printing business, but his father's death, in the next season, in which he should be unable to labor. He was accordingly received and continued in the Office until the first of December last, with the exception of two interruptions; the first of which, he was absent two weeks. At that time, when his health, to every visible appearance, and from his activity, was seemingly increasing, he was arrested, almost as suddenly as he died, by a severe attack of the lungs, and alarming bleeding from the lungs. Medical aid was called, and every effort made to arrest the progress of bleeding, which was affected, after he had experienced such a loss of blood, as to render him exceedingly weak. In three or four days, he died in his father's house, when he continued rapidly to decline until he expired.

We have several times told him, while with us, that he never would be able to practice the printing art, and gave him liberty to leave any day that he might choose, and yet bid him welcome to stay so long as it might please him.

During his residence with us in our Office he was a most agreeable and useful man, and an excellent scholar. His disposition was agreeable, his manners affable, and indeed his whole deportment was pleasant. In consequence of his regular deportment, plain conduct, and agreeable manners, he became much endeared to us. We indeed felt as if death had made another inroad into our own family.

We felt a satisfaction to announce, that sensible of his approaching dissolution, he was led by divine counsel to seek the one thing needful, upon which subject, we think he had bestowed some serious reflections, while with us. Nor did he seek in vain. A most precious hope, which we repeatedly visited him in his last illness, in which visits we had much satisfaction in conversation and prayer. Others also performed this christian duty, and we have no doubt, that he is well, and that he has departed to be with Christ which is far better.

"Our life at best is like a winter's day, As full of storm and yet as little to stay, We scarce can count the hours before they glide away." (Eccl. 1:2)

In Newfield, 30th ult. Mr. Joseph Whitehouse, aged 8 years.

In Parsonsfield, a son of Mr. George Thompson, aged 5 years.

Commissioners' Notice.

BY order of the Judge of Probate for the county of York, six months, from the first day of January last, are allowed to the Creditors of the Estate of NATHANIEL WATSON, late of Limerick, who is deceased, for bringing in their claims, and proving their debt before the Commissioners, on said Estate. The Subscribers, Commissioners on said Estate, will be in session, at the Office of Joseph Howard, in Limerick, on the first of February next, and may next, from two to five o'clock of said days, to receive and examine the claims of said Creditors. JOSEPH HOWARD, JOHN SANBORN.

Limerick, Feb. 7, 1828.

PUBLIC AUCTION.

THE Farm on which the Subscriber now lives, will be sold at public Auction, (unless previously disposed of at private sale) on Thursday, the 24th inst. at one of the clock in the afternoon, at the Store of ANNEK LUMIN in this town. Said Farm is situated in Limerick, on the road leading from that place to the city of Limerick, nearly midway between the city and the farm of the said Annek Lumin. It contains about 100 acres of good land. DANIEL SANBORN. Limerick, Feb. 7, 1828.

PROBATE NOTICE.

At a Court of Probate held at Alfred, within and for the county of York, on the first Tuesday in January in the year of our Lord eighteen hundred and twenty-eight:

L. C. H. HONORABLE of the estate of JONATHAN THOMPSON, late of Waterbury in said county, deceased, having presented her second account of administration of the estate of said deceased, for allowance: Ordered, That said account be referred to all persons interested, by causing a copy of this order to be published three weeks successively in the Morning Star, printed at Limerick in said county, that they may appear at the Probate Court to be held at Kennebunk in said county, on the first Tuesday in March next, at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.

WILLIAM CUTLER Allen, Reg'r.

Jonathan Purinton of Bowdoinham and Eld. John Hilliard of Stratford, Vt. are appointed Agents for the Star.

POETRY.

THOUGHT.

Think, mortal man, "think what it is to die."
To bid farewell to all below the sun.
To leave the only home that mortal man
That binds frail tenants to a house of clay;
And launch away into a world unknown.

What scenes of vast amazement will unfold,
When once the curtain drops, is only known
To those our kindred who have gone before.

Must we not shortly close these mortal eyes,
To sleep in death—to gaze no more upon
The things of earth, with its alluring charms?
Why then with anxious care distract our minds,
And eager, toil in vain pursuits of life,
To heap up treasures we soon must leave?

Why harbor envy in the human breast,
Against those high fed in fortune's favorite lap
We know that but a few revolving suns,
The final period will bring,—and death
Demolish all distinctions,—equal all.

A few short moments, and the lamp of life
Will be extinguished,—glitter here no more;
And with it both their hatred and their love.

Why boast of the advantages of both,
Of learning, or of beauty's blandishments?
The grave, the house of death knows not of these.
The rich, the poor, the prince, the cottager,
The learned and the illiterate must here
Mingle submissive, in one common mass;
No honored beauty, though the queen of Venus,
One thought applies itself with force, because,
Lateral consequences it involves.

Do we believe that we are mortal doomed
To endless being in a future world?
This life a short, probationary state
Why suffer then the objects of a day
Our minds and whole attention to engross—
Why, for a bubble, lose the transient bliss,
While we acknowledge, that the race is short,
And that we run for an eternal prize—
Forbid it Heaven! Nor let it e'er be said,
That human beings act so vile a part.

Plumstead Memorial.

ON SEEING A YOUNG LADY AT PRAYER.

I saw her at the throne of grace
Kneel on the earth with glowing face
Her lips to Heaven the rained,
Her ravished love she meekly prayed.

With words devout, and upcast eyes,
Her humble prayer, through the rival skies
I saw I think some angel felt—
I would I tell the thoughts I felt.

Her words no chase, her style no clear,
No meekly told, in form so dear,
"I would seem as though in Heaven's own voice
Of thoughts so true she had her choice."

There was a grace around her spread—
There was a grace played on her head,
So heavenly pure, that oft 't would seem
Some holy saint had chose the theme.

Zion's Herald.

HISTORICAL.

BRIEF ACCOUNT OF MAHOMET, THE ARABIAN IMPOSTOR.

We entertain an idea that a short account of the founder of the Mahometan religion, will be entertaining to those of our readers, who have no opportunity of consulting authors. We shall therefore introduce the subject with a brief sketch of Mahomet, the celebrated and successful religious impostor.

Mahomet was born, A. D. 569, at Mecca in Arabia. Notwithstanding his parents were descended from the most honorable ancestry, who were princes in Mecca, and inherited the guardianship of its religious institutions, yet they were exceedingly poor. They died while Mahomet was in his infancy. All the property which he inherited from them was five camels and a female slave. Abu-Taleb, an uncle of his, who was rich and powerful took charge of this orphan, and employed him in his service. He travelled, while yet a youth in his uncle's service as a factor, into Syria, Palestine and Egypt. This was a favorable opportunity for studying the religious principles of different nations. Though he had never been instructed in the important arts of reading and writing, yet he was endowed with great intellectual abilities. His memory was rapacious and retentive; his wit, sprightly, his imagination, clear, and his judgment, decisive. He was likewise distinguished by a commanding person, a beautiful voice, and an expressive countenance.

In the twenty-fourth year of his age, he engaged in the service of a rich widow, whose name was Cadijah, who very soon became his wife. In consequence of this marriage, he was placed in affluence, and raised to a rank in society which his ancestors had held. It appears that he enjoyed much domestic tranquillity till he arrived at his fortieth year. At that age he began to execute a scheme, that had probably long exercised his mind. He resolved to assume the character of a prophet, and thereby introduce a new religion among his countrymen. For this purpose, he retired at stated seasons, from the world, and even from his wife, to a cave about three miles from Mecca. In this retreat, secured, as it is generally supposed, by a learned monk, who had renounced his vows, and had been employed by Cadijah, Mahomet matured that system of religion which has been so extensively spread in the world.

This impostor published, as the fundamental articles of his faith, one short proposition: "There is only one God, and Mahomet is his prophet." To these first principles, he added in gradual succession, many other doctrines, which he introduced as oracles revealed, and enjoined on his followers, as divine revelations from Heaven, manifested to him by the angel Gabriel. These portions of art were copied by his followers on palm leaves, or blades bones of mutton, and deposited in a chest, which was carefully preserved. Two

years after his death, his successor collected and published these unconnected compositions, in one volume, which the Mahometans have ever since considered to be an exact transcript of the will of God. This is distinguished by the name of Koran or Alcoran, and is the same to a Mahometan as the Bible is to a Christian.

Mahomet began his prophetic course by preaching to his domestics in a private manner. His wife was his first convert. Three others of the family soon became his disciples. Several very respectable citizens of Mecca were, at length, attracted to the private instructions of this prophet, who also embraced his creed. In the course of three years spent in this manner he gained only fourteen proselytes. He now resolved to announce his mission to his relatives. For this purpose he proposed a banquet, to which he invited forty of the principal persons of his family. He told them that he alone was authorized to order the treasures of this world, and of the world to come. He then inquired, "Who among you will support my burden?" Who will be my companion and vizier?" The guests, as well might be supposed, remained sometime silent and unresponsive. At length, Ali, son of Abu-Taleb, Mahomet's uncle, a youth of fourteen, cried out, "O, prophet, I am the man, whoever rises against thee, I will dash out his teeth, tear out his eye, break his legs, rip up his belly. O, prophet, I will be thy vizier over them." (This youth afterwards rose high in the esteem and service of Mahomet.) The prophet accepted the offer with transport. Abu-Taleb in return advanced Mahomet to relinquish his desire.

From this time, he publicly pursued his mission for ten years at Mecca. During this period his progress was slow, and much opposed.

Abu-Taleb died A. D. 622. Although he disapproved his nephew's pretensions, yet he always had been ready to protect him. Soon after this event, Cadijah, Mahomet's wife, also died. The loss of these two powerful friends, left him exposed to the attacks of his enemies. A conspiracy was formed against him by some of the principal men of his own tribe. He was in consequence obliged to leave his house at the dead of the night, accompanied by one of his confidential friends. They concealed themselves three days in a neighboring cave, and afterwards escaped to Medina, a city distant about two hundred miles. From this flight, which is called in Arabia, the *Hegira*, the Mahometans reckon their years, as the Christians do from the birth of the Saviour.

At Medina these fugitives were received with hospitable kindness. In a short period, seventy-three men and two women, embraced the doctrines of Mahomet, and bound themselves by a solemn oath to propagate and defend them. This encouraged, he built a mosque, in which he publicly held weekly meetings for prayer and preaching. These exercises he performed leaning against a palm-tree. It was long before he indulged himself with a chair or pulpit. In six years his followers amounted to fifteen hundred men, capable of wearing arms, who solemnly renewed their oath of allegiance to their leader. The real character of this impostor was now assumed. He declared that God, having sent Moses and Christ to reform mankind, whose labors had proved ineffectual, had now sent him as the last and greatest of the prophets, with a commission more ample than either of the former,—that he was directed, not only to publish the laws of God and instruct men in them, but also to *compel* them to believe and practice them, and to *destroy* with the sword all such as refused to obey. He told his disciples that God had given to them, in this life, the spoils of their enemies,—that in a future state he had prepared a paradise of the most exquisite sensual delight,—that those treasures would be proportioned to their zeal and courage in propagating the true faith and extirpating unbelievers. "The sword," said he, "is the key of heaven. A drop of blood shed in this cause, or a night spent in arms, will effect more than months of fasting and prayer. In the day of judgment, his wounds shall be repaid as remission, and odoriferous musk, and the loss of limbs shall be supplied by the wings of angels and cherubims." To render them courageous he preached absolute predestination. He taught that the stroke of death would fall on every man at its appointed hour, whether he should be in the field of battle or in his bed. The nicest precaution was not able to avert his destiny, and both danger and safety were placed beyond his control.

The roving and independent descendants of Ishmael, were suited with such doctrines. Numbers flocked to the standard of religion and plunder. They were trained by petty skirmishes in the attack and defence of caravans, for more regular warfare. His earliest pupils were advanced to stations of superiority, and Mahomet soon became formidable by the numbers, skill, and courage of his troops. He was personally engaged in nine battles in the course of ten years, and his lieutenant conducted fifty warlike enterprises. His followers were often extracted from imminent danger by his own courage and enthusiasm. On one occasion, when opposed to a much superior force, his exhausted troops began to give way, and the day appeared to be lost. Observing this, he entered a high pulpit, in view of both armies, and prayed aloud, that God would instantly send Gabriel with three thousand angels to assist him. He then descended, mounted his horse, and, throwing sand into the air, and shouting, "Let their faces be covered with confusion," rushed upon the enemy. His men, roused by this enthu-

astic exploit, and supposing themselves secure of heavenly aid, supported him with increased vigor, and gained a decisive victory.

The religion and the authority of this extraordinary man now spread rapidly on every side. In 629, he returned to his native city, and was acknowledged as the chief ecclesiastical and civil magistrate. The idols were destroyed, and an inviolable law enacted that no unbeliever should dwell in Mecca, or even enter there. Those very citizens who, seven years before, had conspired against his life, and forced him to save himself by flight, were now prostrate before him. "What mercy," said Mahomet, "can you expect from the man whom you have wronged?" "We trust," replied the applicants, "to the magnanimity of our kinsman." "Nor shall you trust in vain," replied the conqueror, "depart, you are safe, you are free."

Having reduced all Arabia under his sway, he began to extend his ambitious views to other countries. His generals penetrated into Syria, and gained several hard-earned victories. In 630 he led an army of ten thousand horse, twenty thousand foot, and twelve thousand camels to attack the Greek emperor of Constantinople. But his career was soon checked by pestilence, drought, and famine. His power, however, continued to increase, and his cause to gain proselytes. On his last pilgrimage to Mecca, he was accompanied by one hundred and fourteen thousand disciples.

Mahomet's health continued good till within a few years of his decease, when it sensibly declined. He seriously believed that he had been possessed by a Jewess, who wished to ascertain the truth of his pretensions to divine inspiration. This poison, if it had been administered, gradually undermined his constitution, and at length produced a bilious fever, which in fourteen days terminated his life, June 7, 632. When he was conscious of his danger, he announced from the pulpit, "If there be any to whom I have done wrong, or who have any claims against me, let him declare it in the face of the congregation, and I will do him justice." "Yes," replied a voice from the crowd, "I am entitled to three drachms of silver." Mahomet paid the demand with interest, and thanked the creditor for having accused him in this world, rather than at the judgment day. Till the third day before his death, he regularly performed the functions of public prayer, when inability forced him to devolve that service on a friend. His mental faculties became visibly impaired as death approached, but even then his thoughts rambled on the subjects which he had so long occupied his mind. He called for pen and ink that he might dictate the divine book, the sum and accomplishment of all his revelations; but his request was suddenly evaded. Soon afterwards, raising his eyes to the roof of the house, with a faltering voice, he said, "O God! pardon my sins! Ah, my companion, I attend thee to the realms above," and quietly expired.

These have we given a succinct account of Mahomet and the progress of his religion, during his life time. In conclusion of this number we would remark, that though he allowed his followers only four wives each, yet he married seventeen. Besides a numerous concubinage of a less honorable nature, he and declared that the angel Gabriel brought him denunciations from heaven for this distinction. We may probably find opportunity to continue in a future number our short account of the progress of Mahometanism, after the death of its distinguished founder.

MISCELLANY.

It is said by a celebrated modern writer "take care of the minutes, and the hours will take care of themselves." This is an admirable hint; and might be very seasonably recollected when we begin to be "weary in well doing," from the thought of having a great deal to do. The present is all we have to manage: the past is irrecoverable; the future is uncertain; nor is it fair to burden one moment with the weight of the next. Sufficient unto the moment is the trouble thereof. If we had to walk a hundred miles, we still need set one step at a time, and this process continued would infallibly bring us to our journey's end. Fatigue generally begins, and is always increased by calculating in minutes the exertion of hours.

Thus in looking forward to future life, let us recollect that we have not to sustain all its toils, to endure all its sufferings, or encounter all its crosses at once. One moment comes laden with its little burden, then flies, and is succeeded by another no heavier than the last; if one could be sustained so far another, and another. Even in looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties, the labors, the trials to temper and patience that may be expected. Now this is unjustly laying the burden of many thousand moments upon one.—Let any one resolve to do right now, leaving then to do as it can, and if he were to live to the age of Methuselah, he would never err. But the common error is, to resolve to act right to-morrow, or next time, but note just this once, we must begin on the same as ever.

It seems to be the right to-morrow to-day, merely because we forget that when to-morrow comes, then will be now. This life passes, with many, in resolutions for the future, which the present never fulfils.

It is not thus with those, who, "by patient continuance in well doing, seek for glory, and honor, and immortality." day by day, minute by minute, they execute the appointed task to which, the requisite measure of time is proportioned; and thus, having worked while it was called day, they at length rest from their labors, and their "works follow them."

Let us then, whatever our tasks, find to do, do it with all our might, recollecting, that none is the proper and the accepted time.

From Gracem's year in Europe.

JAMES MONTGOMERY.

His person is rather beneath the middle size, his countenance open, and he has an elevation of forehead, and fullness and tenderness of eye, which my imagination could not but regard as an appropriate seat of that pathos of religious feeling which spreads through his poetry its most attractive and endearing quality.—His manners are gentle and amiable, and his style of conversation is animated, seasoned with playful wit, and a great readiness in giving his thoughts the clothing of appropriate and perspicuous language.—When I saw him, he was about 47 years of age; and had never been married.

His father was a Moravian preacher, who, as well as his mother, died in the West Indies, while on a missionary journey among the poor ignorant blacks. James was educated at a school where during ten years of his early life, he remained secluded from the world, and where he doubtless received those convictions of the truth of christianity, which have diffused over his poetic inspirations their moral tenderness and sublimity.

Sir Simon Eyre.—The annals of commerce present few instances of successful speculation more memorable than is exhibited in the life of Sir Simon Eyre, and none to which shoemakers ought to feel themselves more indebted; when they visit that great mart of their staple commodity, Leadenhall. He is originally a shoemaker in Leadenhall street, and hearing that a vessel laden with leather from Tripoli, was wrecked on the coast of Cornwall, conceived that he might make great advantages from purchasing it. He accordingly collected as much money as his confined means would permit, and departed from London on foot to Penzance where he bought the leather, returned to London, commenced dealer in that article, and soon amassed a fortune sufficient to build Leadenhall, obtain a knighthood, fill the office of lord mayor, and form a splendid ecclesiastical brotherhood.—*Crispin's* anecdote.

SCANDAL. A FRAGMENT.

"There are people," continued the corporal, "who can't even breathe without slandering a neighbor."

"You judge too severely," replied my aunt Prudy, "no one is slandered who does not deserve it."

"That may be," retorted the corporal, "but I have heard very slight things said of you."

"The face of my aunt kindled with anger.—"Me!" she exclaimed, "Me!—slight things of me! what can any body say of me?"

"They say," answered the corporal gravely, and drawing his words to keep her in suspense, "that—that you are no better than you ought to be."

Fury flashed from the eyes of my aunt.

"Who are the wretches?"

"I hope they slander no one who does not deserve it," answered the corporal jeeringly, as he left the room.

"The feelings of my aunt may well be conceived. She was sensibly injured.—True, she had her troubles. She was pious and fretful. But she was rigidly moral and virtuous. The purest ice was not more chaste. Conscious of the correctness of her conduct, she was wounded at the remark of the corporal. Why should her neighbors slander her? She could not conjecture.

"Let my aunt be consoled. A person who can live in this world, without suffering slander must be too stupid or insignificant to claim attention."

It is criminal and ungrateful in the eyes of God and civilized man, to expose the little flaws of great and good men.—Perfection belongs not to man; some alloy is mingled with all created things. This sun itself placed in the Heavens to give light, and life, and motion, and joy, to this part of creation, has spots discernable to the astronomical eye. The deity could not, consistently with his own dignity and perfections, have made any thing as perfect as himself. Had he done so, he would have ceased to be the object of universal admiration, throughout his vast empire.

The king of France has offered funds to be appropriated to the immediate relief of the poor of those who "have found a glorious death in the battle of Navarino." He has also ordered the distribution of a certain number of decorations among the crews of the ships commanded by Admiral De Rigny.