

MORNING STAR.

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RELIGIOUS.

From the General Baptist Repository.

RESIGNATION.—A FRAGMENT.

Christian resignation is not a stoical apathy, which renders a man insensible to suffering or unaffected by the circumstances in which he is placed. It does not arise from a sense of superior power, by which he finds himself compelled to submit to the irresistible arm of Omnipotence. It is not a sullen compliance with stern necessity; or a blind obedience to unlimited authority, that induces him to endure, without murmuring, the trials and afflictions to which he is subjected. It is that holy disposition of mind by which a sincere believer is enabled to acquiesce in all the dispensations of Providence, whether prosperous or adverse, not merely with patience and submission, but with a degree of content, complacency and approbation. Firmly persuaded that, as far as the sufferings which he is called to endure, are inflicted by the hand of an all-wise and gracious God, they must, however contrary to his own wishes or painful to his own personal feelings, be intended for his present or future advantage, he receives them with gratitude, as the kind appointments of an affectionate Father, who can discern most perfectly what is for his own glory and the good of his own children.—Convinced that the Judge of all the earth must do right, and knowing that he does not afflict willingly, nor grieve the children of men, he considers his sorrows as part of the operations of him who does all things well. When plunged, therefore, into the deepest distress, he is not insensible to the pressure of the stroke; but, like his heavenly Redeemer, when he was unjustly condemned to partake of the sinless infirmities of human nature, he earnestly prays, "Father, if thou be willing, remove this cup from me;" but he will add, after the same bright example, "Nevertheless, not my will but thine be done."

This cordial acquiescence in the will of God is the effect of divine grace on the heart. An unconquered man, when his favorite schemes fail, when his comforts are withdrawn, and his path lies through thorns, kicks against the gods, rushes upon the thick bushes of the Almighty's buckler; and, like a wild bull in a net, or a bullock unaccustomed to the yoke, struggles against the power he cannot resist; and sometimes dares to charge the Ruler of the universe with caprice, injustice and tyranny. But, when once the mighty influence of renewing grace has softened the heart and enlightened the understanding, the language of the humble sufferer, in the extremity of his pains and in the depths of his sorrows, will be, "though he slay me, yet will I trust in him."

The pages of inspiration record some striking and instructive instances of this virtue. Let us contemplate them; and compare our own feelings and experience, with the spirit displayed by those who, "through faith and patience, inherit the promise."

When the pious but too indulgent Eli was informed of the irrevocable determination of Jehovah, to inflict exemplary punishment and lasting disgrace on his profligate sons and their posterity, the old man, in the true spirit of resignation, calmly observed, "It is the Lord; let him do what seemeth him good." When the patriarch Job had been stripped of all his possessions, by the violence of his neighbors and the fury of the elements; when his sons and his daughters had been buried in the ruins of their eldest brother's mansion, he felt indeed as a man and a father, and testified the poignancy of his grief by rending his mantle, shaving his head, and prostrating himself in the

dust. But, considering all that had befallen him, as under the control of his Maker, he cheerfully kissed the rod, and blessed the hand that smote him; he worshipped and said, "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." And when the most disgusting and painful corporeal sufferings were added to these awful deprivations, he still retained his integrity, and replied to the insolent and blasphemous advice of his wife: "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" Happy would it have been for this patient man, had he borne the unchangeable impositions of his ill-judged friends, with equal magnanimity. When the martial David was obliged, by the unnatural rebellion of an ungrateful son, to forsake his capital and throne, and to flee for his life, and the loyal priests wished to make the ark of God, the symbol of the divine presence and protection, the companion of his flight, the resigned monarch, more regardless of the glory of his Maker than of his own interest, meekly replied: "Carry back the ark of God into the city; if I shall find favor in the eyes of the Lord, he will bring me again, and shall not his hand be with me?" but, if he be thus, I have no delight in thee; behold, here I am, let him do to me as seemeth good to him."

Thus the Old Testament saints acted. When the hand of God pressed heavily upon them and they were involved in trouble and anguish, they "were dumb; they opened not their mouth, because he did it." But Christianity furnishes still stronger motives to resignation. All real believers in Christ know, indeed, the Ruler of the universe as the God of Providence, and have all the evidence of his wisdom and goodness which the Jewish saints enjoyed; but they know him also as the God of grace who, in the astonishing plan of man's redemption, has given proofs of his infinite love to the human race, far superior to all that can be drawn from a contemplation of nature or of Providence, or even from the obscure revelation of the former dispensation. They contemplate also the unspeakable love of the adorable Redeemer, who left the realms of bliss to suffer and die for sinners; and who now is exalted at the right hand of God, far above all principality and might and power and dominion, and every name that is named on earth and in heaven, under whose feet all things are put, and who is made head over all things to his church. Every real christian claims this God as his Father and his Friend, and this Saviour as his glorious Prince and Lord, to whom he is united in the bonds of an everlasting covenant which can never be broken, and who has engaged that all things shall work together for good to them that love him. Surely, then all who can claim the high privilege of an interest in this Saviour may, with the utmost confidence and composure, permit him to regulate all their affairs, and submit, with cordial acquiescence, to all the dispensations of his Providence towards them, however dark and distressing those dispensations may appear to their narrow conceptions. Sensible too, in some degree, of their infinite obligations to the Redeemer, they are ready to sacrifice to promote the glory of him to whom they owe such inestimable blessings, and will take a grateful pleasure in bearing trials and distress for him who has done such great things for them.—Besides all this, every sincere disciple of the Lamb is encouraged to look forward to an exceeding and eternal weight of glory in a future state; and the prospect of this may well support him under the light afflictions of this life, which are but for a moment.

The primitive christian acted under the influence of those views; and when involved in circumstances of persecution and affliction, they were resigned and cheerful. They were instructed to count it all joy when they fell into divers trials, knowing that the trying of their faith worked patience. They glory in tribulations; and when they endured a great fight of afflictions, and were made a gazing stock both by reproaches and affliction, or became the companions of such as were thus shamefully entreated, they took joyfully the spoiling of their goods, knowing in themselves that they had heaven in store for them, and enduring suffering. With the same calmness and holy resignation they sustained the loss of their most valuable and beloved religious connections. When the christian friends of the apostle Paul at Cesarea knew, by divine revelation, that he was departing from them to suffer bonds and imprisonment, and had

doubtless learnt from the brethren at Ephesus, that they should see his face no more, they at first, indeed, attempted to dissuade him from the journey; but as soon as they learnt, that it was "for the name of the Lord Jesus" that he was going to Jerusalem, they ceased their importunity, saying, "The will of the Lord be done."

"Let patience, then, have her perfect work; that ye may be perfect and entire, wanting nothing."

From "The Spirit of the Pilgrim."

TRIBUTE TO MARTIN LUTHER.

The Protestant Church can never forget that Germany was the birth place of the Reformation. When more than Egyptian night was spread over all the countries of Europe, and the inhabitants lay wrapt in the most profound slumber which the magic and sorfic spell of the Vatican could bring upon them, then the star of Luther arose, and shot its rays athwart the gloom. The mists of night began gradually to disappear. Some, here and there, were awakened by the light which was beginning to gleam, and roused up to action. But ere this star had advanced to its zenith, whole nations were put in motion. It spread its cheering light over Germany, Switzerland, many parts of France, and Denmark, Norway, Sweden, England, Scotland, Ireland; and even portions of Austria, Hungary, Italy, and Spain itself were illumined by its beams.

The star of Luther has long since sunk below the horizon. But it did not set in darkness. It left a flood of glory behind, which brightened the face of the whole heaven. Its beams have kindled up a galaxy of light in the firmament, which has continued to shine until the present hour. This has, indeed, sometimes waxed and waned, but never suffered a total eclipse. It will never more be quenched, until the luminary of day shall be blotted from the skies. It will continue to shine, brighter and brighter, unto the perfect day; when all nations will feel the genial influence of its rays, and darkness being chased from the earth, and gross darkness from the people, the whole world shall be filled with light and glory.

This is no visionary reverie of enthusiasm. He who hath begun the good work will persevere until the day of Jesus Christ. We do believe, and we have good authority for believing that Zion will arise and shine, that her light will come, and the glory of the Lord arise upon her; that nations will come to her light, and kings to the brightness of her rising; yea, that all the ends of the earth will see the salvation of our God. Nor have we any doubt, that the glorious Reformation, begun by Luther, and still diffusing its influence wider and wider, was destined by Heaven to prepare the way for the final diffusion of the true gospel light among all nations of the earth.

We have no hostility to Roman Catholics as individuals. We believe, that there have been, and that there now are, in the bosom of that church, those who sincerely love the Saviour, and are devoted to his service. But the spirit of the system of Popery, is not the spirit which animates them. The spirit of Jesus has predominated over it. We separate such persons from our own minds, from the community to which they properly belong. The spirit of Popery, such as awoke the resistance of Luther and his contemporaries, and such as now stretches the iron hand of despotism over Italy, and Spain, and Portugal, and South America, and the greater part of France, and a considerable portion of Germany, is a spirit so alien from that of Christ, and hostile to the eternal interest and to the rational liberties of man, that we are compelled, from the bottom of our hearts, to be protestants; and, in the person of Luther, one of the greatest benefactors of the human race.

That interesting country has never ceased, since the days of Luther, to produce many able and enlightened defenders of the true principles and doctrines of the Reformation. With but small and partial interruptions, of little consequence, the doctrines propagated by Luther and Melancthon continued to be cherished throughout the Protestant part of Germany, until within about half a century from the present time.

THE CHARACTER AND MISERY OF AN IRRELIGIOUS YOUTH.

"I never look at an irreligious young person," observed a most pious and estimable individual, "without cherishing a feeling of pure and unmixed pity; and when I think of the idle habits he forms; of the improper associations he cultivates; of the unsubstantial and pernicious pleasures he pursues, and of the eternal good

he might be rendered instrumental in securing, were he governed by the principles of the gospel, the impression produced on my mind, is at once mournful and overpowering." This remark is equally just and incontrovertible, though at the same time it is scarcely possible for us to assent to its truth, without being the subjects of depressing and painful emotions. I do not feel solicitous to lessen the dignity of youth; to deface the beauty and tarnish the lustre of the youthful character; or to indulge in censorious and spleenic remarks, in relation to the habits, the conversation, the deportment, and "the ruling passions" of young people; but it must excite the profound and unmingled regret of every person of sober and accurate reflection, and especially of enlightened and devout feeling, to perceive so very inconsiderable number of those, who are encircled by all the beauty, richness, and splendor of "the vernal season of life," sitting at the feet of Jesus; breathing the lovely and celestial spirit of the gospel; discovering that humility, decision, energy, sweet simplicity of character, and entire consecration of their powers, attainments, and resources, to the divine Redeemer, by which commanding features the child of God is at once beautified and distinguished.

The great excellence that a good man feels solicitous for young people to possess, is a temper or frame of mind in unison with the principles and requisites of the gospel. They must not be governed by the policy of the world; by the idle forms and ceremonies of the world; by the reigning follies of fashionable life; by the superficial and pernicious maxims and principles of those who deem this world their rest, and who are perfectly satisfied with the measures it imports, with the honors it confers, and with the spirit it breathes; but there must be a devout and a commanding regard discovered, to conform to the standard of revelation, and to observe its wise, its pure, and its unequalled directions.

As a minister of Christ, when I meet with young persons, I do not feel desirous of knowing in the first place, whether they possess a variety of exterior or minor attractions. I like to meet with a youth of intelligence, who is extensively acquainted with literature, and who has been nurtured with attention and delight, the productions of our best authors. I like to converse with a young person of genuine talent, whose taste has been diligently cultivated, whose judgment is vigorous, whose understanding is comprehensive, and whose tone of thinking is manly and powerful. I like to meet with an amiable youth, who discovers the utmost urbanity of manners, kindness of feeling, and loveliness of disposition, towards all with whom he associates. I am happy in meeting with an accomplished and interesting female, who is conversant with the polite arts, and who blends simplicity and modesty with all her accomplishments; but if the spirit of the Saviour be wanting, we may most appropriately and emphatically apply the language of the wise man, "vanity of vanities, all is vanity." That is wanted, without which young people, however intelligent, gifted, amiable, and accomplished, are poor and miserable, blind and naked, in a state of complete spiritual destitution; of mournful wretchedness; of deep and fatal ignorance; and without any provision for life, death, or eternity. An irreligious youth is a pitiable object, because he is devoid of that, which he indispensably and uniformly required. He is traversing a wilderness, consequently he wants one who is qualified to conduct him, to preserve him from peril, to cheer and invigorate his spirits, and to stimulate him onwards, amidst all the difficulties and calamities of the way.

My beloved young friends, be assured by one, who writes at least in his own humble estimation, sincerely and experimentally on this subject, that it is the approving and benignant smile of Jesus, which constitutes the felicity of earth, and the unmingled bliss of celestial paradise; and if you feel any solicitude that moral beauty should be imparted to your character; that a halo of pure and resplendent glory should encircle your brow; that true, individual divine dignity should be associated with your plans, habits, and proceedings; that substantial and exquisite enjoyment should be realized, amidst all the fluctuations of time, and all the calamities that are incident to mortality; that perfect security should be possessed in the season of difficulty, in the period of temptation, in the chamber of suffering, and in the article of nature's dissolution, you must bear an evident and a striking resemblance to that matchless Saviour, who is emphatically "the chief among ten thousand, and the one altogether lovely."

ly." I uniformly commiserate the mournful condition of a man devoid of the spirit of the gospel, because I know, that if he is not wretched now, the period will speedily arrive, when wretchedness will be his portion for ever; but when I see a profane or impious youth, my feelings of commiseration are, if possible, still more powerfully excited.

OUTRAGEOUS ASSAULT

Upon a meeting of English Dissenters.

A most violent and wicked assault was made, in the course of last year, upon a company of Dissenters assembled at Charnsey, near Wantage, Eng. while worshipping in God in a house which was supposed to be duly registered according to law. But on entering a prosecution against the rioters, although the certificate of its registration was produced before Court, signed by the ecclesiastical registrar of Salisbury, the suit was rejected on account of a flaw in the indictment, inasmuch as no copy of that instrument was in possession of the Clerk of the County Sessions. The aggravated nature of the assault may be understood, from the following paragraphs of a communication to the editors of the London Baptist Magazine for February:

The Wesleyan minister has just been with the writer, saying that the poor old man whose house was the scene of the outrage was killed by the throwing of stones, when kneeling in prayer with his wife at their bed-side, called on him this morning, bitterly lamenting that the parish officers would neither give him money, or work, unless he sold his little cottage, and that he was gone off to Lamborne, to Mr. Burs. a respectable circuit steward, to offer to sell it to him; that, though forced to leave himself, some one might possess it who would continue the worship of God in the place. The offering of a man half of his house be taken down, even so he would be, and which even now are not repaired, through fear of further damage, and himself and poor old wife exposed to the chilling night air while in bed, having no other defence than a curtain drawn across the shattered casement. While they were assembled in one room for the worship of God, the little provision made for the minister, before his walk home at night, of seven miles, was stolen in another.

One man coming to the meeting, was struck on the side by a stone, and in the eye by a rotten egg, and afterwards knocked down by the rioters. A woman was struck in her side by a stone, in her way from the service, and after her return home, six panes of glass were broken by stones thrown at her windows. Mr. Flint, the minister, and Mr. Allen, a local preacher, were obliged to escape with the greatest haste, amidst stones and brickbats. Of their escape the rioters were ignorant, and kept pelting the poor cot for some time. And wheelbarrows full of stones were wheeled away the next morning, some of which were given to a neighbor, to help build a stable. Nor, sir, was this the only outrage; there had been three or four before, nearly of equal atrocity, and the Gospel is now driven from the place, as no minister can make his appearance in the village.

The editors add:—Whether the Society of Deputies, or the Protestant Society for the protection of Religious Liberty, have undertaken to set this matter to rights, we cannot say; but there can be no doubt it will be taken up and prosecuted with vigor. A most gross outrage has been committed upon the privileges of Protestant Dissenters, which if the laws, as they exist at present, will not punish, we feel confident a respectful application to his Majesty's Government, will lead to instant and effectual relief. We should not have expected that any magistrates could have come to such a decision viz.—*that the neglect of a public registrar, duly to enter the transactions of a certificate was omitted, should intravene the claims of the Dissenters to protection from brutal outrage, and exonerate their cruel persecutors from liability to punishment.*

REV. JOSEPH WOLFF.

This extraordinary man, to avoid the imputation of mercenary motives in prosecuting his benevolent labors, has relinquished his salary, which he says he does not need, as his wife, Lady Georgiana, has an income of 5000 l. year. He has conceived the rather romantic project of visiting Tombuctoo, in the heart of Africa, as an "essential servant to some merchant of the country." His purpose is thus expressed in a letter to the President of the London Jews Society dated Mails, Nov. 9, 1827.

As there is now a war between Turkey and England, I am going to Morocco and Tombuctoo, by the way of Tunis and Algiers, which journey I am making as I did in Mesopotamia, viz. as a poor man, in the quality of a menial servant to some African merchant, either Jewish or Mahomedan; and, with the Gospel in my hand, preaching it wherever I can; and which way is likewise the only way in those countries to go safely through. And, if the Lord please, I hope to succeed at the same time in this way, better than any other travellers did in entering Tombuctoo, where I

learn Jews are to be found, and another sect believed to be the descendants of the Ilmites of old. Travelling in this way of course neither Lady Georgiana's income nor that of the Society will be needed, and should we move in a year hence for Jerusalem, then I will apply again to the Society to allow me to draw for the expense of the journey to Jerusalem. I beg, however, not to be understood that on this account I should not feel myself under obligation to give accounts to the Society; on the contrary, I shall always send my journals regularly to the Society for publication; but my mind is more easy in not receiving a regular salary from the Society.

I intend leaving this place at the end of the month.

SABBATH SCHOOLS.

I will go and see for myself.—About the first of December last, an old man about sixty came to the Superintendent of the Sabbath school in New Jersey, and asked if he could be permitted to visit the school. The Superintendent not only permitted, but cordially invited him to come in. After visiting the school one Sabbath, he became very much interested, and has been a regular attendant ever since; though residing more than 2 miles from the school house. He now aids in teaching, and sometimes closes the school with prayer.

He was asked what induced him to visit the school. He answered, that a neighbor had lent him a copy of the Sunday school Journal. In that he had read much praise of Sabbath schools, and thought he would go and see for himself, and know if it was really so good as described.

P. S. Since the above was written, we have been exceedingly gratified to learn that the old gentleman has opened a Sabbath school in his own house, and the number of scholars in it, is already thirty-four.—N. Y. S. S. Mag.

MORNING STAR.

LIMERICK:

WEDNESDAY, APRIL 9, 1828.

PROPRIETORS' MEETING.

Pursuant to public notice, the proprietors of this establishment have held their second annual meeting. The general state and condition of the whole business was fully investigated, and laid before the meeting. The establishment was found to be on as good a basis as was anticipated. But such is the nature of our business, and such has been our wish to accommodate our subscribers, that we find ourselves considerably in debt, and we also find considerable due us. We have no doubt that if regular annual payments be made to us, but we can meet our demands with equal promptitude. Our existence will depend much on the promptitude of our subscribers. It is an old saying that short settlements make long friends, and as it is our wish to cultivate friendship with all, it was concluded at our meeting, to request all who may be owing for one year's paper and upward, to make payment as soon as it can; any be convenient, that we may thereby be enabled to pay our debts, and sustain the credit which we now seem to have. We hope that this notice will be duly regarded.

Among other things of a business nature, the subject of enlarging our paper was considered. The expenses of conducting it in the present form was accurately exhibited, and the probable addition of expenses, of printing it upon a royal sheet, was ascertained, and the conclusion was that the paper could not be enlarged, (without enhancing the price, which we judged impolitic to do,) without a list of fifteen hundred good subscribers. The company therefore "Voted to print the Morning Star upon a royal sheet so soon as our number of subscribers shall be fifteen hundred."

From the prospect in view we are disposed to indulge the hope that the paper will be enlarged in the course of the present season. It is best generally to enlarge a paper at the commencement of a volume, but it is not an uncommon occurrence to alter the size at any convenient time. The National Philanthropist was enlarged sometime before the second volume was finished. The Star will undergo a change of this kind when the complement shall have been obtained, be it with what number of the third volume it may.

We have received a letter from a friend stating that four of our subscribers whose names he gives, will, in all probability,

never be able nor willing to pay for their papers. These subscribers were all obtained by one man and live in the same place. They have taken the Star from its commencement, and are indebted to us of course about twelve dollars. We imagine that they were obtained without much consideration, for the purpose of obtaining a paper gratis. But our brother who returned them will judge how much we can afford to allow him for obtaining them. We noticed in our last the value that we put upon such subscribers, as patrons of the Star. We respect all men as citizens, all Christians as brethren, whether rich or poor. Our friends in general, and all Agents in particular, are desired to be extremely cautious not to return a subscriber, that they think will never pay us for their paper. We wish it to be distinctly understood by all concerned, that if a subscriber should be returned who proves to be unable to make payment, the person who returns him will not be entitled to any compensation for obtaining such a subscriber. If we lose the paper, the person who procures the subscriber must lose his trouble. One thing more we wish to be understood by our Agents and friends. If a person procures ten subscribers that prove to be responsible, and do our business with them yearly by collecting and receiving payments and forwarding the same to us, so long as they continue to do so much business for us, will be entitled to a paper gratis, which is equivalent to fifteen cents a subscriber; and so in proportion for a greater or less number. If a person procure fifteen subscribers he will be entitled to one third more; but if only five be procured, he will be entitled to one half as much, &c. No person is to be counted, who does not pay for his paper either himself or by the Agent.

THE NATIONAL PHILANTHROPIST has been transferred by Mr. Collier who commenced it, and under whose auspices it has flourished, to Mr. Nathaniel H. White, by whom the business will hereafter be conducted. Mr. White has engaged Mr. William L. Garrison to take charge of the editorial department, which is recommended as a gentleman well qualified for the employment. It is desirable that the character of the paper should be sustained in the hands of its new managers.

By a letter from Rev. Mr. Fisk, principal of the Wesleyan Academy at Wilbraham, Mass. it appears that a powerful revival is progressing in that institution. "In less than one week," says Mr. F. "we witnessed in the Steward's family, which consisted of about 80 persons, between 50 and 40 hopeful subjects of the work, besides a number that are still seeking."

CONSTITUTION OF THE BOWDOIN QUARTERLY MEETING BENEVOLENT SOCIETY.

Whereas we, members of the church of Christ, have solemnly called Free-will Baptists, being desirous to promote the welfare of Zion, and the spread of the Gospel among perishing sinners, while it is an accepted time and a day of salvation; and being convinced that something ought to be done to aid those whom God has called to the work of the ministry; do unite and agree to the following Constitution, beseeching God to assist us in carrying out design into operation.

Article 1. This Society shall be called the Bowdoin Quarterly Meeting Benevolent Society; the object of which is to promote the spread of the Gospel of Jesus Christ to the world. Any person may become a member of this Society by paying, annually, the following stipulated sum, viz. for each male, fifty cents; for each female, twenty cents; and shall continue to be a member so long as he or she continues to pay the aforesaid sum.

Art. 3. There shall be chosen, annually, a President, Vice President, Secretary, Treasurer, and three Directors, who shall constitute a Board to conduct the business of the Society.

Art. 4. This Society shall hold an annual meeting at the time when the quarterly meeting shall be convened on the first Wednesday in October. The officers of the Society shall be chosen, by ballot, at this meeting.

Art. 5. The Directors shall have power to lay out such sums as they, in their judgment, may deem proper, for the aforementioned purposes, and they shall present, annually, a record of their doings before said Society.

Art. 6. The Secretary shall record the proceedings of the Society and Board, and

notify all meetings by direction of the Board, as they may think proper.

Art. 7. The Treasurer shall act as the Society's agent, and see to the collection of all subscriptions, take charge of the funds, make a fair return of all monies received, pay all orders of the Directors, and make an annual report of the state of the treasury.

Art. 8. This Society shall be under the direction of the Bowdoin quarterly meeting, and they may alter the time of holding the annual meeting at their discretion, having regard to the time of holding the quarterly meeting, agreeably to article 4th.

Art. 9. This Constitution may be amended, when two thirds of the members present at any annual meeting, shall deem it necessary.

BENJAMIN THORNTON,
LEVI W. MERRILL, } Committee.
WALTER B. BLAISDELL,
Monmouth, March 17, 1828.

The following letter was directed to Eld. Buzzell, and was by some means, we presume, accidentally mislaid, so that it was not received at this Office until Monday. The subscriber whose name was conveyed in it, will therefore perceive why his paper has been so long delayed.

Br. Buzzell,—Believing it will be entertaining to you and to the community at large, I take this opportunity to make public through the Star, an account of a revival which commenced in this town last November. Since which time we have been blessed with a wonderful outpouring of the spirit of God, and an ingathering of souls. A large number have been hopelessly converted and reclaimed, and the prospect is now as encouraging as it has been at any time since the work began. Thirteen of those happy converts have been baptized this month by Eld. Joseph Gowin, who has been so long blessed in this work. The revival seems to take a general spread up and down the tide waters of the Penobscot. It has been so powerful that it has excited the attention of very many far and near, which has been the means of the conversion of some in two or three other towns in the vicinity. Our place for worship (a large school-house) being near the centre of the town, the meetings are frequent and crowded; and instead of carnal mirth we have the graces of the wounded and the songs of the redeemed, and the subjects of prayer the old and the young. The contrast is such between this time and six months ago, that I am constrained to say that it is the Lord's doings and marvellous in our eyes.

I close by subscribing myself yours in christian union. ERENEZER ALLEN, Jr.
Belfast, Feb. 21, 1828.

P. S. Since the above was written, I have conversed with Eld. Gowin, who informed me that the people of Belmont have been blessed with a good reformation in which a considerable number have been hopelessly converted, and twenty six of them have been baptized, nine by Eld. Pratt and seventeen by Eld. Gowin, who has embodied a church of twenty-six. It is expected there are others waiting an opportunity to be baptized.

LIBERIA.—A letter from the Rev. Lot Carey, dated Monrovia, Dec. 30, announces the establishment of a school at Cape Mount. It was opened on the 10th Nov. with 37 scholars, and has the patronage of the King and principal head men. The school room was furnished and fitted up principally by the natives. Mr. C. says, "it seems as if the great flood-gate is about to be opened in this part of Africa. The heathen in our vicinity are so very anxious for the means of light, that they will buy it, beg it, and sooner than miss it, they will stand it." He then mentions an instance in which spelling books were stolen in preference to any other article.—One of the German missionaries had arrived at Liberia in the U. S. sloop Ontario.—V. Chron.

Bible.—The persons who distributed bibles among the destitute in the 6th ward of New-York, found several Irish families who refused to receive the heavenly treasure. One family who had a Catholic bible, in the way the second commandment, "Thou shalt not make unto thee any graven image," &c. was entirely omitted, and the tenth separated into two, to make up the number.—Hamp. Gaz.

"There are various characteristics" observes Mr. Cecil, "of a spiritual mind. A spiritual mind turns to God, as the needle to the pole. A spiritual mind maintains converse with God. It looks to God for wisdom for the day, for the hour, for the business in hand, for the affairs of the day. It has something of the nature of a sensitive plant. There is a holy shrinking from evil.—A spiritual mind is a mortified mind. The church of Rome talks of mortification, but her mortification is not radical and spiritual. Simon Stylites will willingly mortify himself on his pillar, if he can bring people around him to pray to him to pray for them. But the spiritual mind must mortify itself in whatever way

TO LET
A TWO story store, 26 feet by 32, with two good sheds adjoining, one Pot Ash, eight acres of Land, with a small Orchard. The lower part of the Store is well calculated for a Retailer, the chamber for a dwelling place for a family, the whole or a part to be let, as will best accommodate the hater, and on reasonable terms. Inquire of THOMAS WAUGH on the premises, SAMUEL SYLVESTER, Norridgewock, or of SAMUEL HUTCHINGS, New-Portland. Said stand is situated at Waugh's Corner, in the centre of the town of Bucks.
March 22

МІСЬКО

J. G. L.

Mahomet replied: "The custom of our country is this: *We never eat but when we are hungry; and always leave a while we have an appetite for more.*"

The physician answered, "That is the way to be always in health, and to render the physician useless." And so saying, he took his leave, and returned to Persia.