

### Conditions

**MORNING STAR.**

For the Morning Star.

The vision continued until the revelator saw the glorious Millenium of the church. This is the time spoken of by

"For this love, let rocks and mountains,  
Purling streams and crystal fountains,  
Roaring thunders, light'ning's blazes  
Shout the great blessing's praises."

W. I

FEMALE PIETY.

*From the Evangelical Magazine*

## ELIJAH'S JOURNEY

3. This journey cannot be accomplished in our own strength. The saying of the angel is as applicable to us as it was to Elijah, "The journey is too great for thee." It lies through a wilderness infested by wild beasts; under its scorching sun the most vigorous will faint, and over its burning sands the pilgrim will make slow progress, and find what he needs is not the strength of his arm, but the strength of God. It is most difficult to maintain spirituality of mind amidst the temptations of the world; to hope in God, when clouds and darkness are about him; to persist in benefitting the thankless, warning the incorrigible, and expostulating with the thoughtless; to mortify passions which others are indulging, and to sigh for blessing

Let good men, like the Ethiopian nobleman after his baptism, go on their way rejoicing. The way of the Lord is your strength. Invite others to go along with you. Can you see multitudes hurrying on in the broad way that leads to destruction? Can you see the people of the world and live, and go in the way of understanding? The conduct of Moses to Hahab, call on you to say to your friends, "We are journeying to the land of which the Lord hath said, I will give it unto you; come thou with us, and we will do thee good, and prosper thee." Let us follow the example of our Master, the words of the excellent Mr. Joseph Milner, to a friend who was bidding him desist, when he was near the end of his journey "Take care where you and I meet again, that is every thing." Perilous out of the food or drink, of taste nor handle nor use may offer you. Touch not, taste not, handle not, use not, lest you be deceived, and inflame your passions. Bouquet of powers and perfumes are said to propagate the

plague; and that depraving to the heart is the influence of worldly pleasure. Complain not of the length or of the difficulties of your journey: these are fixed in wisdom and in goodness, as well as in sovereignty; and the longer you are in the wilderness, if you exercise, during your stay, the faith and the patience of the saints, the more abundant will be your joy, and the more bright your glory, in the better country. Various names have been suggested, under the pompous title, *The Secret of Happiness*; but the secret of Happiness, as to this world, is to learn, in whatever state we are, to be content; and the secret of happiness, as to eternity, is to count ourselves by faith to the charge of that grace, which reigns through righteousness unto eternal life, by Jesus Christ our Lord.—*Religious Messenger*. H. B.

LITERARY, WEDNESDAY, MAY 21.

### "THEY SEEK A COUNTRY."

The present is an age of emigration, and thousands from various causes,—discontentment, occasioned by the restlessness inherent in the mind of man, or including a hope of improving their situation in life, or compelled by the gripping hand of necessity, declare with the divinely inspired writer "that they seek a country." While so much energy is manifested in this cause and while so many are commencing and prosecuting such laborious and expensive journeys to secure to themselves a better inheritance in newer countries and on more a fertile soil, let the sublimer idea emanate through our worldly minds, that we all should consider ourselves "strangers and pilgrims" here below, and that we should seek "a better country than those which are washed by the waters of the Kennebec, the Penobscot, the Ohio, the Mississippi, or either of the northern lakes—"EVEN AS HEAVENLY." For when the traveller arrives at his destined place, his happiness at best is incomplete and exceedingly precarious. But the persevering pilgrim of Zion will attain unto "a city that hath foundations, whose builder and maker is God." The most endeared earthly possessions, if not before resigned, must be relinquished when the king of terrors approaches, but no evil will be suffered to intrude the heavenly land. Permit the writer to say that there is a necessity for an immediate commencement of this important spiritual journey; for if we remain here in our sins, we must unavoidably and miserably perish.

In this progress let it not be said that "the children of this world are wiser in their generation than the children of light." Let us, like the worldly traveller, have no alternative, but with good courage immediately depart; and let us like him endeavor to take our household with us, as did Joshua of olden time; and like him, let us have the desired land continually in view. Let us in imitation of him, travel in the most direct road, and suffer no other pursuit to engross our care; and avoid every thing that will operate to retard our progress; and let us not be mindful of the country from which we go out, nor entertain a lingering wish to return; but let us so order our steps, life, and conversation that we may "plainly declare that we seek a better country," even a heavenly inheritance.

### THE EPISTLES OF ST. PAUL.

(Continued.)

*The epistle to the Galatians.*—Most of St. Paul's epistles were written to Christians of a particular church or city. But this is not the case with the epistle under consideration. It was written to those of a whole country, called Galatians, a people who had been descended from the ancient Gauls. Galatia was bounded on the west by Phrygia, on the north by Paphlagonia, on the east by the river Halys, and on the south by Lyconia.

It is presumed that the gospel was first introduced into this place by the author of this epistle. About A. D. 53, (See Acts 16: 6,) when travelling in that country, he was not only cordially received by the people, but was made the happy instrument of converting many of them from heathenism to Christianity, and of planting several churches among them, called in the introduction of his letter churches of Galatia. It appears that he visited, three years afterwards, those churches again, and confirmed them in the doctrine which he had advocated in his first visit; Acts 18: 23. Notwithstanding he had preached the gospel with so much success, soon after he left them, certain Judaizing zeal-

ots visited them, and taught for doctrine the commandments of men, that they must observe the law of Moses and be circumcised. Their leading object, it seems, was to prevent the truth as it is in Jesus, with respect to the doctrine of justification by faith. To effect their scheme, they spared no pains, to lessen the character of Paul in the esteem of the Galatians, and raise their own upon his ruins.

In this epistle, the apostle therefore labors to vindicate his doctrine, testifying that he was taught it by the revelation of Christ; and that he was at least equal to other apostles—That his doctrine was the same that other apostles preached—That his practice was consistent with his doctrine. He then produces proofs from the Old Testament that the law and its consequent ceremonies were abolished by Christ. He also draws some practical inferences, and concludes with his usual benediction.

It appears that this epistle was written soon after the apostle had made the Galatians his first visit. He expresses a degree of surprise that they were so soon perverted from the doctrine he had preached; Ch. 1: 6. As mention is no where made in his epistle of his visiting them a second time, the conclusion is drawn, that it was written before that event, and, therefore, could not have been later than A. D. 56.

*The epistle to the Ephesians.*—Ephesus was a city famed for its riches, and for its being the metropolis of that part of Asia which was a Roman province. This was considered the chief seat of idolatry in the apostle's time. It was the place of the temple of Diana, great with the Ephesians. The apostle, it seems, first visited this city when on his way from Achaia to Jerusalem; Acts 18: 19, 20. From the history of the Acts it may be learned, that the Ephesians were then a very dissolute people, and very much addicted to the arts of sorcery and magic, taught and practised in that place.

St. Paul was resolved when he departed from this city, to return soon that he might have an opportunity of attacking idolatry in its principal seat; Acts 18: 21. Accordingly, having celebrated the feast of Pentecost at Jerusalem, and afterward gone over the country of Galatia and Phrygia, confirming the disciples, he came again to Ephesus; Acts 19: 1. His preaching in this place during this visit, was attended with great success. The word of the Lord grew mightily and prevailed among the Ephesians. It appears, that, after his sojourning in this place two years and three months, he never visited this people again. But he afterward wrote this epistle unto them. The object of which was to give them further instructions relative to their establishment in the faith of the gospel. In this letter the apostle shows the inestimable blessings and advantages that accrued to the Ephesians in consequence of their having embraced the gospel—He represents that Christ is the head of the whole church; of angels and spirits, the church triumphant; and of Jews and Gentiles, now equal members of the church militant.

From the epistle itself, it appears that it was written within a period of about three or four years from the time the apostle visited them, or, as it is generally considered during the last part of his imprisonment at Rome.

*Copy of a letter to the editor of the Star, dated Gray, May 19, 1828.*

BR. BURBANK.—The following is a copy of a letter, which I caused to be published in the Christian Intelligencer of the 4th of April, 1828, as an acknowledgment to one published in the same paper previous to this, dated December 16, 1827, which bore hard against my Free-Will Baptist brethren. You will please to give it a place in your paper. As to my faith, it is the same that it ever was. I believe, as Christ has said, that "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."—Also, that "The sinner must be born again, or never enter the Kingdom of Heaven."

JAMES COLLEY, Jr.

Here follows a copy of the letter above referred to, dated March 26, 1828, as it appeared in the Christian Intelligencer, with the exception of an alteration in the address of Eld. Colley to the editor of that paper. Eld. C. sent us the Intelligencer in which these letters are published, with a copy of the original letter which he last sent to Mr. Drew. This letter is introduced in the Intelligencer with the phrase "Brother

Drew." In the original copy it appears to have been "Elder Drew." "This alteration was made," says Eld. C., "by the editor."

From the Christian Intelligencer.

GRAY, March 26, 1828.

ELDER DREW; Sir—I send you this communication, wishing you to give it a place in the Intelligencer. In so doing you will confer a favor on one who wishes well to all Christians of every denomination.

The Lord has seen fit to lay his chastening hand upon me by sickness, for about nine or ten weeks past, which brought me to view myself as at the mouth of the grave. In this situation, serious reflection has led me to see things, in many respects, in a very different light from that in which I have viewed them while in a more tolerable state of health; and believing it to be a solemn duty which I owe to God and my fellow-men, to acknowledge my errors whenever they are discovered to me by the light of divine truth, I take this opportunity, by your indulgence, through the medium of your paper, to say, that among the many errors of my past life, that of publishing to the world the hard statements made in my letter to you, dated Dec. 16, 1827, against the people with whom I had been connected, does not appear to me to be the least. I am heartily sorry that I ever wrote that letter or any part of it; and I never should have written it had I possessed as much as I ought of that Christian charity so beautifully described by St. Paul in his epistle. I hope God will forgive me; and I ask the forgiveness of all Christians whose feelings or reputation may have been in all manner of course I have taken. Should the Lord in his holy providence be pleased to restore me to a comfortable state of health, this is my earnest prayer, that he will preserve me from error, and enable me to shun every appearance of evil and give me grace whereby I may do justice, love mercy and walk humbly with him.

JAMES COLLEY, Jr.

For the information of our readers, who are not acquainted with the *Christian Intelligencer*, we would observe, that it is published in Gardner, Me., and is devoted to the cause of universalism. By means of the publication of a letter in the Intelligencer, written by Eld. Colley, for which he feels "heartily sorry," an impression has been made on the public mind, at least so far as the influence of that paper extends, that Eld. Colley has embraced the sentiments peculiar to Universalists. Thus, we presume, is the reason why the letter is addressed to us by him, which unequivocally expresses his sentiments, and declares that they are the same they always have been.

We should have made some allusions to Eld. Colley's first letter, and the editorial remarks with which it is introduced, at the time they first appeared, had we not been under the direction of the apostle, who requires us to let our moderation be known unto all men. We were at that time of opinion that the letter was a hasty and inconsiderate production, as the confession now corroborates—that the remarks of the editor were unreasonable. We did not feel disposed to retort. We have long believed in the veracity of Solomon's saying, that in many cases, "The rate is not to the swift, nor the battle to the strong."

It will be recollected by our brethren, that this same Eld. Colley was disowned as a preacher of our Conviction and as a member of the church in Gray, some time since, in consequence of his irregular department. We now have the satisfaction to state that Eld. Colley has manifested satisfactory repentance and humiliation, and made a suitable confession to the church, and that he is restored as a member.

We believe that most of our readers will recognize our old correspondent W. L. whose exposition on Rev. 5: 13 appears in the present number. Since this was put in type we have received another from Eld. William Pitts of Greenville, N. Y. on the same text, which, as it is short and pithy, for the sake of curiosity we shall also insert. We think our readers will be pleased with the similarity with respect to the leading points, though the method of treating the subject is somewhat different, which appears in two communications on the same subject,—one by a correspondent in the Kennebec county, the other by a correspondent in the state of New York, without a knowledge of each other. It is surely a privilege to have the opinions and observations of others on subjects of interest and importance, and then be permitted to judge for ourselves by their experience and knowledge.

Eld. Pitts has also forwarded a commentary on Rom. 11: 26. And so all Israel shall be saved. This, in our opinion, is the point. It cannot fail to impart instruction. We shall soon give it place.

We have received six communications from Eld. Fonville of North-Carolina, all

intended for publication. Some of which we shall probably publish, at least make some extracts from them, as opportunity may be presented.

*Copy of a letter from Eld. Elias Hutchins to the editor, dated Norton, Delaware Co. Ohio, April 29th, 1828.*

BR. BURBANK.—In a former communication to you, I mentioned my intention of spending the winter in Indiana, and also gave it as my opinion that the Lord was about to visit his afflicted people there. I now have the pleasure of informing you that I have not been altogether disappointed, and that my anticipations have, in some measure, been realized.

I arrived among the brethren there, about the middle of December. Some who were seeking the Lord when Br. Kilborn and I left them in Co. sober had found him to be precious; but some others who then appeared to be seriously inclined had become inattentive to the vast concerns of the soul. Soon after my arrival, the work assumed a more solemn and interesting appearance. God's people were comforted, and some sinners who were stout-hearted and far from righteousness, have been brought nigh by the blood of Christ.—I baptized seven during the winter. Several have united with the Methodists, and a number indulge a hope, who have not submitted to the ordinance of baptism or joined any church, some of whom will be baptized soon. The distressing difficulties which have so long existed in the Briant's Creek church, appear to be mostly at an end. About the middle of January, I set out for the Miami Q. M. which was holden in Warren county, Ohio, the third Saturday and Sabbath in that month. I had to ride 75 miles, and at that time, the travelling was the worst that I ever saw it, without any exception. The weather was extremely cold at the time we met in Q. M. which made our situation rather uncomfortable, yet many found it good for them to be there. I stayed with the brethren in Warren co. but four days, and then returned to Indiana. On my way I attended an evening meeting at Cleveas, a small town about 14 miles below Cincinnati. The people began to assemble in a school-house; but before they had all got in, a part of the floor gave way, which considerably frightened some, but fortunately injured no one. Mr. Howl, a Restorationist, who keeps a tavern in the place, kindly received us into his house, and I was enabled to speak with a good degree of freedom to an attentive assembly. I spent this night with a Mr. Watkins. He is something skeptical in his religious opinions, but treated me with great kindness. On leaving the place I left an appointment to attend a meeting in the neighborhood on the third Sunday in March. At the time appointed I spoke to a large and attentive congregation. The word appeared to be attended with good, and many in the assembly were solemnly affected. In the afternoon I spoke to a congregation in a meeting-house near the town of Great Miami, where a Free-Will Baptist preacher before preached. The next Wednesday evening I attended a meeting at Goodrich's tavern on the Ohio river: a large number of people attended the meeting, to whom I spoke with much freedom. At the close of this meeting, Col. Johnson, a Regular Baptist from Kentucky, asked me if I would cross the river and attend a meeting in a meeting-house near where he lived, or, said he, don't you preach among wicked slaveholders? I told him I always felt free to preach the gospel to any people who felt free to hear me, and should be pleased to make an appointment in his neighborhood if my engagements did not call me immediately away. In Indiana the Methodists and Presbyterians are very friendly and seem to fellowship the work of the Lord there. I became acquainted with three Presbyterian elders, one of whom frequently exhorted after I had done speaking, and often closed the meetings by prayer. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The first Saturday and Sunday in this month, the Miami Q. M. was holden in Indiana. It was very cold, which made our situation quite unpleasant as on Sunday, but few of the men present could get into the house. Eld. Kilborn preached the first sermon, after which without any intermission I spoke about half an hour, from 2 Cor. xiii. 11. Finally, brethren, farewell. I was about to leave the brethren there, and thought that I should not return till after the General Conference, if ever. My feelings on this occasion can be more easily imagined than described. The people heard with remarkable attention all through the meeting, and many though trembling with cold, were deeply affected under the word. At the close we commemorated the sufferings and death of our dear Redeemer; it was a season long to be remembered by me. Monday Br. Tufts, Kilborn, and myself attended a church meeting with the Briant's Creek church: it had the appearance of resulting in the removal of the difficulties in that church. The next day I was to leave the place in company with Br. Kilborn, Tufts, and Ross. At the last house we expected

to stop, we found a number had come in to see us start, and take their leave of us. They were so anxious to have a meeting that evening, that I concluded to stop and hold one. A large number attended though the notice was short, and it was a time long to be remembered by many. The next morning I concluded to return and visit the brethren there once more before setting out for Maine. I then set out with Mr. Ross, and met with Mr. Tufts and Kilham about 11 o'clock, went on to Warren county, laid about one week with the brethren there, went to Clark county, stayed four days there, then pursued my journey over the Darby plains, went on through the woods to Scotia, where I saw my horse over and crossed in a canoe, and arrived in Marion last Sunday, after an absence of five months.

In a former No. of the Star (probably the 31st) you gave it as your opinion that some preachers in the eastern country had for some time left it their duty to travel and visit their brethren at a distance, and observed that if my opinion could be obtained on the subject, I should say from my own experience that strength shall be equal to the day of such as are willing to obey the Lord. From almost two years experience in travelling, I do not hesitate to give it as my opinion that God will strengthen all his faithful servants and children to do all he requires of them, if they will obey him and put their trust in him. I have frequently been under the necessity of standing in doors and speaking in the open air this winter past, and have been considerably exposed at times, but my health is now as good as it has been any time since I came to this country.

When riding in storms, I often see people leaving their employment and going to their houses, and they have a comfortable shelter, while I am exposed to the inclemency of the weather; but although I am often a solitary, lonesome individual, I feel as though I am bound home to a house not made with hands, eternal in the heavens, where I hope for ever to rest my weary soul when all the storms of life shall have blown over.

In hope of that universal crown,  
I now the cross sustain;  
And gladly would I die, down,  
And smile at that pain.  
Yours in the best of bonds,  
ELIAS HITCHENS.

Copy of a letter from Eld. Otis Gilmore, to the editors of the Star, dated York, O., March 25, 1828.

Dear brethren in the Lord,—I have for some time past thought of conveying to you some necessary intelligence to be (if you should deem it worthy of a place, inserted) in your paper; but have been delayed, yet possibly it is not altogether too late.

As I have never presumed to lay open my name, consequently, Station, &c. to your consideration, I shall confine myself within my present prescribed limits, be able to minutely illustrate each point, but speak in the general. My father's name was Wm. Gilmore, a native of the state of Massachusetts; my mother's name, prior to her union with my father, was Terusha Stewart, a native of the same state, (and passing over relative points,) they became the happy parents of twelve children, of whom eight were males and four females. My father died of the prevailing epidemic in 1792. The eldest of his children is now eight, and is a single man. Nineteen months ago all were living, and I have indeclinable satisfaction in stating that they (I have no doubt) have been happily and lovingly converted to God, and are pressing with undeviating ardor to the blissful port of future felicity. Out of eight sons six are regularly ordained ministers of the gospel. They respectively belong to the following religious orders of people, stated from the oldest down—Luther to the Free Will Baptist—Calvin to the Reformed Methodist, James to the Episcopal Methodist, Russell to the Newell Baptist—William to the Christian Church—myself (Otis) to the Free Will Baptist. The two youngest, Reason and Hiram, are exhorters; the former belongs to the Free Will Baptist, and the latter to the E. Methodist. As it relates to myself, I labor under many inconveniences relative to preaching the gospel, for having had the misfortune to lose the natural use of my limbs, I am unhappily reduced to the use of crutches; and real debility corporeally, produces real debility mentally. However, in this vocation I enjoy the greatest felicity of mind, consequently I am led to pursue the path of peace, and the path of safety.

Within fifteen months, I have travelled considerably through the state of New-York, particularly through Ontario, Benton and Oswego quarterly meetings. In Ontario Q. M. I became particularly acquainted with Elders Dealing Lion, and Aldrich. In Benton Q. M. with Elders Dean, Marks, Wirad and others, whose names I do not recollect. In Oswego Q. M. with Eld. Daniels, the two Eld. Dodges and Eld. Darling. I found religion progressing on the solid basis of gospel truth, discipline and divine energy; idolatry, superstition and bigotry, are dropping their gigantic heads, and their votaries

are becoming subservient to the humble, peaceable and godlike principles of the gospel of Jesus Christ. In passing from this state to this (Ohio) I passed through the Erie Q. M., where I was particularly acquainted with several churches partially acquainted with several churches, especially at Portland, where I found a faithful, friendly and respectable church, whose pastor is Eld. Andrus, a very worthy man indeed. From thence I went into the Ashabula Q. M. In this state the churches are quite destitute of laborers. From thence I went to the Rocky River Q. M., which has been recently organized by Eld. Russell Gilmore, consisting of four churches. I find that it is a prevailing adversity that, for the want of preaching aid, the preachers' hands generally hang down; and of small inheritances, and are therefore obliged to labor for their support. Thus many churches go destitute. It is desirable that an itinerant ministry may be established throughout the Conjunction, and supported by a fund raised for that purpose. O. GILMORE.

#### CAUTION.

All persons are hereby cautioned not to receive, harbor, or aid from the state of Maine, who came into the Rocky River Q. M., with great pretensions to goodness, and obtained several degrees of preferment; particularly ordination, clandestinely, in opposition to the council on the case, done by Eld. David Ellis, who died soon after. Davis has been proved guilty of lying and excessive night walking, and to accomplish his career, he bought a horse and saddle, and a watch, and has left the country; for which misdemeanors he has been expelled from the Conjunction by the Rocky River Q. M., the members of which voted that his name and character be published as an impostor. The subscriber was appointed to make the above public.

OTIS GILMORE, Clerk of the Q. M.  
Copy of a letter from Eld. S. Hutchings, to the editors of the Star, dated Fairfield, May 8, 1828.

Dear Brethren,—On the 9th day of August last, I had the misfortune to strike my leg and dislocate my ankle, on which account I have been a cripple ever since. But through the goodness of God and the help of my brethren, I have been able to ride considerable within six months past. As the course of this time I have visited twenty and assisted in organizing two churches, and have also assisted in the ordination of three preachers. I have heard the cries of the wounded, and the sighs of the distressed. All glory be to God. I am now able to walk, and have been for about ten days, and have held meetings every day but one. My heart has been with holy fire, while I have seen the saints pursuing the road which leads to heaven. In Sidney on the first day of this month, I baptized a young woman. Some feared that, as my feet had not been well set in my amputation, I might receive some damage; but as there was no other minister present, without fearing or doubting, with Christ in my heart and a staff in my hand, we descended into the water. No harm has yet befallen me on this account. On the 11th, I attended meeting in Fairfield in a neighborhood where I visited a number of times during the winter past. Eld. Colcord baptized seven, after which we repaired to the house, where we experienced a solemn season. At the close I gave them the right-hand of fellowship.

Dear brother,—The cause of God is mine, I embraced it when but 13 years of age. I began to sound salvation when I was in my 19th year. I have seen a great many sinners converted to the Lord, have baptized some hundreds, and given aid the moment they were able to give up my hope in Christ for all that earth calls good or great. Yet my life and services have been so feeble in that cause for which Christ died, that I ever have been and still am ashamed of them, and have never committed so much of them to paper before, and probably should not have done it now, had there not been a report circulating in some parts of the Conjunction, that I have changed my sentiments and embraced universalism. I would here say that this is an untruth. My sentiments are the same as when I first found a hope in the love of God, which was 24 years ago. I have read my bible with so much care that I never expect to change them, for I am confident that I received instruction through the revelation of Jesus Christ, not by man; and I am never more happy than when declaring the whole counsel of God to the children of men. S. HUTCHINGS.

To the Editors of the Morning Star.

Grace mercy and peace be multiplied to gospel expositors of all orders. Please to give the explanation of the following texts of scripture.

A FREE-WILL BAPTIST.

I. Corinthians ix, 42: "It is sown in corruption, it is raised in incorruption." Verse 43: "It is sown in dishonor, it is raised in glory." It is sown in weakness, it is raised in power. Verse 44: "It is sown a natural body, it is raised a spiritual body."

## GENERAL INTELLIGENCE.

### MEDICAL SCHOOL OF MAINE.

The Course of Medical Lectures for 1828 has just closed at Brunswick. The examination of Candidates for the degree of Doctor in Medicine commenced on Monday morning, 12th inst. and continued until the noon of this day, Saturday. Of a class consisting of ninety-two pupils, twenty were presented themselves for a Degree, and passed a satisfactory examination before the Faculty of Medicine and the Censors of the Medical Society of Maine. The following names contain their names, and the subjects of their Dissertations.

David E. A. Brainerd, of Wintthrop, on Wounds. Nelson H. Carey, of Wintthrop, Necrosis. Moses Dakin, Hope, Dysentery. Michael G. Delaney, Troy, N. Y., Utility of Human Dissection.

Jeremiah Dunmer, Hallowell, Indolence. Seth W. Eells, Belfast, Sympathy. David Flinders, Grafton, N. H., Apoplexy. Thomas E. Grice, Rochester, M., Puerperal Convulsion.

Henry Gilmore, Stafford, Conn., Digestion. Cyrus Hamlin, Paris, Masturbation. Daniel Harwood, Portland, Dental Surgery. Sullivan Holmes, Cornish, Epilepsy.

Oliver B. Howe, Bethel, Epilepsy. Nathaniel K. Kelly, Plaisance, N. H., Phlegmonous Inflammation.

Alfred M. Leonard, York, N. H., Typhus Fever. William McJellan, Newryfield, Asthma. Richard Moody, Seab, Indigestion. Edward B. Moore, Deerfield, N. H., Cholera.

Samuel Plafsted, Gardiner, Delirium Tremens. Charles C. Robinson, Meredith, N. H., Haemorrhage. Levi P. Sawyer, Bethel, Cynanche Trachealis. Thomas Sherman, Edgecomb, Typhus Fever.

Charles L. Smith, Portland, Typhus Fever. Trestrom G. Stockbridge, Bath, Phlegmonous Dolence. William Swasey, Lincolnton, Inflammation.

William Theron, Chebogue, N. S., Epilepsy. Robert Wyman, North Berwick, Inflammation.

National Anniversary.—Last week was one of much interest in New-York, on account of the Anniversary meetings of the various religious societies, held at Madison Square, during the first week in May. The proceedings, as reported for some of the papers, would fill our sheet to the exclusion of every thing else; we must therefore content ourselves with a brief summary of some of the most important.

American Bible Society.—The members of this excellent institution celebrated its 12th anniversary at the City Hotel. During the past year, death has prevailed through the ranks of its guardians, and removed no less than four Vice Presidents. There have been fifty-three new Auxiliary Societies recognized, making, in the whole, since the formation of the Society, six hundred and six. The receipts into the treasury the past year amounted to \$25,379 93,—exceeding those of the preceding year \$11,115 80. The number of Books printed and in press the past year, amount to 118,250—viz: Bibles in English 68,230; Testaments in do. 50,000. The number of Books sent out the past year, in English, Spanish, French, Dutch, German, Portuguese, Welsh, Gaelic and Mohawk, amounted to 131,607. Being an increase over the preceding year of 62,926. The value of the various tracts and other publications of the Society, viz:—twenty years, is \$48,275. The Society have now twenty printing presses in operation, and in a short time, as soon as they can complete the necessary room, will have a hall that will be equal to forty common hand presses. When a building is completed which the society are about to erect, they will be able to print at the rate of one book a year. This society has Auxiliaries in every state in the Union, and in the course of the year, has distributed books in every republic of Spanish America, and in several of the West India Islands.—American Traveller.

The Liverwort.—A writer in Poulson's Advertiser, says that the value of an excellent medicine in cases of consumption, is liable to be diminished, and its character destroyed, by the indiscriminate use of the plant; whereas the leaves alone ought to be employed. Dr. Herford of Haymarket, Virginia, to whom the public are indebted for a knowledge of the medicine, in the disease mentioned, has recently cautioned the invalids against using the root, as it contains a mousous bitter, and possesses the same qualities as the root of the Gold mine have been discovered in South Carolina. Mr. Burrell Brewer, recently collected on his plantation in Chesterfield district, 120 dollars worth of pure gold.

A new Post-Office has been established in North Salem, Me. Simeon A. Hatch, Esq. appointed Post-Master.

Atankahy.—A child of Mrs. Polly Paine of Bethley, Mass.—5 years old, was burnt to death on Saturday, and a colored woman at Raynham met with a like fate on Sunday.

The officer who was despatched from Philadelphia two or three months since, on a journey to Mississippi and Louisiana, in pursuit of the colored man, who illegally carried off his master, returned in the summer of 1825, has returned with two of the unfortunate blacks. Eight or ten others remain in the hands of planters, who refuse to give them up; and it is feared they are "doomed to irretrievable slavery." They were kidnapped by one Joseph Johnson.

The Editor of the Baltimore Gazette acknowledges having received a sample of Liberator Coffee. It is pronounced to be not inferior to Mocha, and is highly commended by the colonate at Liberia, for about three cents a pound. It is stated that the coffee tree grows spontaneously at Liberia, and that there are extensive forests of it there.

Spots on the Sun.—There are now on the Sun from eight to ten spots, some of them very large, which may distinctly be seen by a good spy-glass or telescope.

Four hundred and seventy-three British emigrants arrived at New York on Sunday last.

Lotteries.—We notice in the Vermont papers, an advertisement of "The Vermont Lottery, Class No. 2, for 1828, to be drawn on the 17th inst. the profits devoted to Religious purposes." We believe there is no grant for such a lottery in this state, nor never was.—Bellevue Advertiser.

The London Society for the Discharge and Relief of Persons imprisoned for small Debts, have within the last 12 months, liberated 1,311 debtors from the various prisons of England and Wales, at the trifling expense of 2s. 16s. 4-12d. each.

From Europe.—By the packet ship, Canada, arrived at New-York, on Monday morning, the 16th, and Liverpool to the 17th of April, inclusive, have been received.

The Austrian Observer states, that the Turks have obtained a complete victory over the Greeks who beset the Castle of Sio, by the descent of fifteen thousand men from the Squadron of Tahir Pacha. The Greeks were taken so unexpectedly that they abandoned their cannon and baggage.

A German paper has an article, dated from the Polish frontier, in which it says that the approaching passage of the Pruth by the Russian army must, probably, be considered merely as a military demonstration rather than the first act of a new war. It is reported that the Cabinet of St. Petersburg has a circular note to the Emperor, has assured the other powers that it will for the present, confine itself to the military occupation of the principalities, it being the intention of Russia to give the Porte a curve, within which it must carry into effect the stipulations of the treaty of Akerman, which are not yet executed. The Danube will not be passed till the Porte shows that it means to persist in its faithless ministration to Russia.

Almost every arrival from Lisbon, says the Liverpool Courier of 10th April, has told us to prepare for the assumption of the royal dignity by Don Miguel. Hitherto he has not ventured to take so unbecomingly a circular note from the Emperor of Spain. He is reported to be contriving to show, by every act, almost his dislike to the constitution which he has sworn to maintain; and for the protection of which he was invited by the brother with the authority he possesses. It is now said that the explosion will first take place at St. Ubes, where Don Miguel will be proclaimed king about the 20th, preparatory to his being proclaimed at Lisbon and his quadruple coronation, on the anniversary of the old Queen's birth day. It is called the "Acclamation Day," because Don Miguel is then to be raised to the throne by the acclamation of the people and the army.

[From the Gazette de France, dated April 12, 1828.] Constantinople, March 21.—A courier, who left Smyrna on the 14th, arrived this morning with the news that the squadron under the command of Tahir Pacha, composed of five frigates, four corvettes, and four launches, with 1,500 troops on board, which quitted the Dardanelles, on the 5th, had arrived in the night of the 11th in the channel of Sio, where it had surprised three Greek vessels, three of which were taken and the third sunk; then acting in concert with the troops brought from Chios by the Pacha of Smyrna, it effected on the 12th, at noon, a landing on the island, and the Greeks were taken and the island forced the insurgents, and their Chief (Faviers), to a speedy flight.

Almost at the same moment when the courier who brought this landed, Tahir Pacha returned to the Porte with his squadron. He states that the Greeks, who had latterly not pay, and were in a complete state of anarchy and insubordination to their chiefs, were seized with such terror at the appearance of his squadron, that they embarked with all speed with the vessels which remained, abandoned their cannon and baggage, and had evacuated the island almost without resistance, so that it was possible to occupy it without any effusion of blood.—Justice Observer.

In Newfield, on Sunday morning after a short illness (which was borne with that patience and resignation which is characteristic of a devoted Christian) Mrs. Mary Burnham, aged 82.

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**MOROCCO SKINS.**  
THE Subscriber has for sale at his store in Limington, a large lot of BLACK, RED and GREEN MOROCCO SKINS. Also binding skins of the first quality. The above Morocco has been recently imported from the most authentic source, where arrangements have been made for a constant supply. Morocco Shoemakers will find it for their interest to call and examine for themselves. JAMES McARTHUR.  
Limington, April 23.

**NOTICE.**  
I TAKE this method to inform my customers and the public that I have taken the Carding and Carding of JEREMIAH BLAKE, in my stead, by Joshua Sawyer, at Felch's Mills on Little Ossipee River. The machinery will be put in good repair and attended to promptly. I hope to recover the patronage of my friends, and will do so, if I am not so unfortunately deceived by the above named Stand for three years, and will be in readiness to commence immediately. ANDREW AYER.

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THIS is to inform the Public that an advertisement which appeared in the Morning Star, dated Brownfield, Feb. 29, 1828, concerning a Note given by JEREMIAH BLAKE, in my stead, by Joshua Sawyer, at Felch's Mills on Little Ossipee River. The machinery will be put in good repair and attended to promptly. I hope to recover the patronage of my friends, and will do so, if I am not so unfortunately deceived by the above named Stand for three years, and will be in readiness to commence immediately. ANDREW AYER.

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## POETRY.

From the Home Missionary Magazine.

### PARAPHRASE ON PSALM CXXVII.

True stars in their lustre were shining,  
The sun had gone down, the moon was  
When by Babylon's waters we lying,  
We sat o'er our sorrows to weep;  
Our larks on the willows suspended,  
Their strains to our passing breeze gave,  
Our sighs with the night wind were blended,  
Our tears were shed fast on the wave.

Oh! who shall attempt to avow  
The voice of the spirit of song,  
When the smile of our God has forsaken  
The hearts which it cherished so long?  
The gleam of the soul was fading,  
Its spell o'er our melody failing,  
And the tear-drops of grief unavailing  
Hung heavy and damp on our strings!

And there, *rest o'er Israel*, still asleep,  
When the arm of the spirit is high,  
And the night of our grief gathers deepest,  
And the tempest a loud in the sky;  
We look to the throne of thy dwelling,  
But silence and darkness are there!  
And the strain from our lips sadly swelling,  
Dies away in the calm of despair.

Forsaken, but yet unrepining—  
Abandon'd, but never desponding,  
Our cause to the mercy resigning,  
Thy NAME is our confidence still,  
We trust in the dawn thou hast spoken—  
We may seek by thy righteous decree,  
But the thought of our hearts faint and broken,  
Shall be thy own—all they fail—*THOU THINE.* J. F. H.

From the Episcopate Register.

### THE LAST TRUMPET.

Hark! hark to that sound as it wakes on the ear,  
To such soul thrilling music, sure earth has no share:

'Tis the trumpet of Jesus! how loudly it floats,  
As it pours through creation, its last longing notes!

Oh! sweetly 'twill fall on the ear of the just—  
Soft, soft as their breathings, awaken his rest.  
But none save the few who this One may know  
How it comes to the wicked, in thunderings of woe!

Ah! might he but rest in his prison of clay,  
Far, far from the light and the joyance of day;  
How gladly he'd barter eternity's round  
For a dwelling with earth worms—a home in the ground!

But, speaks the Eternal, "I show'd you the path,  
I call'd, I entreated, no more on my wrath."  
"In flames never ceasing your spirit shall lie,  
A victim to horrors that never can die!"

The righteous at sound of the Saviour, rejoice:  
The gates of the grave are unbar'd at His voice.  
They "take up their likeness" so lovely and bright,  
And ascend to their home in a pathway of light.

They "waive in his likeness"—"Think! think of  
The bliss!"

So dare not approach to an image like this,  
When last they were waking, that demon of ill,  
Guilt, fetter'd their souls with a sorcerer's skill.

No fancy can picture the home of the blest—  
To the weary how sweet 'as a mansion of rest.  
To the heart broken mourner, three welcome the walls,  
That greet back the loved, to his smiles and his soul.

Then open thy portals, thou threatning grave!  
Thy cavern of silence, in faith I will brave!  
On this side, the dark, "cloudy pillar" may stay;  
But on that is the light of a heavenly day.

Yes! welcome to death with its trappings of woe—  
The boom of the trumpet I lean as I go.  
Oh, sweetly He'll follow me deep, till 'tis given  
To the spirits of loved ones, to wake me in heaven!"

P.

### BARTHEMEUS RESTORED TO SIGHT.

Blind, poor, and helpless, BARTHEMEUS came,  
Listening the foot of the whooping man,  
Still hoping that the next, and still the next,  
Would put an end to his trembling hand.

He thinks he hears the coming breeze faint rustle  
Among the garments, it is the tread  
Of thousand steps; it is the tread of troops  
Unnumbered! But when the nightman came  
Heard that the Nazarene was passing by,  
He cried, and said, "I, Jesus, thou son of David,  
Have Mercy upon me," and, when rebuked,  
He cried the more, "Have mercy upon me!"

Thy faith both made thee whole; so *THINE* spoke,  
And straight the blind BEHELD THE FACE OF GOD.

### MISCELLANY.

A Christian is the highest style of man.—Dr. Yocum.

Notwithstanding the odium that is sometimes cast upon the Christian by the infidel part of society, yet, at the same time, they cannot but approve and admire his character. There is a beauty and grandeur in the Christian religion which all its opposers can never deny; and which, like its great Author, is based on a foundation that can never be shaken. The infidel opposes religion, because it discloses to him the weakness and fallacy of all his hopes, and shows him his inability to obtain real happiness in his visionary pursuits. While he is bolstered up in the greatness of his own conceptions, he fancies that happiness is within his grasp, but he finds it only a phantom—a delusion, that leads to bewilderment, and dazes, to him. But the Christian builds on a sure foundation—the Rock of Ages, which not all the powers of earth or hell can remove.—Whilst sheltered in this fortress, the Christian is safe, knowing that He, in whom he puts his trust, will shield him from all danger, and provide for him all the blessings he stands in need of during his pilgrimage through this thorny maze. The Christian has not only hopes of immortality, but a foretaste of heaven.—With him heaven has already begun; the joys of the upper world being upon his

soul, and with heartfelt pleasure he anticipates the day when his ransomed spirit shall leave the clogs of mortality, and soar to that "bright world, where pleasures never die." Who then will question the correctness of the poet, who affirms that "a Christian is the highest style of man?" Although the profane and ungodly person, while health blooms in his countenance, and prosperity surrounds him, may apparently despise and deride the man of God—let but sickness attack, or adversity come upon him, and ready will he soon find the counsel and prayers of the Christian! How eagerly will he seek for an interest in those blessings the Christian enjoys. Happy for him if he is successful at this late hour for the salvation of his soul. The Christian has the advantage of the ungodly in every respect; he has the same prospects with regard to the things of this life, and certainly he can as well enjoy them; for the peace of which he is in possession makes his enjoyment superior to that of the wicked man.

### SCRIPTURAL TITLES OF CHRIST.

Adam, Advocate, Almighty, Amen, Angel, Ancient of Days, Anointed, Apostle, Author and Finisher of Faith, Babe, Beginning of the Creation of God, Begotten of the Father, Beloved, Bishop, Blessed, Branch of Righteousness, Brazen Serpent, Bread of Life, Bridegroom, Brightness of the Father's Glory, Bundle of Myrrh, Campfire, Captain, Child, Chosen, Consolation of Israel, Corner Stone, Covenant, Counsellor, Covert, Creator, David, Day's Man, Day Star, Deliverer, Desire of all Nations, Dew, Diadem, Door of the Sheen, Eagle, Elect, Emmanuel, Ensign, Eternal, Father, Father of the Fatherless, Finisher of Faith, First Begotten, First Fruits, First and Last, Flesh, Fountain, Forerunner, Friend of Sinners, Gift of God, Glory of God, Glorious Lord, God, Gold, Golden Altar, Governor, Gracious, Guide, Habitation, Head of the Church, Heir of all things, Help, Heritage, Highest, Holy Priest, Most High, Holy One of God, Holy One of Israel, Holy Child, Honey-comb, Horse, Horn of Salvation, Husband, I Am, Jacob, Jah, Jehovah, Jesus, Image of God, Immanuel, Immortal, Inheritance, Invisible, Israel, Jacob, Judge, King, Ladder, Lamb, Languor, Leader, Light, Lion of the Tribe of Judah, Living God, Long Suffering, Lord, Lovely, Man, Master, Mediator, Melchisedek, Merciful, Messenger, Messiah, Michael, Mighty God, Minister, Morning Star, Nazarene, Offspring of David, Only Begotten, Omnipotent, Passover, Plant of Renown, Potentate, Prince, Prophet, Propitiation, Power of God, Purifier, Physician, Polisher, Slave, Sinner, Ransom, Reaper, Redeemer, Resurrector, Ruler, Refuge, Righteousness, Rock, Lord and Staff, Rose of David, Rose of Sharon, Ruler in Israel, Sacrifice, Salvation, Samaritan, Sanctification, Sanctuary, Seed of Abraham, Seed of the Woman, Seed of David, Second Man, Servant, Shepherd, Shield, Shiloh, Solomon, Son of God, Son of Man, Spirit, Son Refused, Strength of Israel, Strong God, Substance, Son of Righteousness, Surety, Sharp Sword, Tabernacle, Teacher, Temple, Testator, Treasurer, Tree of Life, Truth, Vine, Wall of Fire, Way, Well of Living Water, Wedding Garment, Wisdom, of God, Witness, Wonderful, Word of God, Worthy, Yesterday, Today, and For ever.

NEW, LOST AND VARIABLE STARS.—Notwithstanding the attention of the mind of man has been in all ages ardently bending its intellectual powers in researches amidst the celestial regions, and of late years aided by the exquisite instruments which have enlarged the sphere of the fixed stars beyond all that could be conceived, it must be admitted that, notwithstanding these vast acquisitions, we are but on the very threshold of the science of astronomy; and the conviction is pressed home to the mind, that if its light be unfettered, and capable of expanding through the vast range of the universe, the spirit must be released from its present enthrallment, and afayed in the vestments of immortality.

What is it we contemplate when we fix our eyes on the brightest of the starry train? A glittering point, concerning which, we only know that the body which sends forth such a stream of radiance is inconceivably too remote to borrow its lustre from the sun or other system, or from any other sun, or, of necessity, such a glorious orb, as existing, would be visible; we believe the star we see, to be itself a sun,—the fount of light, and centre of revolving worlds; we know that, as far as human ingenuity has contrived instruments, the distance of this shining body is beyond computation; though such is the minuteness of modern instrumental graduation, that angels, formerly considered to be insensible, are now measured with the greatest accuracy.

Where calculation fails, imagination takes up the wondrous consideration, and in vain attempts to date the period when this bright orb first shone forth in pristine beauty; and as we are ignorant of its origin, we are equally so of the period when the hand that moulded the orb shall return it to its original nothingness.

When we survey the glorious hosts "stars densely thronging still," we can suppose them merely twinkling lights to gush the blue vault of heaven—to afford speculation, to the philosopher—to excite the admiration, and add to the delight of man. Returning from the vast survey, we must confess that all these glittering gems, which are displayed in the celestial arches, are enshrined in mysterious obscurity; we see, admire, and speculate; but the soul falls prostrate in attempting to unravel these material wonders, which are as inexplicable as infinite space or eternal duration. We judge there are new creations, pure and beautiful, from the sudden appearance of new stars; unless we may suppose that their light, after having traversed space myriads of years, has just reached our earth; we may conclude from the disappearance of others that the awful mandate has been issued forth, and brilliant systems have been blotted from the ample page of the universe.

Among some which have been recently seen in the heavens, and are called *New Stars*, are those in the following constellations—*Lacerta, Perseus, Bootes, Indrag, Monoceros, Cepheus, &c.*; and of those which have been termed *Lost Stars*, are three in *Hercules* and others in *Cancer, Perseus, Pisces, Orion, and Coma Berenices*. A very remarkable star appeared in the year 1601, near the right foot of *Serpentarius*; it surpassed *Jupiter* in magnitude, and its brilliancy exceeded that of every other star; when near the horizon it shone with a white light; but in every other situation it assumed variously the varying colors of the rainbow. It gradually diminished in splendor till about October, 1603, when it disappeared, and has not been seen since.

There is also another class of stars in the heavens which afford considerable speculation to the philosopher. These are the *Variable Stars*, which having attained a certain maximum of brilliancy, by degrees suffer a diminution of it, in some instances so as to vanish entirely, and re-appear, increasing to their former splendor; and this variation occupying a small portion of time. Many have been the hypotheses advanced in explanation of this change, the solar spots, and the idea that these stars are suns, having very large spots on their orbs, which, by their rotation, are alternately turned from and towards our system. Others have considered the phenomenon sufficiently explained, by supposing large planets circling round the stars, which, when in conjunction, intercept the light. Another is, that their exceedingly swift rotation generates a very oblate spheroid; and consequently when the plane which passes through the axis of the spheroid is turned towards our earth, the light appears at its minimum; and when its equatorial diameter is similarly posited, its maximum of brightness occurs. This shifting of the planes is accounted for from the action of immense planetary masses whose orbits are considerably inclined. We have something analogous to this in the nutation of the earth's axis which is caused by the inclination of the moon's orbit, and the obliquity of the ecliptic. The number of stars ascertained to be variable is, thirty-seven.

In the year 1763, 731, 1735, Pollux in *Scorpio* was observed to be considerably brighter than Castor; in Ptolemy's time, the reverse was the case, he making Castor of the first, and Pollux of the second magnitude.

On these mysterious points (the appearance and disappearance of some stars, and the gradual decrease and augmentation of light in others) it is highly probable, that not only the present age, but future generations, will continue to remain in obscurity; every particular connected with the fixed stars so nearly approaches to infinity, that nothing short of infinite wisdom can direct the intellectual powers in the development of its sublimities.

THE FEMALE HEART.—The female heart may be compared to a garden, which when cultivated, presents a continued succession of fruits and flowers, to regale the soul and delight the eye; but, when neglected, producing a crop of the most noxious weeds; large and flourishing, because, their growth is in proportion to the warmth and richness of the soil from which they spring. Then let this ground be faithfully cultivated; let the mind of the young female be stored with useful knowledge, and the influence of woman, though undiminished in power, will be like "the diamond of the desert," sparkling and pure, whether surrounded by the sands of desolation, forgotten and unknown, or pouring its refreshing stream through every avenue of the social and moral fabric.

### Temperance Department.

CONSTITUTION OF THE TEMPERANCE SOCIETY OF LIMERICK.

PREAMBLE. Intemperance has hitherto prevailed against all efforts to check it. It has brought ruin upon individuals, and misery into families. It has spread corruption through society, and swept thousands into the grave. Nei-

ther private persons, nor voluntary associations, nor public authorities have, till recently, found any remedy. But a remedy has at last been discovered, which has proved effectual. It is the Society for the Suppression of Intemperance. It has accomplished great results in many places. A number of individuals in Limerick have, therefore, on this principle formed an association for the promotion of temperance.

Art. 1. This society shall be called the Temperance Society of Limerick.

Art. 2. Persons who sign this Constitution, and are members of the Society, agree to abstain from the internal use of distilled spirits, except when indispensable for medical purposes; that they will not offer them to others, and that they will not employ or countenance the use of them in their families; that they will not knowingly vote for a man for any civil office who is in the habit of using ardent spirits or wine to excess.

Art. 3. The business of this Society shall be transacted by a Chairman, Secretary and three Managers, who shall be elected by ballot at each annual meeting of the Society and shall together constitute a Board, three of whom shall form a quorum.

Art. 4. Any number wishing to withdraw from the Society can do so by signifying his desire to the Secretary, who shall erase his name and scale his name back to the Board at the next meeting.

Art. 5. Any member violating the second article of this constitution shall be suspended by the Board until the next annual meeting of the Society, and shall not be eligible for re-election, and if satisfactory evidence of reformation be not given he shall be expelled from the Society by the vote of a majority of the Society.

Art. 6. The Board shall report at each annual meeting of the Society all facts relating to the Society and such other matter as they may deem proper.

Art. 7. Should any office be vacated in the course of the year the Board are authorized to fill such a vacancy till the next annual meeting of the Society.

Art. 8. Whenever it shall become necessary to elect a member it shall be done by ballot.

Art. 9. The Society shall meet annually on the first Monday of May when an address shall be delivered in public before the Society.

JOHN Mc DONALD, Secretary.

Limerick, May 15, 1829.

The new sch. Sidney, said to be one of the finest vessels ever built on the Kennebec, and which is to be fitted with superior accommodations for passengers, and run as a regular packet between Augusta and Boston, was launched at Sidney last week. She was built and launched without the use of ardent spirits. This example is commendable; but it is not a solitary instance. We have observed that ship carpenters in a number of instances in other places, have had nerve and principle enough to adopt a like resolution. And if the carpenter can perform his labor without the use of ardent and stimulating liquors, surely there is no other class in community who can say with truth that they need them. Let them push on in this work of reformation; and they will do more in checking the vices and consequent wretchedness of vast numbers in our land, than a host of mere talkers. Action in this work of reform is every thing. It costs nothing on the contrary every one will find he has profited by it, while he will enjoy the conscious satisfaction of having done something to suppress a practice which the most thoughtful and discerning is one of the greatest evils in our land.

Water, &c. Ed. Limerick.

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Agents and subscribers in Ohio, who find it more convenient may pay to Esq. Gorton. He will convey money to us.  
Agents in the Farmington (Me.) Q. M., and in that region, may pay the money to Esq. Charles Morse, *Exp.* when it is more convenient to send it to Limerick.