

MORNING STAR.

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MORNING STAR.

FOR THE MORNING STAR.

WHAT PROFIT SHOULD WE HAVE IF WE PRAY UNTO HIM?

What is the Almighty, that we should serve him, and what profit should we have if we pray unto him? has been the skeptical, scornful query of all unbelievers from the days of Job to the present time; and it is to be lamented that too many professed Christians, by their criminal neglect of prayer, are practically calling in question, the propriety of this important duty, and thus become measurably guilty of an inconsistency for which infidels have for centuries, been distinguished! God knows our wants, we cannot inform him of any thing with which he is not acquainted; neither can our prayers change his purposes concerning us, say these neglecters of God and their own souls. These assertions are doubtless, generally true, but not the least against the duty of prayer, yet the most of those who use them generally, either directly or indirectly say: What profit shall we have if we pray unto him?

To answer the question, and show the utility of prayer, we will in the first place advert to the bible, and as it has stood the test for ages, while the most of those who have attempted to overthrow it, like "raging waves of the sea, foaming out before their own shame," have long since sunk in oblivion, also like names stamped with infamy, are only remembered for their impiety. It is hardly to be expected that these lines will meet the eye of any who will call in question its divine origin. Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. (Ps. 115.) In the day of my trouble I will call upon thee: for thou wilt answer me. (xxviii. 7.) In my distress I cried unto the Lord, and he heard me. (xxx. 1.) Ask, and it shall be given you. (Mat. vii. 7.) The same Lord our Father, who will call all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. (Rom. x. 13.) The eyes of the Lord are over the righteous, and his ears are open unto their prayers. (1 Pet. iii. 12.) These are but a small portion of the scriptures of the same import. The fire coming from heaven and consuming Elijah's sacrifice in the presence of the prophets of Baal, the deliverance of the three worthies from the fiery furnace, Daniel from the lions' den, and Paul and Silas from the prison, are all instances justifying the pendent publican, all being testimony to the truth of the scriptures just quoted. But some may still inquire what profit there is in praying, if it does not change God's purposes concerning us? It appears from scripture and reason that it is God's purpose, always to bless, and supply the wants of his needy creatures, when they sincerely come to him; and thus instead of changing God's purposes concerning us, or bringing him to our terms, we come to him in the way he has appointed for us to come, and receive the blessing he is always willing to bestow on the humble and penitent. If this is correct, the profit of prayer must be obvious to every one possessed of common understanding, and to argue that there is no profit in praying, because God knows our wants and can supply them without our asking, seems to be presumptuous, and the arguments that we should expect to hear from those who are resolved for a lazy indolence in vice. We do not expect that by praying we shall avoid the accidents and distresses naturally incident to human life, but hundreds can testify that in coming to the throne of grace, they have obtained mercy and found grace to help in time of need. (Heb. iv. 16.) There are, doubtless, many who attend to the form of prayer, and yet have no profit. Some preachers, as well as some others not of this character, are so independently rich, and come before their Maker in such an affected, complimentary manner, that they are known "as far off" and always "sent empty away." Some pray just as though they did not believe that they should have any profit in it, and it is to them according to their faith, they "ask and receive not." Some others pray, or pretend to, with malice in their

hearts against some of their fellow mortals, or with some other unlawful objects in view, and they have no profit because they regard iniquity in their hearts, although some of this class think that praying much, or earnest and often, will measurably atone for their wickedness, and thus they indulge themselves in it, and think to keep their names and credit too! There are others who have no profit in praying, because they have no time to attend to it, yet if they meet one in the road, they have time enough to spend in useless conversation, or if there is any thing new to be seen, they have time enough to attend to that, but no time to serve their God! The profit of prayer is seen to good advantage on the bed of death. It has disarmed the monster of his sting, divested him of his frightful forms, and seeing this, has caused many who love the wages of unrighteousness, to say, Let me die the death of the righteous, and let my last end be like his! The great Addison had found so much profit in praying while in health, that when his skeptical nephew came to see him, just as he was breathing his last, he could, with dignified composure, say to him, "See how a Christian can die!" Those who have witnessed the holy life, and triumphant death of the prayerful Christian, must surely be constrained to own that there is great profit in praying, for those who live praying lives, generally die peaceful, rejoicing deaths.

E. H.

For the Morning Star.

A sketch of the life, sufferings, conversion and happy death of Mr. John W. Cheney, son of Mr. David and Mrs. Anna Cheney, of Bristol, N. H.

This young man, having been taught by his parents from his childhood, with his brothers and sisters, to read the holy scriptures, to observe the sabbath, and to attend public worship constantly, sustained from a child an unimpeachable character. He was of a sound mind, and of regular habits. His temper was smooth and placid; his disposition amiable, and he was beloved by all his associates.

But as yet he had neglected the one thing needful, the salvation of his soul. He continued in health and prosperity, and bid as fair for usefulness as any of his class, until he entered into his twentieth year; at which time he perceived a small tumor on his left arm, near his body, which increased in size and became very painful, until at length he was unable to labor. No pains were spared in applying to various physicians for relief; but all to no effect. All hope of recovery appeared now to be failing; but his friends, being anxious for his recovery, concluded to make an application more, and accordingly applied to the celebrated Doct. Mussey, of Hanover, N. H., who on examining, informed him there was no remedy but to have the arm amputated. Accordingly the sixth day of July, 1827, was appointed for that purpose. The physicians attended, and the neighbors came in to see this painful operation performed. The patient was placed in a suitable position, and Doct. Mussey proceeded to dissect the arm in the shoulder joint. Although this operation was painful and tedious, it was borne with unexampled patience, without any exertion by the patient. The time occupied in the operation was one hour and a quarter. The tumor was taken from the dissected arm, and was judged by the physicians to weigh between four and five pounds.

This was a solemn, striking and interesting scene to all who beheld it; but we believe the Lord directed it, and blessed the means that were used for the restoration of his health in a measure.

Having been supported through this trying scene of affliction, he began to realize the goodness and mercy of God in sparing his life, though deprived of one limb, and yet granting him space to repent and make his peace with the Lord. He was led to express the language of the blind man, "Jesus thou son of David, have mercy on me." He continued to seek the Lord till the month of August; and the Lord heard his cry, answered his request, and delivered his soul from the reigning power of sin, and made him to rejoice in his love.

I rejoice that this young man continued steadfast in the truth. In November, I had the delightful privilege of waiting on him and his oldest sister in the solemn ordinance of baptism, and they were added to the church of Christ in Bristol.

About the commencement of last spring there appeared to be another tumor gathering on his temple. This grew very painful, which induced him, with his affectionate father, to leave the family and resort again to the above named physician, and there again he consented to be operated

upon. During this last confinement he was very much resigned to his situation. His mind was calm and serene, and his confidence appeared to be in his God. He was so patient and composed, that he gained the affection of all his attendants. Although the pain of his body was excruciating, he was often heard to say, "The Lord is good." He continued in this situation till the seventh day at evening, when his senses left him. Thus he remained till the next day, half past four in the afternoon, when he fell asleep on the ninth day of April, 1828, being twenty one years and nine months old, we trust, in the arms of his blessed Saviour, and we believe his spirit is now reaping the reward of his labor. His body was left in the care of an aged father only, a distance from all the rest of his relatives which was committed to the narrow limits of a coffin and sadly conveyed to its native home, to a large circle of mourning friends, who on the eleventh of April, followed him to the house appointed for all living:

"How short and hasty is our life,
How vast our souls' desire,
Yet senseless mortals vainly strive
To lavish out their years."

Dear reader, pause a moment and consider. What parent is ready to part with an affectionate child? What brother or sister is ready to bid farewell to a brother or sister in a case like this? What youth is ready to meet with contagion and death? surely none but such as have found redemption in the blood of Jesus Christ.

O that the youth would remember their Creator while in the bloom of life.

O reader, where there is wrath below, lest he take the away with a stroke, and a great ransom cannot deliver thee.

The foregoing was written by the subscriber of Alexandria, N. H., by the request of the friends of the deceased.

JOHN HILL.

GRACE GIVES NEW PLEASURES.

To sustain such a character, [that of moral worth] will not diminish your enjoyments. When we exhort you to a religious life, you are perpetually looking at the sacrifices it will require, and what are these sacrifices? I will tell you. We ask you just to surrender all those practices which are dishonorable and injurious, and which your remaining consciousness of the propriety leads you to endeavor to conceal, or, if detected, to palliate. You cannot defend them, and we not only leave you in full possession of all the rest, but assure you of increasing delight.

Some of you object, that such a change, and a corresponding life, would impede your usefulness in society. I cannot conceive that such should be the case; nor can you, if you reflect. For what would religion disqualify you? If religious, I allow you cannot be the pander of a brothel; you cannot direct the operations of a gaming table; you cannot attend the amusements of the theatre; you cannot be a second at a duel; you cannot be a captain of a banditti. But I know of no lawful calling where you may not act with effect, and where religion would not be a powerful auxiliary. Who, I would ask, has commanded more influence in the councils of a nation than Wilberforce? Who has shown more in the Judiciary than Hale? Who has been more eminent in literature and science than Newton, Milton, and Pascal? Who ever surpassed Howard in Philanthropy and active benevolence? Who has furnished stronger instances of hardy, cool and persevering courage in the din of battle than Gardiner and Duncan? These, and many more who might be mentioned, lived under the influence of Christianity.

To be renewed in the spirit of your mind will open to you sources of incalculable pleasure in life. There is nothing upon which you form such incorrect ideas, as upon the influence religion exerts upon the enjoyments of the present state. You associate its necessity with affliction, old age and death, and think to give yourself up to it will be misery. It will be the reverse. The axiom that "man is born to trouble" you will not question. You feel it. I shall say nothing, now, of those expensive sacrifices you are obliged to offer at the shrine of folly, dissipation and vice, and the bitter regret you feel when "the iniquity of your heart overtakes you." You know "the way of transgressors is hard." Yet let your path be commonly even, there are in it troubles which nothing but religion can soften down and alleviate, and in such cases she offers a cup of consolation which heals the wounded spirit. When a man's property is lost, she assures him of a treasure laid up in Heaven, not subject to fluctuation. When

friends die, she reminds him of one who lives forever, and is unchanging. When he enters the sick chamber, with all its glooms and uncertainties, she points to a friend who has said, "fear not, for I am with thee." When old age dries up the sources of sensible pleasure, religion affords communion with God as a source of unmingled delight. When the king of terror meets him to execute his commission religion leads him to certain victory while she points to a crown that fadeth not away, and to joys over which death can exert no influence. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."—Bup. Pr.

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, when the magic and sorperic 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. Sweden, many parts of France, over Denmark, Norway, Sweden, England, Scotland, Ireland; and even portions of Austria, Hungary, Italy and Spain itself, were illuminated by its beams.

The star of Luther had 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 shall 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 perform it until the day of Jesus Christ. We do believe, and we have good authority for believing, that Zion will rise and shine, and 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 true Gospel light among all the 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 in our own minds, from the community to which they professedly 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, is a considerable portion of Germany, is a spirit alien from that of Christ, and so hostile to the eternal interests and to the rational liberties of man, that we are compelled, from the bottom of our hearts, to be Protestants; and to believe, that Germany stands to the world 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 Malancthon continued to be cherished throughout the Protestant part of Germany, until within about half a century from the present time.—Spirit of Pilgrims.

The best kind of Property.—In a town where several heavy failures had occurred an individual was conversing with a friend on the different kinds of property at the present time. Having expressed an opin-

valuable opinion of bank stock, real estate, &c., as sources of permanent income, he was asked what he did consider the best kind of property? He replied, "AN INHERITANCE INCORRUPTIBLE, UNDEFILED, AND THAT FADEETH NOT AWAY."—N. H. Obs.

VANITY OF EARTHLY RICHES.

Ecclesiastes vi. 2.

There is an evil which I have seen under the sun, and it is thus: a man to whom God hath given riches, wealth, and honor, so that he seeketh nothing for his soul of all that he desireth; yet God giveth him not power to ratify thereof, but a stranger ruleth it: this is vanity, and it is an evil curse.

When will men be wise? When will they learn that the good things of this life, pursued with ever so much diligence, and with ever so good success, may be so suddenly wrested from them by untoward events, or the mere fluctuations of business? When will they consider that the most prosperous, and wealthy, and honorable among men, rarely live long enough to taste the pleasures for which they have toiled; but just as their farms, or merchandise, or occupations of whatever kind, begin to be a source of enjoyment, their soul is required of them; and then, whose shall all those things be, which they have provided?

Is this world a portion worth enough to justify spending our lives in pursuit of it? Is it worth enough to compensate for all the anxiety and vexation inseparable from ardent desire for wealth and honor, and vain efforts to attain them?

"Who does not now that a 'life-time' interest in an estate is commonly regarded as of little value? Yet what do any of us possess, but a mere life-time right to labor and reaping? How soon will the stranger eat all that we can provide. And yet we go on laying up goods for many years, till death determines the size of the heap. It matters not whether it is large or small—if we have spent our time and our thoughts on earthly things, to the exclusion of the soul's interest, we have thrown our lives away. We have failed of making that life-faithful and proper use of temporal comforts which increased their value ten-fold; we have not gained the whole world—we have not enjoyed the half of what we have gained; but we have lost our own souls.

O, what folly, what madness is this, when God offers us heaven forever, and as much of earth as we can possibly use while we stay on it, that we labor only for the meat which perisheth, to the utter neglect and loss of which shall endure to everlasting life.

SAUL OF TARSUS.

"When Saul of Tarsus was ignorant of his true character, he regarded himself with unmingled complacency. As touching the law, he was blameless, and thought his expressions of malignant feeling toward Christ and his followers a doing God service. Light thrown upon his mind first discovered to him his real circumstances, his spiritual destitution, and till we become extensively acquainted with our own hearts, we shall always cherish an overweening opinion of our godliness, our wisdom, and our high attainments. Ignorant man vainly imagines that the Divine Being is well pleased with him as he is with himself. And hence very true delineation of human nature is extremely offensive and disgusting to him. The cross of Christ is a stumbling block, as it supposes him in a condition before God exceedingly abject and humiliating. His self-complacency perishes as a gnat sits around him, and no one who has found that he needed nothing, because I was once right poor, and miserable, and blind, and naked. That heart which is vainly imagined to be so good, appears as a cage of unclean hounds, and the seat of all pollution and defilement. A thousand evils and dangers present themselves in the path where previously he had walked with herdless security, and the desert of divine indignation is at length admitted, however humble. The heart is broken with sorrow, and the enlightened sinner is taught to cry out: 'O wretched man that I am!'"

From the American Pastor's Journal.

VARIETY OF MEANS.

The Sovereignty of God is peculiarly manifest in the variety of means he is pleased to bless. Sometimes he is pleased to bless the persevering fidelity of his children, and sometimes their designed neglect. When the late lamented Missionary, Abraham Baldwin, was preaching in M—— in the State of Vermont, he visited the house of Mr. —, and conversed individually with all the family except the lady of the house, who was deeply sorrowful. The heart which she designedly neglected. This neglect which she construed to Mr. Baldwin's indifference respecting her salvation, troubled her. She considered it as fearfully ominous, began to think on her sins, and in a few hours was overwhelmed with a conviction of her guilt and danger. About midnight Mr. Baldwin was sent for, and earnestly invited to visit her without delay. Her distress was so great, and her conviction so pungent, that her friends were apprehensive she would not live until morning.

"Go," said Mr. Baldwin, "and tell her I can do her no good. If she wishes help she must apply to a HIGHER PHYSICIAN."

This message cut her off from human dependence, and led to an almost immediate submission to Christ. Before the morning sun arose, the Sun of Righteousness had poured his beams on her soul, and filled her with a hope full of immortality. This also illustrates what Mr. Baldwin called "variety of means," and what he informed me had often in his attempts to do good been peculiarly blessed. Apparent neglect was the means used for the awakening of the above individual, and apparent neglect the means used for her immediate submission to Christ. M.

The influence which religious men would exert by an undeviating and independent course, is immense. They would strengthen each other's hands; make valiant the timid, and faint hearted; attract around them kindred spirits; and set up a light which would illumine the surrounding darkness, and cheer and rejoice the hearts of fellow christians.—N. Y. Obs.

LIMERICK:

WEDNESDAY, JULY 2, 1828.

THE SACRAMENT, OR LORD'S SUPPER.

Our divine Lord, "The same night in which he was betrayed, took bread, and when he had given thanks, he break it, and said, Take, eat; this is my body which is broken; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood, this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

The design of the holy sacrament is very apparent. The disciples of Jesus were required to eat his flesh and drink his blood, symbolically, in memory of their dying Lord. This divine institution was intended to be continued until the coming of the Lord Jesus Christ. As often as they attend to it, they shew their Lord's death till he come.

It is not so much the intention of this communication, to show the design of the sacramental institution, as the beneficial effects thereof, and the propriety of continually attending to this holy example.

It does not appear that the Author of this institution, specified the term of time that should elapse betwixt seasons of communion, or how often his disciples should commemorate his death. This seems to have been left discretionary with churches, as circumstances may require. We are of opinion, however, inasmuch as it is a rite peculiar to the church, like other means of prosperity and union, it should be regularly and systematically administered. We think that it is not only well to attend to this duty occasionally, but steadily. A regular and periodical administration of the Lord's Supper, we very sincerely believe, is a powerful means of preserving union in the churches. We have observed that discord in churches, and hardness among brethren, are generally more abundant in those churches which neglect to come to the Lord's table for years together, than in those which commemorate the death of Christ several times in a year.

The subject of communion in its nature is seriously important. Communicants, therefore, should not only love their Lord, but should be united one with another, in bonds of christian fellowship, at all times, especially in seasons of communion. Consequently, shortly previous to every communion, we think it would be well for the communicants, (church members) to be convened for the purpose of a general and critical examination in this respect. It will then readily be ascertained whether there be any local, private, or secret difficulties in the church, or any unreconciliation existing among brethren, which perhaps might not otherwise come to light, and those difficulties removed previous to the communion, and so harmony be restored to the church.

Now if, for instance, a church that is blessed with a faithful pastor, should consider it advisable to commune once in each quarter, equal to four times in each year; and they were to have there preparatory inquiry meetings, if difficulties are found, they of course cannot have existed a very long period, at any rate not

more than three months. The sooner wounds in a church are healed the better. The work is much easier and more happily accomplished in the first stages of a difficulty, than after it has assumed a more formidable aspect. We think that many churches in our Connexion are by far too neglectful, relative to this important subject. Our object in this freely expressing our views on a subject which for sometime past has prayerfully occupied our attention, is not to reproach our brethren, but to invite their attention, (more particularly administrators, those who have the oversight of the flock) to these things. Are there not some churches who have witnessed the rapid flight of several blistering winters and fruitful summers, since they last commemorated the death of their worthy and adorable Lord? We are disposed to encourage such negligent churches rather than censure them. We would say to them, "forget the things that are behind and reach forth to those which are before."

We are aware that many churches are destitute of an administrator; although this is inconsiderable, it is no excuse for neglecting to commune; for a proper person to break bread, can easily be procured at almost any time when the church is disposed to attend to this duty.

With a fervent desire "to strengthen the things that remain, that are ready to die," and, in some feeble degree, to promote the cause of righteousness, for the consideration of all who are interested in the same blessed cause, we would propose the following queries. Ought not every officer of the church, as much as in him is, carefully and seasonably to attend to all their concerns, and to see that every mean of grace, prosperity and union is duly regarded, and that the communion, which is so happily calculated to promote these desirable objects, be suitably administered? Would it not be well, and does not the interest of the cause require, that where there is a union of churches, such as a quarterly meeting; that the attention of this union be turned to the situation of the destitute churches, not only to see that they are occasionally furnished with preaching, but also when necessary, the ordinances of the gospel be administered? We rejoice to learn that we are not alone relative to the exercise of our minds on this subject, but our brethren generally entertain the same views, and several quarterly meetings have made and are making the necessary arrangements.

In a letter recently received from Eld. Foster, under date of June 16, he says, "My health is, I hope, rather gaining, but slow. I have not preached for fourteen sabbaths, and have not been able to attend meeting but one sabbath for the same period."

OBITUARY.

GOSWAM, June 14, 1828.

Br. Barbak. With feelings of sorrow, though with resignation to the will of God, I give you information of the death of my dear companion. She expired on the 9th of the present month, after about two weeks of severe illness, which she bore with christian fortitude and patience. She was a professor of religion for fifteen years previous to her death, thirteen of which she has been my companion, and she always exercised the same faith in the Lord Jesus in all the various trials we have been called to pass through, both by land and sea. Besides myself, she has left four children to bemoan her departure; also, a widowed mother, a brother and two sisters, who reside in England. I trust what is our loss, is her eternal gain; and I have no doubt, that while we are mourning below, she is rejoicing before the throne of God and the Lamb. The funeral services were attended on the 10th, and a discourse was delivered on the occasion to a numerous congregation, at the Free Meeting-house, by Eld. Samuel Rand, of Portland from Rev. xiv. 13, which was solemn and appropriate. The congregation appeared to be deeply affected, and I hope it will prove a blessing to some precious souls.

JOHN PERKINS.

FOR THE MORNING STAR.

Died in Wakefield, N. H. 22d inst. Mrs. Hannah, wife of M. Joseph Welch, in the forty fifth year of her age. By divine grace, she was brought a few years since to see her undue situation out of Christ, and was led to pray for mercy. She did not pray in vain. The Lord heard her cry and delivered her soul, which made her to rejoice in the Saviour of sinners.

It is a little more than two years since she made a public profession of her faith in Christ, and followed him in the holy ordinance of baptism, and became united with the church of Christ in that place, which membership she has in christian life manner sustained, until she left the church militant to join, as we trust, the church triumphant. The editor of the Star had the privilege, added by him who set the example, of baptizing her, and he has had most satisfaction in occasional christian conversation with her since that event. He was called to speak on her funeral occasion.

In the death of this excellent woman a breach is made in the neighborhood, that will not very readily be repaired; an event which has taken place that will long be remembered. The husband is deprived of an industrious house-wife, and an agreeable companion. The children of which there are eight or ten, have lost a devoted friend, one who watched by night and by day, and labored assiduously for their happiness and welfare, and who desired to live only for their sake, she nevertheless calmly submitted to the will of the Lord, in her removal from their fond embrace. The neighborhood in which she lived, from her entrance into the bosom of wedlock, is bereft of an obliging member. The church of a valuable and endeared member. From cares she is free. By sickness, sorrow and pain, nor even death, she will be no more disturbed. "To die is gain."

EDITOR.

Extract of a letter from Eld. David Smith, to the editor, dated Newburgh, N. Y. Jan. 18, 1828.

Since my last we have had many refreshing seasons, particularly in Prospect I have baptized 8 in that town, 4 in Frankfort, and one in Newburgh. There are good revivals in many parts of this country.

In Wadsworth, where she lived, and where she was long settled, with a becoming zeal, appear to be spreading. In many places, even among the rich and popular, no other qualification is wanting to introduce the visitor, save a suitable evidence that he has been taught in the school of Christ, and is now endeavoring to show forth the praises of him who hath called them out of darkness into marvellous light. While this harmony prevails, the people in general seem more and more impressed with the importance of attending to Church Discipline.

Another thing, which causes joy in Zion, is, Intemperance with its attendant evils, seems to be fast declining before the civil and religious exertions which are now made among all classes.

DAVID SWETT.

Revival at Corinth.

Mr. Editor.—It will, I trust, be a source of congratulation to many of your readers, to learn that the Lord has again been pleased to visit Corinth in mercy and revived his precious work.—During the past winter the church of Christ was in a low state—a coldness prevailed among the members, and the cause engaged and flourishing branch—and a want of unanimity was apparent. Professing christians had apparently become inactive and sinners heedless. But the pulse of the church now beats with new life and activity—concord and agreement is again restored. Six were last Lord's day buried in baptism, five of whom were young men. The scene was solemn; spectators listened to the word with almost breathless attention, while now and then a penitential sigh told of sin-sick souls.—P. Waterville Ind.

Oppressive Law in India.—The wicked and oppressive law in India, which vacates the claim to hereditary property, of all who embrace Christianity, was enacted by the Mussulmans; before the occupation of the country by the English. Efforts are recommended, by the friends of the missions, to bring this subject before the government, that the oppression may be removed by a repeal of the law. It appears that numbers are rationally convinced of the truth and excellence of Christianity, but have not obtained that measure of Grace by which they can encounter the ills of poverty.—Ch. Socy.

The Rev. Jonas King, who recently sailed from New-York for Greece, previously resigned his professorship in Amherst College. He goes out unconnected with any of the Society, supported by a few friends principally in his city. He is under no restrictions, but is at liberty to explore any of the eastern countries that he may think the most likely to promote the object of his mission. His first destination is to Greece to see if any thing can be done by way of establishing Schools, to distribute the Scriptures and religious Tracts, and to preach the Gospel. Mr. King is eminently qualified for the duties he has undertaken, and much good may be anticipated from his present tour in the east. Waterville Ind.

Prison Discipline Society.—The annual meeting of this Society, was holden a few days since in Boston. It was attended by a large audience, and a deep and lively interest was manifested in its proceedings.

The Report, it is said, will publish to the world, appalling statements, respecting the evils which still exist in the prisons of this country, and some very encouraging facts, illustrating the efficacy of religious instruction in reforming the most abandoned prisoners.

The British and Foreign Bible Society held its anniversary in London, in May, Lord Gambier presiding. The receipts of one year amounted to \$360,000!—The Bibles distributed were 137,162; and Testaments 139,108—being \$4,354 over the distribution of the preceding year. An edition of the Bible in the Turkish language had been printed.—The Rev. Mr. Allen, of Philadelphia, was present. There were 916,989 scholars, last year. The London papers give accounts of similar encouragement offered to numerous other pious institutions.

The receipts of the London Missionary Society for the past year have amounted to \$5,750, being an increase of seven thousand pounds over those of the former year.

True politeness consists in an exquisite observance of the feelings of others, and an invariable respect for those feelings. By this definition it claims to be founded on benevolence, and not on the love of self. It is found as genuine in the conduct of the court.

CIRCULAR TO POSTMASTER

Post Office, New York, June 10th, 1852.

The Postmaster General has lately received, with regret, frequent complaints of the miscarriage of newspapers forwarded in the mail. In many instances, the causes of these complaints are believed to exist in the printing offices—the papers have not been carefully put up and plainly directed. But it is feared that, at some of the post offices, there may have been remissness in not having put new envelopes on newspaper packets, where the old ones had become much worn and defaced, and sometimes in having failed to give the proper directions to the packets. To delay the delivery of a newspaper is made a serious offence by the post office law. Too much attention cannot be paid to this provision: by a neglect of it, any postmaster will lose the confidence of the public and the department.

When failures are complained of, the postmaster at whose office the packets are mailed, is requested to obtain a statement from the printer, of the different packets forwarded by mail, and the number of papers in each. Occasionally, the packets deposited may be compared with this statement, and any omission detected.

Postmasters who fail to adopt this suggestion, will be held very chargeable with negligence, and held responsible for all failures.

Packets badly secured, or not plainly directed, should always be returned to the printing office. Where the packet is large, twine should be used, and the direction of the packet should be endorsed on one or more of the papers enclosed.

Where papers are not taken out of the Office, by the persons to whom they are directed, immediate notice should be given to the Printer, and on his failing to pay the postage, the papers may be sold for it, as provided in the Post Office law. On some publications it may be difficult to determine whether newspaper or pamphlet postage should be charged. Some newspapers are published in the pamphlet form, as "Nile's Register," others in the quarto form, as the "American Farmer." Where a paper is published periodically, on a large sheet, in the common form of a newspaper, it should be so considered. Where the form is different, the subject matter determines its character. If it contain leading articles of intelligence, or summary of political events, or what is generally termed news, and is published weekly, or oftener, it should be called a newspaper. Advertisements are generally contained in newspapers, though seldom, if ever in pamphlets.

In cases where strong doubt remains what character to give the publication, it would be well to charge the most favorable postage, until the decision of the Postmaster General shall be obtained.

When a greater weight is attached than the law authorizes to the postage, it should be charged for the excess. If the packet contain handbills, or other articles, which cannot be called newspapers or pamphlets, the excess should be charged by the ounce, as for letter postage. But, if the excess consist of newspapers or pamphlets, they should be charged as such.

Every thing sent in the mail which does not come under the denomination of newspapers or pamphlets, is subject, by law, to letter postage.

The Postmaster General enjoins the utmost vigilance and impartiality on all postmasters, in the performance of these duties. And he hopes to witness the most beneficial results of their zealous efforts, by the public confidence reposed in the safety of the mail, and the fidelity of its agents.

Printers are respectfully requested to publish this Circular in their papers.

GENERAL INTELLIGENCE.

The Hon. ALBION K. PARMA has been appointed Judge of the Supreme Judicial Court of this State, vice Wm. P. Frible, who has been appointed one of the Commissioners on the North Eastern Railway.

Hon. DANIEL ROSE, has been appointed Land Agent, vice James Irish, resigned.

JOHN MILLER, Esq. of St. George, has been appointed Warden of the State Prison.

Russian Claims.—From a correspondence between Baron de Krudener and Mr. Clay, it is learned that the Russian Emperor has overruled the decisions of the tribunals in the cases of ships Hector and Commerce, captured in 1807 by vessels of that nation in the Mediterranean, and has ordered that indemnity shall be made for them. The agent of Mr. Israel Thordike, owner of the Hector, has consented to receive 295,731 rubles: and the agent of Messrs. Eliphail Loud and Samuel Bailey, owners of the Commerce 50,000 rubles.

Robbery of the Exeter Bank.—On Saturday night, the Bank of Exeter, N. H. was robbed of a large sum of money, and all the specie and a large amount of notes in the bank were stolen, the doors locked and every thing left in such a manner that no suspicion was excited till the bank was opened on Monday morning, when the whole plot was discovered. A reward of \$200 has been offered for the apprehension of the robbers.

The whole amount taken is between 20 and 30,000 dollars. The loss if it should not be recovered, as we trust it will be, cannot affect the solvency of the Bank, as it is known to have a substantial capital, and had a large surplus fund.

There is reason to suppose that the robbery was committed by persons who had been for some time concealed in the fields in the neighborhood and had been seen at work with files. It is supposed that they had previously entered the Bank for the purpose of fitting the keys. A pocket book or wallet with the owners name in it, was found on the steps leading to the vault, and is said to belong to an individual well known in that place.

Vermont.—The amendments to the constitution of Vermont, proposed by the Council of Censors at their late session, and which are to come under the revision of a convention of delegates, to assemble on the 26th inst. for their adoption or rejection, appear to be calculated to remedy some obvious defects in their present form of government. The most important amendment is one which constitutes a Senate—a co-ordinate branch of the Legislature, to consist of twenty eight members to be chosen by ballot, and to be returned to the several counties in proportion to their population, with the exception that each county is to be entitled to one Senator. According to the present population, Windsor county will have four Senators; Rutland, Orange and Windham, three each; Bennington, Addison, Washington, Chittenden, Caledonia, and Franklin, two each; and Orleans, Essex, and Grand Isle, one each.

The Quebec Gazette, speaking of the late decision in the case of Baker by the authorities of New-Brunswick, says it was not "prudent," and adds—"We might call it imprudent for a Province less of all calculated, by its strong interest in the case and by the warmth of its feelings, for acting justly, to involve the Empire in a new difficulty, which under the numerous and intricate subjects of difference might bring about the most serious consequences. We shall probably find hereafter that the conduct of New-Brunswick will be condemned both by Great Britain and the United States."

Brazil.—The editor of the Boston Bulletin has received a note from Mr. H. F. Pedrick, of Salem, arrived at Quarantine in the brig Plant. Mr. P. was held a prisoner ten months by the Brazilians, in the body of Capt Goodrich, of Newburyport, formerly commander of the brig Leopard, was seen lying dead on the beach of St. Catharine's by Mr. P.'s brother. It was uncertain whether he had been murdered, or drowned by the upsetting of a boat in which he had gone ashore with some prisoners.—Capt Geo. of the Buenos Ayrean privateer Neger, was a prisoner of war at Montevideo.

Isles of Shoals.—These islands were lately visited by two clergymen of New-Hampshire, and it was found, from careful inquiry, that the number of inhabitants was 116, viz. on Gosport, or Star Island, 100, on Smutty Nose, or Light Island, 14, on the island of the Light House, 14, 2. They visited a school, kept by Miss Peabody, in which were 20 or 25 children, who appeared to have been well instructed. The meeting house was lately burnt. The sum of \$450 is wanted to rebuild it.

Mr. David Blakely, of Kortright, Delaware co. N. York, was killed on the 9th inst. Mr. B. and another person had felled one tree, which had fallen upon another, and while cutting the latter, the former rolled from its stump, struck Mr. B. on the head, which it nearly separated in two, and shockingly mangled his leg and thigh. He was in his 40th year, and has left a wife and many children.

Life Preserver.—On Thursday there was exhibited, at Merchants' Hall, an apparatus to preserve a person from being drowned, when thrown into the sea by shipwreck, or the oversteering of a vessel, or to assist an individual in his attempt to swim. It was a bag said to be made of India Rubber, about 3 feet long, and 6 or 8 inches in diameter, air and water tight. After it is round the person, under the arms, and fastened at the breast, it is inflated by a small pipe, which is then stopped, and the bag retains its great buoyancy, keeping the head and shoulders out of water, till the air is permitted to escape.—*Boston Traveller.*

Fal Wages.—The total amount received by Gates & Seaton, as Printers to Congress, to 1852 inclusive, is \$271,932.37. This does not include the printing of the present Session, which will make the total received and receivable by them on the 1st of July, 1852, at least \$325,000. They received last year upwards of 72,000—a sum exceeding, by \$7000, the total expense of printing and stationery of all branches of the Government, as estimated by a Committee of the House of Representatives, in 1819, which was computed at \$65,000.

On the 1st inst. the house of Mr. Willard Bartlett in Melbourne, Canada, was struck by lightning. Mrs. B. was sitting near the window and was struck by the fluid, which burnt her hair off upon her head about two inches round, and passed down her body to the end of her toes; her little son, who was sitting in her lap, was thrown out, and, with another sitting on the bed, had his hair singed. None of them were killed outright, but it is thought that Mrs. B. whose stomach and lungs were much hurt, will not recover. Two sleep were killed near the window.

Melancholy.—Another fatal disaster occurred at Philadelphia, on Monday evening last, about sunset. Four young men and two young women, from New-Jersey, crossing the Delaware from near the navy yard, were accidentally upset, and three of them unfortunately drowned, viz. Banks Tomlin, aged 23, Deborah Budd, 20, and her cousin of the same name and about her age. The young man and one of the Misses Budd were to be married this week, and had their wedding clothes with them.

During a recent thunder storm, the dwelling-house of Messrs. Jonathan Osborn and Joseph Buxton, in Danvers, Ms. was struck by lightning and much injured. Eleven persons in the house escaped with little injury. Mr. McIntire's house was also struck. A child, standing in a chair was knocked down, and much hurt; the chair was split to pieces.

On Thursday, a violent thunder storm was experienced at New-York. Two houses on Mortimer street were struck by lightning and considerably injured, and a female received some injury.—Some other damage was done.

Mr. Hoadly, late President of the Eagle Bank of New-Haven, has been committed to jail in the city, at the instance of the agents of the bank.

The British Govt. has sent a vessel to survey the East Coast of America, from Rio Janeiro to Cape Horn—the straits of McCallan, and round the Cape of Horn. And another vessel to survey the West Coast of Africa from the straits of Gibraltar to the line.

Great land sale.—Thirteen thousand acres of the Tonawandas reservation, in the county of Genesee, 7,000 of the Canada reservation, and 6,000 of the Erie county, and 4,000 of the Cattaraugus reservation, in the counties of Erie and Chautauque, are to be sold in September next at public auction, in lots of 100 acres each.—*N. Y. Paper.*

Joseph Tenny of Sangersfield, Oneida co. has invented a machine for making scaleboards, by reason of which he can afford that article much cheaper than it has heretofore been afforded.

Latest from France.—By last evening's Southern mail, we have advices from Havre, and Paris, to the 15th of May; brought by the Packet ship Sloop at New York, *La France*.

The Gazette de France of the 14th says—"The Russian armies have crossed the Pruth which they cross the Danube, and are now in full march for the invasion of Moldavia. Instead of the force who would have been sufficient to invade Wallachia and Moldavia, 250,000 are in motion. The Black Sea is covered with vessels. Odessa is filled with provisions and warlike implements. The second army, and at the head quarters of the Russian Commander in Chief alone must the Turks acknowledge their submission to the Treaty of Ackerman" to the Treaty of the 6th of June, and to the payment of expense of the war, if they wish to arrest the torrent which threatens to overwhelm them."

FOREIGN ITEMS.

The Russians and Turks being now at war, the papers are ringing changes, of speculations on its objects, duration, effects, and result. Many think that such a war, and more ink than blood will be shed in it, and others that the days of the Crescent in Europe are numbered.—These speculations afford but little amusement and less information.

The army of invasion will consist of about 120,000 men, and be reinforced to 250,000 should events require it. The fleet of the Black Sea will cooperate with the army operations.

The Sultan has an army of 100,000 men, very strong in cavalry, between his capital and the Danube. His fortified places are fully garrisoned, and his artillery is commanded by European officers. His military coffers were said to have received recent contributions and confiscations to the amount of five hundred millions of talers, and that among other retrenchments, he had reduced the Court of his Sultan.

A good example.—Dr. Macarney, the Anatomical Professor in Dublin, with about fifty other surgeons, have begun the patriotic work of surrendering up their bodies for dissection, by signing, with all due solemnity, an order to their respective executors to that effect.

Mechanical Ingenuity.—An artificial hand has been made by Mr. John Yeith, dentist, of Edinburgh, which is constructed so as to answer most necessary purposes: the joints of the thumb and fingers are all perfect; and besides being able to manipulate a knife and fork with ease, the person using it can, by the action of a spring, hold a book, make a pen, and do many other things, with equal facility. When not in use, the artificial hand, covered with a glove, can be placed in any position the wearer chooses, and is then not distinguishable from the natural one.

MARRIED.

In Newfield, by Ed. Burbank, Mr. William Heard, to Miss Mary Day, daughter of Mr. Thomas Day of N.

In Ossipee, N. H. by Ed. Daniel Jackson, Mr. John M. Philbrook, to Miss Ann Maria Hallett, all of Ossipee.

DIED.

In Waterville, 19th ult. Col. Jabez Matthews, aged 84.

In Monmouth, 12th ult. Mrs. Prescott, wife of Joshua R. Prescott. She died in this triumph of faith.

LETTERS remaining in the Post-Office at Lin-

erick, July 1, 1852.

Adams George W. Allen Hannah. Burnham John. Burdett Ebenezer. C. C. Samuel. Chapman George W. Chase Sarah. Clark William. Dole Moses. Eastman Timothy. Favour Stephen. Homes Melville. Hays John G. Hiley Benjamin. Keen Benjamin. Kittredge Aaron. Kinsman Mary. Libby Anna. Libby Anna. McClanahan Andrew. Morrison Stephen. Mulroy Joseph. Perkins Joseph. Randall Stephen. Roberts Louis. Seavey Nathaniel. Sweet Sam. Sweet Isaac. Stow William. Staples Oliver. Tuck Jeremiah. Tully Roswell. Walker Hannah. Wood John. Webber Ivory.

J. HOWARD, Post-Master.

Limerick, July 2, 1852.

SHERIFF'S SALE.

NOTICE on execution and will be taken at public auction on Monday the twenty-eighth day of July next, at one of the clock in the afternoon, the premises, all the right and equity which JOSEPH ALFRED WORTH of Waterbury, in the county of York, gentleman, has to redeem the following described mortgaged Real Estate, situated in said Waterbury, on the road leading from Newfield through Alfred Gore to Alfred, bounded as follows:—On the south and west, by land owned by Richard Bean, on the north and east, by land owned by Silas Westcott, containing eighty acres, more or less, with a good House and Barn thereon, being the same Farm on which the said JOSEPH WORTH now lives.—The said JOSEPH WORTH, under the terms of a mortgage deed bearing date the 1st day of January, 1850, for the sum of three hundred and thirty four dollars and thirty six cents, as will appear by the Registry of Deeds in said County, and also under the incumbrance of a previous mortgage in this favor of PORTER GILMAN of Alfred, for about one hundred and thirty dollars, as near as can be ascertained. Conditions will be made known at the time and place of sale.

S. TOWLE, Dept. Sheriff.

Newfield, June 25, 1852.

NOTICE.

NOTICE is hereby given to all persons indebted to ELIAS LIBBY, either by Note or Account, that I have purchased the same; and they must be paid within twenty days, or cost will be added.

ARNER LIBBY.

Limerick, July 2.

Notice to Log Owners.

THE subscriber hereby gives notice to all persons interested, that a number of Logs were lodged with the great Central mill on the banks of the subscriber in Limerick, in the county of York, which land he wishes to cultivate and improve.—The owners of said Logs (unknown to the subscriber) are requested to remove the same immediately, and pay the cost, or they will be forfeited to him in six months.

SAMUEL M. RESERVE.

Limerick, June 25, 1852.

NOTICE.

THE co-partnership heretofore existing between the subscribers under the name and firm of TAZARA AYER, 3rd and Company, is this day dissolved by mutual consent. All persons indebted to said firm are requested to settle with James Ayer, 3rd, to whom all the effects of said firm are assigned.

JAMES AYER, 3rd.

ISA. MOORE.

Newfield, June 15, 1852.

MOROCCO SKINS.

THE Subscriber has for sale at his story in Limerick, a large lot of MOROCCO and MOROCCO skins, of the best quality, and of the first quality. The above Morocco has been recently received from the Charleston Manufactory, where arrangements have been made for a constant supply. Those who wish to purchase, are requested to call and examine for themselves.

JAMES MCARTHUR.

Limerick, April 25.

PRÁISE

They left me no fruit—they are wither'd and
gone :—
The thorn it was poignant, but precious to me
As the message of mercy that led me to thee.

HYMN

Till that day of days shall come,
When th' archangel's trumpet breaking
Through the silence of the tomb,
All its prisoners awaking;
He shall hear the thundering blast,
Break the shilling bands that bound him;
To be throne of glory haste,
All Heaven's splendors opening round him.

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures fade away :
They rest in time's restlessness tide,
And cold are while they stay :
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of woe,
Shine forth with sweetest light.

Religion's ray no clouds obscure—
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll :
His heart may break "neath sorrow's stroke—
But, to its latest thro'—
Like diamonds shining when they're broke,
That ray will light it still.

MISCELLANY.

AN EXTRACT

The effect of this universal uncertainty will be to teach caution, deliberation and reflection. It will also teach that among the many misarrangings with which the world abounds, all are not the result of miscalculation or imprudence.—That among the numerous acquisitions of fortune, honor and distinction, all are not the rewards of merit, industry or enterprise. There have been thousands, whose exertions to human reason, should have been rewarded with success, whose lot was disappointed with sorrow—and there have been perhaps a few whose property was the result of accident and chance.—This uncertainty will also teach us sympathy for each other; and will lead us to think more of motives and less of consequences. It will teach us to hold in the

ON JUDGING JUSTLY.

If a man will look at most of his prejudices, he will find that they arise from his field of view being necessarily narrow, like the eye of the fly. He can have but little better notions of the whole scheme of things, as has been well said, than a fly on the pavement of St. Paul's Cathedral can have of the whole structure. He is offended, therefore, by inequalities, which are lost in the grand design. This persuasion will fortify him against many injurious and troublesome prejudices.

Cecil's Remains

THE TURKS.—The appellation Turk is of very ancient origin, and very comprehensive extent. According to their own tradition, which is supported by other authorities, the name is derived from *Turk*, one of the sons of Japhet or Japhis, as they term him, the son of Noah, and who is generally allowed to be the progenitor also of the Moguls and Tartars. Both the present Turks and Tartars are supposed to be descended from a branch of the Scythians. Their first figure in history is about 650 years before Christ, at which time they drove the Cimmerians from their territories.

Turk, Volney says, is a name not originally peculiar to the nation it is now applied to; but denoted in general, in former times, all the hordes dispersed to the east, and even to the north of the Caspian Sea, as far as beyond lake Aral; the same vast countries which have taken from them the denomination of Turkestan. These are the same people who were known to the ancients by the name of Parthians, and Scythians, and even Scythians, for which name was substituted that of Tartars. They formed a nation of roving and continually wandering like the Bedouin Arabs, and every age exhibiting themselves as brave and formidable warriors. The Arabs, about 80 years after Mahomet, by order of the Caliph Walid I. invaded the country of the Turks, subdued them, and imposed upon them their religion. These tribes, allied or at variance, according to their several interests, were perpetually engaged in war. Hence we see in their history several nations all equally called Turks, alternately attacking, destroying, and expelling each other. Volney, in order to avoid this confusion, has confined the name of Turk to those Constantinople, and given that of Turkes to their predecessors.

PRESENT STATE OF TURKEY. Highwaymen are said to be so numerous in the sultan's dominions that caravans, not well escorted are attacked and plundered by bands of them. Those in Asia Minor are called "road-stoppers," and those of Europe banditti. Near Constantinople is a fortress where a vast number of malefactors, who are extremely dangerous to travellers, are confined. There are many such, which are the terror of caravans. To ensure their safety, merchants are obliged to associate, and sometimes to obtain a government firman, under the influence of which they are escorted from village to village, by troops. The Turkish command at Constantinople is assassinated. The principal assassins are said to be the Grand Seignior, the grand Vizier, and the grand Admiral, when they are in the capital. Galata is the resort of sailors of the Black Sea, who are abandoned wretches; the porters all belonging to the corps of janissaries, steal, and murder their enemies, sometimes carrying off more than one life in a day, when after the grossest abuse, and without murder. Another set of ruffians are called

The Sultan's sword-bearer, being the chief of all the dignitaries of the seraglio, has also considerable influence in the public affairs. If he be a skillful intriguer, he deposes, appoints, and causes the decapitation of grand viziers and pachas. In the same way, the first page who puts on and takes off the Sultan's boots, the person who presents him with a cup of coffee, his first barber, &c. if they obtain favor, govern the state. Particularly the barber, as he handles the sacred head of his highness, and understands gossiping, by which he amuses his master, and becomes the dispenser of the dignities of the empire.

"All the pachas of three tails who are governors of provinces, and of entire countries, bear the title of vizier; but the governor of the capital bears the title of supreme vizier." It is to him that the grand admiral and subordinate pachas address their official reports. After having read them, he writes his opinion, and sends them to the vizier. The vizier, at the empire pass under his review. In time of war, he commands the great army, the other pachas being under his orders. He is also the supreme civil and criminal judge, and no appeal lies from his decision. Being also at the head of the police, he frequently goes through the city in disguise, with a train of executioners; when he sees any offence committed by any body, he makes a sign to his officers, and the offender is immediately cut off. According to their maxim, the word government means punishment.

The venerable WILLIAM ROICH, who recently died at New Bedford, was the first, and probably the only man that ever went into the Royal presence in France, wearing his hat. Some enterprising inhabitants of Nantucket or New-Bedford were desirous some forty years since, of establishing themselves in Dunkish, for the purpose of prosecuting the white fishery from that port; and Mr. Roich was employed by them to procure the consent or a grant from the King, Louis XVI. It became necessary for him to address the king in person, and the day for a public audience was assigned; he was a member of the Society of Friends, and he went to that time gave some of the courtiers to understand that he could not consent to be uncovered before the Monarch, and if by the etiquette of that court, he might be constrained to do so, he should decline making his personal appearance. He was assured, however, that no violence should be done to his wishes or his principles; and on the audience day, as the king sat upon the throne, surrounded by courtiers, he appeared in his plain Quaker apparel, wearing his hat, and addressed his Majesty in the name of his mission. His application was successful, and he saved the king and his royal consort were much gratified at the appearance, a demeanor and speech of this plain republican and unostentatious friend. *Partucket Chron.*

CHINESE HOLIDAY—The fifth April anniversary of the death of the founder of the famous Chinese Holiday, called Teng Ming. Near the town of Malacca there is a hill about two miles in circumference, covered with Chinese tombs; from which circumstance the hill is called Bokit China, "a Chinese Hill." To this sacred spot the Chinese population of Malacca annually repair on the fifth day of the fourth Ming, in order to offer sacrifices to the souls of departed ancestors. The ceremony is generally commenced by placing ships of gilt paper on the graves; after which they place food and fruit in front of the tombs, as an offering to the departed spirits. The Chinese then assemble on the eastern rest of the day in feasting on the offerings of the spirits. Those who have recently buried a parent or near relative spend some time in crying over the grave, complaining bitterly that the deceased should have left them so soon, and imploring him to protect them, and bestow all successful blessings.

Temperance Department.

A correspondent at Mendon informs us, that a Female Temperance Society has existed in that place for six years. The members agree to abstain from the use of spirits at all social parties, at funerals, and even when attending the sick; and to banish it from their homes. Their annual

is— Mothers! we call on you— sisters! we ask your aid and daughter's we hope you will lend a helping hand—to check every means in your power, the progress of intemperance through the land, &c. — This society has already accomplished much good, and promises to be yet more useful: it has our best wishes for its future prosperity and enlargement. We applaud their determination to use no spirit in the chamber of sickness; for there never was a more popular notion, not one more erroneous, than that which considers the inebriating, Episcopus liquors as a preventive from contagion, and a saving to the system; they predispose it to every disorder; hence the numberless cases of diseased lungs and livers, which may be traced to this very practice. *Anti. Phil.*

GENERAL ASSEMBLY

This annual Council of the Presbyterians has just closed another session in Philadelphia. Their meeting has, we believe, been characterized by many interesting features. The following resolution, reported by a committee appointed on the subject of intemperance, was adopted.

Resolved, That in view of the exceedingly heinous nature of the sin of intemperance in the use of ardent spirits, is in direct opposition to the authority and moral government of God, its wide spread prevalence, infecting, as we are not without reason to apprehend, some members and even officers of the church, the dreadful miseries it inflicts on Society, in all its interests, physical, political, moral and religious; and especially in view of the great guilt that rests on the church in this matter, not merely from so many of her members participating in it, while others, with thoughtful solicitude, minister the means of its indulgence to the guilty victims; but especially in having greatly failed, as the light of the world and the salt of the earth, by her instructions, her example, her prayers and her rigorous efforts every way to stay the plague,—this General Assembly do appoint the fourth Wednesday of January, 1829, a day of Fasting, Humiliation and Prayer, and study, to have their minds thoroughly impressed with a sense of the greatness of this sin; and to endeavor so to conduct the exercises of the Sanctuary, that all the people, to whom they may minister, may be fully under the influence of the predominant and ardent love and devotion of all the means, which duty and sound discretion dictate for arresting the hateful and desolating abomination.—Col. Star.

4 *Reformation.*—The frame of a vessel was raised in this neighborhood about three years since, at which time the owner (as we are informed) was a slave to intemperance. His affairs became embarrassed; the building of the vessel was suspended; poverty and wretchedness were the companions of his dwelling. The tears of regret and sorrow often passed unbidden down the grief-worn cheek of his afflicted spouse; and the sheriffs were often on the alert for the miserable father, while his wretched offspring were crying for bread to sustain life. In fine, every thing pertaining to the family was in a rapid approach to the last stages of human depravity and wretchedness. But soon after the reformation commenced in this town, about eighteen months since, this man, while intoxicated, entered the meeting house during a fervent and devout prayer, at an evening meeting, which, together with a reflection upon his own dreadful situation, so affected him that he went home under deep conviction, and that from that night became a reformed man. He has since been sober, industrious, and energetic; has done a vast amount of labor; paid off many of his debts, and has been able to purchase the vessel which the building of which has been suspended, and that, too, mostly within himself, and without any liquor. To drink a single glass of which no money, he says, would tempt him. Peace and plenty, health and respectability, joy and gladness now smile upon every countenance within this house, so lately the abode of wretchedness and ruin. Here is an example worthy to be followed: and to those who are still travelling the devious paths of intemperance, with a faint and ineffectual desire to return to those of sobriety; but who, for a little while, a little manly vigor, and still hovering in the shadow of the gates of destruction, we would say, "Go thou and do likewise."—*Ellsworth (Me.) Courier.*

ANKERBOTE. A respectable countryman, a short time since, came into a grocery store in the town of New York, and bought a glass of rum. "Sir," said the storekeeper, "we have no license from our Selectmen to retail spirit—and, what is more, we desire to have none. You must go elsewhere for your liquor." "Refuse to sell a man his bitters!" exclaimed the astonished applicant. "Ah, if your Selectmen were in our village, we would soon put them under foot!" "So it seems, by your own confession," said a gentleman who had been a quiet spectator, "that the uppers in your village have the majority." The brown-skinned countryman went tinged with a glow of mingled shame and indignation—but he was convinced on his own statement, and he quitted the store without making a reply.—*Nat. Pat.*

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