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How sweet upon the sparkling stream,
The calm, bright heaven's reflected beam!
But sweeter still when Truth divine
Does in the christian's spirit shine;
And when Sincerity is shown
By actions, not by words alone.

perhaps say, "This is not insincerity. Insincerity is speaking and acting with an intention to deceive. Such professions deceive no one—they are mere words of convenience—civil expressions which have no meaning, and are received as such." Has truth no meaning? Is the abuse of speech no sin? Is the use of language to give false impressions? Base coin, when circulated, lessens the value of sterling gold; but when the sacredness of truth is willingly violated, who can limit its future debasement?

Language should represent truth: but alas! we may well exclaim in the language of the poet,

"Precious and present Saviour, I accept thy pledge!" said the bereaved mourner, as she folded her cherub boy to her widowed bosom. "Thou wilt be my God and the God of my little one! I give him to thee, my Father! I ask not for him temporal benefits; but oh! bless him abundantly with thy love, and mould him in thine own image!" She kissed the boy, bowing kneeling before it, as if to seal the sacred compact which her lips had uttered. Tears were fast dropping from her eyes, yet they seemed any thing but tears of sorrow. Confiding love and meek devotion gave to her countenance a seraph's sweetness, as if the recording angel, when he received her offering, had left the impress of his heavenly spirit.

A mother's heart fears not the tempest's fury when alarmed for the safety of its offspring. Mary rushed forth into the midst of it. Her distracted look was turned towards the lake. Could it be the same pure, peaceful, transparent lake that she had so often called forth her admiring gratitude to the great Architect of the

The conduct of the wicked who can rise at any time to unite in a party of pleasure; the conduct of heathens, who are waiting the rising of the sun, in order to pay the earliest adorations to him as soon as he makes his appearance; in a word, the conduct even of Satan himself, who is always on the alert, to destroy, if possible, the comfort and souls of men, is a sufficient reproof to such individuals.

Thirdly. Endeavor to enjoy a good Saturday evening. It was a custom with the Jews to have a season of preparation, previous to the duties of the sabbath. Their sabbath began at six in the evening; and at three in the afternoon began the preparation. God grant that that anxiety for the enjoyment of the sabbath, which will lead to a preparation for it, as far as we are able, and a good frame of mind on a Saturday evening will seldom lead a person to sleep, or make him indifferent about the worship of God on a sabbath morning.

Fourthly and lastly. Think of the rapid approach of death, and endeavor to realize to yourselves the views and feelings you will then have of what you have been, and what you have done, and what you have left undone, when you are just going to give in your account unto God. It is a lamentable fact, there are not a few in our churches and congregations, who are all the life long planting thorns in the pillow upon which at last they must lie down and die, and none are doing this more effectually than the careless and the slothful. "Ah," says one on a death bed, "that I had been more actively engaged in the service of God!" "Oh," cries another, in the anguish of his soul, "that I could but live my time over again! What a different person would I be! Oh the sins I have committed—the duties I have neglected—the sabbaths I murdered!" But it is in vain! He is just on the borders of eternity; and all the wealth of worlds can neither purchase him a respite from death, nor afford him an opportunity of retrieving his condition for ever! "Oh that they were wise, that they understood this, that they would consider their latter end."

LIMERICK:

WEDNESDAY, JULY 9, 1839.

THE EPISTLES OF ST. PAUL.

Continued from No. 7.

The first epistle to Timothy.—Timothy, or Timotheus, was a native of Lystra. His father was a Greek, but his grandmother Lois, and his mother Eunice, were Jewish women, who being pious, trained him up from a child "in a knowledge of the holy scriptures, where they were able to make him wise unto salvation." It is highly probable that while young, he was converted to the christian faith by the preaching of the apostle Paul, when he frequently accompanied him in his journeys through Gentile countries to assist him in his labors of preaching the gospel. In the third journey which was performed by Paul and Timothy in company, after having spent some time at Antioch, they visited all the churches of Galatia and Phrygia, in the order in which they had been planted, and came the second time to Ephesus, at which place they remained for a considerable time. Timothy, by his affection, fidelity and zeal, so recommended himself to all the disciples, and acquired so much celebrity among them, that Paul inserted his name in the inscription of several of his epistles which he wrote to the churches, to show that they were united in doctrine.

It would be well to consider that Timothy was properly an itinerant evangelist, a kind of secondary apostle, whose business was to assist in regulating the affairs of the churches to which he was sent. Paul, undoubtedly, had given him much instruction relative to such important offices, yet, better to prepare him for the important work, and to afford him an opportunity of having recourse to them afterward, as occasion might require, and of communicating them to others, as also to leave divine instructions in writing for those in a similar office who might come after, in all ages, Paul sends him this very excellent pastoral letter, which is fraught with an extensive variety of instruction and advice.

Learned men have been much divided in their opinions, relative to the time when this epistle was written. The most generally prevailing opinion is, That it was written about A. D. 60, soon after Paul left Ephesus, on account of the tumult occasioned by Demetrius, and went to Macedonia; Acts 20: 1.

The second epistle to Timothy.—With respect to the place where Timothy was when Paul wrote this epistle to him is uncertain. But the principal design in writing it was evidently to prepare him for those sufferings which he foresaw he must necessarily undergo; and to forewarn him of the apostasy and corruption which were beginning to make their appearance in

the church, and at the same time to stimulate him by his own example, and from the powerful motives which the gospel furnishes, to the most vigorous and resolute discharge of every part of the sacred office to which he had been called.

It is universally acknowledged that this second epistle was written by Paul while he was a prisoner at Rome; but whether it happened during his first or second imprisonment, is not certain, as writers on this subject disagree. Some have maintained the former, others the latter opinion. The arguments of the latter, however, seem to be conclusive, as appears from the following observations and quotations. In his first bonds, many of the brethren being encouraged thereby, "were bold to speak the word without fear," Phil. 1: 14; but when he wrote this second epistle, all men had forsaken him, ch. 4: 15. Again. When he wrote the first epistle he had an expectation of being soon released, and of seeing his christian friends again, ch. 3: 14; but in this epistle he does not give the least hint of any such expectation, but evidently signifies to the contrary, observing ch. 4: 6, "I am now ready to be offered," &c. From these words it is justly inferred, that when Paul wrote this epistle, he was in immediate expectation of death; either in consequence of Nero's menaces, or some direct revelation from Christ, such as Peter also probably had a little before his martyrdom, see 2: 14. From these circumstances the ancients generally concluded that this was the last epistle which was written by St. Paul.

We have received a communication from the Independent Methodists who reside partly in New-York and partly in New-Jersey, which contains several resolves passed at their yearly meeting, held in Shrewsbury, Monmouth county, N. J. May 31st and June 1st, 1839, also their minutes, all of which were intended for publication. It is indeed an interesting document; and we hail that body of brethren as fellow laborers with us in the same great and piteous harvest. But we cherish a hope that they will approve of referring their resolutions to the General Conference which will be in session before many months, rather than immediately publishing them in the Star. In those resolves are proposed measures worthy of deliberate consideration. We have therefore filed them with a former communication from Eld. William Pitts, and pledge ourselves, if our health and life be continued, to lay the whole before the said Conference.

In this Y. M. Eld. William Pitts served as Moderator and John C. Newman as Clerk.

These brethren have resolved into a Yearly Meeting in union with the Free-Will Baptist Community in the United States. They denominate their meeting the Monmouth Yearly Meeting, and desire it to be published as such annually in the minutes of the Connexion. They also have resolved to take the Scriptures as a rule of their faith and practice. They have likewise chosen elders Jesse Oakley, John S. Newman, and William Pitts, as delegates to correspond; and whenever it may be convenient, to attend meetings with the Free-Will Baptist community, or delegates of that Society, for the purpose of recommending such measures as shall be calculated for the general good of the whole, and the glory of our blessed Lord. They earnestly desire to be represented and remembered in all our yearly meetings; and for that purpose, as they live a great distance from them, they have desired that the following elders of different parts, with whom they have had more or less correspondence, would introduce and represent them to the assented yearly meetings, viz: John Buzzell, Asa Dodge, Jr. David Harriman, Ebenezer Chase, Samuel Montague, Edward E. Dodge, David Marks, Jr. William C. Robinson, and Samuel Burbank.

Our brethren in New Jersey anxiously wish, that preachers of our Connexion would visit and preach with them.

They have furnished us with a schedule of the times and places of holding their quarterly meetings for the year ensuing,

which we should be glad to publish, but it was written so unintelligibly, (it was apparently written in haste,) that we cannot accurately determine the names of the places. We will however comply with their request if they will furnish us with an account in a fair hand. It is very important that all names of counties, towns, and persons, should be written with a plain hand, and that all proper words be fully expressed, and that the end be as plain as the beginning. The names of many towns in Ohio, New-York and New-Jersey are given us that we have never seen in print. In all such cases we give the orthography as given to us. Great care in this respect should, therefore, be used.

N. B. The reason why we have thought it best to refer the resolves of the Monmouth Y. M. to the Conference, is because a plan very similar was proposed in the preceding Conference, and referred to the next for further consideration. We think it would tend to promote the glory of God, and confirm the union of the brethren, if Eld. Pitts, and some of his associates, should attend the Conference. Is not this possible? Will it not be convenient?

It will be perceived by the minutes of the N. H. Yearly Meeting, which follow, that it has appointed five messengers to attend the General Conference. Two of these are of the New-Durham, two of the Sandwich, and one of the Wear Q. M. This is a very judicious calculation. The other yearly meetings, which will be held previous to the setting of the Conference, will undoubtedly appoint their respective messengers. We hope our brethren in choosing their messengers to compose this important and responsible body, will not be confined exclusively to the ministry. There are, we believe, many brethren in a private capacity, so termed, and deacons, whose judgment and counsel, in things concerning the church, and the means best calculated to promote christianity, is as valuable as that of those who labor in word and doctrine.

N. HAMPSHIRE YEARLY MEETING

Was held at Stratford, N. H. June 14th and 15th, and was organized by choosing Eld. Samuel B. Dyer, of London, Moderator, and Eld. Arthur Caveno, of Hopkinton, Clerk. After singing and prayer, proceeded to the business of the meeting in the following order:

NEW-DURHAM Q. M.

This Q. M. is composed of 29 churches (several of which are very large,) 21 ordained preachers, and 1 licentiate. Within one year one church has been added, and four licentiates have been ordained. Probably there never was a time when this Q. M. was so prosperous as it has been the year past. A revival has followed about every term of it for the year; and prospects are very encouraging. Lebanon (Me.) has realized a glorious work since the August term, and was organized by the christian faith since that time 60 of whom have been baptized and added to the church.

The churches in Canterbury, Hawke, Meredith, New-Durham, Dover, and one in Gilmanton, under the care of Eld. Peter Clarke, have all witnessed reformation; and great anxieties are realized for the continuance of the work.

(P. S. I should be glad to state the number of subjects in those several revivals, as also the number of members of the several churches of the Q. M., with the additions which have been made during the year; but for the want of further information in the report I am unable.)

SANDWICH Q. M.

There are 23 churches belonging to this Q. M., which are composed of 1246 members. There are 19 ordained preachers, and 9 licentiates. 195 persons have been added to the several churches during the past year, nine rejected, and seven died or removed. After giving the above account, which for accuracy we hope will be imitated hereafter by every Q. M. Clerk, the Clerk of this Q. M. who furnished the report, writes as follows:—"You will observe, brethren, by the above, that our heavenly Father has dealt very bountifully with us. We have had many glorious reformations in different parts of our Q. M. spread over this hilly country, by which we trust, much good has been done. There has been a peculiar revival of religion in Bethlehem, originating from a two-day meeting held by the brethren. Thornton Gore has had a reformation, as well as some of the branches of the Newhampton church, and many other churches."

WEARE Q. M.

Report says, "There are in this Q. M. 16 ordained preachers, 4 licentiates, and

18 churches, composed of 950 members. Most of the churches as represented at the last term of our Q. M. give evidence generally of steadfastness, and some of reformation, particularly the church at Newport, which has lately experienced "a very glorious revival, and the addition of 30 members."

The churches at Enfield, Sutton, Springfield, and Fitchfield, have recently been favored with revivals. Some of the churches, however, of this Q. M. are in trials and want preaching, and the ordinances of the gospel administered to them. Could they be favored with these means, the probability is, that this Q. M. would be very prosperous. At our last term 2 churches were received into connexion; one at Canaan and Orange, consisting of 22 members; the other at Grafton, consisting of 12."

(P. S. For want of explicitness in the report, I cannot state the increase of this Q. M. the year past.)

After the reports of the three quarterly meetings were read, Elders Enoch Place, Samuel B. Dyer, Joshua Quinby, Thomas Perkins, and Arthur Caveno were chosen messengers to attend the General Conference at Sandwich in October next.

At the close of the meeting of business a collection was taken to procure a book for records for the N. H. Yearly Meeting.

In the afternoon meeting of worship commenced. Many exhortations were delivered in a manner peculiarly calculated to revive the people of God—to correct the wicked, and to do honor to that cause which from its rise has ever countenanced the moral improvement of every christian gift. Eld. Ephraim Stinchfield preached a powerful discourse from Isa. 33: 15; *Hear ye that are far off what I have done; and ye that are near, acknowledge my might!* Meeting for the first day closed after appointing meetings for the evening.

Sunday morn, June 16th. The roads were literally filled with people and carriages, who flocked from all directions to attend the yearly meeting of Free-Will Baptists in New-Hampshire. At nine o'clock, the people assembled at the water side, where Eld. E. Place baptized a young sister, who by providence had been placed in widowhood. At the usual hour for public worship the people assembled at the meeting-house; but there being so many it was thought advisable to have the meeting divided, and part went to a grove near by and part remained. In the afternoon all met in the grove. In the preaching of the day, Elders Ephraim Stinchfield, Hezekiah D. Buzzell and Henry Hobbs participated. The day was fair and pleasant. The congregation was great, even greater than any ever collected on any occasion, making one exception, "no doubt considerably larger than any previous term of the Y. M. in this state, as several of the most aged brethren expressed. But how pleasant was it to see hundreds of brethren and sisters all united in the service of God—all "journeying to the place of which the Lord said I will give it you."—To hear the heralds of the gospel announcing

The year of Jubilee is come, and ye are all under the banner of peace."

To see the witnesses of the Lord, male and female, after another, coming forward like wells full of water, and clouds full of rain. I heard the voice of their joy, and in a moment was carried back to the time when the foundation of the 2d temple was laid, when many of the priests and Levites and chief of the fathers, who were ancient men, wept with a loud voice; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

Not confined there, my thoughts wafted on the future. I gazed on the day when the redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads, and sighing and crying shall flee away. Come that blessed day, once dawn on these longing eyes, then farewell sorrow, farewell mortality, farewell, farewell for ever!

One remark further, and I will close with a sketch of the Elders' Conference. I have observed that writers on preaching, spiritual exhortations, with like praying and singing, all of which conducted with the understanding, always prove the most profitable. And wherever this order of worship is carried on, good will be the result. But wherever this is wanting, stupidity and ignorance will ever be sure to abide. May that life and power of religion which were the peculiar objects in the rise of this Connexion ever remain in us; for when these are no longer, down, down we go into the ruins of lifeless formalism for ever!

The Elders' Conference was on Monday following. An agreeable season was realized. Several discussions were made; a few of which are here transmitted for publication.

1. Agreed that the members of the Conference recommend to all the churches to be punctual in forwarding to every

Referring to the introduction of La Fayette into the capital of New-Hampshire.

term of the Q. M. to which they belong, an account of their standing, the number of members, officers, &c. that the same may be transmitted to the Yearly Meeting.

2. Agreed that Eld. Henry Hobbs request the editors of the Star to re-publish the minutes of the General Conference held at Vermont in October last, three weeks successively; the last publication thereof to be three weeks prior to the next session of said Conference.

3. Agreed that the editors have the approbation of the N. H. Yearly Conference to continue a Temperance Department in the Star.

4. Agreed that the appointment of the next Yearly Meeting be postponed till the next session of the General Conference to be held at Sandwich, N. H. in October next.

5. Agreed that Dr. Hiram Stevens, who offered himself to unite with this Connection and was well recommended, have the approbation of this Conference as a Christian and a minister; and that he have the privileges of this Connection as far as his circumstances as an applicant and ordained preacher permit, full the August term of the New-Durham Q. M. at which time he is to receive an answer to his application.

6. Agreed that this Conference use their exertions to circulate the Life of Randall now published, and collect the money arising from the sale, and return the same to the publishers.

7. Agreed that the same be observed in regard to the Morning Star.

The above proceedings are all that would be necessary to publish. The same were submitted to the editors of the Star by

ARTHUR CAVERNO, J. Clerk of the N. H.

Y. M. & Conference.

To the Editors of the Star.

It would, no doubt, be attended with a good degree of satisfaction to all the friends of Zion, to hear of her prosperity through our land and world, while no doubt at the time I am writing thousands are praying in that language taught the disciples of our Lord, "Thy Kingdom come, and will be done on earth as in heaven." Much has the prayer of faith already done towards the accomplishment of this glorious work below, and much yet remains to be effected through the same instrumentality, before the church shall thoroughly be cleansed from the errors which are prevailing, inculated by the diversity of sentiment known to exist among even the professed advocates of gospel truth. But the time seems hastening along when this discipline will become the one by which to govern the church below, and in a glorious manner she will rise, unnumbered with the weights of bigotry and prejudice, and soar above her enemies. In this place the prospect is flattering. Zion begins to travel and sinners are disturbed, while the scattered lambs and sheep are flocking to the fold of the Redeemer, willing to bear the cross by obeying the gospel ordinances, "choosing rather to suffer affliction with the people of God." Eld. Burzell is so blessed with strength, as to labor preaching and administering the ordinance of baptism. Three within a few days have been conducted by him to a watery grave. This is highly gratifying after so long a retirement from his gospel labors. J. H.

Stratford, N. J. June 23, 1828.

The Deaf shall hear and the Dumb shall sing.—It was stated in the 'Narrative' of the General Assembly, as a very remarkable fact, that several pupils of the Deaf and Dumb Asylum in Danville, Ky. had recently become members of the church. The following facts are stated by a correspondent of the Lexington Luminary.

"The church in Danville, Ky. enrolls among its members, one Deaf and Dumb person. These have been introduced into connexion with the church, after strict examination into their acquaintance, intellectual and moral 'with the things that pertain to salvation.' I have seen few persons who manifest more clearness of perception, or perspicuity of expression of the scheme of salvation. They appear to have a full and distinct conception of salvation through 'Christ crucified.' As an evidence of their piety, I would mention, that they have instituted, without any suggestion from any person, evening and morning social worship to their great Creator and Saviour, which is conducted by the more advanced pupils. Besides those who have united with the church, several others have professed piety, and all are more or less impressed with a deep sense of reverence for their Creator.

It is expected that the Rev. Mr. FARMAN will deliver an Address before the Temperance Society of this town, at the time and place of the meeting. [See the advertisement of the Secretary in this paper.] on the subject of INTemperance. We wish to give information, that during the exhibition of the Address and other services connected therewith, that the meeting will be open to all who may be disposed to attend, without regard to age, sex, or sex.

GENERAL INTELLIGENCE.

Providential Escape.—On Tuesday the 1st inst. two children were at play near the well of Benjamin Weeks in Farmington, where, as was supposed, climbed up on a spout which was there to convey water to a trough; when one of them, a little girl about three years of age belonging to Francis Hatch, fell headforemost into the well, which was about 13 feet deep and half full of water. She went directly to the bottom, as appears by her head having been muddy. When she came to the surface of the water, she caught by the stoning with her hands and feet, and there remained until a little boy about three and a half years old told the accident to another boy who was a little distance at play. The latter ran to the well to ascertain the fact and then went to the house and told his mother, who went to an adjoining room and told to the mother of the child, when they repaired to the well, and then screamed aloud so that they alarmed some people at a store near by, who ran to the well, when Capt. Henry Fendexter descended into the well and rescued the child from her watery bed without her receiving any material injury. The whole time she was there could not be short of 10, 15, or perhaps 20 minutes.

Schism among Friends.—The Poughkeepsie papers state that at a late monthly meeting of the Friends and Quakers in that place, two sets of delegates from New York appeared, one from each of the yearly meetings in that city, with separate epistles. A question arose as to which of these documents should be received; and it was finally determined that the epistle from that class denominated orthodox should be rejected—whereupon their delegates, and their party withdrew, and transacted business by themselves. Similar separations have taken place in many other places—the two parties declined to meet together for public worship.

The Rhode Island Legislature, in their late session, incorporated three new banks: one at Centerville in Warwick, one at Woonsocket in Smithfield, and the third in Providence. A bill passed, altering the time when the banks are required to make their annual report, to the Saturday preceding the fourth Monday in October. A bill passed relative to temperance, prohibiting all retail trade between Boston and Providence. The legislature adjourned to the last Monday in October, then to meet in Providence.

Important to Dairy Men.—The Treasurer of the Massachusetts Agricultural Society has been furnished with one hundred dollars to be given as a premium to the person who shall exhibit the best butter not less than three hundred pounds weight, at the exhibition of the Society at Brighton, in October next.—The butter must have been manufactured between the first day of June, and the fifteenth of September.

Several houses in Salem and vicinity were struck by lightning on Saturday 28th inst. The house of Capt Francis in Broad street, sustained great damage. In Danvers, the house of B. Crowninshield, Esq. which has three conductors, was struck, but no serious damage was done.

At Ashby a barn belonging to Mr. Job Davis was struck by lightning and consumed with all its contents.

The Paris West Tennesseean advertises the lands, ordered to be sold for taxes. Attached to the description of the respective tracts are remarks similar to the following:—*Taxes eight and a half cents, clerk's fee four dollars twenty cents, sheriff's fee three dollars and twenty cents, printer's fee 40 cts. to be paid for the collection of 87 1-2 cents.*

More than a hundred Swiss passengers arrived at Charleston, S. C. June 15th. They are going into the interior of the state to cultivate the vine.

Capt. Jonathan Brooks, late of the U. S. army, who was on his way westward on business, was, we understood, murdered in what is called the Beech Woods, on Wednesday night, and robbed of between \$2000, and \$3000.—*N. York Telegraph.*

Jerome Loring, a native of Hingham, Mass. said to have taught a school in Smyrna, Del. attempted to cut his throat at Nashville, Tenn. about three weeks since. The wound was not mortal, and good care will be taken of him.

Benja. F. Lewis, a single man, was found dead in his bed at Nashville on the 13th ult. with his throat cut. It is supposed that he died by his own hand.

At Rochester N. Y. two men were killed while blowing rocks, by the unexpected explosion of a charge which they were ramming down, and using an iron instead of a copper priming wire.

The Black, who is said to be the Prince of Timbuctoo, and who has been forty years in slavery near Natchez, has arrived in Philadelphia. He has five sons on a plantation in this country, and is on his way to Africa, in which he will be aided by the Colonization Society.

Scler. Superior, Nash, of Stonington, was attacked, at the Hermit's Island, by 30 Indians, in 7 boats. They were subdued after a discharge of 10 rounds of musketry from the scler. by which 20 or 30 of the Indians were killed.

A child about six years old, son of Jonathan Carpenter, Esq. of Northbrook township, Pa. was attacked, last week, by a rattlesnake, in the woods, and so severely bitten that he died in 36 hours. These reptiles are said to be unusually plentiful this season.

Nantucket Sheep Shearing.—The number of sheep assembled to the late shear in Nantucket was about 12,000. The wool is worth from 20 to 25 cents per pound.

By the arrival of the Silas Richards in New York, before the new Tariff took effect, her owners are said to have saved \$50,000 in duties.

The wife of Mr. Daniel Gerrish, in Newmarket, N. H. was struck down by lightning, and has since died.

The late President of the Eagle Bank, George Hoadley, has been liberated, after making satisfactory arrangements with the Bank Agents.

The students of the south Carolina College have come to a resolution to wear no cloth manufactured in the north.

The Rev. Dr. Chapin, of Waterville, Maine, has formally accepted the presidency of the Columbian College, and is expected to enter upon the duties of his appointment early in the autumn.

We have advices from Liberia to 25th March.—Some of the northern emigrants had suffered severely from sickness, and 24 had died. Mr. Ashmun, the Agent, we regret to state, was low in health.

Something of a monster.—An Alligator, measuring eleven feet in length was caught at Little Rock, on the Arkansas, the 15th ult. but before nine rifle balls had been fired into his eyes and other parts of his head, was he overpowered!!

Rev. Bennet Tyler, D. D. President of Dartmouth College, has accepted the invitation of the Second Congregational Society in Portland, (late Dr. Payson's) to become their pastor.

Patent Sponge Boots, for horses—are now manufactured and sold in Boston.—They are first to be wetted, then buckled to the hoof of the horse, and remain as long as convenient, not exceeding 12 hours in 24. They are stated to be an effectual remedy for all diseases to which the horse's feet are liable in dry, warm weather, such as thrushes, sand cracks, false quarters, &c.

A man named Francis Joy fell down and expired in the street, in Norwich, (Conn.) on Monday morning. He had been addicted to habits of intemperance drinking; and it is probable, died of apoplexy.

A boat, in which were eight young men, was upset in Lake St. Clair, the 14th ult. in a squall, and five of the men were drowned.

A gentleman from Berlin, Prussia, was obliged to pay in postage, not long since, "twenty Prussian dollars, for six numbers of the Missionary Herald, sent by one of his friends in America via Harre," instead of directly to Hamburg.

Guilford Gold.—Endeavors have been made to ascertain the exact amount of gold that has been found in Guilford, N. C. but it is almost impossible, there being so many different persons engaged in the business. There are eight or ten mines at which a considerable portion of gold is found every day. We are assured that at least ten thousand dollars worth of this precious metal has been found in this county since the first day of September last.

Several persons and vessels were recently struck with lightning in New-York.

From Buenos Ayres.—Accounts to April 15th have been received at Baltimore.

On the night of the 12th a skirmish took place between Admiral Brown's vessel and a part of the Brazilian squadron at anchor in the Pozos. But little damage was done. The privateer President, Prouting, had made 6 prizes:—among them the ship Connet, the brig Fortune 6 guns and 25 men, and the brig Bon Jesus and Goldfinch, with 100 slaves. The Goldfinch struck upon the bar at Rio Negro; 25 of the negroes drowned the rest saved.

FOREIGN ITEMS.

The London Courier of the 22d May, four o'clock, says, "We have just received the following important communication:—

Count Pahlen, the Russian Governor of Wallachia and Moldavia, entered Jassy on the 7th, with 5000 men. The Russian army was to cross the Pruth at Gallata on the 6th, and take immediate possession of Brashlow."

In the French Chamber of Deputies, General Androssi and the Sieur de Viennet insisted that the dignity and interest of France required her to take such an attitude as to deter Russia and England from their alleged views of aggression, the former in the dismemberment of the Turkish empire, and the latter in taking possession of the Archipelago.

go, to the ruin of the French trade in the Mediterranean.

Despatches from Lisbon to May 4 had been received in France. All the arrangements were to be made on the 30th, unless an ultimatum agreed upon by France and England, should be acceded to. Two thirds of the nobility of Portugal have addressed to Don Miguel, urging him to become King.

The Chinese Chronicle states that at the last advices from Pekin, there had been two battles with the Mohammedan rebels, in the first of which, says the official account, 40 or 50,000 were slain or taken prisoners, and on the second 20 or 50,000, with some of the principal leaders, were slain.

DIED.

In Brownfield, the 5th inst. Sarah Ann, infant daughter of Bradford W. Ricker, aged 8 months. Infant death by lightning.—During the thunder storm on the 1st inst. Mr. Richard Moulton of Ellingham, N. H. was struck dead, instantaneously, by a flash of lightning, while returning from his field, where he was laboring. He has left a wife and several young children to lament his sudden departure.

Drowned in Porter, in the Ouipue river, on the 4th inst. George G. Southworth, aged about 30. He fell from a boat into the river (the consequence of intoxication) and swam to the shore; but afterwards swam out to the boat, dived it to the shore, got into it, rowed out, into the river, fell out again, and was drowned.

NOTICE.

THE members of the TEMPERANCE SOCIETY of Limerick are hereby notified to meet at the Baptist meeting-house, Friday next, at four o'clock in the afternoon.

JOHN McDONALD, Secretary.

July 9, 1828.

CAUTION.

A S EWARD SMITH, an indentured apprentice to me, has this day eloped from my service, I hereby forbid all persons harboring or trusting him on my account, as I will not pay one cent of his or his father's contracting.

ATHERTON CLARK.

Limerick, July 7, 1828.

SHERIFF'S SALE.

YORK AS TAKEN on execution on Monday the twenty-eighth day of July next, at one of the clock in the afternoon, on the premises, all the right in equity which JOSEPH WENTWORTH 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, to the town of Ham, bounded as follows: On the south and west, by land owned by Richard Bean, on the north and east, by land owned by Shadrach Wentworth, containing eight acres, more or less, with a good house and Barn thereon, being the same Farm on which the said JOSEPH WENTWORTH now lives.—The same being under the incumbrance of a mortgage Deed to JOHN A. ALVAN CROFT, and under the sum of one 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 attachment to this in favor of Forest of said County, 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.

TOWLE, Deft. Sheriff.

Newfield, June 26, 1828.

NOTICE.

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

ABNER LIBBY.

Limerick, July 2.

Notice to Log Owners.

THE subscriber hereby gives notice to all persons interested, that a number of Logs were lodged by the great fresher last year on land owned by the subscriber in the town of Newfield, 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 damages, or they will be forfeited to him in six months.

SAMUEL S. MESERVE.

Limington, May 23, 1828.

NOTICE.

THE co-partnership heretofore existing between the subscribers under the name and firm of JAMES 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 whose effect of said firm are assigned.

JAMES AYER, 3rd.

IRAS MOORE.

Newfield, June 16, 1828.

MOROCCO SKINS.

THE Subscriber has for sale a large lot of BLACK, RED and GREEN MOROCCO SKINS. Also binding skins of the first quality. The above Morocco has been recently recovered from the Charleston Manufacturing, where arrangements have been made for a constant supply. Morocco Sho-makers will find it for their interest to call and examine for themselves.

JAMES McARTHUR.

Limington, April 23.

LETTERS remaining in the Post-Office at Limington, July 1, 1828.

Adams George W. Allen Hannah. Burnham John. Bradbury Ebenezer. B. Cammet Samuel. Chapman George W. Chase Sarah. Clark William. Cook Joseph. Easton Timothy. Farver Stephen. Holmes Mehitabel. Hays John G. Hiley Benjamin. Keen Benjamin. Kittredge Aaron. Kinsman Mary. Lang Elizabeth. Libby Anna. McChapman Andrew. Needham Stephen. Mulloy Joseph. Perkins Joseph. Randall Stephen. Roberts Louisa. Sorey Nathaniel. Sweet Samuel. Sweet Moses. Straw William. Staples Oliver. Tuck Jeremiah. Tully Rowell. Walker Hannah. Wood John. J. HOWARD, Post-Master.

Limerick, July 2, 1828.

POETRY.

THE RESURRECTION OF THE WIDOW'S SON.

John 11.

What crowd is that at Naim's gate,
That moves so slowly on the way?
No spiritless woe to elate
The proud swains or virgins gay.

Hark! on the air a sad lament
Comes mournful to our listening ears:
At Naim's house lay the dead and cold,
And sorrow sheds a flood of tears.

In sackcloth clad, and with the beard,
Low bending moves a widow lorn;
Her only son, rapt in a shroud,
Before her slowly moves along.

Compassion's eye has caught the sight;
Compassion's voice the mourner hears:
Sorrow gives place to fond delight,
And joy dries up those falling tears.

The genius of Life of man draws near;
The banners praise and mutely stand;
For something touch'd the shrouded head,
That touch was by the Saviour's hand.

A voice awakes the ear of death!
'Twas the command, Young man, arise!
His virils quiver while his breath,
And light pours on his opening eyes.

H. B.

A FUNERAL HYMN.

By Bishop Heber.

Thou art gone to the grave: but we will not de-
-place thee;
Through sorrows and darkness encompass the
-round;

Thy Saviour has pass'd through its portal before
-thee;
And the lamp of His love is thy guide through
-the gloom;

Thou art gone to the grave! we no longer behold
-thee;
Nor tread the rough paths of the world by thy
-side;

But the wide arms of mercy are spread to enfold
-thee;
And sinners may die, for the Saviour has died!

Thou art gone to the grave! and its mansions for-
-saking,
Perchance thy weak spirit in fear linger'd long;
But the mild rays of paradise beam'd on thy wak-
-ing.

And the sound which thou heardest was the ser-
-aphim's song!

Thou art gone to the grave! but we will not de-
-place thee;
Whose God is thy ransom, thy guardian and
-guide;

He gave thee, He took thee, and He will restore
-thee;
And 'neath his no stings, for the Saviour has
-died!

MISCELLANY.

DESTRUCTION OF A ROMAN THEATRE.

"Home was a ocean of flame. Height and depth were covered with red surges, that rolled before the blast like an endless tide. The billows burst up the sides of the hills, which they turned into instant volcanoes of smoke and fire; then plunged into the depth in a hundred glowing cataracts, then climbed and consumed again. The distant sound of the city in her convulsion went to the soul. The air was filled with the steady roar of the advancing flame, the crash of falling houses, and the hideous outcry of the myriads flying through the streets, or surrounded and perishing in the conflagration. All was clamor, violent struggle, and helpless death. Men and women of the highest rank were on foot, trampled by the rabble that had then lost all respect to conditions. One dense mass of miserable life, irresistible from its weight, crushed by the narrow streets, and scorched by the flames over their heads, rolled through the gates like an endless stream of lava. The fire had originally broken out upon the Palatine, and hot smoke that wrapped and half blinded us, hung thick as night upon the wrecks of pavilions and palaces: but the dexterity and knowledge of my inexplicable guide carried us on. It was in vain that I insisted upon knowing the purpose of this terrible traverse. He pressed his hand on his heart in reassurance of his fidelity, and still spurred on. We now passed under the shade of an immense range of lofty buildings, whose gloomy and solid strength seemed to bid defiance to chance and time. A sudden yell appalled me. A ring of fire swept round its summit; burning cordage, sheets of canvas, and a shower of all things combustible, flew into the air above our heads. An uproar followed unlike all that I had ever heard; a hideous mixture of howls, shrieks and groans. The flames rolled down the narrow street before us, and made the passage next to impassible. While we hesitated, a huge fragment of the building began to fall, rolled through, and, fortunately for us, fell inward. The whole scene of terror was then open. The great amphitheatre of Statilius Taurus had caught fire; the stage, with its inflammable furniture, was intensely blazing below. The flames were wheeling up, circle above circle, through the seventy thousand seats that rose from the ground to the roof. I stood in unspeakable awe and wonder on the side of the colossal cavern, His mighty temple of the city of fire. At length a descending blast cleared away the smoke that covered the arena. The cause of the horrid outrage was visible. The wild beasts kept for the games had broke from their dens. Maddened lions, tigers, panthers, wolves,

whole herds of the monsters of India and Africa, here enclosed in an impassable barrier of fire. They bounded, they fought, they screamed, they tore, they ran howling round and round the circle; they made desperate leaps upwards through the blaze; they were flung back, and fell only to fasten their fangs in each other, and with their parching jaws bathed in blood, they sear'd. I looked anxiously to see whether any of the spectators were involved in the terrible catastrophe. To my great relief, I could see none. The keepers and attendants had obviously escaped. As I expressed my gladness, I was started by a loud cry from my guide, the first word I had heard him utter. He pointed to the opposite side of the amphitheatre. There indeed sat an object of melancholy interest; a man who had either been unable to escape, or had determined to die. Escape was now impossible. He sat in desperate calmness on the funeral pile, and he never again attempted to move. He was naked. He had chosen his place, as if in mockery, on the imperial throne; the fire was above him and around him; and under this tremendous canopy he gazed, without the movement of a muscle, on the combat of the wild beasts below; a solitary sovereign, with the whole tremendous game played for himself, and inaccessible to the power of man.

"WHAT IS MY BIBLE WORTH?"

When I consider that it contains the most ancient and beautiful history of Kings and Prophets, and remarkable events in the world of the sweetest Psalmist of Israel; the pious instructions of Solomon; the prophecies of holy men of God—the Gospel of Christ, and the way of Salvation by Him, and the sweet doctrines of the Apostles,—O! the worth of it is beyond comparison. Nothing on earth can compare with it. The scriptures are able to make thee wise unto salvation through faith in Christ Jesus, saith Paul. And nothing but Heaven can equal the worth of these divine writings.

These reflections were suggested to me upon reading the following anecdote, which tends to prove that the book must indeed be invaluable which can give comfort to the repentant sinner in the hour of death.

A society of gentlemen, most of them possessed of a liberal education and polished manners, but who unhappily had been seduced from a belief in the sacred scriptures, used to assemble alternately at each other's houses, for the purpose of ridiculing revelation, and hardening one another in their infidelity. At last, they unanimously agreed a resolution solemnly to burn the bible, and to be true to it more with a book which was so hostile to their principles, and disgusting to their consciences. The day fixed upon came; a large fire was prepared; a bible was laid upon the table, and a flowing bowl ready to drink its dirge. For the execution of their plan, they fixed upon a young gentleman of high birth, brilliant vivacity, and elegance of manners. He undertook the task; and after a few cheering glasses, amidst the applause of his jovial companions, he approached the table, took up the bible, and was walking resolutely forward to put it in the fire; but happening to give it a look, all at once he was seized with trembling, paleness overpread his countenance, and his whole frame seemed convulsed: He returned to the table, and laying down the bible, said, with a strong asseveration, "We will not burn that book until we get a better."

Soon after this, this same gay and lively young gentleman died, and on his death-bed was led to sincere repentance, deriving his last hope of forgiveness, and of future blessedness, from that book he was once going to burn.

WORKS OF BENEVOLENCE.

Whatever may be the effect of benevolent and charitable actions, on those for whose benefit they are performed, the merit of them depends entirely on the spirit and disposition that gave them birth. When I hear a man boasting of the favors he has conferred on others, or when I see him, in all his works of charity, desirous to attract public gaze, and smiling with exultation on his own munificence; am jealous he acts from a principle distinct from pure benevolence, and derives more pleasure from the applause of the world, than from the genuine feelings of virtue. I judge his merits cannot be great, because he acts from sinister motives. When I see a man hesitate to relieve the distresses of a wretched fellow being, merely because he may be the subject of calamities that are fruits of his own imprudence, I judge that man wishes for some excuse to save his money.—I consider his benevolence little, and his merit not great. When I see a man, after having conferred a favor on a needy person, regretting the act, because the recipient either cannot or will not make him a suitable return, I conclude he has in view, his own profit or aggrandizement, and that he acts not from a feeling of pure benevolence. Hence, I am convinced, that he merits but a very small share of praise for his pretended act of liberality. But there are some men, though they are rarely to be met with, who conduct, as far as is compatible with human nature,

on the principle of pure and disinterested benevolence. Such persons have hearts big with humane and generous feelings—heart's expanded with sympathy and philanthropy, and that beat in perfect union with the dictates of virtue—that dilate with pleasure at the happiness of their fellow beings, and are pierced with anguish for their distresses—hearts that are quick to feel for others, and sensations that are never quenched in their joys and sorrows. Wherever you meet with a man of this character and disposition, no matter what his country or religion, you will find a tear of compassion for the hapless and wretched sufferer, the language of friendship and condolence to soothe and mitigate his woe, and a hand of liberality to relieve his wants, as far as the ability extends. He asks not for popular fame—he asks not for profit nor aggrandizement—he seeks the accomplishment of no sinister purpose. His object is to do good, and he never regrets it, let the result be as it may. This and this only, is the man of true merit, and he deserves the meed of praise. He deserves and he receives a reward great indeed, that the world can neither give nor take away—the approbation of heaven, and his own conscience.

Whittington Liberator.

GLORY. Every one who performs his part with zeal and care, claims respect; and who can deny that Nelson nobly performed his? But tell me, is the character of the warrior in itself to be admired, or rather can it be loved? From what motives does a man first devote himself to the trade of war? Do you not think it is more often from a desire of glory than from patriotism? And now, though I have often endeavored to discover what there is, either amiable or generous, in the love of glory, I have never yet been able to discern it. I cannot tell how or why it is a less selfish principle than the love of wealth, or how it is less likely to be a passion which will fill up in station in private life well—he who loves and promotes peace, both public and private, who, knowing that his country's prosperity depends more on its virtue than its arms, resolves that his individual endeavors shall not be wanting to promote this desirable end; and is not he the greatest hero who is able to despise public honors for the sake of private usefulness; who has learned to subdue his own inclinations, to deny himself every gratification inconsistent with virtue and piety, who has conquered his passions, and subdued his own spirit? Surely he is greater than he that taketh a city, or a squadron. If the great men of the earth did but act on these principles, our heroes would be sadly at a loss for want of employment. I fear they would be obliged to turn to making ploughshares and pruning-hooks.

JANE TAYLOR.

THE SEVEN CHURCHES OF ASIA.—Of the Seven Christian Churches of the Apocalypse, founded in Asia by the Apostles, hardly a vestige remains. Smyrna, Ephesus, Pergamos, Sardis, Thyatira, Laodicea, and Philadelphia, (see Revelation, chap. ii and iii) with all their power and magnificence, have fallen into utter decay; except that the first mentioned city remains a port of commercial consequence. But Ephesus is a mere heap of ruins; Pergamos has a population of 1,500 Greeks, among 13,000 Turks; Sardis, once the splendid capital of Lydia, is a few mud huts; Thyatira (now called Smyrna) only one miserable Greek church; Laodicea (now Eski hissar) is a Turkish village, near masses and scattered fragments of ancient architecture and sculpture; and Philadelphia (now Allah Sher) has been shaken into dust by wars and earthquakes.

A BOLD AND HAPPY REPLY.—During the reign of the superlative wretch Henry VIII. a friar named Peyto was threatened by the wretched king, Cromwell, for having preached with too much reason; and the preacher was told by the courtier that he deserved to be inclosed in a sack and thrown into the Thames. Peyto replied, with a sarcastic smile, "Threaten such things to rich and dainty folks, who are clothed in purple, fare deliciously, and have their chiefest hopes in the world; we esteem them not. We are joyful that for the discharge of our duty we are driven hence. With thanks to God, we know that the way to heaven is as short by water as by land, and therefore care not which way we go."

BLOSSOMS.—The bible tells us, "that those who seek Christ early shall find him." Those trees which blossom well in the spring, look best in the summer, and bring forth most fruit in autumn, and are always most valued. Dear children, I think you can understand this. Pray that you may be enabled to "remember your Creator in the days of your youth."

The pearl of great price.—It was an excellent reply of a friend of mine, said Mr. E.—, when a gentleman took him up on the leads of his house, to show him the extent of his possessions. Waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on one side, "Do you see that farm?" "Yes," "Well, that is mine." Pointing again to the other side, "Do you

see that house?" "Yes." "That also belongs to me." Then said my friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village, who can say more than all this." "Ah, what can she say?" "Why she can say, CHRIST IS MINE." Life looked confounded, and said no more.

When you mean to do a good action, do not deliberate about it.

When you are about doing a dishonorable act, consider what the world will think of you when it is complete.

Give praise where praise is due, but deal out censure sparingly.

Temperance Department.

From the Genius of Temperance.

THE PREACHER PREACHED TO.

We have recently heard an anecdote related, which we think worth preserving. A clergyman in the town of P—, in this State, some time in the course of the last year went to a store to purchase a jug of rum, to enable him to import a little spiritual strength to a joiner in his employment. He arrived at the store, took his saddle bags from his horse, went in and requested the store keeper to fill his jug. The store keeper instead of waiting on his customer with usual complacency, asked him to take a seat, adding, they were wished to preach him a sermon. The clergyman said he was in haste, and could not stop long enough to hear a sermon. It is a short one said the store keeper, it will require but a few minutes to deliver it. The clergyman finally consented to hear it. The store keeper then read to him the noted address of Kittridge and asked him how he liked it, very well said the clergyman, it is a good sermon. The store keeper then presented him the pamphlet with a request that he would circulate it among his neighbors. The clergyman put it into his pocket, and without waiting to have his jug filled, put his saddle bags on his horse and returned home. When he arrived, instead of presenting the joiner with his expected dram, he handed him the pamphlet, and requested him to read it. The joiner consented, and after he had read it, the clergyman asked him if it was not better than rum. The joiner replied that he thought it was. Well, said his employer, are you willing to receive it as a substitute for rum, for I have bought none, and have brought you this pamphlet in its stead. The joiner was satisfied with the substitute, and concluded to drink no more ardent spirits. The pamphlet was circulated, and the people throughout the town became awake to the necessity of reform. Measures have been adopted to put a stop to the sale of spirits in the town, and the people have almost if not quite unanimously agreed that none shall be sold in the town.

To the Editors of the N. Y. Com. Adr.—Gentlemen,—It will be gratifying to the friends of morality and good order to hear such facts as go to show that the custom of using spirituous liquors, is going out of fashion. Capt. Moon, of the packet Huron, who navigates the canal between Utica and Schenectady, informs me, that during the month of April, the receipts at the bar of his boat amounted to only \$33 27; about one third of this was for sears, and most of the balance for porters, lawsons, cider, apples, &c. During the above period, he carried 216 passengers, all of whom were on board 24 hours. But a few years ago the receipts at this bar were nearly sufficient to supply the table of the boat with all necessaries! I have reason to believe that if the keepers of our hotels, and the captains of steam and packet boats, would keep an account of their receipts for liquor sold the present season, the result would be as astonishing as the result of the last year is to be ascribed, in a great degree, to the efforts that have been made in our land, to suppress that crying evil, intemperance. The subject has engaged public attention with an interest proportioned to its importance, and what has already been effected, should encourage a perseverance, until public opinion shall more emphatically stamp disgrace upon those who indulge in the destructive habit.

The following resolution was adopted by the Juvenile Society, of Utica, N. Y. on the 26th May.

"We, the Juvenile Benevolent Society, being fully persuaded that intemperance is a great and an alarming evil in our country, and that it is the duty of all, particularly the young, to do what they can to stop its progress, do hereby agree, for ourselves, never to drink ardent spirits, in any way whatever, either among our friends, or on a journey, or at home: nor on any other occasion, except by the advice of a physician, or some judicious person, in case of necessity.

"We also engage to do all in our power towards inducing our friends and associates to adopt this plan."

May not other similar Societies follow the same example. Childhood is the time to begin. Intemperance begins then. The seeds are sown by the fond parent, in a glass of sweetened spirits, before the child is capable of knowing good from evil.