

The true christian and the moralist may both do their best—but then it is with evangelical instruments that the christian works. He does his best after taking to himself the whole armor of God: the moralist does his best without that armor. The saint, conscious himself of his knowledge, and hope and grace which the Gospel reveals, doth his best: the moralist, neglecting these, and leaning to nature alone, does his best. The one honors God throughout; the other honors nature throughout; the one is a disciple of Christ, the other a disciple of reason alone; the one, therefore, may look for favor at God's hand, whom he hath in nothing undervalued; the other may look for disfavor from God, whose obligations he hath set aside. The one looks for aid from above, led by the higher wisdom, and moved along by the stronger affections of the Gospel; the other has no success to expect save from the urgency of endeavors, and the strenuousness of resolutions. The moralist is like a ship spreading her canvass without wind to fill it; the christian spreads the same canvass, and has all the moving power which the Gospel can give. Moreover, the moralist bows himself to a task; the christian chains himself to a task; the one comes himself to a task, the other comes high-minded, as he fails becomes heart-broken the other as he advances becomes thankful and glad, as he fails becomes humble and watchful, but not heart-broken; the one knows of no acquittal.

his daily, hourly offences, the other knows of a Redeemer: the one, when nature sinks beneath the effort, knows not of any fresh supply; the other, in the midst of his weakness, knows of grace that is sufficient for him, and of strength that is perfect in weakness.

From the New-Hampshire Observer.
ELIJAH AND ELISHA.

It would have been extremely interesting to have followed these prophets in their last journey from Jericho to the Jordan. Elisha was aware that it was the last time that he should be allowed the delightful privilege of conversing with his honored master, and they both knew that before the sun should go down, Elijah would be translated, and that Elisha would be left alone in the midst of an ungodly world.

It must have been an impressive spectacle to have seen the old Prophet, with his hoary head, his dress of extreme simplicity, his bold and resolute countenance, and his commanding mien, urging his way in obedience to the directions of heaven, to the spot that was to be the scene of his translation to the presence of his God. No faltering footsteps delayed his course; no wavering faith agitated his bosom, but with an eye fixed on the opening visions of eternity, and his soul cheered by the prospect of coming glory, he pressed right onward to the Jordan, and hastened to put on immortality.

And Elijah said unto Elisha, The time of my departure is at hand. I have fought the battles of the Lord, and am now going to my eternal rest. My life hath been indeed a wearisome pilgrimage, and many sorrows have been crowded into its narrow span.

I have mingled my tears with the fountain as I sat by its side, and received my food from the herons, which God has commissioned to sustain me. I have been hunted, like a wild beast, by the impious Ahab, and the fiend-like Jezebel hath thirsted for my blood. The sorrows of death have oftentimes compassed me about, and in the bitterness of my soul I said, Take away my life, for I am not better than my fathers. But God hath been very gracious unto his servant. I have stood in the presence of the King of Israel, and in the strength of the Lord, I have threatened him with the wrath of the Almighty for his manifold crimes. And when I was jealous for the Lord of hosts, and mourned over his fallen altars, his Spirit came mightily upon me, and with this right hand I slew all the prophets of Baal, and made the brook Kishon to overflow with their blood. My enemies were gathered together to take my life, but the fire came down from God out of heaven, and they were buried in the fierceness of his anger. And now, I go from the care of a wicked world to the company of the holy patriarchs, from the fury and the strife of men to the songs of the morning stars, and God will be my everlasting reward.

And it came to pass when they came to Jordan, that Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over dry ground.

And Elisha said unto Elijah, Behold, we walk on dry land in the midst of the sea. The hand of the Lord hath been stretched over the Red sea, to make a way for his people through the waters, and he hath condescended to bring us also through this Jordan.

And Elisha said unto Elisha, the hour of my departure is at hand. Thou must go through my pilgrimage alone, my son. Lean thou upon the arm of the God of Jacob, till thou art gathered to thy fathers, and the bitterness of death is past. And it came to pass as they talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

We might follow the surviving prophet in his meditation upon this affecting scene, but we would rather give way to some reflection.

God hath sent each of us to Jordan. Our feet must tread its cold waves, before the land of promise shall be our inheritance. Whither our way is higher, let our minds be impressed with the realities of eternal scenes, and let us endeavor to imitate the spirit and the feelings which we may suppose Elijah to have possessed in view of his everlasting reward.

A. N. A.

From the Imperial Magazine.
THOUGHTS ON DEISM. AND THE IMPORTANT QUESTION—WHAT IS TRUTH?

MR. EDITOR,
Sir,—In some conversations with men of desultory principles, I have been led to notice, that the few admissions they make, all have their source and origin in the Holy Scriptures; and yet, alas! there is no other look against which they wage no constant and violent a warfare. Talk to them of the Koran of Mahomed, the Shasters of the Hindus, or any of the works of antiquity, they are quite dispassionate; these may be probable—nay, admissible. They wage no war with ancient philosophy; the credibility of heathen sages, they admit, and many of them are even believ-

ers in the dark mysteries of astrology. The subject of a peopled planetary system, (though impossible to be proved,) finds among them many advocates. Signs, omens, lucky and unlucky days, and even the fables of antiquity, are objects of their credulity.

They will believe in Pandora's box, but they will not admit the fall of man, of which that is a fine allegory. They affect to think that there has been a golden age, the garden of Eden, and man's innocence, they doubt. Egyptian, Babylonian, Grecian, and Roman antiquities and fables, may be true, but the Scriptures cannot, for although heathen mythology is but an ape of the religion of the Bible, and their fables garbled and gypsified transcriptions of the record of God; yet the former shall command their assent, but the latter they still deny. They will believe in Saturn, Jove, Apollo, Mars, and Hercules, may even Niobe, but they doubt the existence of Adam, Noah, Joshua, Samson, and Lot's wife, of whom the former were but clumsy imitations, and though the Bible is the fountain head of all cosmogony, religion, antiquity, and philosophy, as both Gale and Stillinger have proved; yet these misguided men admit the stream, but overlook the source.

Plato was glad to derive his philosophy from the Scriptures; they leave the light of truth, to follow the firefly of reason. It is the Bible, and the Bible alone, that is false; this is not, cannot, must not, be true. This is the paradox of heavenly wisdom; the wonder of ages, is all presterfast. The moral Platonists, that has enlightened the world for nearly four thousand years, is proved to be a priest's jack-o'-lantern, to mislead. This rock, against which all the surges of ancient and modern infidelity have beat in vain, is said to be a mere Sordianum rock, swallowing up both reason and credulity.

But will you permit me to ask, Where does the devil borrow his system? Does he not steal it from that blessed volume he so fully lieth? Does he believe in Jehovah, one God, who told him, I will be true for any thing his system knows to the contrary, there may be thousands. Where did he learn the immortality of the soul? Surely not from the heathen: many of whom doubted the fact. Does he allow to the Deity justice, wisdom, power, goodness: what part of the Bible of nature furnished this information? here also he borrows from the Oracles of God. In short, Sir, his admissions are fatal to his scheme: he had better say that he believes in all unbelief; than throw himself upon the horns of a dilemma, by admitting, what never can be admitted but upon the principle of a revelation. Take that away, and all is dark as Erebus, not a star twinkles through the gloom.

These thoughts suggested the following Poem, which goes upon the principle, that it is uncertain, except so far as the light of truth shines upon our path; and that all knowledge of Divine things is by revelation. Antiquity, reason, nature, and philosophy, although a quadruple ally, and but blind guides: when the deep things of God are concerned, the Bible is the only pilot, compass, quadrant, and chart, in the ocean beyond time. No deist ever circumspectly navigated that *Mare Incognitum*. Life and immortality are brought to light by the Gospel alone, and this is the point from which I have started in the verses appended to these remarks. Should they induce any reader, to seek the Court of Gentiles, or Ellis on the Knowledge of Divine Things from Revelation, I shall not have lost my labor. Whether my verses possess the "argumentum ad hominem" in favor of a Revelation, is not for me to say; but any man sail, in his own imagination, East, West, North, or South, in quest of the Truth, he must come to this point at last,—that his Bible and his Redeemer are the only haven in which he can find rest for his soul.

JOSUA MANSBURY.

WHAT IS TRUTH.—John xviii. 28.

I asked old time and the spheres.

To answer this question so high;

Days, months, and the vast rolling years:

But neither gave any reply.

I stood on a mountain's top, and said,

And call'd to the angels below;

If ocean could answer me this,

Its hoarse billows roar'd me—No!

Creation I ventur'd to sound,

Streets, groves, and the meadows, and flowers;

But none was the laundress around,

To answer in garden and bowers.

Of seasons adorning the year,

From spring's summer's sweetest fruits,

I ask'd, and they lent me no ear;

But all were as mute as a ruck.

You sun in his chariot of gold,

Fair Luna, that angel of night,

Those false volumes so old,

I read, but they gave me no light;

I look'd to the blue vaulted sky;

Which ages are wont to explain,

And earth's consultation on high—

But sought for solution in vain.

Acronyons had me to draw near,

The signs to decipher, and read,

But planets, though brilliant and clear,

Were dark on this subject indeed.

And dark was astrology too.

The famed horoscope I read,

Though Merlin had lent me his clue,

It left me as dark as before.

Whom fate in her temple enroll'd,

The masters of magic and song.

I went to the sages of old,
But silent was every tongue:
In wilderness mazes they stray'd,
On seas of uncertainty tost;
Philosophy lent them her aid,
But Truth was in Paradise lost.

I went to the Delphian shrine,
And sought to Dodona's fair fane:
The priests, who could not define,
The oracle answered in rain.
At length I resort to the schools,
Where science flows racy and clear;
But there, were they wise men or fools?
"The knowledge of truth was not here."

Some bade me of reason inquire,
Who dwells in the temple of mind:
I went to the white-headed seer,
But found him desirous and blind.
I seek'd him to lend me a clue,
To solve the problems of destiny:
He look'd, but was silent and gloom,
And taught me this lesson so true,
That untaught Reason is dumb.

This science, philosophy, art,
Wisdom, reason, and nature, were mute;
They could not an answer impart,
Or solve the problems of destiny:
So restless, desirous, vast,
With the pans I had taken, forsooth,
I went to my Bible the next,
And Jesus said, "I AM THE TRUTH."

Religious Magazine.

REFLECTION.—We must remember that our time of probation is short, even as a dream, and that before three score years and ten have rolled over our heads, we may be as though we had never been; and let us especially remember that on our conduct here depends our future happiness or misery. May we pause then, when tempted to murmur or to do evil and consider, what we are risking. Let us go to the sacred volume and there learn our duty—there see what life endured who came from Heaven and laid down his life as an atonement for our sins, nor dare to repine, that we too are doomed in some degree to feel as He felt, and suffer as He suffered.

LIMERICK:

WEDNESDAY, JULY 30, 1828.

We have received a communication over the signature of "A Patron" expressive of the satisfaction he has taken in the perusal of our paper, but he observes that he has often regretted that biographical accounts of those ministers who were contemporaries of ELD. RAYMOND, whose labors in the Gospel were faithful and eminently useful, and who have died in the work, have not been published in the Star. We are happy to state that we fully accord with our "Patron"; that the publication of such accounts, would be pleasurable to our readers in general, and beneficial to the community.—The author of the communication above alluded to gives the names of several, and observes that there are others, an account of whose conversion, the time and circumstances of their entering into the ministry, the persecution which they received, the success which attended their labors in different places, and states where they travelled, the time and manner of their deaths, and such interesting circumstances and occurrences as transpired during their labors of love, he should like to have appear in the Star. "A Patron" and others, are informed that if the conductors of the Star had been in possession of the necessary information, the desired biographical accounts would have been given long before this period.

The columns of our paper are open for communications on this subject. Cannot some friend or relative of Eld. Joseph Quimby, late of Sandwich, N. H. give us a general, but succinct account of that devoted man? We will mention others no less distinguished for their usefulness, hoping that some of their surviving friends will furnish us with an account of their experience and labors for publicity.—Elders Aaron Holbrook and Ziba Woodworth, late of Vermont. Several late of New-Hampshire, whose names are not now familiar to us—Elders Tingley, Whitney, Hubbard, and others, late of Maine, and others in different States.

Who that recollects the snow-white locks, the sainted visage, the keen reprover, the soft answers, the holy walk and godly conversation of Eld. Tingley, late of Waterbury, Me. would not be highly gratified to be told of the time and place of his birth, the manner and progress of his education, the time when and the college where he graduated, the period when, and place where he resided when he was born again, at what age he entered on his ministerial work, and where his labors were confined in the first onset of this employment, when he first united with the F. W. Bapt. Community, and the circumstances that

led to and attended that union, and indeed the prominent events that transpired with regard to himself during a period of more than forty years, in which he lived and labored with the people of his choice. This union indeed was never sundered. Such an account, not only of him, but of others would interest, even the stranger.

To the Editors of the Morning Star.

NORTHFIELD, Vt. July 9th, 1828.
After a delay of a number of weeks through a multiplicity and hurry of business, I now take an opportunity which presents of forwarding to you an account of the Stratford (Vt.) Quarterly Meeting, which was held in this place, on the 24th and 25th of May last. The reports from the several churches of the Q. M. were generally encouraging. In some of the churches the Lord is pouring out of his Spirit and reviving his work. In Corinth 17 have been baptized and added to the church, and others are coming forward. Stratford, Orange, Washington and Hanover report some reformation; and in most of the churches there appears to be a serious and careful attention to religion. The prospect in these parts is encouraging to the friends of Zion. There are in the Q. M. 18 churches, numbering in the whole 1088 members; 12 ordained preachers, besides those that are licenced. The meeting on Saturday was truly refreshing. After the usual business was closed, a meeting of worship was held, in which the blessed Jesus condescended to meet with his children. The meeting on the Sabbath was also attended with a Divine blessing. The preaching was quickening and animating to the saints, powerful and alarming to the sinner. The testimonies appeared not to be "yea and nay," but yea and amen, to the glory of God. The next Q. M. is to be held at Orange, on the Saturday and Sabbath following the 3rd Wednesday in August next.

I would further remark that this Q. M. generally feel a local account of some of the old fathers' absence from the Q. M.s., especially our well beloved brother and father in the gospel, Eld. Aaron Buzzel, who has, for about two years past, been unable, through infirmity of body, to attend but one Q. M., and that in his own town. But the Lord is raising up new witnesses, young and vigorous; and O, may the same Spirit stimulate our young preachers that actuated our fathers in the Gospel when they crossed the Connecticut into Vermont.

NATHANIEL JONES, Q. M. Clerk.

P. S. The Vermont Y. M. is next to be held at Randolph East Branch, on the 1st Saturday and Sabbath in October next, by vote of the Stratford Q. M. N. J.

For the Morning Star.

MONTVILLE QUARTERLY MEETING.
The June term of this Q. M. was held at Br. Coffin's in Thorndike, commencing on the 21st ult. The meeting was opened in the usual manner, and Eld. Samuel Whitney appointed to preside. The reports from the churches were generally interesting and refreshing. There is still some excitement in the church at Belfast, 18 have been added, 8 have been added to the north church, Prospect, and 5 to the Newburgh church. The other churches, with one exception, appear to be in union.

The growth of this Q. M. has been remarkably rapid. It now consists of 28 churches, and 1275 members. In 1821, the whole number of members was only 265!

The following is extracted from the doings of the Elders' Conference.

Voted, That no one shall be allowed to improve his time (under the patronage of this Conference) as a travelling preacher, over one year, without being licensed.

Voted, That every licensed travelling preacher belonging to this Conference, shall pass its examination and receive its approval or disapproval, (as their conduct may merit) annually.

Whereas, it has been the practice of some of the Elders of this Conference, when administering baptism, to immerse the candidate with the face downwards,
Voted, That this practice be done away, and that the mode of immersing with the face upwards, be uniformly adhered to in our churches.

The meetings of worship were well attended, and the preaching was calculated to strengthen and encourage the people of God in the path of righteousness, and to awaken sinners to a sense of their awful danger.

In behalf of the Q. M.

JOSEPH GOWIN, Clerk.

* This manner of baptizing has never been practiced, to our knowledge, in any other part of the Conference, and we rejoice that our brethren of the Montville Q. M. have altogether discontinued a wrong thing.

Reviews.—A general work of divine grace prevailed at Georgetown, Ky. the last spring. Between the 20th of April, and the 8th of June, 216 persons were baptized and added to the Baptist church at that place, of these three places, 130 were Indian youths, connected with the Academy at Blue Spring, making 12 of these children

of the forest in the course of their education at that place, who it is hoped have been taught of the Holy Spirit. Many other Baptist churches in this region, says the Western Luminary, are receiving large additions. Our Methodist brethren also, in various places in Kentucky, are sharing largely in the showers of divine grace which are watering our thirsty land.

Revival in Cincinnati, Ohio.—Since our last, we have learned that the revival in Cincinnati, is one of the most powerful and glorious character. Near the conclusion of a four days' meeting in the Presbyterian church, on Monday the 16th June, the pastor of the church (the Rev. Dr. Wilson) we are told, made a very pathetic address to the professors of religion, at the conclusion of which he requested all those who felt that they had backslidden in heart, from the Lord, and desired to return, that they should manifest that desire, by coming forward to the anxious seats. Near one hundred, we are informed, immediately came forward, batted in penitential tears. The work of the Lord had evidently commenced among his own people. On the evening of the same day the anxious among the non-professors, were called upon to take the anxious seats, where large numbers of souls must do to be saved. In the course of a few days upwards of 7000 persons professed to have passed from death unto life, and were added to the church, and people of the living God.

We truly rejoice to find that the cloud of misery which, for about nine months past, has been spreading over Kentucky, has reached the metropolis of our sister state Ohio, and our heart's desire and prayer is that it may continue to spread until it shall overshadow the whole land.

West Lun.
A letter has been received at New York from a gentleman attached to the Mediterranean squadron, dated the 3d of April last, which says that information had been received from the American missionaries in Palestine that they were in great fear, and had applied to Com. Craut for protection.

Waterside Int.
The present seems to be an age of religious excitement. In every quarter, we witness the formation and operation of religious combinations for various purposes. Here is a Bible Society, there a Sunday School Union, &c. &c. Action of the right kind is commendable, is praiseworthy; but, unless great heed is taken, personal piety, in the midst of all this bustle, will be overlooked. There can be no doubt but that we live in one of the most eventful ages of the world, as to religion. One of the vials of wrath, now about to be poured out upon the Turkish empire. Should that be overthrown, the way will apparently be prepared for the spread of Christianity in that portion of the globe, and for the return of the Jews to their former land. Who can reflect on things like these, without feeling an unutterable thrill—an inexpressible sensation of sublimity. But, in the midst of all, let it sink into our minds, that it behooves us to keep our hearts with all diligence.

Anti-Slavery Int.
GENERAL INTELLIGENCE.

Dividing the Union.—Although we expect to see the United States "one and undivided," we live, it is nevertheless with extreme regret that we notice how far the idea of dividing the Union is handled by certain big-headed politicians and their South as if upon the same ground. But the fact of the matter is, that the country had become perfectly divided, and the next step, after a supposed injury, was to be made to the sword. We know very well that such doctrines are shared by many at the South—see pressure in most; and we are not at all surprised that these political outcasts either have not noticed the cost of their transgressive acts, or else they do not mean all that their language would convey.

The alleged ground of defence, viz., the Tariff, the Tariff, by which they say they are robbed for the benefit of the North and West. So are the North and West robbed for the benefit of the South, by the duties on imported cotton and rice. But the fact of robbery is altogether constitutional; and if in any instance it is carried so far as to operate oppressively upon any part of the country, the redress is to be found precisely where the injury originated,—on the floor of Congress, and not in a little, "they see the actual effects of the Tariff; and then, if their rights are infringed, let them state where, and to what extent; and the same body of men which had power to do the wrong, will also have power to do the right; and also to repeal. But that is not the ground of defence,—what does it amount to?" N. Y. Observer.

In reference to the violent proceedings at the south, the Nat. Intelligencer says: "there is a prospect on foot for a violent dissolution of this Union; and that men of no more regard are at the bottom of it." These threats come from South Carolina and Georgia; but we see no indications that any other state is disposed to join them.

Waterside Intelligencer.
Boundary line.—The Halifax papers publish the two official Letters between Mr. Clay and the British Minister at Washington, relative to the boundary line question, and the right of the government of New Brunswick to bring Baker to a trial in its courts, for offences alleged against him. The editor of the Arcadian comments upon the matter "like a real John Bull." Mr. Clay, the American Secretary," he says, "reasons like a subtle Yankee, and at great length, laboring

to pave the way for an advantage to his country, the right to which he seems to think doubtful, but which notwithstanding may be obtained by diplomatic finesse. He is fully sensible that, by the plan agreed on for the settlement of the dispute, many years will elapse before it is brought to an amicable termination, and wishes by craft to out the British from the possession of what they have so long held." Boston Trav.

Canada Road.—We are informed that the two townships of Maine and Canada, Massachusetts and Maine for the Maine and Canada road, was sold by Dr. Ross, the land agent, on Thursday last, for a sum exceeding nine thousand dollars: the last payment to be made on or before the first of October 1829, so that we may now expect the road to be completed by that time; as the Committee have now at their disposal about seventeen hundred dollars, we presume they will immediately proceed to commence the execution of the business, assigned them.—*Norridgewock Republican.*

Murder.—Mr. Thomas Knowlen, of Passadumuck, left his home last fall on a hunting expedition into the wilderness between the Arnots and Canada, in company with three white men. In March, his companions left their encampment for the French settlement on the Merrimack, and on their return, a few weeks after, they found the camp burnt and Knowlen's shoes and stockings concealed in a hollow tree. These, and some other circumstances, led to the suspicion, that he had been murdered.

According to the information was ascertained, gathered to his family, and that three weeks since, two of his sons and one of the hunting party who returned, repaired to the spot, where his dog was found alive, and in a stream not far from his camp, the body of Knowlen was found nearly cut in two, and bearing other marks of violence. The body was rolled together with his clothes, and all appeared to have formed a bundle, that was deposited near, and from the fact, that an Indian was encamped near the river, it is supposed to have been the murderer.

Bangor Rep.
Serious Risk.—On Monday Morning, the stevedores and riggers assembled on the East River, in great numbers, to stand out for higher wages.—After boarding a great number of vessels, and compelling the hands to break off, they at length came to the ships Sully and Don Quixote, when being resisted, a serious riot occurred, in which including the Captains of both those ships, were considerably injured. The Mayor and a body of officers repaired to the spot, and about twenty of the rioters, and subsequently six others. Most of them have been committed to Bridewell, to be tried there. There was only one American among them. N. Y. Pa.

Ohio River.—The Wheeling Gazette of July 11th says, the Ohio is about three feet above low water mark. The same paper says the harvest commenced the last week—the crops have never been more abundant.

The crops of Wheat and Rye, in Pennsylvania, this season, are calculated to be double that of ordinary years. A great portion of the poorer sort of land is said to have produced nearly thrice the usual quantity. The rye straw, an article of consideration in the eyes of the farmer, has surpassed expectation as much as the grain.

Harvest says the Westchester, N. Y. Sentinel, has now fairly commenced, and rarely, if ever, has the farmer been greeted with one more abundant. Throughout our section of country, the fields were but one gladdening appearance, that of plenty. So far, the crops have done well, and if anticipation may be indulged in, from the present healthy appearance of those to come, they will be abundant throughout the season.

A terrible hurricane was experienced at Falmouth, Penitentiary county, Ky. on the 26th ult. It came on with thunder and lightning and hail, late in the afternoon, increasing in violence until nothing was found able to resist its force. On six farms, not a building of stone or wood, was left standing entire. The roads were blocked up, and timber and live stock to a great amount destroyed, but only two human lives lost, as thus ascertained. The width of its course was about two miles.

Excessive heat.—The Frederick (Md.) Citizen of Friday states, that eleven in instances of sudden death from exposure to the heat, and drinking cold water, have occurred in that county since the commencement of the present harvest.

Accident.—On Saturday afternoon a boy of the name of Hill being employed in putting in order some of the machinery at the upper Factory, was caught between the band and the shaft of the Picker, and carried round with great rapidity some seconds before the machinery could be stopped. One arm was broken in three places, and he lay considerably wounded. It is surprising that he escaped instant death.—*Dover Repub.*

Public Lands.—On the 10th inst. according to previous notice, the sale of the

public lands in this vicinity commenced. About 650 acres were sold during the day. The different lots went off quick and at an advanced price. Several lots between this and Salina went at the rate of \$755 per acre.

Syracuse Adr.
Book Fair.—The annual Booksellers' sale commences here, at Corinthian Hall, this day. These sales are confined to the Book-sellers, and are composed of invoices from publishers in different parts of the Union.—Judging from the number and variety of the works mentioned in the catalogue, the present "Book Fair" will far exceed those that have preceded it.—*Dost. Trav.*

Mr. Hinsdale, a clerk in the Hartford Bank, who has been employed 20 years, has been in the practice of making over drafts upon his deposits which he concealed by keeping the balance by wrong posting. It has just been discovered that he is a defaulter to the amount of 30 or 40,000 dollars.

Athens, Tenn. June 25.—On Sabbath week last, we are informed, five females were drowned in the Little Tennessee, about a mile below the mouth of Tellico. Eight persons, of whom seven were females, embarked in the same canoe, for the purpose of visiting some Indians who were making baskets on an island. Overburdened, the canoe sunk, and the gentleman, with two of the ladies alone made their escape. Thus passed into eternity, without a moment's warning, two mothers and two daughters.

Slave Mergers.—E. Malbran, of New York has lately been fined \$2,000 for having fitted out a vessel called the Science, for the African slave trade, which vessel was some time since sent into New-York and condemned.

Cure for Wens.—The following extraordinary fact has lately come to our knowledge.—A planter in the vicinity of Raleigh, (N. C.) had been for some years afflicted with a wen on his neck, which grew so large as to be very inconvenient and distressing. After trying a number of remedies, he was advised by one of his neighbors to wash it two or three times a day with strong salt water (water in which salt had been dissolved). He did so, and to his great relief and comfort, the wen gradually decreased in size, and finally disappeared. Let those who are similarly afflicted, "go and do likewise."

Raleigh Reg.
Lieut. General Sir James Kempt, Governor of Nova Scotia, has been appointed Governor General of British North America. Sir James, who intended to have returned to Halifax by way of the United States, after his inspection of the Rideau Canal, received official notice of his appointment by the English mail for the month of May, and sailed from Quebec for Halifax with all possible despatch on the 7th. After attending to some public and private business, it is understood that Sir James Burton will return to Quebec about the close of August.

It has been rumored on the authority of private letters from London, that Sir Francis Burton was to succeed Sir James Kempt, in the Government of Nova Scotia.

Bloody Penny.—Extract of a letter from a gentleman at Havana, to a correspondent in New-York, dated July 2d, 1828.

"The conversation of the whole city is directed to one topic, it engrosses all our present thoughts, and divides all our minds. There is no other act without a parallel. The French Packet, trading from Vera Cruz to Bordeaux, was attacked by pirates of the Colorado, about the beginning of May, and every soul on board, amounting to eight hundred in all, put to death. They consisted entirely of old Spaniards, who had with them their whole wealth, which was estimated in specie, plate, cochineal, indigo, &c. at a million of dollars. They were all murdered, they scattered and sunk the packet."

"Humanity shudders at this barbarity; but she cannot furnish a better excuse for those who, from the business of their early lives, or the force of custom had become excited, strike such a blow at society, than the misjudging and bribed government who tolerate in questions such acts—tolerate them so far, that the captain of the pirate vessel, with the utmost alacrity, near me, a few days since, at the most public resort in the city."

"The circumstances have been learnt from a gentleman, residing in the city, who was a pilot. He was standing upon the wharfed dock, and from there taken by one of H. E. M. schooners. He mentions that there were several females and children on board, who like the crew and mates, were unaccountably butchered."

From the Boston Traveller.

From Europe.—Another packet ship has arrived at New-York since our last. She brings London dates to the 15th and Liverpool to the 16th of June.

The Manchester Packet, Capt. Lee, carried out the first intelligence that the Tariff Bill had passed the Senate.

Important news was daily expected in England from Portugal. The Marquis de Palmella had left London for Falmouth, with his family, to embark, being charged with an important message from the British government to Don Miguel.

All the necessary materials are being collected to lay bridges over the Panthe in three places, viz.—between the Ismail and Tomarawa, at Gallatz, and at Olenitz; between Rudshuck and Sillistria. Important military operations were expected

ed, and the more so, as the delay of 11 days had expired, which the Pacha of Ibrail, who declared he had no orders whatever to commit hostilities, had obtained for the purpose of procuring instructions from Constantinople.

To the general surprise, the tranquility of Constantinople had not been interrupted up to the 19th of May. The standard of the Prophet, which is generally displayed on all occasions of war, has not yet been hoisted.

A gentleman, just returned from Turkey, represents the spirit of the troops, who are disciplined and clothed after the European regulations, to be excellent; they go through their evolutions with a precision quite astonishing for the time, and mount guard with bayonet fixed in true soldier-like style. The men appear to glory in the adoption of the improvements of the European in their uniforms, short coats, and cloth caps.

It is supposed that the Porte will enter into a negotiation with the Greeks, and that some satisfactory terms may be agreed on. In corroboration of which, a letter from Paris dated, the 11th states, that Ibrahim Pacha has at length come to a determination to negotiate for the evacuation of the Morea, and that commissioners are appointed to meet him.

General Church has been attacked in the environs of Missolonghi and Anatolico, by a body of Turks, and whether from the disparity of force, or from the surprise, the Greeks were defeated, with the loss of 1200 men, and abandoned their camp, their positions, and provisions, retreating to Dragomestre. The Turks had also many killed and wounded.

The Ports of Modon and Navarin continued to be most vigorously blockaded by the allied squadrons of the Egyptian fleet, which besides flour and biscuit had a considerable sum of money on board from Ibrahim Pacha, was captured by Greeks and carried into Egina. The want of provisions was sensibly felt in the Arab camp, and had caused a malignant fever, which, from the number of deaths, almost resembles the plague. Ibrahim is said to be extremely increased at the conduct of the European Admirals, and to have sworn to execute severe vengeance in the Morea, if they do not allow the provisions sent from Egypt to be delivered to him.

Affairs of Greece.—The *Courier de Smyrne* of the 3d May, contains an article, seemingly of advice to the Porte, which the London *Courier* ascribes to a foreign minister. It insists on the necessity that exists for Turkey's recognizing the Greek revolution. "The fleet burnt, the Greek fleet driving, the blockade of Messina, the Italian reduced to the greatest distress, and the Russians ready to attack Turkey—in the interior of the empire commerce ruined, taxes increased, and general discontent prevailing," are urged as rendering such a measure necessary.

The Standard says—"It is supposed that the Porte will enter into a negotiation with the Greeks, and that some satisfactory terms may be agreed on. In corroboration of which, a letter from Paris, dated the 11th, says, Ibrahim Pacha has at length come to a determination to negotiate for the evacuation of the Morea, and that commissioners are appointed to meet him. Hopes are still entertained in France that affairs will yet be settled with the Porte and Russia."

MARRIED.
In Vienna, 26th ult., by Eld. John Foster, Mr. Jonathan Warren, of M. V., and Miss V., youngest daughter of Dr. Daniel Eaton of V.

DIED.
In this town, yesterday, Joseph Emerson, Esq.

Washington, 5th inst., Mr. Harvey Light, son of Mr. George Light, aged 23.

Wales, 15th inst., Mrs. Martha, widow of Mr. Jonathan Thompson, aged 77.

In this town, on Monday, Mrs. Sally, wife of M. Daniel Warren, aged 52.

In Exeter, on the 7th ult. Mrs. Rich, wife of Mr. Isaac Rich. She died with a cancer in her breast. Her husband, her sickness was very long and painful, yet having for many years possessed the religion of Jesus Christ, and being convinced that she should soon pass to a world where all was joy and peace, she bore her sufferings with the utmost patience and Christian resignation. She has left a husband and eight children to mourn her departure; also a number of brothers and sisters and other connections. Her funeral was celebrated at an occasion of a numerous congregation, by Eld. John Page, of Garland, from Rev. J. H. 14, which was solemn and appropriate. The congregation appeared to be deeply affected, and it is hoped it will prove a blessing to some precious souls.

Communicated.

WANTED.
LAMB SKINS, with the wool on, for which a fair price will be given, by JOHN A. MORRILL & CO.

Liverpool, July 30, 1828.

MOROCCO SKINS.
THE Subscriber has for sale at his store in Wilmington, a large lot of BLACK, RED and GREEN MOROCCO SKINS. Also binding skins of the first quality. The above Morocco has been obtained from M. J. Charleston Mar. factory, where arrangements have been made for a constant supply. Morocco Shoe-makers will find it for their interest to call and examine for themselves. JAMES MCARTHUR.

Lilmington, April 22.

POETRY.

From the *Western Methodist Magazine*.
CHRIST'S ENTRY INTO JERUSALEM.

Mark ix. 9, 10.

By THE REV. J. W. CUTHBERTSON, A. M.
What sounds of trumpet sound spread?
What concourse moves through Salem's streets,
To Zion's holy head?
Behold him there in lowliest guise!
The Saviour of mankind!
Triumphal shouts before him rise,
And shout reply behind:
And "Hosanna," they cry, your loudest string:
He comes! Hosanna to our King!

Not those alone, the present train,
Their present King alone!
An earlier and a later strain
Exalt the self same Lord.
Obdient to his Father's will,
He came, he lived, he died;
And gratulating his will
Before and after cried.
"All hail the Prince of David's line!
Hosanna to the Man Divine!"

He came to earth: from eldest years,
A long and bright array
Of Prophets and of Patriarchs
Proclaimed the glorious day.
The light of heaven in every breast,
His fire on every eye.
In fearful throngs they press'd,
A goodly fellowship:
And still their pealing anthem rang,
"Hosanna to the Son of Man!"

He came to earth: through life he passed
A man of grief and joy,
A noble arm, a flowing hair,
He took of pain and sorrow;
All deck'd with palm and strangely bright,
To suffer his last agony;
And Jesus, in his robes of white,
Of sweat and blood and tears,
And seven times his martyr-sweat on flow,
"Hosanna to the Man of Woe!"

From ages past descends the lay
To ages yet to be,
To far extremes lowly away
To glory.
B. O. "while saints and angels high,
This final triumph share,
An host of followers, Lord, shall I,
To high last and nearest there,
B. O. "a place, and both the name,
A faint Hosanna to thy praise!"

EASTER DAY.

BY THE LATE BISHOP HEBER.

God is gone up with a merry noise
Of saints that sing on high;
And rises through his holy arm
He hath won the victory!

Now awake are the courts of death,
And crush'd thy strong despair;
And roses bloom on the tomb,
For Jesus hath been there!

And he hath tamed the strength of hell,
And dragg'd him through the sky;
And captive behind his chariot wheel,
He hath bound captivity!

God is gone up with a merry noise
Of saints that sing on high;
And rises through his holy arm
He hath won the victory!

MISCELLANY.

A NEW TESTAMENT SCENE, OR,
JESUS, JOHN, AND THEIR MOTHER.

From the Rev. E. W. P. Greenough's "Lives of the Apostles." Published by Hilliard, Gray, Little, and Wilkins, Boston.

There is not much told of John, individually, till towards the closing scenes of our Saviour's ministry and life. At the last supper, which he and Peter had been sent to prepare, we are told that "there was leaning on Jesus' bosom one of his disciples whom Jesus loved." This disciple was John himself, who was so fond of the distinction which his Master's attachment conferred on him, or to speak more properly, was so gratefully sensible of the value of the attachment itself, that he continually speaks of himself, in his history, as the disciple whom Jesus loved; a title which he surely would not have assumed, unless it had been really conferred on him. His place at the supper is an evidence that he was high in the favor of Jesus, and Jesus was leaning or lying on his bosom; that is, he was the next below him, and as it was the custom of the ancients to recline at their meals, his head was brought in contact with his Master's breast; a situation which used always to be reserved by the host at an entertainment, for the person whom he honored or esteemed. It was while he was thus leaning, that Simon Peter beckoned to him that he should ask of Jesus, who it was who should betray him. John did, as he was requested, and Jesus said to him, "the traitor was by giving Judas a kiss." All this seems to have been done in private, and apart from the knowledge of the other disciples, and proves the great measure of condescension and confidence which was exercised by the Master toward this his favorite follower.

After Jesus was betrayed and seized, John is supposed to have been that other disciple, who went with Peter to the palace of the high priest, and gained him admittance there by means of his acquaintance with that dignitary. However this may be, he was the first of the twelve who had the fortune to attend his beloved Master to the cross. How touchingly it manifested on this awful occasion, that the softest natures are often the noblest and most fearless too; and that those which are apparently the most daring and masculine, may yet shrink away in the

time of peril and distress. Who, in that hour of darkness—darkness in the heavens and in the hearts of men; who, in that hour of abandonment, when even the Son of God cried out that he was forsaken; who, of all his followers, were with him then, to support him by their sympathy, and prove to him that he was not alone, of scoffing soldiers, and brutal executioners, under the lowering sky, and just below the frightful cross, we beheld four weeping females, and one disciple, the youngest and gentlest of the twelve, braving the horrors of this place of blood, braving the anger of those in authority and the insults of those who do their bidding, determined to be near their friend and Master in his agonies, and ready on the spot and at the moment, to share them. And what is it that braces up the nerves of this feeble company to such a singular pitch of fortitude and daring? The simple, but inconquerable strength of affection; the generous omnipotence of their attachment and gratitude. In the might of their love, they ascend the hill of Calvary, and take their station beneath the cross; hearing nothing amidst all that tumult, but the promptings of their devoted hearts; seeing nothing but their dying Lord; remembering nothing but that he was dear to them, and that he was in misery.

O how loftily and nobly do they rise above that ruder and earthier courage, which rushes to the battle field, and is crowned with the applauses of the world! It calls for none of those excitements and stimulants from without, which goad rough spirits into madness, but relies on those resources that are within, those precious stores and holy powers which are the strength of a single and faithful breast. That is the courage of the animal, this is of the soul. It is pure; it is divine. To say all in one word, it is such as moved the complacent regard of the Saviour himself, even in the height of his sufferings. Hanging on the cross, bleeding and exhausted, yet when he saw his mother, and the disciple standing by, whom he loved, he was touched by their constancy; his thoughts were recalled to earth, the domestic affections rushed into his bosom; and with a tender care, which provided at once a protection for his parent and a reward for his friend, "he saith unto his mother, Woman, behold thy son!" Then saith he to the disciple, Behold thy mother!" Where was there ever so affecting a request as that which was then made, when love and filial piety triumphed over suffering? Where was there ever so affecting an adoption as that which then took place, when attachment triumphed over fear? The last earthly care of Jesus was accomplished. His mother was committed to the disciple whom he best loved. The favorite disciple eagerly accepted the honorable and precious charge; for, "from that hour," as we are told by himself, "he took her to his own home."

The whole scene is one of unrivalled pathos. Had it taken place in a quiet chamber, and by the side of a peaceful death bed, it would have moved us; but how singularly and solemn does it come in, a sweet and melting interlude, in the midst of that wild and appalling conflict, under the open and frowning heaven, of passion, violence, outcry, shame and agony! It is like one of those hushed pauses between the fits of a midnight storm, when the elements wait, and pity seems pleading with wrath, ere the war and the turmoil begin again.

It would appear that the enemies of our Lord were satisfied, for that time, with his destruction; for we do not read that John, or the females who were with him, suffered any harm on account of their fearless exposure. It is probable also that the prodigies which succeeded the death of Jesus, deterred his executioners from pursuing any farther their work of blood.

The Dead Sea, the Jordan and Jericho.—At half past eleven we arrived at the Dead Sea; where Sodom and Gomorrah stood. We tasted the water, and found it noxious and bitter beyond any thing we ever tasted. I read there to the German travellers Matthew xi. 11-24. At half past two we arrived at the Jordan, where the Greek pilgrims usually visit it; and where the Israelites passed over it opposite to Jericho. I read to the German travellers Joshua ii. iii. and to myself alone the fourth chapter of Joshua; again with the Germans Matthew ii. and then I dipped myself in the Jordan, in the name of the Father, Son and Holy Spirit, and prayed for the conversion of the Jews. Before I left Jerusalem, I sent word to the principal Rabbies that I should, if the Lord should grant it, pray for them at the river Jordan. Brothers King and Fisk, swam across the Jordan, and took a walk in the plain of Moab, in the inheritance of Ruben; I then read again in my little Hebrew bible, and in the bible which dear Mr. Simon gave me. The whole country round is a desert inhabited by wild Bedouins. A few Arabs are at Jericho. We took up our lodgings for the night, and horses altogether, in an open yard of the castle. The whole number of inhabitants amount to three hundred souls. The Arabs here around us are true genuine Arabs, who are as free and as wild as their desert. I asked one of the Arabs "which

do you like best, the city or the desert?" Arab.—"I am the son of the desert, I am not the son of the city."—*Fully's Missionary Journal.*

SOLEMN WARNING.

It was a short time since related in a public meeting in Connecticut, that in the commencement of the revival in a small place, six young ladies had been together, resolved that they would not become subjects of it. The revival continued with great power; and contrary to their intentions, they were all awakened. But though many around them pressed into the kingdom, these remained without in deep distress. Many special prayers were offered for them, but no change was produced. Their anxiety continued until toward the close of the awakening, when with others they went on a sailing party. A day of unclouded beauty and sunshiny it was. Other boats came to their assistance, and it was supposed all the company were rescued from the water. But on counting, they found one of their number missing, which proved to be one of the six who had determined not to be christians; verifying the truth of the Scripture, "He that hardeneth his neck, shall suddenly be destroyed, and that without remedy."—*Boston Recorder.*

STEAM.—A correspondent of the National Intelligencer furnishes an interesting account of the several uses to which the power of steam is applied, in and of the operations at the Navy Yard at Washington.

The engine at the Navy Yard, by means of the different bands connected with the machinery, is made to perform the work of many men in sawing, turning, in wood, brass, and iron, boring, &c. and produces, of course, a vast saving to the Government. In the sawing of timber, alone, the engine it is presumed, would more than pay for itself, even by the ordinary method of sawing, that is, but one saw is placed operating at a time—but, when it is taken into consideration that thirteen saws are made to act upon one stick of timber, at the same moment, producing twelve planks or boards of any given thickness, and that, too, with a velocity five times as quick as it can be done by manual labor, it needs no figures to show the immense saving that must result to the Government from the use of this labor-saving machinery. There are two pits in the sawing of timber, though but one is at present in operation, in each of which thirteen saws may be run. What afforded me the most interest, however, was the operation of the circular saw, which is used for cutting small matters, for the use of blockmakers, turners, &c. These saws require but one man, each, in their management. The saw is placed in the centre of what might be termed a carpenter's work bench; and by means of a band connected with the steam machinery, is made to revolve at the greatest rapidity, no labor being requisite, further than to place a piece of wood before it, steadying it with the hand, and pressing it against the saw, until cut its way through. Even the chalk line is dispensed with in using this saw, so accurately may the cutting be done, and by the most simple process. It will hardly be credited, yet such is the fact, that a piece of lignumvitæ, seven inches in diameter, was cut in two by this saw in less than half a minute.

I was informed that it is not unusual, when the saw is in good order, to cut through four such pieces in a minute. How different this from the old and tedious method of sawing lignumvitæ, viz with a cross cut saw, and requiring the aid of two men. In addition to the other improvements in this portion of the Navy Yard, they were erecting, in the blacksmith's shop, on the day of my visit, a very heavy crane, for the purpose of using a two-hammer in the manufacture of anchors. Here will be another considerable saving of labor, and by the aid of the same steam engine. I saw, also, at this establishment, a patent mortising machine, lately invented by a citizen of Pennsylvania. It is worked by two boys, the motion is rapid, and the saving of labor, by the use of this simple, but ingeniously constructed machine, is immense. The work is performed, too, with the greatest accuracy.

A machine has been recently erected by Mr. David Baker, a native of Massachusetts, at present resident in this city, and for which he is understood to have taken out a patent, for sawing timber, which will supersede the necessity of preparing moulds, and will, of course, save that expense. There is no doubt the Navy Commissioners will purchase a right to the use of one of these machines. It is called "The Currenline Saw Mill," and will cut timber to almost any shape that may be required for ship use.

CIRCULATION OF THE BLOOD.

The circulation of the blood is a process so beautifully performed, and so wonderful in its operation, that admiration of the Great Creator can not find the soul of every feeling person. Here is a volume of blood, quantity to about seven or eight gallons, constantly rushing through and in every part of the body—a tide continually ebbing and flowing, and preserved in its

incessant motion by the action of an organ scarcely so large as two closed lands—forming, moreover in its progress the necessary support and nourishment of the body building up and regenerating those parts which have been deranged by accident or decay and imparting spirit and energy to living frame. All this is constantly being done, while we, if the body be in health, feel neither the rushing up of the tide, nor the action of any part of the inimitable machinery used in its circulation. We do not palpably feel the formation of the blood, nor any of its subsequent operations. The different secretions are formed, but we are perfectly unconscious of the process. When we want them they are ready, and are easily produced; thus we have bile, gastric juice, saliva, and all the various fluids ready for use, and fit for all the various purposes for which they are intended. We do not think of them until these things and then, and then, if he can. *Viridun.*

Dr. Ozgood's Dramatic Sermon.—Every body remembers Dr. Ozgood's famous BARNABE SERMON, which was a much more serious matter at the time, than it is now. After writing the sermon, he sent it to his parishioner Brooks, who was one of his parishioners, with the request that he would enclose the sermon in a message in brackets, that they might be omitted in the delivery. The manuscript being returned, the Doctor was gratified in not observing any parts to be marked with the proposed sign of the Governor's disapprobation; and he accordingly delivered the discourse as he had written it. On coming out of the pulpit, after passing the usual greetings, he remarked to Governor Brooks, that he was glad to find that they agreed so well in opinion, for he had returned the manuscript without any marks. "You did not examine it carefully enough," replied the Governor, "if you will look at it again, you will find a bracket at the beginning and another at the end."—*Boston Bulletin.*

PETIT ADDER.—The bird of this animal occasions immediate death. Its body is about 2 feet long, and 6 inches in circumference, and spotted with black and white. The hawk is something like the plumage of a partridge. A lady in South Africa, while walking over one of her estates, saw, as she supposed, a partridge with her young ones, and was in the act of stooping down to seize them, when a farmer caught her upon his arms, and took her from the spot. They were, in fact, puff adders, curiously curled up in a heap.

Temperance Dr. J. J. J.

At the Annual Meeting of President and Fellows of the Connecticut Medical Society, held at New-Haven, on the 14th and 15th of May, 1828, the following Resolutions were passed.

1st. *Resolved*, That in the opinion of this Convention, the use of ardent spirits is unnecessary in health—that the habitual use of the same is destructive of private health and public morality; and their excessive use is one of the most frequent causes of irregular diseases.

2d. *Resolved*, That in the opinion of this Convention, although the moderate use of wine, cider and malt liquors, is not injurious, the immoderate use of the same articles, is like ardent spirits, injurious to health and good morals.

3d. *Resolved*, That in the opinion of this Convention, ardent spirits have no tendency to protect the system from disease; that on the other hand, they render the system more susceptible of contagion, and of other causes of disease; consequently, that it is the duty of physicians to abstain entirely from the use of ardent spirits in their intercourse with the sick, and to recommend the same rigid abstinence to nurses and attendants.

4th. *Resolved*, That in the opinion of this Convention, the habitual use of ardent spirits not only renders the human system more susceptible of diseases, but increases their violence and renders them more fatal.

5th. *Resolved*, That in the opinion of this Convention, the use of the spirits, by purperal and nursing women, has an injurious effect upon their offspring, and is frequently the cause of disease and intemperance in both the mother and child.

S. B. WOOLWORTH, Secy.

Suppression of Intemperance.—A Temperance Association has been formed in Jersey by many of the most respectable members of the Essex Bar; and another by the same of More county. At the Cincinnati dinner at Trenton, on the 14th inst, a resolution was passed approving of the efforts making to abolish the evil, and banishing ardent spirits on that occasion from the table.

The Pennsylvania Society & the Young Men's Association for the suppression of Intemperance in Philadelphia, held a meeting in conjunction on the 4th of July, in the Fifth Presbyterian church, Arch street, to commemorate the anniversary of Independence. Dr. Alexander Henry, Esq., presided, and resolutions were adopted, indicating the intentions of the societies to persevere in their important labors.

N. Y. Com. Adm.