

As we think, then, that meditation is the general is a great promoter of spirituality, so we would recommend to those who would adopt the practice, the use of settled times. "Settled times," says Richard Baxter, "are a hedge to duty."—indeed, that of which no fixed period is allowed, is a hedge to duty. We would recommend, therefore, to all to fix during the day some time when they may deliberately shut to, not only the door of their closets against strange feet, but equally against the door of their hearts against strange actions; look how their title stands for heaven, examine the state of their grace and joy over the great scenes of death at the judgment, and having thus reviewed their spiritual concerns, go with a better knowledge of their hearts, a warmer sigh of prayer, and a clearer conception of the divine essence, to that foundation of grace, where the voice of supplication is ever successfully poured out, heard uttered into the ears of the great High Priest of our profession, Christ Jesus. Meditation will give fervency to prayer and fervent prayer will bring down upon the soul abounding blessings, so that shall "grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ."

# HAWE'S LECTURES TO YOUNG MEN.

These Lectures, five in number, embrace the following topics: The claims of Society on young Men—their dangers—importance of established principles—formation and importance of character—religion and character. One large edition of this excellent work has been sold, and another has recently appeared. The following is an extract from the concluding discourse.

Religion is urged upon you as a matter that demands your immediate attention. If religion is any thing, it is every thing. If it demands your attention at all, it demands your supreme attention, and demands it now. What can you gain by delay? No clearer revelation is to be given to teach you your duty, or shed new light upon the character of God and the scenes of the future world. No motives more powerful are to be urged, than those now disclosed to your view, and pressed upon your minds by the world and providence of God. No season more convenient than the present will ever come, for attending to the things of your eternal peace. The only effect of delay is to multiply obstacles to your conversion, to render your salvation more hopeless, and cast a deeper gloom over the prospects of your eternity. Now is with you, most eminently, the accepted time; and now the day of salvation. The present is an age when the young have peculiar encouragements to seek the Lord their God. A brighter day is dawning upon the world. God appears to be coming forth to raise up from among the young a generation for himself. Cast in your lot, my young friends, with the multitudes of your age who have already chosen God as their portion; share with them the honor and blessedness of a pious and useful life; and go with them to inherit the eternal joys of heaven. Why should you defer coming to a decision on a subject which stands thus connected with your present and everlasting happiness? Why linger and hesitate? A brighter day is dawning; glory is the prize set before you. Do you find within you a reluctance to attend to the subject of religion? Is it an unpleasant subject,—one on which you find it difficult to fix your affections and thoughts? Ah, my friends, if it be so, you are in a *deadly state of mind*. And has it never occurred to you, how that creature must appear in the sight of God, that cannot bear to think of his character and ways,—that can take no pleasure in his presence and service, and who is happy only in an utter indifference of his being who made him, and of the duties he required of him? One thing is plain,—*either God must change, or you must change, or you can never behold his face in peace*. You do not like to think on the subject of religion! Oh how shocking! What evidence too of estrangement from the Father of your spirits, and of entire unfitness for heaven? But this subject must be thought of. It is in vain to think of always keeping it at a distance. You may put it off to-day, and to-morrow, and next day; but, as God is true, you cannot put it off always. It will come home sooner or later; it may come suddenly, and come in circumstances, only to tell you that your term of probation is closed and your soul lost forever. The day of death will put an end to procrastination, and teach you, when it is too late, to retrieve the loss, that the care of the soul is the first and great concern of man.

At a meeting of the London Tract Society, Rev. Dr. HENDERSON related the following curious fact.

A parish in Sweden converted by Tracts.—In no country in the north of Europe could he direct their attention to the saving effects of the Gospel more visibly than in the kingdom of Sweden. He would confine himself to one instance. When Dr. Patterson and himself went to Lapland in 1809, they took a stock of Tracts for Stockholm. There was one place where they distributed several hundreds of Tracts, consisting chiefly of copies of "The Great Question answered." Some years afterwards they learned that a great sensation had been produced in the parish by giving away these Tracts. Inquiry was excited, and almost immediately, the saving influences of the Holy Spirit were poured out on those who were engaged in reading them. A concern about the immortal interests of the soul became very general among the inhabitants of that parish. The flame which was thus kindled was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life. But where were they to find them? In the parish church? Alas! the name of Jesus Christ was never mentioned except in the Liturgy, or those parts of the service previously composed. Those whose minds were brought under a serious concern about their everlasting interests, found nothing but coldness analogous to the regions of Lapland; they, therefore, met together in a large barn which was opened for the purpose. In the course of a short time there was not an individual in the parish that did not join the assembly. A persecution was raised against them, and a commission was appointed by government to go down and examine into the affairs. It was found

that nothing took place in this assembly but the reading of the Scriptures and the sermons of Luther. What was the result? The Clergyman with the band of soldiers were blamed for the conduct they had pursued. At last the Clergyman thought he would go and hear one of the sermons read; and although he went out of curiosity, yet the presence of that Supreme Being was there, who said, Zaccheus, "Make haste and come down." The Word reached his heart, he made confession of his former ignorance; he began to preach the unsearchable riches of Christ: he took his flock back to the Church, and from that period the doors of the barn were never more opened for such a purpose.

## TRUE RELIGION.

True religion gives an engaging delicacy to our manners, which education may mimic, but never attain to. A sense of the divine presence makes us decent and sincere; a sense of the divine goodness and mercy makes us obliging and compassionate; a sense of our immortality makes us cheerful and happy. True religion is a principle of heavenly peace and light within us, which expands itself over the human frame and conduct, and sheds life and beauty all around us. At ease with ourselves, we cannot give others trouble. When the master is God, the servant will be god-like; and if our conversation is in Heaven, the graces of Heaven will dwell on our life, and shine forth in our actions. Religion, where it is scarcely embraced, gives contentment and patience to the sick, joy to the penitent, strength to the weak, sight to the blind, and life in death itself.

## LIMERICK:

WEDNESDAY, AUGUST 13, 1830.

"Herein is my Father glorified, that ye bear much fruit."—John 13: 8.

This declaration was made by the Prince of peace to his devoted disciples. In the subject of which this quotation is a part, the connexion between Christ and his disciples, and also between him and his Father, is beautifully exhibited. "I am the true vine," says Christ, "and my Father is the husbandman." Again he observes, speaking to his disciples, "I am the vine, ye are the branches." No figure could have been more happily selected to represent the union between Christ and his church, and to show the entire dependence of saints upon him, than the one here employed—a vine and its branches. It is a fact well known to those who have the care of vineyards, that a branch cannot bear fruit if it be severed from the vine. It cannot indeed live in this condition. This idea is taught by our Saviour. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." In this we are taught that to fulfil the requirement in the text, we must abide in Christ; except this be the case we cannot glorify God by bearing much fruit. How forcibly, then, does the remark of the Saviour apply: "Without me ye can do nothing." Out of Christ, Christians cannot live, they cannot be fruitful. We are further taught in this subject that the husbandman careth for his vineyard, and faithfully looketh after it, and bestoweth every necessary means, with which to render it fruitful, and also that he taketh away every unfruitful branch. "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. If a man abide not in me he is cast forth as a branch, and men gather them, and cast them into the fire, and they are burned." Thus it is clearly demonstrated, that if a person does not abide in Christ, he is not in a situation to glorify him, he is represented by a withered branch, which having been dismembered from the vine, no longer receives sap and nutriment therefrom, but dies, and is cast into the fire, and burned. Understanding the position that must be maintained, and the relation sustained with Christ, in order to bear fruit, we shall proceed in the second place, to notice the fruit borne by Christians wherein they glorify God.

2. God is a Spirit, and to glorify him we should bear the fruit of the Spirit, in which we, as his disciples, show our obedience to him, our love for his law, our regard for his ordinances, our respect for his cause, and our delight in all his commandments. We are taught by a worthy apostle, that "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

Love is first mentioned as the fruit of the Spirit. In the exercise of love, Christians glorify God.

1. They love God. God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 John 4: 16. Those who love God will also keep his commandments; thus will they honor and glorify him. It is vain for a person to say that he loves God while he neglects to keep his commandments. God cannot be glorified in disobedience to his Holy Spirit, and disregard to his divine precepts.

2. Saints love those who are begotten of God. By this shall all men know that ye are my disciples, if ye have love one to another. John 13: 35. God is peculiarly glorified in the fruit of love, which is exercised by saints towards one another. Hence the apostle says, "Let brotherly love continue." Again he observes, "Be ye kindly affectioned one to another with brotherly love in honor preferring one another." This is a fruitful way. It is honorable to the cause in which saints are engaged. It is eminently calculated to glorify their Father who is in heaven, for he is well pleased with such performances.

3. Christians delight in the service of God, and love his law, and have respect unto all his commandments. Consequently they are in subjection to the Father of Spirits, they readily perform his will, and promptly attend to what he directs, and all from a principle of love to him with which their fruitful minds are exercised, and whereby they glorify his name.

It is not our object in this communication, minutely to consider every fruit of the Spirit, as mentioned in the above quotation. Suffice it to say, that all who abide in Christ, and walk in the light as he is in the light, bear, as the fruit of the Spirit, not only love, but joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Joy filleth their hearts which passeth all understanding; "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17.—They have peace with God, and with one another. They are indeed peace makers, and as such are called the children of God. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." Isa. 42: 17.—Possessing that charity which loveth and endureth all things, they suffer long and are kind; being under the exercise of divine grace, they do not suffer the sun to go down upon their wrath.—Gentleness, likewise, is a distinguishing trait in their character, they let their moderation be known to all men; they do not haste with their feet, like those who sin. Nor is goodness less discernable in their general deportment; as they have opportunity, they do good unto all men, especially unto the household of faith. Gal. 6: 10. Faith attends them while walking here below; without this it is impossible to please or glorify God; they walk by faith not by sight; they live the life they live in the flesh by faith in the Son of God.—They, too, are distinguished for meekness and humility. This was a prominent characteristic, as indeed were all the other virtues, of their glorious Lord and Master; and they endeavor to walk as he walked, and to live as he lived, and to possess the same mind (he was meek and lowly in heart) that he possessed.—And they are temperate in all things. Temperance is observable in all their movements. They live soberly, righteously, and godly in this present world. They walk honestly as children of the day, they sleep not as do others. Thus do they bear much fruit, and thus do they glorify God.

Lastly. Christians do not only glorify God and honor his cause, by thus bearing much fruit; but they secure everlasting honor to themselves, and perpetual bliss to their own souls. "Say to the righteous it shall be well with him, for he shall eat the fruit of his doings." Isa. 5: 10. To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." Rev. 3: 21.

Reason for rejecting the New Testament.—A young man of a good education, being seriously disposed, turned his attention, for several years, while at the paternal

home, to the candid reading of the New Testament. He however neglected to submit to the righteousness of Christ. He at length became free, and changed a rural home in the country for the more bustling scenes of the city. Here he commingled with people of various sects, & soon became more particularly associated with those who say that they believe all will be saved, without regard to character or condition. He immediately drank in this error, and for a season seemed to rejoice in his new Theory. The next time he returned to visit his friends, he vindicated the final and unconditional salvation of all men, to the great grief of his Christian connections, but to the satisfaction and gratification of several of his wicked companions; and quoted many passages from the Bible with which he was familiar in support, as he supposed, of his favorite system. But still there were many passages of the sacred writings, that were riveted in his mind, which set like a powerful current against him, nor could he with all the talents he possessed, explain away their signification, as his associates generally, but in vain attempted to do. The fact is, that he so well understood the use and application of terms, and the definition of words, that he was conscious that his doctrine was not supported by the New Testament.

The second time that he visited his friends, about one year after his first visit, he employed all his powers in vindication of Deism—"The New Testament is false. It is a book of absurdities and lies. Jesus Christ is the greatest villain that ever appeared on the globe. It is nonsense in the extreme to suppose that there is a Holy Spirit." On being interrogated by his friends why he discredited the New Testament, he very frankly observed, that he could not possibly believe in future and eternal punishment, and that whoever believed fully and unequivocally the New Testament, must unavoidably believe not only in the future punishment of the wicked, but also that the punishment of this character will be eternal.

The New-Durham Quarterly Meeting will be holden at Middletown, N. H. commencing on Wednesday next.

The Gorham Quarterly Meeting will be holden at Gorham, (Fort Hill.) It will commence in two weeks from this day.

Granville, Ga.—Extract of a letter from a gentleman, dated Granville, Greene county, July 14, 1828:—

"We have had a great religious excitement in this neighborhood, particularly among the Baptists. In four months, I think there have been added to Bethesda church, two hundred persons or upwards."—*Charleston Obs.*

Mahomedism.—A German Missionary at Karass, writes:—

Among the Mahomedans around us we find, every where, insensibility—stupidity—death! They are very affable, and very much disposed to converse with us, but we cannot trust their professions. There are, however, a few who give some indications of a change; as, for example, an Elders, when discussing the usual words of the Mahomedan Confession, "God is God," or, "There is our God," but would not add, as customary, "and Mahomet is his Prophet."

It is the Son of God who is the stone of stumbling and rock of offence to these men. They find, however, out of him no Mediator for their sins: some of them look on the fire of hell as the purifier of the soul: others attribute to God an arbitrary will in the pardon of sin, when and how it may please him, and in the most trifling manner. It is not difficult to shew them that little hope arising from such a belief, and to place before them, in contradistinction, the foundation of our eternal safety, immovable when heaven and earth shall pass away—but, O Lord, who hath believed our report, and to whom is the Arm of the Lord revealed?

Religious state of Greece.—Mr. Hartley, Church missionary in Greece, says in his journal of his last tour,—"I do not believe myself exaggerating, when I say, that by far the greater proportion of thinking men in Greece are no longer believers in the dogmas and inventions of men; every where I hear them speaking of a reformation of religion and such a thirst for information is afloat, and such a free spirit of examination, that we cannot but hope for the most beneficial results. Infidelity has made considerable progress among the younger part of the nation, yet from the meekness with which I find persons lending an ear to the evidences of Christianity, and retracting error when made

acquainted with their Gores, I conceive that scepticism is rather, in Greece, the result of want of information, than the opposition of truth."

**Religious Inquiries in Corsica.**—A remarkable and unexpected spirit of religious inquiry has lately begun to be awakened in Corsica. An Officer of the Customs who has been stationed for the last three years at Bonifacio, having held religious conversation with the natives, with a new Testament and some religious Tracts in his hand, great numbers of them, it is stated, have become convinced of the errors of the Church of Rome, and have forsaken the mass, and relinquished auricular confession and the use of images in worship, justifying the change in their opinions. They have sent in a petition to their government to be allowed to have Protestant pastors. The London Bible Society, we are happy to learn, has sent them a large supply of Bibles and Testaments.—*Via & Tel.*

### GENERAL INTELLIGENCE.

**Exter Bank.**—We learn by the Providence Journal that 6000 dollars more of the money taken from the Exter Bank, than was reported by the son of Malbone Briggs, who had established himself in business in the city of New-York.

The Boston Commercial Gazette of Monday, says we understand that the apocryphal note from the vault of the Exter Bank, few weeks ago amounting to 9 or 10,000 dollars, has been recovered. It was found on Saturday last in a field bordering on the Newburyport turnpike, where it had been reported by the soldiers. One established states that it measured about five or six paces.

**Murders of Terry.**—Two of the three villains, who robbed Mr. Terry, the drover, of a large sum of money, a few days since, and then attempted to murder him by throwing him over a precipice at Free Hill, have been taken, and are now in Dutchess county jail. They have made a full confession of all the circumstances attending their diabolical scheme. One of the young men, who is a native of Maine, of very respectable parentage—the other is an Englishman. The third, whose name and residence is known, and who was apprehended by Mr. Hays, has, heretofore, been a man of considerable standing in the city. It is said that Mr. Terry very ungenerously exposed his money to those fellows on board of the steam-boat, where they were all fellow-passengers, and all engaged at one table in playing tea.—*N. Y. Eng.*

**Damage by lightning.**—On the evening of the 1st inst. the most destructive thunder and tempest past to the northward of this place that we believe has ever been known in this part of the country. Our informant from Palmyra states, that he was informed by a person, who had seen the ruins, that three barns were struck and burnt in Winthrop. A house in Vassalboro, through which he himself saw, was much damaged. A large tree was struck in Palermo, one end of which was entirely stripped off. From several lights were observed in different directions at the time, which had the appearance of burning buildings, there is reason to apprehend that great damage has been sustained that we have yet to hear from. A woman in this town (Mrs. Moulton) was slightly injured by an electric shock during the storm on Thursday evening. The lightning struck in several places in our vicinity.

### Brunswick Herald.

**Effects of the Tariff.**—There are letters from the city from Havana, stating that in consequence of our Tariff, the price of lumber had risen to the point from eight to ten dollars per thousand, and that the molasses had fallen from 5 1/2 and 6 cents per keg, to 3. These letters recommend the shipment of lumber for Havana, under the belief, amounting to certainty, that the exchange of that article for molasses will be as profitable as it ever has been, if not more so. To the people of Maine, whose fears have been awakened by the duty on molasses, there is a prospect that the tariff, instead of diminishing their trade, will increase it, and render it more profitable than ever.—*Boston Courier.*

**The Cherokee.**—We learn from the Arkansas Gazette, that the Cherokees are much dissatisfied with the treaty made with the United States, and that their appearances justify the belief, that their Delegation will lose their heads as soon as they return. There appears to be one general murmur against them. Poles have been erected in front of the houses of the delegation, on which their heads are to be exhibited as soon as they return. Our informant saw one of them as he passed through the nation. The people were very clamorous—collecting in mobs, drinking, and conducting in a very disorderly manner. Their anger was principally directed against the delegation, who also denounced some white persons—they consider as instigators of the treaty. It is, however, not believed that they will proceed to commit violence on any except the Delegation.

**Georgia.**—We understand that Col. Williams Sub Agent, and Mr. John Miller, United States Interpreter, have lately been engaged, under the authority of the General Government in burning houses and destroying the corn of the intruders who had moved, in defiance of the existing treaties, into the Nation from the frontier of Georgia.—*Cherokee Phoenix.*

**American System.**—The attention of intelligent men in Georgia is attracted to

the establishment of factories in that State, for the manufacture of their own raw material (cotton.) It is now proposed to establish a factory in Richmond county for manufacture of both wool and cotton, to the stock of which \$8,000 was subscribed in August in an hour's time.

A cotton factory is projected in Edgefield District, South Carolina, for which Col. Brumfield is coming north to make arrangements.

**Murder.**—On Sunday last we had a melancholy comment on the evils of intemperance and Sabbath breaking. George Chapman, a tailor by trade, had a quarrel with Daniel Wright, laborer, (both excessively intemperate drinkers,) and happened to meet about the middle of the day at Nares', [just over the line between this village and Fayette, in Seneca county.] they "talked it over," and were apparently reconciled. According to a vulgar custom, however, they must ratify their treaty of amity over a bottle of whiskey, and here the smothered flame of resentment again burst forth. Chapman swore he would kill Wright. To escape danger, Wright went to the granary and lay down on the oat bin. Chapman followed while afterwards, seized a spade, and repeated the threat. Wright attempted to get up, but received a blow on the head which prostrated him; and which was followed by others in quick succession. Chapman went to the house, avowed what he had done, and was taken into custody. Wright died about an hour afterwards. After the frenzy of the liquor subsided, the mind of the wretched murderer awakened to a sense of the horror he had perpetrated, and to the inevitable doom which awaits him.—*Genesee Gazette.*

**Rail Road—Progressing.**—It affords us sincere gratification to be able to announce to our readers, that the actual commencement of the grading and preparing of the first 12 miles of the Baltimore and Ohio Rail Road took place this morning. We further learn that there is a fair prospect that the entire line originally contemplated to be completed within the first year will be under contract in a few days at very fair and reasonable rates. The zeal and sound judgment with which this noble enterprise has so far been conducted, the able talents which have been engaged in its construction, and the powerful influence which has happily been brought to sustain it, all assure us nothing will want wanting which wealth, talents and zeal can effect to secure its early and triumphant success.—*Baltimore Gazette.*

**Claims against Foreign nations.**—Near 250,000 roubles have been paid by the Russian Government on account of certain claims of our citizens. The Emperor Nicholas examined the documents himself, and being satisfied of the justice of the claims, overruled the derisive of the different Committees, who had reported against them. Mr. Clay has been very instrumental in effecting this result. Mr. Wheaton, our representative in Denmark, has obtained satisfaction for one class of claims amounting to \$107,000, and for another to \$120,000. The indemnity expected (\$227,000) was lately received from Great Britain. [Com. Gaz.]

**New England Conference.**—The conference closed its sessions on Thursday the 31st of July, having been together nine days. It consists of 186 preachers, including those on trial, and the superannuated. Twenty eight were received on trial, 15 ordained deacons, 12 ordained elders, 7 were returned superannuated, and 4 located. The net gain of members is 1912.—The next conference is to be held at Portsmouth, June 10, 1829.—*Zion's Herald.*

The New-York State Convention, of Friends of the Administration, has nominated the Hon. Smith Thompson for Governor, and Francis Granger, Esq. for Lieutenant Governor. Mr. Thompson has been Secretary of the Navy, and is now Judge of the Supreme Court of the United States. Mr. Granger is a son of the late Gideon Granger, Postmaster-General under Mr. Jefferson.

A free woman of color has been committed to prison in Saratoga, charged with the murder of a colored child, under circumstances of peculiar atrocity. It appears that a quarrel occurred between the prisoner and the mother of the child, respecting some trifle, and in a moment of fury she seized the innocent victim, and dashed it to the ground. The child lived for several days, under the effects of this violence, and died.

**The Dengue.**—This troublesome complaint, says the Charleston City Gazette, of 25th ult. is still raging with all its violence. Stores are shut up, with endorsements on the doors, "all sick." The Bank of the State of South Carolina, has but two officers, and is unable to attend to the duties of the institution, and both of these have been down, but are convalescing. Families go without their dinners, or get them at a late hour, from the sudden attacks of servants and cooks. It would seem, that not one individual in the city, is to be exempted from its visitation. We regret to learn that it is making its way into the country

**Fire in New York.**—About twelve o'clock at night, Aug. 3d, a fire broke out in the vicinity of Broome and Greene-streets, and proved seriously destructive, consuming about twenty brick and frame buildings. On the night of the 4th, the large paper establishment of Mr. Montgomery, at the corner of Fulton and Washington streets, was destroyed by fire, as well as the interior of the Druggist's store kept by Mr. J. Spies.

There were 148 deaths in New York the last week, viz: 38 men, 22 women, 42 boys and 46 girls.

Another case of suicide occurred in Providence on Friday morning, in the death of a very respectable and worthy female; this is the third instance of self destruction by opium in that town within a month.

The Syracuse, N. Y. Advertiser, states that the almost incessant showers of rain have cast a gloom over the fair prospects of the farmer. The damage to grain has been extensive, as well as to bridges and fences.

The Geneva Sentinel states that the surface of Lake Ontario is now two feet higher than it was at the time of the high level in the year 1819, and 5 feet above the lowest level of the lake at which it stood about five years ago. This must be attributed to the immense quantity of rain, that melting snow near the sources of the St. Lawrence, which has been falling in this section of country almost incessantly for the last nine months. The straits are at this moment unusually high, and the swamps contain nearly as much water as they generally do about the 1st of April.

Thomas Neelon, Esq. a representative in Congress from Virginia, has been returned from the same district for twenty-seven years in succession! He is, we believe the oldest member of the House of Representatives.

**Remarkable.**—On Saturday last, a laboring man who was at work at a forge in Provost street, suddenly and without any apparent cause, fell down and instantaneously expired. On Monday morning another person, of the same occupation, in Jay street, who was sitting on a wheelbarrow, waiting for the hour to commence work, fell down and expired before his friends could convey him home. What could have occasioned their sudden demise, or whether the occupation they followed could have been in any degree the cause of their death, are mysteries yet to be explained.—*N. Y. Mer. Advertiser.*

**Astronomy.**—The planet Mars, now making such a splendid appearance in our neighborhood, is at this time 190 millions of miles nearer to our Earth than at other periods—that is, he is nearer by the whole diameter of the Earth's orbit.

Proposals are out for publishing the history of Maine, from its first discovery to the present day: to be compiled by William D. Williamson.

**New American Gardener.**—A valuable work under this title is just published, and edited by Thomas H. Fessenden, Esq. editor of the N. E. Farmer.

The Anglo-Merino Sheep will carry its fleece in all its strength and beauty 3 years.

**How to escape the effects of Lightning.**—It is particularly dangerous to stand near the leaden spouts, iron gates or palisades, at such times; metals of all kinds having so strong an attraction for lightning as frequently to draw it out of the course which it would otherwise have taken.

When in a house, avoid sitting or standing near the window, door or walls, during a thunder storm. The nearer a person is to the middle of a room, the better.

**Robinson Crusoe's Island.**—The United States ship Vincennes visited the Island of Juan Fernandez off the coast of Chili, a few months since, and remained there 2 days. There were two Yankees and six Obatahians on the Island. The former had formed a settlement for the purpose of supplying whale ships with water, vegetables, and poultry.—The soil is said to be astonishingly fertile.

**South American Volcanos.**—There are, according to Humboldt, sixteen volcanoes, on a large scale, in a constant state of activity, in the Cordilleras des Andes, in Chili, which are situated along the summit of the chain running parallel with the Pacific. These craters may be considered as so many chimneys to the immense cauldrons from whence this vast chain of mountain land has been thrown at some very remote period. The world of our volcanic continent bears evident traces of volcanic agency; but a connected line of volcanic mountains may be traced from the 4th to the 40th degree of south latitude.

It is a curious circumstance that among the large body of Irish emigrants who lately went over to Brazil, where it now turns out they were intended for soldiers, sixteen women were discovered on the passage, who had enlisted, and received bounty money, having disguised themselves in men's clothes. Some of them, it is understood, had reverted to this expedient, in order to follow their husbands.

**Lima.**—Advices by the Edward at Baltimore, represent this country to be in a miserable condition.

In the new Constitution of the Peruvian Republic, it is, among other things, set forth "that the Peruvian nation is forever to be free and independent of every foreign power. It shall never be the hereditary right of any person or family; nor shall it be united, with any state or federation opposed to its independence."

**Letters from Europe.**—The ship Mary and Susan, Candler, from Greenwich, at New-York, brings papers of that place to the 22d June, in which are London dates to the 19th. We copy some items of intelligence.

**Russia and Turkey.**—Letters from Vienna to the 8th June state, at the last date from the Russian army, there had been no fighting, except in the prosecution of the invading army, and that it was believed the invading army would not pass the boundaries of the Wallachia and Moldavia without express orders from the Emperor. This is confirmatory of the reports of concession on the part of the Russians.

It was expected that the passage of the Danube would be effected by the end of May.

Brailew was invested by a corps of 18,000 Russians, and the trenches were opened on the 21st May, very near the fortress, for the purpose of making a breach. The Turkish garrison had set fire to the suburbs. Two Russian battalions were ordered to drive the Turks out of them; they penetrated into the streets which were choked up with rubbish, and charged the Turks at the point of the bayonet, while the fortress fired at them with mortars. About 100 Turks were killed and taken prisoners.

It was reported that a number of Cossacks had been brought prisoners into Brailew, and by the Patria's orders hanged on the walls of the fortress, in sight of the Russian army. The soldiers were enraged. It was feared that the fortress would be attended with a dreadful massacre.

**Greece.**—Despatches dated 30, had been received at the Colonial Office from Lord Gen. Sir Fredk. Adam at Corfu. They make no mention of any negotiation having been entered for the evacuation of the Morea by Ibrahim Pacha, who was not in want of provisions.

Accounts from Corfu to May 17th, state that Antiloco continued to be besieged by the Greeks.

Letters from Malta to the 25th ult. state a considerable fall in provisions, as the supplies sent through that channel for the Morea had been stopped by the blockading force.

**Portugal.**—The last Paris papers state that Marshal Massena had not been able to assemble more than 300 men for the defence of Oporto and was 10,000 strong. 8000 were at Oporto and in the environs. The Regency at Oporto continued to act with vigor.

**Expenses.**—In looking over the debates in the British parliament, we find it mentioned, that the salaries in the treasury office were \$269,400 per annum. The commissioners of patents, to the lords of the treasury, for the last year, were charged \$17,780 00. The support of prisoners at, and their transportation to, New South Wales, required \$52,800 00. The printing of acts of parliament and other papers, cost \$355,200 00; and the stationer's bill was met with an order for \$421,800 00—of which \$39,960 00, were for distributions. In the course of the debate, it was observed, that during the last two years, \$21,000,000 had been paid for the services of the colonies. Ambassadors to foreign courts receive \$9,220,000 per annum. The king made a present to the Brazilian chancery, of 35,520 00—and about three times as much to the chancery of other governments—that is, certain individuals.

**Slave Trade.**—A late Liverpool paper has published several very interesting extracts from the twenty-first report of the African Institution. The details, which they furnish of the trade, strike a chill upon the heart of the reader. One of the instances which they refer to, is that of a French vessel which had landed part of a cargo of 250 slaves at Guadeloupe. The captain seeing a French cutter approaching his vessel, threw the remainder of his cargo, 65 slaves, overboard, and every one of them perished!

**AN EXCELLENT NEW CHANCE** for sale, for Cash or approved Credit. Apply at this Office.

**WANTED.** 300 LAMB SKINS, with the wool on, for which a fair price will be given, By JOHN A. MORRILL & CO. Limerick, July 30, 1828.

**MOROCCO SKINS.** THE Subscriber has for sale at his store in Limerick, a large lot of black, red and grey MOROCCO SKINS. Also binding skins of the first quality. The above Morocco skins have been recently received at the Chancery of the African Institution, where arrangements have been made for a constant supply. Morocco Shoe-makers will find it their interest to call and examine for themselves. JAMES McARTHUR. Limerick, April 23.

## POETRY.

From *Poeta's Course of Time*.  
LORD BYRON.

The poet, to impress the doctrine that happiness is the portion of those only who have moral worth, or, as he more distinctly calls it, "holiness of mind," gives us a picture of men, whose intellectual powers were great, whose riches were immense, who were of noble birth, and of high reputation as far as this can be conferred in things exterior, who were yet unhappy. The most striking example of this is furnished in the circumstances of Lord Byron. The following is the concluding passage of his portrait of this ingenious but wretched man.

Great man! the nations gazed, and wondered much.  
And praised; and many called him evil good.  
Was wrong in favor of his wickedness;  
And knew to do him honor took delight.  
Thus full of folly, flattery, honor, fame;  
Beyond death, beyond all human thought;  
He died—he died of woe! Of wretchedness,  
Drank every cup of joy, heard every trumpet  
Of fame; drank early, deeply drank, drank  
draughts

That common millions might have quenched—  
then died.  
Oh! think, because there was no more to drink.  
His father, Nature's gift, unkindly, cruel;  
Fell from him, also, and his passions died.  
Died all his dearest, solitary grief;  
And all his sympathies in being died.  
As some ill-godded bar, well built and tall,  
And strong, and stout, and stout of mind,  
And then retiring, left it there to rot,  
And in the solitude and in the gloom,  
So he, cut from the sympathies of life,  
And cast adrift from the pleasures of the world,  
A wandering, woe-stricken, and wretched thing;  
Searched, and isolated, and blasted soul;  
A gloomy wilderness of living thought—  
Rejoiced, and grieved, and wept, and howled,  
And then, at last, he died, and his mother died,  
And yet he seemed abandoned to ruin. Poor man  
Ashamed to ask, and yet he needed help.

Proof this, beyond all lingering of doubt,  
That not with natural or mental wealth  
Was God deluged, or his power secured.  
That not in nature, but in the wisdom of man,  
Was human happiness or grandeur found.  
Attempt how numerous! and how surely vain!  
With things of earthly sort, with aught but God,  
With aught but God, moral excellence, truth and love,  
To satisfy and fill the immortal soul,  
Attempt, vain, unmeasurable attempt,  
To satisfy the ocean with a drop;  
To marry immortality to Death,  
And such the monstrous dream of Time,  
To fill the embrace of all Eternity!

## TO MY BROTHER.

Rise, brother, rise, for the feeble ray  
Of the morning star proclaims his day.  
Far in the east gleams the dawning light,  
And already rises the dewy night.  
Rise, brother, rise, for the hour is given  
To raise the heart to its kindred heaven.  
Oh! sweet is the morning breeze, and sweet  
The morning song when the warblers meet.  
In the verdant grove, in nature's bower,  
To sit and listen to the sacred hour,  
And breathe their artless notes of love,  
Like the strains of the blessed in paradise.  
The dew drops bright on the blooming rose,  
And bright is the morn where the streamlets flow,  
There the willow waves in its native pride,  
And the morning softness in the warm air glows;  
Rise, brother, rise, for the hour is given  
To raise the heart to its kindred heaven.  
Though far from the vale where in life's gay dawn  
We gathered wild flowers from the dewy lawn;  
Though far from the grove where our father rests,  
North the cold, and turf that sheds his breast;  
Rise, brother, rise, for the hour is given  
To raise the heart to its kindred heaven.  
Then, brother, rise, we'll haste to the grove,  
To join the choir in their hymns of love,  
For the widow's guard our lips would bless—  
The friend of the feeble, fatherless;  
Our eyes to grief's light would be given,  
God is our Sire—our home is heaven.

HARRIET.

## MISCELLANY.

### GENERAL SPECTACLE OF THE UNIVERSE.

There is a God. The grass of the valley and the cedars of the mountain bless him. The insect hums in praise. The elephant salutes him at the dawn of day. The third song for him under the foliage. Thunder displays his power, and the ocean declares his immensity.  
It may be said, that man is the manifest thought of God, and that the universe is his imagination rendered sensible. Those who have admitted the beauty of nature as a proof of a superior intelligence, should have remarked a circumstance, which prodigiously aggrandizes the sphere of miracles. It is, that movement and repose, darkness and light, the stars, the music of the stars, with every derivation of the world, are successive only in appearance, and in reality are permanent. The scene, which is effaced for us, is repainted for another people. It is not the spectacle, but only the spectator, who hath changed. God hath known a way, in which to unite absolute and progressive duration in his work. The first is placed in time; the second in space. By the former, the beauties of the universe are one, infinite, always the same. By the latter, they are multiplied, finished and renewed. Without the one, the other would have been no grandeur in the creation. Without the other, it would have been all monotony. In this way, time appears to us in a new relation.

The least of its fractions becomes a complete whole, which comprehends every thing, and in which all things are modified, from the death of an insect to the birth of a world. Every minute is in itself a little eternity. Bring together then in thought the most beautiful incidents of

nature.—Suppose that you see at the same time the hours of day and all the seasons; a morning of spring and a morning of autumn; a night bespangled with stars, and a night covered with clouds; meadows enamelled with flowers, and a forest robbed of their foliage by storms, plains covered with springing corn, and gilded with harvest. You will then have a just idea of the universe.

Is it not astonishing, that while you admire the sun sinking under the arches of the west, another beholder observes him bringing forth the beams of the morning? By what inconceivable magic is it, that this ancient luminary that reposes, burning and fatigued in the dust of the evening, is the same youthful planet that awakens, humid with dew under the whitening curtains of the dawn? At every moment in the day the sun is rising, in the zenith, or setting in some portion of the world; or, rather, our senses mock us; and there is truly neither east, nor meridian, nor west.

Can we conceive what would be the spectacle of nature if it were abandoned to simple motion, the laws of gravity, would fall perpendicularly on the earth, or would mount in pyramid, into the upper regions of the air.

The moment after, the air would become too gross, or too much rarified for the organs of respiration. The moon, too near, or distant from us, would be at one time invisible, and at another would show herself all bloody, covered with purpurous spots, or filling with her extended orb all the celestial dome. As if possessed of some vital agency, the world would move upon the line of the ecliptic, or, changing her side, would at length discover to us a face, which the earth has not yet seen. The stars would show themselves stricken with the same vertigo, and would hereafter become a collection of terrific conjunctions. On a sudden, the constellation of summer would be destroyed by that of winter. Bores would lead the Pleiades, and the Lion would roar in Aquarius. There, the stars would flit away with the rapidity of lightning. Here they would hang motionless. Sometimes crowding into groups, they would form a new Milky Way, again disappearing altogether, and rendering asunder the curtain of worlds, they would open to view the abyss of eternity. But such spectacles will never terrify men, before that day, when God, quitting the reins, will need no other means of destroying the system, than to abandon it to itself.—*Chateaubriand.*

*Advice to Mothers.*—I should intrust a mother, by the very love which she bears to her children, to consider well the force of her duty, and not require her to go into any different discussions on this point, for love should be the ruling principle in her heart, and this right feeling is in danger of being kept down by laborious investigation. There is that in a mother's feelings, which will urge her on in the right course, if she is really desirous of filling the mind of her child with the love of truth. To this feeling I would speak—"The duties of a mother, if we may so say, are both easy and difficult; but I hope there is no mother who has not found the highest reward in the discharge of her duty. Such a cause, and the whole of her duties will by degrees open before her, if she will dwell upon that simple, yet as full and elevating idea, 'My children are born for eternity, and given expressly to my charge, that I may educate them for being children of God.'" Look around you in the world, and see the different occupations and pursuits of men. Whose employment seems to you the most sacred, most solemn, most holy? Doubtless you are ready to exclaim, "whose life is dedicated to the spiritual good of mankind, low happy must he be, whose calling is to lead others to happiness—and happiness everlasting. Well, happy mother! this task is thine. Think not that I rank thee too highly. Raise thy heart in gratitude to Him who has intrusted thee with so high a charge. Try to perform it aright. Thy love and diligence, with the help of Providence, the Spirit of power, to assist and strengthen thee, will remove the greatest part of thy difficulties. Look to that Spirit for all that thou dost want, and especially for those two great requisites, courage and humility."—*Peterson.*

### THE DUTY OF PARENTS.

To superintend the course of reading pursued by their children.

A taste for reading is of the greatest importance to cultivate in early life, since it opens channels of the best instruction, and places within the sphere of domestic employment—the most interesting materials for the occupation of the hours of leisure. Never was there a period, in the ages that are past, in which so happy a selection of books for the youthful mind could have been made, as is practicable at the present day; nor was there ever a period, in which parental wisdom was so urgently required in making a safe and beneficial selection. Not only have the elements of science and literature been presented in their most simple and most attractive form, and brought down to the level of juvenile capacity; but the same

process of simplifying and embellishing has been employed to subvert the cause of dangerous error, of disguised and of avowed infidelity, and of principles equally hostile to happiness, to morals, and to religion. The indiscriminate perusal of works of fiction also, whether in prose or poetry, is calculated to produce consequences which a pious parent cannot contemplate without dread. It has a tendency once to vitiate the taste, to give undue excitement to the imagination, at the expense of every other intellectual energy; to subjugate reason to the dominion of the passions; to contaminate the thoughts by contaminating the heart; to exhibit under false and fascinating colors, a course of amusement and dissipation, and to overspread with gloom the scenes of common life, so as to render its duties irksome, and its lawful pleasures insipid. Judge, then ye parents, whether indiscriminate reading can be permitted with safety, and whether a mild, and gentle, and persuasive authority ought not to be exercised, in the choice of books for your children.

*Mission of Life.*—The following observations on a looking glass, made at an advanced period of life, convey a moral reflection, which, if duly weighed, may prove a salutary warning against indulging those dreadful dreams, which too frequently grow on the fruitful source and careless indulgence of youth. "This piece of furniture brings before me an epitome of my life. When first I looked on it, this identical article, being then such as it now appears, presented to my view a rosy-faced, laughing little boy. A few years passed away, and it reflected the image of a growing, heedless youth, full of health, and exhibiting all the animation of joyous hope. At a subsequent period I again looked on it and saw a man. Boundless expectation had now been brought down to calm satisfaction; I had no further goal to expect; the first thoughts of exultation was over, but fear and disgust were unknown. More advanced in years, I saw in it one of middle-aged appearance, whose aspect was soured by the disappointments and vexations of the world, but yet cheered with hope and elate with conscious integrity. Now this object, which originally reflected my infant mirth, gave me to see a picture of declining life, a faded remnant of humanity, and a living record of mournful error."

### Philosophy and Christianity Contrasted.

Every system of Philosophy is little in comparison of Christianity. Philosophy may expand our creation, but it neither inspires a love to the moral character of the Creator, nor a well grounded hope of eternal life. Philosophy, at most can only place upon the top of Paganism, there like Moses, we must die; it gives no possession of the land. It is the province of Christianity to add, All is yours! When you have ascended the height of human discovery, there are things and things of infinite moment too, that are utterly beyond its reach. Revelation is the medium, and the only medium, by which standing as it were on Nature's throne, we discover things which eye hath not seen, nor ear heard, and of which it hath never entered into the heart of man to conceive.

"There is," said Lord Chatham, "one plain maxim to which I have invariably adhered through life; that, in every question in which my liberty or my property was concerned, I should consult, and be determined, by the dictates of common sense. I confess, he added, that I am too mistrust the refinements of learning, because I have seen the ablest and most learned men equally liable to deceive themselves and mislead others. The condition of human nature would be lamentable, indeed, if nothing less than the greatest learning and talents, which fall to the share of so small a number of men, were sufficient to direct our judgment and our conduct. But Providence has taken better care of our happiness, and given us, in the simplicity of common sense, a rule for our direction by which we shall never be misled."

There is hardly any thing so much needed in a family as a paper, and yet nothing so commonly speaking, is esteemed of so little value. If a man undertakes to retrench his expenses, instead of looking off what is really useless and extravagant, the first thing to be amputated is the newspaper. He will not drink a bottle of wine the less, nor chew less tobacco, nor direct himself of a single unseemly habit; but he sits down and demonstrates to a certainty that a paper neither feeds nor clothes him, and therefore it is a great tax—and then a note is despatched to the printer. Sir, I cannot afford to read your paper any longer.—Oh!—Times are hard, money is scarce,—&c.,—or may any other excuse that may come uppermost.

Now we believe that every one who will make a fair trial, and observe the influence of reading over his family, will find at the end of the year, that he is not a cent the poorer for having been a subscriber to a good newspaper. He will have accumulated more real intelligence of the

every day concerns of life and the movements of nations—we take it for granted that he has perused every number with avidity—than he would have done in a series of years deprived of the sight thereof. His wife will have picked up much information relative to the government of the children, many useful lessons of household economy, and no small share of instruction suited to her situation. The children will have acquired a habit of reading, and a degree of intelligence worth the price of the subscription ten times told. In fact, a good, virtuous, well conducted newspaper in a family is the best economist of time and money, and the aptest instructor of the mind.—*Nat. Phil.*

### Temperance Department.

From the *National Intelligencer*.  
ITS CAUSES AND PREVENTIVES.

Generalism: Formerly, it was a trite proverb, that "Money is the root of evil," but it has now become obsolete, since we never hear it mentioned any more.

What then can be the cause of the present depraved state of our morals? I think the cause is to be traced to the general use of strong drink, which now pervades every class: what I call strong drink is, any thing that causes unusual or more than ordinary flow of spirits. This is effected, in some, by a glass of brandy; and in others by a glass of wine.

There are several causes which lead to the present degraded state of society, in drinking, and which bids fair to make us a nation of drunkards surpassing all other nations in this vice.

In the first place, the cheapness of liquors with us, is a peculiarly our domestic spirit, cannot but have a fatal tendency that way. If the States would recommend to Congress to lay a tax of 25 cents a gallon on all domestic spirits (with a corresponding advance on all foreign), for a fund for internal improvements, and pay over to the Treasury of every State all the monies so collected in each State, then will that vice be made to contribute in rich towards the general good of society; for such a tax as that, would produce a revenue sufficient to make a new stone turnpike through each State every eight or ten years.

Another cause of drunkenness is, our mistaken notions of hospitality, in always offering our decanters of slow poison to all our friends, whenever they enter our houses, and when we call at hotels, or other public places of resort, and calling for some strong drink; every child, no matter how young, must have a share of that poison, to them! Can it be wondered at, if we turn out to be a nation of drunkards, when we are thus tipping while yet in the arms of a nurse?

Another cause is, that instead of having all our victuals cooked with the slightest seasoning of salt and without any pepper, or other pungent article—all of which ought to be kept in separate bottles on the table, so that each person could add to suit his palate—instead of which all our dishes are seasoned to suit the diluted palates of the old, and not the purer ones of the children, who, if left to themselves, will refuse to appropriate to their taste, but have been accustomed by using those articles, or by strong drink, &c.

But, of all things, tobacco, whether in chewing or smoking, is the greatest procreative to the use of, and a preference for, strong drink: For no sooner does a person addict himself to the use of this strong and most nauseous of all relishes, than the mouth and palate lose all wish for milk or water, of any mild beverage, and long continually for something even stronger than this drug to drink, and excite a similar sensation to the more odorous which soon become much impaired in the faculty of tasting. If those who use tobacco, would keep an account of the additional expenses they incur, in quenching the continued artificial thirst which is excited by the acidity of that poisonous weed, they will find, that it not only impoverishes their purse, but likewise their health. For I have heard a respectable physician say, that he could distil a poison from the tobacco sufficiently strong to kill any man.

It is now repeatedly, sneaking infants of a few weeks old, treated to a share of the raw rum, gin or brandy, to which the mothers had been treated, at various country stores and taverns. Indeed, it is a common thing, in this Western world, for the common people to give their infants a dram of whiskey as soon as born! while I would as soon think of putting rat'sbane in the mouth of a child of mine, as any kind of spirituous liquor whatever.

When I was a youth, about forty years ago, it was rare to hear of a murder committed in these United States, in six or seven years; whereas, now we can scarcely take up a weekly paper without finding an account of some murder, or murderous attempt! It is true our population has increased rapidly during that time, and an increase of crimes must be expected with it; but still, not in that gigantic proportion in which we now find them. It is therefore, chiefly, to the general use and cheapness of our liquors, that we might attribute that increase of crime which now pervades this once happy country.