

MORNING STAR.

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MORNING STAR.

From the Christian Guardian.
ON SELF-EXAMINATION.

There are few subjects presented to the public in the present day which seem to have excited even a comparative degree of interest, to that of self-examination, and the minds of men seem to be fastening upon its details (it may be justly) that I fear matters of more immediate and personal interest will not be very likely to receive a warm reception at the bar of public opinion. I have been induced, however, to offer a few remarks upon a subject of deep and essential importance, from observing the apathy and indifference with which even true and sincere Christians view the duty of self-examination, and from a conviction in my own mind that the extent of the evil from whence such indifference arises is but little known.

The very name of self-examination wears somewhat of an awful appearance, and a duty which leads man to self-condemnation, is not very acceptable to every mind. But, Sir, it strikes me that a great deal of the awfulness is imaginary, and a task which most seem to avoid with carelessness, or at least with a mind not too anxious to pursue the work, may by a little consideration be made an useful and delightful source of religious improvement.

I do truly believe, especially among young Christians, that self-examination is a painful duty. They deem it necessary to appoint set periods for such engagements; they fix the close of the day for a scrutinizing investigation into all the sins which during the past day they have committed, and after a long and perhaps ill-performed, but but partially finished work, commit themselves into the hands of their heavenly Father, with a mind more pleased with itself than it had been before the work was begun; and, because an incumbent duty, this duty is finished; and, secondly, because they have loved the whole with firm determinations to rise on the morrow to a newness of life, and conversation more agreeable to the word of God, and to their own consciences. Do not suppose Mr. Editor, that I have the least inclination to condemn such a practice far from it! I respect it when I perceive its *useful effects* upon others, and more so as I feel my own deficiency in that way. It may be, that a mind too much addicted to desultory thought and flights of imagination, has hitherto interfered with its performance of this duty in the manner, and to the extent that I should, but my deficiency is no reason why it should be laid aside by others. And, Sir, it is very possible, that to those who are in a situation similar to mine, a steady adherence to the practice, and to the exercise of the mind in that way, may hereafter afford proofs of the incorrectness of my opinion. But, Sir, let us take another view of self-examination! let us look upon it, not only as the *daily*, but *hourly*, continual work of the soul. It should be the constant office of the Christian's mind to dwell upon itself, with the intent of investigating the movements and motives of the will and affections, as regards his walk and conversation; to examine how far the glory of Christ is promoted, how far his motives are pleasing to God, and how far he is willing to sacrifice his own interest to the will of his God. We are frequently deceived, as to the source from whence the motives of our conduct proceed; we undertake engagements with the apparent desire of promoting our heavenly Father's glory; we pursue these engagements with the cause we love; and we rejoice in the prospect of success. But when failure succeeds to our anxious hopes, then, and not until then, do we discover how much, and to what extent *self-love, pride*, the hopes of exciting an interest in the minds of others towards ourselves have been the principal, although it may not be the mainspring of our actions. How different should our proceedings have been, had there been a total indifference as to the result, provided that God's glory was increased by the work; and to the Christian's mind his glory is apparent in failure as in success, where man is concerned. It is seldom that men give themselves the habit of search-

ing deeply into the internal recesses of the heart, when about to engage in their respective duties; were it more habitual, much less worldly feeling would be found to influence our conduct, and instead of betraying to others and to the world at large, that our eyes are not single, we should be found walking in all the ways of the Lord blameless. It is easier to preach than to practice self-examination; but when once the rule is formed, to search the motions of the mind, and to watch its wanderings in our daily conversations, when once we have undertaken the office of finding out our own characters, of endeavoring to "see ourselves as others see us," and to feel for and towards others as we should feel ourselves in their situation; to consider (as far as possible) the motive by which every word and act is directed, and above all, to "walk in the fear of the Lord continually," checking that which is unseemly, being sincere in our expressions of love, gentleness and kindness, doing all we do in word and deed to the glory of God; we have, then, I conceive, reached the road which must infallibly lead us to a deep and experimental acquaintance with our own hearts. But, Sir, there is one more, and by far a more important one, and that is, to carry that self-examination into our actions, when in the more immediate presence of the Most High—to bring under its review our addresses at the throne of grace, our use of the written word, our converse, a holy things, and even our meditation on the word and other subjects. This may be difficult, but the difficulty vanishes in proportion as we proceed, and it becomes a work which involuntarily accompanies our reading, thinking, or acting, teaching us more and more each day, of the extent of His love and mercy, who spared us when, from all eternity, he saw not only our present state and evil dispositions, but also all we have been, and all we shall be. Very much more might be said upon this subject, but I fear that I have engaged too much of your attention already, and must therefore conclude with this forcible statement of one of the most important of all Christian duties: "Judge yourselves, brethren, that ye be not judged of the Lord."

Rel. Mag.

From the Sailor's Magazine.

THE ACCURACY OF THE SACRED WRITERS.

He went unto Him, and besought Him that He would come into Cana, and heal his son, for he was at the point of death.
The nobleman with unto Him, Sir, come down ere my child die.
And as he was going down, his servants met him, and told him, saying, Thy son liveth.—John iv. 47, 49, 51.

In the account of the nobleman whose son was sick at Capernaum, the circumstance of coming down or going down to that city from Cana, where Jesus then was, is mentioned three times. The testimony of modern travellers proves, in a number of places, that the situation of the descriptions or incidental remarks of the sacred writers correspond with the geographical situations of the places mentioned, and with the present appearance of the country. This is a very strong argument in favor of the authenticity of the Scriptures—an evidence that they were actually written in the countries where the scene is laid, and that the transactions related were described by eye witnesses.

When Dr. Clarke was at Cana of Galilee, he was forcibly struck by the correspondence between the situation of that place, and the expression of coming down, so repeatedly used by the Evangelist, the whole route being in fact a *continual descent towards Capernaum*.

The deplorable state of ignorance and superstition in which this intelligent traveller found the inhabitants of the Holy Land, and the absurd traditions they related concerning those places which are the most interesting to pilgrims, determined him and his companions to make the Scriptures themselves their guide through the country; and he acknowledges, with delight, the internal evidence of the accuracy, which was thus obtained. He expected to have anticipated much pleasure in the whole inquiry, but the result far surpassed his expectation. He met with such extraordinary instances of correspondence between the particulars recorded and the customs now actually subsisting;—the simple narratives of the Gospel were so often confirmed or illustrated by present appearances, that he regretted the shortness of the time which he could devote to so interesting an inquiry.

Among other particulars, he relates, that he had scarcely reached the apartment prepared for his reception at Nazareth, when, looking from the window into

the court-yard of the house, he beheld two women grinding at a mill, in the manner alluded to by our Saviour. They were preparing flour to make bread for the strangers who had just arrived. The women, seated on the ground opposite to each other, held between them two round flat stones. In the centre of the uppermost there was a cavity for pouring in the corn; and, beside it an upright wooden handle for moving it. One of the women, seated by one of the women with her right hand pushing this handle towards the woman opposite, who again sent it towards her companion. By this means they gave a rapid whirling motion to the upper stone; and, while the bran and flour escaped from the sides of the machine, the left hands of the women were continually employed in supplying the cavity in the upper stone with fresh corn, in the room of that which they had ground. Such were the principal mills of the world. In Scotland, they are called *millers*; they are common in Lapland, and indeed are found in all countries where the simplicity of ancient contrivances have not been superseded by the improvement of civilization. The employment of grinding with such mills is confined to females, and it is an interesting fact, that a custom alluded to by our Lord should be existing in the place of his earliest residence.

The monks of Nazareth affirm that the ancient city stood on the east of its present situation, and on a more elevated spot. Dr. Clarke, after carefully comparing the account given by Luke (iv. 29) with the situation of the modern town, is of opinion that it occupies precisely the same site as formerly. The monks show a precipice, which they say Jesus leaped down, to escape the rage of the Jews. They pretend also to show even the impression left by his hand as he sprang from the rock; but our traveller, directed by the evangelic history, went out of the city, who the bone of the hill whereon the city is built, and came to a precipice so corresponding with the words of the sacred text, that he concluded it to be the same mentioned by the Evangelist.

A strong testimony of the accuracy of the sacred writers is also given by *Ussher*, a learned foreigner, who visited the countries they described. He concludes the narrative of his travels in these words: "I have been able, to the honor of the Bible, that I did not find one circumstance in the Holy Scriptures contrary to the present manners and customs of the East, or to geography, and the situation of the different places mentioned therein; but, on the contrary, all is conformable to the different prophecies and descriptions in the sacred writings."

THE LAST JUDGEMENT.

By Rev. Edward Irving.

We have before us a subject, which for the magnificence of the scenery, the grandeur of the transition, and the interest which it draweth on, stands unrivalled in the annals of human knowledge; a subject indeed, with which the powers of conception cannot be brought to contend. Imagination covers her wing, unable to fetch the compass of the ideal scene. The great white throne descending out of heaven, guarded and begirt with the principalities and powers thereof; the awful presence, at whose sight the heavens and the earth flee away, and no place for them is found; the shaking of the mother element of nature, and the commotion of the hoary deep, to render up their long dissolved dead, the rushing together of quickened men upon all the winds of heaven, down to the centre where the judge sitteth upon his blazing throne; to give form and figure and utterance to the mere circumstantial pomp of such a scene, no imagination availeth. The arch angel, with the trumpet of God, riding sublime in the midst of heaven, and sending through the widest domain of death and the grave, that sharp summons that divideth the solid earth and rings through the caverns of the hollow deep, piercing the solid gold and silver, with the keel of their departed reign; the death of death, the disinterment of the grave, the reign of life, the second birth of living things, the re-union of body and soul, the one from unconscious sleep, the other from apprehension and unquiet abodes; the congregation of all generations over whom the streams of time hath swept; this outstretches my understanding, no less than the material imagery confuses my imagination. And when I bring the picture to my heart, its feelings are overwhelmed. When I fancy this quick and conscious frame one instant re-awakened and primed, the next summoned before the face of the Almighty Judge; now re-begotten, now sifted through every secret corner;

my poor soul, possessed with the memory of its misdeeds, submitted to the searching eye of my Maker, my fate depending upon his lips; my overlasting and changeless fate; I shudder and shiver with mortal apprehension. And when I fancy myriads of men, all standing thus explored and known, I seem to hear the shivering, like the aspen leaf in the still evening of autumn. Pale fear possesses every countenance, and every conviction every quickening heart. They stand like men upon the perilous edge of battle, withdrawn from speech, and pinched for dread through excess of struggling emotions; shame, remorse, and mortal apprehension, and trembling hope.

Then the recording angel opens the book of God's remembrance and inquiry proceedeth apace. Anon they move quicker than the movement of thought, to the right and left two most enormous companies. From his awful seat, his countenance clothed with the smile which makes all heaven gay, the Judge pronounceth blessings forever and ever upon the heads of his disciples, and dispenses to them a kingdom prepared by God from the first time. To their minds, seized with the things of unexpected deliverance, it seemeth as a dream, & they wonder with ecstasy at the unbounded love of the Redeemer. They wonder and they speak their unworthiness, but they are reassured by the voice of him that changeth not. Then joy seizes the whole soul and assurance of immortal bliss. Their trials are ended, their course is finished, their prize is won, and the crown of eternal life is laid up for them in store;—fulness of joy and pleasure for ever, at the right hand of God.

THE LAW OF PEACE.

"What a lovely thing is peace! Look at the ocean after it has been lashed by angry winds into a storm. Watch the gradual subsiding of the agitated waters. The dark and frowning clouds pass quietly away, the wind falls, the blue sky appears again, and the mighty depths of ocean gradually calm their surface, and are still and smiling. This is peace in the natural world—peace, after elemental strife; and grand as may be the features of such contention, there is surely something more congenial with the better part of our nature, and the more tranquil scene."

"There is something analogous to this in the moral world. The passions of man are open to agitation. Various causes may rouse and raise them; and the mind may become like the raging waves of the ocean. But how delightful it is to those who at all rightly appreciate the moral nature with which God has endowed us, to find within, the influence of a controlling pacific principle, laying every angry passion to rest again, subduing pride, and envy, and rancor, and malice, and calling up in their stead the spirit of tenderness, meekness, and forbearance, and an eager willingness to forgive others, 'as God for Christ's sake has forgiven us.'"

"He who has experienced this change, knows a far superior and more satisfactory delight, than any which he could possibly derive from the full gratification of the turbulent and bitter passions of the heart. There is a triumphant and exquisite joy in having compassion upon our fellow servant, and extending to him a free forgiveness, only to be equalled by the joy consequent on that free forgiveness which our heavenly Master and Judge bestows upon us."

"And think of perfect peace in heaven! It will be the complete exclusion from the society of that holy dwelling, of all the workings of proud, selfish, unjust, and unkind feeling; the total subsiding of all the affections into pure equanimity; so that our capacities shall be perfectly free, spontaneously alive to all that is friendly, benevolent, and generous, and entirely and eternally precluded from the existence of even a secret wish, which might invade the justice due to any individual, or in the slightest degree disturb the harmony of the whole. Let other men, of other religious professions love the bustle and collision which arise out of the selfishness of the heart in its fallen state; but let Christians learn to weep in godly sincerity, over every reminder of such corrupt tendency that they detect within them. Let them long ardently for that state of moral perfection, when 'Judah shall no more vex Ephraim, nor Ephraim Judah; but when the mind of every redeemed creature shall be in perpetual harmony with the equitable, holy, and benevolent mind of God. Let it be our privilege to breathe after a promised world, where the spirit of Christ shall in all its loveliness be the spirit of Christians; and where even the secret thought of the heart shall know no deviation from the law of love."

"But we are upon earth: and however we may be permitted to speculate upon a future world of peace, we must not limit ourselves to such speculation. It is the duty of all christians to aim as far as possible to bring the very spirit of heavenly peace to bear upon the evils that reign in human society, and on the excessive passions in which those evils originate. This is a positive duty, and christians during their sojourn in this world of contention. They are the oil upon the waves. As Christ their master and prototype stood upon the deck of the vessel, in the midst of the angry waters, and cried 'Peace, be still,' so ought every christian to exert the moral influence which his principles, his practice, and his habitual character give him, in order to still the passions of more angry and less peaceable men than himself. He has to keep down pride and self, both in himself and others. He is, 'if it be possible, as much as in him lies, to live peaceably with all men.' Craig's Sermons.

AFFLICTIONS.

1. Every real christian, in time of affliction and adversity, will make God his refuge, and look to him for comfort and relief. "I found," said David, "sorrow and trouble, then called I upon the name of the Lord."

2. The people of God particularly recognize his providence in all their adversities and troubles, whatever instruments may intervene. And this apprehension of the Divine agency, is fundamental to that communion with God, which saints in affliction maintain, and to the holy submission and heavenly composure which they feel.

3. Christians are heartily disposed to justify God in the severest afflictions which come upon them, as well as in all his other dealings; the proofs of this in scripture are so numerous that it would be superfluous to quote them. They may receive treatment from men, which they are conscious they do not deserve: but if God should add condemnation to affliction, they would vindicate not only his character and government, but his dispensations to them.

4. Good men in adversity examine themselves, and endeavor to ascertain why they are afflicted: to find what they have done or neglected, on account of which God contends with them. Their prayer is, "That which I see not, teach thou me; show me if there is any evil way in me."

5. Every real christian deliberately chooses to continue in adversity, rather than be delivered from it by any sinful means. Christians are not insensible to pain, but, rather than sin against God, they can cheerfully submit to disappointments, privations and sufferings.

6. The people of God fail not to bless him for sanctified afflictions; esteeming the happy effects of them, on their own minds, more highly than deliverance from them.—If their afflictions are weaned from this world, if their sinful propensities are mortified, if they are advanced in the divine life, and made more meet for heaven, by means of adversity, they never think it too great or too long continued.

FLAVEL.

Happiness has been beautifully compared to the manna in the desert. "He that gathered much had nothing over, and he that gathered little had no lack." Therefore to diminish envy, let us consider not what others possess, but what they enjoy.

LIMERICK:

WEDNESDAY, SEPTEMBER 10.

"And these all having obtained a good report through faith, received not the promise, God having provided some better things for us, that they without us should not be made perfect." Heb. 11: 39, 40.

Several ideas are suggested in this text.

1st. The promise.

2dly. The patriarchs and prophets, some of whom are particularly mentioned in this chapter, and all who flourished prior to the personal appearance of Christ, are supposed to be included (verse 32) although they obtained a good report through faith, yet they did not receive this promise.

3dly. God provided better things for the apostles, whom Paul introduces by the pronoun us, than were provided for the prophets, who are represented in the text by the pronoun they, by which means the prophets were made perfect by the apostles.

1st. The promise here mentioned is Christ who was engaged to our first parents in the curse upon the serpent, as the seed of the woman that should bruise the serpent's head. Gen. 3: 15.

The same was renewed to Abram, when God said in him should all the families of the earth be blessed; Gen. 12: 3. In the promise of Christ were also included all

the blessings of that Gospel which his appearing in the flesh should introduce into the world, the miracles that would be wrought by him in healing the sick, raising the dead, and casting out devils, and indeed all the labors of love, and works of obedience that should be performed by the Saviour in the flesh, agreeably to the will of his Father.

2. The ministry of the patriarchs and prophets alluded to in this chapter, was fully completed, and they were called to their rest previous to the fulfilment of this promise, viz. the personal appearance of Christ on the earth. These, however, obtained a good report. It was obtained by faith. They died in faith. Faith is the substance of things hoped for, the evidence of things not seen, not possessed. By faith the prophets clearly saw the promise. Through this telescope they could look into the gospel day and see all the wonderful performances that should take place during its continuance. They could see the Saviour's birth, and the vicissitudes of his life, and with the nicest precision predict them. To prove this it is not necessary to adduce a solitary passage from this and that prophet; all their writings as one uniform, undivided testimony evince the fact. They as devoutly and substantially believed in a Saviour, a promise to come, as christians of later ages believe in a Saviour, a promise that has come, and this faith was no less efficacious to them than it is to christians of modern times. Thus they obtained a good report, became heirs of salvation, and subjects of the king of glory. But they did not receive the promise. They did not live to witness the birth of the Prince of life with their natural eyes. They were not permitted to live to see the events which they foretold, fulfilled. Many of these devoted prophets desired to see those things, but their natural lives were not continued sufficiently long to enjoy the wished for opportunity. "For verily I say unto you, that many prophets and righteous men have desired to see these things (the very things that the Saviour was then performing before the eyes of his disciples) which ye see, and have not seen them; and to hear those things (the same things that Jesus was then expressing in the hearing of his followers) which ye hear and have not heard them." Mat. 13: 17. "These" (the prophets and patriarchs,) all died in faith; not having received the promises, (however strong and penetrating and saving their faith was, it was never revealed to them as it was to a later Simeon, that they should not see death till they had seen the Lord's Christ, that is, live to embrace personally a personal Saviour), but having seen them afar off, and were persuaded of them, and embraced (by faith for they could not otherwise embrace them while they were afar off) and confessed that they were strangers and pilgrims on the earth." Heb. 11: 13, 14. It appears from a declaration made in the concluding part of the text that God provided better things for the apostles than were provided for the prophets, in consequence of which circumstance the prophets were made perfect by the apostles. It is necessary to consider the nature and extent of this perfection, and the better things that were provided for the apostles.

As holy men, and men of God, and fit subjects of the Kingdom of heaven the prophets undoubtedly were as perfect as the apostles. Therefore perfection cannot here be applied as relating to the purity of the soul. The prophets as well as the apostles were ministers of God, and both were called to a holy and important work; but the periods of their ministry were essentially different. The ministry of the prophets was before the birth of Christ; that of the apostles not until after his advent. It was the ministry of the prophets to prophecy of a Saviour to come; it was the ministry of the apostles to testify of a Saviour who had come. The prophets could not be made perfect without the apostles. That is, their prophecies could not be corroborated without the testimonies of the apostles. The prophets testified beforehand. This circumstance demonstrates the necessity of an after testimony to fully substantiate the former. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow. 1 Pet. 1: 10, 11.

It is necessary in order to have the testimony of a witness confirmed or made perfect, who testifies of an event that is yet to happen, and who dies before the event takes place, that another witness be brought forward who lived at the time that the event of which the former witness foretold transpired. In this case the opportunity of the second witness would be greater than the first; because in the first case the witness is testifying of an event that is out of sight, and consequently, when it happens a confirmation thereof is necessary by those who live at the time of its fulfilment to corroborate the testimony, without which it cannot be perfect, but in the case of the second witness no after testimony is necessary, because the things of which he is speaking are in sight. So with the prophets and apostles. The prophets testified of things beforehand, and did not live to see the events of which they prophesied, therefore the ministry or testimony of the apostles, who lived after the birth of Christ, and at the time those things were fulfilling of which the prophets testified beforehand, was necessary to confirm, and make perfect the testimonies or prophecies of the prophets; and these were the better things which the apostles were favored with more than the prophets.

We think that a few extracts from PIKE'S PERSUASIVES TO EARLY PIETY, just published at this office, will prove satisfactory to our readers, and beneficial to the cause of truth. The following are the first four sections of the 8th chapter. The subject of which is

Divine love a reason for Early Piety.

Section 1. History relates that one of those happy and triumphant saints, who passed through the sorrows of martyrdom, to the glories of heaven, just before he expired, lifting up his burning hands, from the midst of the flames, exclaimed, None but Christ; none but Christ. In this and ten thousand other instances, martyrdom itself was cheerfully borne: through love to the adorable Saviour. But whence sprung this fervent love? The apostle's words reply, *We love him because he first loved us.* My young friend, you call your attention to this most pleasing, and most powerful motive, for devoting your youth to God. Martyrs loved their God, because he had first loved them. Martyrs died for their Redeemer, because he had first died for them; but consider, I beseech you, that all which was done for them, was done for you. That love which won their hearts, has been manifested for you, as well as them. God, in the Gospel, is as kind to you, as he was to them; heaven as open to you as it was to them; and Jesus has died for you as well as for them. Spend, then, a few serious moments in meditating on divine love. I have glanced at this subject before, but now entreat you, to consider more fully the love of God and the love of Christ.

Section 2. In the works of the Most High you may discern his love. The fruits we gather, the summers we enjoy, the harvests we reap, the air we breathe, all are proofs of the love of God. Your healthful days, your easy nights, your food, your raiment, your tender friends, all these are gifts from the God of love. He crowns successive seasons with his goodness; and sends time and harvest, summer and winter, are fraught with his blessings. In infancy, childhood and youth, you have experienced his kindness. Unnumbered mercies descended from him to you,

"Ere yet your infant heart conceived."

From whom those mercies flow'd."

and the streams of his kindness have continued full even to your present day; and should you choose him as your God and portion, then

"While eternal ages roll,

His mercy will flow on."

It is in the gift of his Son, the Lord Jesus Christ, that his divine love is manifested. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. (John iii. 16.)

Section 3. The gift of Christ, is uniformly represented in the Scriptures, as caused by the love of God. That blessed book assures us that the divine Redeemer did all that he did, and endured all that he endured, in consequence of the love of God to a ruined world. The testimony of the Lord Jesus Christ to this momentous truth, is given in the words just quoted;

his inspired apostles assert the same. "God commended his love towards us, in that while we were yet sinners, Christ died for us. (Rom. v. 8.) Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. (1 John iv. 10.) Does the motive, however the giver, enhance the value of a gift, how should the love which sent Jesus, the best gift of God! In the Gospel the infinite Lord of lords is displayed, as stooping from the throne of his eternal majesty, to interest himself in your behalf; and love to helpless and guilty man, appears the directing motive, even in the conduct of the Most High. God so loved the world.

Section 4. The love of God, to your immortal soul, is displayed in the greatness of the gift, which he gave for your redemption. Think of the giver, and adore; think of the gift, and praise and wonder. The brightest and most glorious was made great on our account; and Jesus, the delight of heaven, for us, became a sufferer upon earth. He is with God, and is God; and is one with the Father, in a way which none can comprehend. (John i. 1; x. 30; Matt. xi. 27.) On this subject, curious inquiry is fruitless; devout belief, in what God has declared, and humble adoration, best becomes us. A worm or a mole cannot conceive the nature of the sun, or dive into the secrets of revolving planets, of stars, fixed, or comets, was daring, for ages, in the depths of the sky; but angels and moles might better attempt to unfold the mysteries of the starry firmament, than man try to unfold the more inexplicable mysteries, contained in the nature of Christ. Look on him as God with man; the well beloved of the Father. By his hands the worlds were formed, and he is the same yesterday, to day, and for ever. He framed the skies; yet, by his Father's appointment, bled for you. He was the object of his Father's infinite delight, yet such of the compassion of your injured God, that he gave even Jesus, his dearest treasure, to be the prince of your redemption.

ORDINATION.—Br. NATHANIEL THURSTON was ordained to the work of the gospel ministry in Shapleigh, on Thursday of last week. A large concourse of people attended on the interesting occasion. Eld. James Gray made the introductory prayer. A very appropriate discourse was delivered by Eld. Henry Hobbs founded on Ezek. 3: 17, "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." The ordaining prayer was offered by Eld. Burbank—Charge by Eld. Gray—Right hand of fellowship by Eld. James Emery, and concluding prayer by Eld. John Stevens.

A thorough examination of the candidate, with respect to an experience of a work of grace in his heart, his call to the ministry, his view of the doctrine of Christ, and his opinion of the order and discipline of the church, took place at the house of Br. Benjamin Sawyer in the forenoon of the same day, which was very satisfactory to all present.

THE MAINE WESTERN YEARLY MEETING will commence at Parsonsfield on Saturday, 20th inst.

REVIVALS.

Thomaston.—Since the 30th of March, 13 persons have given scriptural evidence of a change of heart, and made a profession of their faith in Christ by following his example in the ordinance of baptism, and united themselves with the first Baptist Church in Thomaston; and a number of others express a hope that they have passed from death unto life.

Waterville Int.

Eighteen converts, subjects of the late Revival in New-Haven, were added to the Rev. Mr. Merwin's church on the first sabbath of this month. Eleven were admitted to Mr. Bacon's Church on the same day—and four to the 3d Congregational Church. There are eighteen or twenty others, who, it is expected, will shortly join Mr. Merwin's church, making with those received in July about ninety. The Baptist Church in that place has also shared in the good fruits of this revival.

Rel. Int.

REVIVALS IN KENTUCKY.

We trust we shall not weary our pious readers by frequently repeating the revivals of religion that continue to extend in Kentucky, which, with parts of Ohio, appears at present to be more favored with the effusions of the Holy Spirit than any other section of the United States.—We are indebted to the Western Luminary for the following information.

Bethel.—At the close of a four days' meeting lately held at Bethel Church, Fayette county, 15 persons came to the seats of the anxious, as awakened and inquiring sinners.

At Fox River Church (under the care of Rev. J. Marshall) Shelby county, Kentucky, four days' meeting held early last month, between 40 and 50 persons were added to the church, upon a profession of their faith and obedience.

In Henry County, an interesting revival

has commenced in the church under the pastoral care of Rev. A. Cameron.

In *New Providence Church* (under the pastoral care of Rev. Dr. Cleland) in Mercer county, the work of God has gradually advanced for three years. At a communion held on the third Sabbath of last month, a very refreshing season was experienced and the persons were admitted to the communion of the church, on a profession of their faith.

In *Shynra Church*, in Mason county, the work of God has progressed for several months. The mourning of christians has been turned to joy, and sinners have embraced the salvation of the Gospel. At a late four days' meeting, 18 persons made a public declaration of their faith in Christ; and were received into the communion of the church. These added to those before received, make an aggregate of 75 persons who since the work began, and who no more are inquiring the way that leads to life.—*Pittsburgh Spectator*.

WATERVILLE COLLEGE.

The Vth Annual Commencement of Waterville College, in Maine, was held on Wednesday last. The Governor and Suite, with many of the distinguished citizens and public functionaries, were present, and expressed a high degree of satisfaction in the interesting services. The graduating class consisted of 12 young gentlemen, and their performances on this occasion manifested mental discipline, sound judgment, and cultivated taste, scarcely to be expected in an institution yet in its infancy. The degree of A. B. was conferred on 12, and that of A. M. on 5 in regular course, and the honorary degree of A. M. on the Rev. Charles Otis Kimball, of Me. Conn.

The very favorable locations of this institution, on the fertile bank of the Kennebec, near to Augusta, the destined capitol of the State, and in the very centre of this young but flourishing Republic, has already given it a measure of success fully equal to the most sanguine expectations of its founders. It has already shared in the munificence of the Legislature, and it is presumed, will not be forgotten hereafter, in the appropriations which the State has power to bestow by means of her public lands, on all her literary institutions. The acknowledgments, the gratitude and faithfulness of the instructors, and their strict but truly parental discipline, and the high tone of moral feeling which has yet been uniformly preserved, together with the economical arrangements which enable a student to procure board and defray his college bill for 75 dollars per annum, will all have their effect in turning the attention of young men, especially in that immediate vicinity, to this institution. Its accommodations are ample for at least 100—and the number has not increased to more than 50 or 60. The Library is very select and valuable, containing about 2000 volumes, carefully and judiciously chosen. The Philosophical Apparatus, imported from London, and partly selected by the direction of the Rev. Dr. Prince, of this town, is one of the most perfect and elegant to be found in the United States.—*Essex Reg.*

GENERAL INTELLIGENCE.

The Store of Mr. William Harker in this village was broken open on Thursday night last (a time well suited for the iniquitous act, in consequence of the excessive darkness and rain, and high wind) and some fifteen or twenty dollars in change was stolen, besides a small value in goods. After failing, as appearances indicated, to enter at the common door, the villain or villains, with an axe, which they carelessly or designedly left behind, forced the outward cellar door, and entered through the cellar into the store, and "bucked out" with their booty the same way.

Lead Mines on Freer River—The tract of country in which these mines are located, on the Upper Mississippi, extends, it is said, one hundred miles from north to south; and about fifty miles east and west—or into the interior of the river.—They are probably the richest in the world. They are at present leased by the general government, and one tenth of their produce paid as a rent. But very partial discoveries, it is to be presumed, have yet been made of these immense treasures. In 1825, there were but 100 miners at work; in 1827 there were 1600.

Cavalry—On the 23d inst. two lads aged 12 and 14 years, in New Haven, went into an excavation on Sodom Hill, whence sand had been taken, and were covered up suddenly in consequence of the sand caving in. They were disinterred by persons who saw the disaster, in about ten minutes after it happened, but Asa the eldest, a son of Mr. Smith Dunning, could not be restored to life. He had fallen upon his back and the sand had forced itself into his mouth, nose, &c. The other, a son of Mr. Wm. Brown, they buried with downward protection in part by the position of his cap, which prevented his immediately asphyxiating.

Shocking Accident—On Wednesday last, at Charlestown Bridge, Mr. Charles Remington, of sloop industry, jumped into the

boat to remove it out of the way of a schooner which was near by, when the two vessels came suddenly in contact and with such force, that he was instantly killed by being crushed between them. He belonged to Hingham, and was 18 years of age.—*Boston paper*.

An attempt was made a few nights since to rob the mail on the turnpike road between Burwick and Easton, Penn. The stage, with two male and two female passengers, was ascending a hill when four men, with lanterns, rushed from a wood and attempted to stop the horses. The driver suddenly increased their speed, and disappointed them.

In the latter part of July, Samuel Wager, about 70 years of age, was found dead at Chester, N. J. sitting with his back against a fence, in a state of putrefaction, and covered with worms,—having in one hand a rum-bottle, and in the other the cork!!—*Boston paper*.

Advertising Patronage—The Nashville (Tenn.) Republican, of August 8, received on Thursday, contains Sheriff's sales, to the enormous amount of eight hundred and ninety-five dollars and fifty cents, besides thirteen columns of miscellaneous advertisements.—*Boston paper*.

Last week a new Presbyterian church was consecrated in Rochester. There are now in that town, of 16 years growth, 13 places of Public worship, viz. 3 for Presbyterians, 2 Episcopal, 2 Methodist, and 1 each for the Baptists, Friends, Roman Catholics, Universalists, "Christians," and Africans.

It is stated, in a Canada paper, that Mr. Richardson, the fugitive from Portland, passed through St. Francis, on the 25th June, on his way to Quebec, where it is supposed he embarked for Europe.

Improvement in Canada—Several late numbers of the Quebec Gazette, gives a description of the Rideau Canal. This great work extends from the Ottawa river, at the foot of the Falls of the Claudiere, to Lake Ontario, at Kingston. This distance is about one hundred and sixty miles by water, and 130 by land. The entrance to the canal from the Ottawa, is 283 feet below the summit level, and 12 feet below the level of Ontario. The cost was \$74,899. The locks on this estimate were proposed to be 108 feet long and 20 feet broad; but on a further survey of the route, and a representation of the advantages of steam boat navigation, commissioners were appointed by the British government to make a report on the subject, and in compliance with their recommendation, it has been determined to make the locks 134 feet in length, 33 feet in breadth, and the depth of water in all parts of the canal 5 feet, with a breadth of 48 feet at their surface. The estimate of the cost of construction on this scale is about 600,000.—*Boston Daily*.

Southern Enterprise—We hear that a disposition is generally prevalent among the farmers in this State, to abandon in some measure the culture of Cotton, which is now unprofitable and likely to be more so, and to turn their attention to the introduction of new crops. It becomes more apparent every day, that we must soon change partially or altogether one of those articles which has hitherto been the main prop of our prosperity, to one of less wealth and importance. We possess a climate and a soil which will admit of the cultivation of the richest products of the old world. The Sugar Cane, the Grape Vine, the Olive, the Silk worm, can be successfully introduced.—*Baltimore Reg.*

The Rural Folio, Rensselaerville, N. Y. states that a number of dogs recently entered the sheepfold of H. Mattee, Esq. of Middleburgh, Schoharie county, and killed the whole flock of about twenty sheep.

John Gladman, a young man 22 years of age, was dreadfully mangled by the sudden explosion of a charge of gunpowder while blowing rocks at Randallstown, Md. on the 23d ult. He was returning the charge with a steel needle and hammer. He died six days afterwards.

In Auburn, N. Y. on Sunday evening, the 24th ult. the corner block of wooden buildings, near the prison, occupied as a tavern, grocery and dwelling, was consumed by fire. The origin is not known.

On Friday the 23d ult. Henry Erane was executed at Watertown, in Adams county, N. Y. pursuant to his sentence, for the murder of Joshua Rogers, and Henry Diamond. It was computed that about 20,000 persons attended on this occasion. He died six days afterwards.

The report of the French packet, from Vera Cruz, bound to Bordeaux, having been taken by Pirates and all on board murdered, has proved to be incorrect. A few days after leaving port, her crew mutinied against and murdered all the passengers on board, amounting to between eighty and one hundred. She was said to have had upwards of \$30,000 in specie, besides \$50,000 worth of colonial produce, and was bringing to her passengers several old Spanish galleons leaving the country.—One of the mutineers had been committed to prison at St. Jago de Cuba, and had confessed the facts. One other had left that place for Philadelphia; he has been pursued and it is expected, will be taken.

Don Pablo Obregon, the Minister of Mexico, is about to return to his own country, you understand. A private letter from Mexico states it as probable that Don Jose Garza, general, will succeed Mr. Obregon as Minister to Washington. This gentleman is highly esteemed, we learn, by both parties in Mexico. He is at present Governor of the Federal District, (10 miles square, comprehending the City of Mexico, the Capital, the Federal Government) and a Deputy to Congress.

The entire dwelling of a barber has been discovered at Herculaneum. His shop, utensils, benches, stove, even the pins which were used for the removal of the hair, were found to be in a state of extraordinary preservation.

From Europe—By the arrival at New-York of the packet ship George Canning, Liverpool dates of July 24th and London dates of July 23d, have been received.

The Duke of Wellington is said to find difficulties and warlike contented with his official station, even more perplexing than any thing presented by the state of the foreign relations of England.

Russia and Turkey—The Russian armies were advancing with steady and cautious steps. The accounts from Constantinople are contradictory. One account represents the Sultan to be timid and irresolute, without an army of more than 15,000 men, and fearful of the Montenapine. One account speaks of the advancement of the Russian force within the Balkan mountains. If so, the great defence of Constantinople is completely turned.

Tulenza, or Tultsch, has fallen into the hands of the besieging corps. The Russian army, under the Emperor, has been reinforced, and its advanced guards have been pushed without opposition to Magnalia and Kouzougou. These places are about half way between Karassia and Bazarischik, the first place where there is any appearance that the Turks will make a stand.

Greece—France and Russia are said to have afforded Count Capo d'Istria a supply of money, England having refused a subsidy.

LONDON, July 20.

The Morea—There can now be but little question, that England and France are in active negotiation for the immediate evacuation of the Morea by the Egyptian army under Ibrahim Pacha; and that the great object of the treaty of London last year will speedily be effected by the complete pacification of Greece; and that one of the conditions of the treaty will be the restoration of all the Greek women and children which have been sent into slavery to Egypt, and other places. This negotiation, which will be enforced with every strong argument urged by the British and French Admirals, in addition to those of the Civil Negotiators, cannot rightly be viewed as interfering in the war between Russia and Turkey; and the Viceroy of Egypt, and his son, are men of too much sagacity, not to perceive the danger which a refusal to accept of honorable stipulations will involve the Morea, and to consent not to yield to stern necessity. The last advices from Corfu, announced, that Ibrahim Pacha had replied to some of the propositions made to him; and that he was taking measures to make the evacuation of the Morea as little inconvenient to his army as possible. He saw daily that the allied squadrons were receiving reinforcements, and would shortly be able to dictate any terms they might please; and he knew full well that a perfect understanding existed between the British Commanders, and the able missioners, Count Guilleminot, and Gen. Wood, who represents the British Government in absence of Mr. Canning; and that while they were moderate in their language, they were resolute in their determination. We may shortly expect news of the cessation of all hostile appearances in that quarter.

France appeared to enjoy undisturbed tranquillity. Troops appear to be silently collecting at Algiers, said to be destined for an expedition against Tunis.

Portugal—His Majesty Miguel, expresses his newly acquired power, with high thankings. The Marquis of Chaves was said to be on his return to Portugal. The general commanding the Miguelite Army had given assurances that the lives and properties of the refugees at Oporto, should be respected, and no insult offered to the English flag. The Constitutional Army, 1500 strong, had arrived in Spain. They were disarmed, but at the same time a month's pay and provision was given them, with an intimation from Gen. Espina, that they might remain till their fate was decided by the Portuguese Government.

Foreign News—Accounts from Bengal to the 7th of March had been received in London. The Burmese were violating some of the important commercial stipulations of the Treaty of Yandabo. The merchants, ship owners, and commanders at Rangoon, had memorialized the British resident there, and it was hoped that a spirited remonstrance to the Court of Ava, would produce a remedy for the evil complained of. It appears from the memorial that the old system of taxation had been completely restored, in defiance of the stipulations of the Treaty, and of the presence of a British resident.

In Montreux, Switzerland, on the 4th July, twenty houses were destroyed by fire in consequence of one of them having been struck by lightning.

The British have made peace with the Achantes. The African King deposited 4000 ounces of gold with the British, and gave them two hostages.

The punishment of the Chinese are extremely severe and often cruel. Torture is allowed by law to extort truth from witnesses. Among the frequent punishments is whipping. The paper describes an execution which recently occurred, in which three persons convicted of theft. They were

driven through various streets, near the factories, with their arms bound tight behind them by a cord, the extremity of which was held by the executioner, who followed them, and there severely at each stroke of a gang which preceded them, and urging them forward at a brisk run. The poor wretches were miserably fatigued, and fainting from rubbing and beating of their arms, and they appeared, from the lacerations of his back, to have undergone the punishment for several days before.

DIED.

In this town, on Wednesday last, Mr. William Boothby, aged 70.
In Limington, Henry Libby, son of Mr. Henry Libby.
In Newfield, a child of Mr. Josiah Hobbs, Jr. Drowned in Saco, on Saturday, Col. John Hamilton, of Waterborough.

NOTICE.

Our patrons in Waterborough, Buxton, Standish, Limington, Cornish, &c. are hereby informed that we have engaged a faithful young man to carry out our papers the same day they are published on the following routes, viz: From this place to Frost's Corner in W. 50; from there through the Braden's neighborhood, and Eld. Gray's to Smith's Bridge in Buxton; thence to Standish Corner via Moderation Village, and (probably) York's Corner; thence (returning) through Limington, viz. to Wheelright's Corner; thence by Eld. Seavy's meeting-house, Wentworth's Corner, and the North meeting-house in Limington to Cornish meeting-house, and thence by S. W. Cole (book-binder) to Lunenburg.

Those who live directly on the route, will have their papers left at their houses, and those who do not live directly on this route will have their papers left at any house or place they may designate, for the moderate sum of thirty-seven and a half cents per year in addition to the regular yearly price of the paper. We can recommend the carrier on this route as a faithful, capable man for business of any description that usually falls in the line of such a vocation. He will be ready and prompt in the transaction of any business that may be intrusted to his care, for a reasonable and usual compensation. By this arrangement (should it eventually go into effect) a direct weekly communication will be opened between this place and Frost's Corner, Moderation Mills, the North part of Limington, and Cornish.

The operation will probably commence with the enlargement of our paper (we hope week after next.)

Except those on this circuit who do not wish to incur the expense of 31 1/2 cents per ann. for having their papers carried in this way will please inform us as soon as practicable.

HOBBS, WOODMAN & CO.

Sept. 10, 1828.

WANTED.

A N apprentices to the Iron-smith business. A lad of 16 or 17 years of age, of steady habits, by making immediate application to the subscriber, will meet with good encouragement. ADNER LIBBY.

Limerick, Sept. 10.

NOTICE.

THE owners of the several Lots of Land hereafter named situated in the town of Standish, are hereby notified that if the taxes on the same for the year 1827, are not paid previous to the third Saturday in September next, they will on and after the 1st of October next pay the said taxes at the following are the Lots above referred to, viz:

| | | |
|-------------|------------|------------|
| Lot No. 20, | 1st range, | 200 acres. |
| " 17, | " do. | 80 do. |
| " 20, | 2d do. | 100 do. |
| " 21, | " do. | 50 do. |
| " 22, | " do. | 50 do. |

IVORY SHACKLEY, Collector.

N. B. The sale will be at WM. STANLEY'S store. Stanleigh, Aug. 23.

DAVID H. COLE, COMMISSIONER MERCHANT AND AUCTIONEER, Corner of Main & Store Streets, Saco, HAS for sale,

| |
|-------------------------|
| 20 bbls. St. Croix Rum |
| 10 do. N. E. |
| 2 do. Jamaica do. |
| 1 pipe Cognac Brandy |
| 6 do. Malaga Wine |
| 10 kegs No. 1 Tobacco |
| 20 boxes Spanish Cigars |
| 60 quarts Cod Fish |
| Young Hyson Tea |
| 100 lbs. Souchong do. |
| Knapp Hats |
| Palmleaf do. |

Constantly on hand a large assortment of MO. ROOD & KID SKINS, manufactured at Charlestown, Mass.

The above goods are of the first quality and will be sold (at wholesale only) cheap for Cash or approved Credit.

Saco, Sept. 3, 1828.

TAKE NOTICE.

THIS is to forbid all persons harboring or treating SALLY COLLEY, my wife, on my account, for she has run me in debt without my consent, and has behaved in a very becoming manner, and has left my bed and board, and will not pay any debt of her contracting after this date. CHASE COLLEY.

Effingham, N. H. Sept. 3.

Chaises, Wagons, Harnesses, &c. &c. This subscriber has for sale New and Second-hand CHAISES and WAGONS; also Chinese and Wagon HARNESSES. All of which will be sold as low as they can be purchased at any other place, for Cash or reasonable price. ROBERT COLE.

Limerick, Sept. 3.

POETRY.

THE STAR OF BETHLEHEM.

BY HENRY ZIMMER WHITE.

Once on the ringing sea I rode—
The storm was loud, the night was dark;
The ocean's surges wildly blowed
The wind that told my finding bark.
Deep horror, then my vital force,
Death struck, I could find the tide to stem;
When, suddenly, a star arose,
I was the Star of Bethlehem!
It was my guide, my light, my all
It bade my dark and dreary cease,
And though the storm's and danger's hail,
It led me to the Port of Peace.
Now, safely moored, my perils o'er,
I'll sing, sing in might's diadem,
Peace and forever more,
The Star—the Star of Bethlehem!

MISCELLANY.

AGE INCREASES THE DESIRE OF LIVING.

AGE, that besets the enjoyment of life, increases our desire of living. Those dangers, which, in the vigor of youth we had learned to despise, assume new terrors as we grow older. Our duration, which we formerly regarded as a matter of course, now becomes a question of the mind; and the small remainder of life is taken up in useless efforts to keep off our end, or provide for a continued existence.

Strange contradiction in our nature, and to which even the wise are liable! If I should judge of that part of life which lies before me, by that which I have already lived, the prospect is dull. Experience tells me that my age, from becoming a just the prevailing passion of the mind; and the small remainder of life is taken up in useless efforts to keep off our end, or provide for a continued existence.

Whereas, my friend, the increased love of life, which grows upon us with years; whence comes it, that we that make greater efforts to preserve our existence, at the same time, are more desirous of the preservation of mankind, increases our wishes to live, while the losses of our enjoyments, and the risks the scenes of every pleasure, excite imagination in the spirit, would be insupportable to an old man, who, loaded with infirmities, feared death no more than when in vigor of manhood; the numberless calamities of decaying nature, and the loss of our enjoyments, which, in pleasure, would at once involve him, with his own hand, to terminate the scene of misery; but happily the contempt of death forsakes him at a time when it would be prejudicial, and life acquires an imaginary value, in proportion as its real value is so small.

Our attachment to every object around us increases, as it is natural, from the length of our acquaintance with it. I have known a French philosopher, to see an old pot pulled up with which I had been long acquainted. A mind long habituated to a certain set of objects, cannot bear the loss of them. I have known a man, who, from habit, and partly from them with reluctance, had been deprived the avowal of the old in every kind of possession. They love the world and all that produce their love and all its advantages, not that it gives them pleasure, but because they have known it long.

Chuang-tse, the Chinese, ascending the throne of China, commanded that all who were unjustly detained in prison, should be released, and be set free. Among the number who came to thank their deliverance on this occasion, there appeared a majestic old man, who, falling at the emperor's feet, addressed him as follows: "Great Father of China, behold a wretch, now eighty-five years old, who was shut up in a dungeon at the age of twenty-two. I was imprisoned, though a stranger to crime, or without being even contumacious; and I have since lived in solitary and darkness for more than fifty years, and am grown familiar with distress. As yet dazzled with the splendor of that sun to which you have restored me, I have been wandering the streets to find some one with that sun, and I have found none; but my friends, my family, and relations are all dead, and I am forgotten. Permit me then, O Ching-wei, to wear out the wretched remains of life in your former prison, and I will be content to be, to me, more pleasing than the most splendid palace; I have not long to live, and shall be unhappy except I spend the rest of my days where my youth was passed; in that prison from whence you were pleased to release me."

The old man's passion for confinement is similar to that we all have for life. We are habituated to the prison, we look around with discontent, are dissatisfied with the absence of light, and the want of our captivity only increases our fondness for the cell. The trees we have planted, the houses we have built, or the posterity we have begotten, all serve to bind us closer to earth and embitter our parting. Life and love are mixed in a new acquaintance; the companion, as yet unacquainted, is at once instructive and amusing; "in company pleasure, not yet for this it is but little regarded. To us, the old man, the decision of the world is a new friend; yet, its joys have been anticipated in former conversation; it has no new story to make us smile, no new improvement with which to surprise, yet still we love it, destitute of every agreement, still we love it; because it has increased our acquaintance, and feel all the pangs of the agony in the fatal separation. Goldsmith.

POVERTY.

However the generality of mankind may dislike the idea of being poor, still poverty has its comforts, its conveniences, and its advantages. It keeps the mind in activity, relieves it from that sort of stupor into which, some persons who are well off in the world, are liable to fall,—that is, a disagreeable feeling which is aptly designated to do-ismness—a kind of complaint very epidemic among monied people not in business, but never heard of among such as owing to their peculiar circumstances, and the evils of every day sufficient for it, and are obliged to turn to-morrow to provide for itself. It, therefore, keeps an energy and spring to the mind which prevents it from sinking into a dull state of apathy,

and fits the person for enterprises and exploits which men, in easier circumstances, would shudder at the idea of undertaking.

Its beneficial influences upon the body are no less than upon the mind. It is a rare thing to hear of a poor man being troubled with the gout or apoplexy. It keeps the body in a cool, temperate state, and the poor man is free from the disagreeable economy of swallowing the nauseous potions of the apothecary, frequently consequent upon good eating, and drinking among those in other circumstances.—Anxiety, too, is generally looked upon as prejudicial to bodily health; and who is more anxious than the man of money? who is more free from anxiety than the man of none? Few things are more conducive to health than an active life, and this is the poor man's portion.

Whilst the rich not infrequently shortens their existence by indulging in bodily ease and luxury, the poor man is actively employed in seeking the necessities of life, and his health is benefited by his exertions.

Poverty is the best schoolmaster in existence. It teaches men to distinguish between their real and pretended friends, and gives a more correct knowledge of mankind. The poor man has no flatterers. He may meet with rebuffs, and slights, and neglects, but he may be sure that they are all realities; there is no flattery in them, and therefore he is not deceived. Neither is he troubled in giving advice in cases in which he knows little and cares less about; because, as the profundity of a person's judgment is frequently appreciated according to the depth of his purse, a man that is poor is seldom credited for wisdom, whilst, as Don Quixote says, "the rich man's blunders pass for maxims in the world."

Strange, that with all these advantages, and many more that can be mentioned, so few should choose a state so free from care and anxiety as that might be, were people only satisfied with it. The fact is, that man's mind is prone to be dissatisfied in every state, and to be always wishing for change. Hence, the poor, perceiving conveniences enjoyed by their less poor neighbors which their circumstances will not allow, strain every nerve for the attainment of them, and thus from grade to grade upward in the scale of society; and after all, the richest man is far from being the happiest.

The same desire of change still exists, and he, not knowing the real cause of his anxiety, imagines, that by still adding to his wealth he will increase his happiness; whereas, the best change he could make, and which would effectually secure his happiness and independence, would be to become poor. This would teach him a lesson he never learnt before, and make a true philosopher of him.—He would soon find out, by that means, who were his friends and who were not, who valued him on account of his personal worth, and who on account of his wealth. The circle of his friends would be considerably diminished, but he would have this satisfaction which is worth the whole sacrifice, to know that thieves who stuck by him were true.

We have thus proved, that poverty is preferable to riches, and have no doubt that readers will be convinced, that the present money mania, a thing which, indeed, has always existed but which has shown itself, according to the opinion of many, more in late years than formerly, arises from bad taste and a false idea of what constitutes happiness.

LAY PREACHING.

The following is an extract from a letter of Professor Stuart of Andover Theol. Sem.

For my own part, I hope to see the day, when a thousand will be employed in teaching the principles of the Christian religion, where one is now employed. I have no apprehension that instruction is to be confined solely to those who are learned in the classics; or even to those who are liberally educated, in the higher sense of this expression. I do hope, most fervently, that the day is coming, when Christians of every rank in life, who understanding the plain and essential principles of the gospel, will, one and all, feel their obligation to urge them upon others around them. So did the primitive Christians. They that were scattered abroad, on the occasion of the persecution which followed the death of the martyr Stephen, went every where preaching, (1 c. inculcating, teaching) the word, Acts 8: 1-4. These were not the apostles, Acts 8: 1-4; but other Christians, belonging to the church at Jerusalem. And the same spirit, if it now existed among Christians, would lead to the same consequences. All who had any proper conception of the divine truth, would not cease to speak of it, and to urge it upon others. The church needs teachers of all sorts; teachers for high and low, for rich and poor, for learned and unlearned, for children and for adults. Why should she not have them?

THE UNIVERSAL DELUGE.

Traditions of the Cherokees.

The Cherokees have some vague notion respecting the deluge. They state, that,

at a very remote period, there was a great deluge, which spread over the whole earth. It was preceded by a preternatural darkness of long continuance. They say, that at the commencement of this darkness, the people went to sleep as usual, and after sleeping the usual time, they awoke, and darkness was no farther from the earth. This excited alarm. The darkness was so great, that neighbors could have no intercourse with each other, except by a torch light. After some time, they discerned, as they thought, the dawning of day in the East. This occasioned great joy, and they went from house to house to congratulate one another on the return of light. But they were soon undeceived; for what they supposed to be light, proved to be a great body of water, like the sea, which, coming with immense velocity, swept away all before it. Some few, who were in more elevated situations, succeeded in making rafts, and getting upon them, but the beavers gnawed off the bark, by which the logs of the rafts were tied together, and thus, after having their hopes raised of escaping the destruction which was around them, they were plunged in the water, and irretrievably lost.—One raft, however, made of reed, escaped the ravages of the beavers, and outrode the storm, and all who were on it were saved; but the number is not known.

Missionary Herald.

Four ways to Heaven.—Soon after Mr. John Wesley entered the town of Tiverton, and began to preach in the open air, persecution arose. Towards the latter end of the year 1753, the mayor of Tiverton, being in company with another gentleman, asked him, (others being present,) what he thought of the *Methodists*, and their religion, and whether he did not think it right that they should be driven out of town? "I think," Mr. Mayor," said the gentleman, "you had much better follow the counsel of Gamaliel to the Jews, (Acts 5: 34-39) and leave them to themselves." "What, do you think so, sir," said the magistrate. "Do you wonder, sir, what little reason there is for any new religion in Tiverton? Another way of going to heaven, where there are so many! You know, sir, there is the old church, and the new church; they are both one religion. Then there is parson K's, at the Pitt meeting, (Presbyterians,) parson B's, in Peter Street, (Calvinists,) and the old parson T's, at the meeting in Newport Street, (Baptists,) four ways of going to heaven already! enough, in conscience, I think! and if they want to go to heaven by one of these ways, by—they shall go to heaven at all heartily, whilst I am Mayor of Tiverton!"—Churchill's Pocket Anecdotes.

The following reflections are added: "Poor man! what a pity that out of so many ways, he appears to have been without any of them! He is ignorant of that way, which is wide enough to admit church folks, Presbyterians, Calvinists, Baptists, and even *Methodists*, but not persecutors and swearers."

Reluctant conversion.—A few years since, a young clergyman, well known in this region, whose zeal was something like that of Jehu, when on a journey to the east, was in company with the venerable and pious Dr. Lathrop, and when, as he supposed, a proper opportunity presented for manifesting his peculiar attachment to his Master's cause, he very abruptly said to the good Dr.—"If I did not have you for my religion?" The Dr. cast a very tender and compassionate look, and replied, "Young man, I have got no religion to boast of!"—Buck. Ch.

The Chevalier Ramsay relates that Fenelon recommended to Prince Charles, the son of James the II. never to use compulsion in matters of religion. "No human power," said he, "can force the impregnable retrenchments of the freedom of the mind. Compulsion never persuades; it only makes hypocrites. When Kings interfere in matters of religion, they don't protect it, they enslave it. Give civil liberty to all, not by approving all religion as indifferent, but by permitting in patience what God permits, and by endeavoring to bring persons to what is right by mildness and persuasion."

From the Charleston (S. C.) Observer.

NEWSPAPER PROFIT.

The Editor of the Millidgeville Recorder whose long experience qualifies him to speak decidedly on this subject, bears the following testimony:

"But why do we speak of profit where there is no profit. In our case, most of the time, it is literally the fact. The balance struck at the end of the year will show less instead of profit in most of the printing establishments of this state, and perhaps of the U. S.; and such we believe to have been the case since our first initiation into the mysteries of the art, more than a quarter of a century ago. If any doubt this fact, let them advert to the numerous failures of news-printers in Georgia—to the entire ruin of men possessing all the requisite skill, industry, energy, prudence and talents to command at least a moderate portion of success, and make a living in almost any other occupation. We have

no hesitation in saying that for every dollar made by newspaper establishments in Georgia, within the last fifteen or twenty years, double and triple as much have been lost. A few and but very few have been successful—there are exceptions and rare exceptions too. It is a lottery in which there are many blanks and but few prizes.

These losses arise from indiscriminate credit. If only one-fifth or one-fourth of News-paper charges were a dead loss, there might be, in most cases some profit still. But on an average, we should judge that not more than two thirds of those who take papers ever think of paying for them. Add to this, *the trouble of collecting, commissions, difference of exchange*, (for any thing is good enough for a printer) *interest*, and you have the sum total of deficits, amounting to nearly or quite one half of the nominal accounts.

HINTS TO MEN OF BUSINESS.

Superintend in person as much of your business as practicable, and observe with a watchful eye, the management of what is necessarily committed to the agency of others.

Never lose sight of the powerful influence of example, and be careful in the management of your concerns, to recommend by your own persons, practice uniform habits of active, interested and persevering diligence to those in your employ.

Be prompt and explicit in your instructions to your agents, and let it be understood by them that you expect they will execute the same in strict conformity thereto.

Let no common amusements interfere or mingle with business; make them entirely distinct enjoyments.

Despatch at once, if possible, whatever you may take up, and if interrupted by unavoidable interference, resume and finish it as soon as the obstruction is removed.

Beware of self-indulgence, no business can possibly thrive under the shade of its influence.

Do not assume to *yourself* more credit for what you do, than you are entitled to, rather be content with a little less, the public mind will always discover where merit is due.

Familiarize yourself with your books, keep them accurately, and frequently investigate and revise their contents. This is an important item.

Cultivate domestic habits, for your family if you have one, has strong and undeniable claim; besides, your customers will always be best pleased when they find you at home, or at the place of your business.

Never let hurry or confusion distract your mind or dispossess you of self-command.

Under the influence of such habits as these, with suitable dependence on Providence for a blessing on the labor of your hands, you will have a good foundation to rest your hope upon, for success in whatever business you may be employed.

Mr. Rep.

Touching Memorial of Affection.—The late bishop Heber, in the narrative of his journey through the upper province of his diocese, relates that one of his boatmen every day set apart a certain part of his rice, and bestowed it on the birds, saying, "it is not I, but my child that feeds you." He had lost an only son some years before; and the boy having been in the custom of feeding the birds in this way, the parent never omitted doing so at sunset, in his name.

LAKE OF ARDENT SPIRITS.

Mr. Editor.—In recently turning over the pages of a Magazine printed in the year 1813, my attention was attracted by a calculation of the amount of ardent spirits consumed in the United States in the year 1810. This amount is stated at 33,365,329 gallons. The estimate appears to have been made on well established grounds. After making his statement, the writer adds the following mathematical calculations:

The quantity which the year 1838 will consume would doubtless fill a lake much larger still.—*Cherokee Phoenix.*
Now 33,365,329 gallons, is 249,932 hogheads, (that make up 134 gallons the hoghead), which supposing one team to carry two hogheads, would load 124,166 wagons. These, allowing only three rods for each team, would reach more than 1,166 miles, or nearly the whole length of the United States, from north to south! The number of hogheads necessary to contain the liquor consumed, upon a moderate computation, is about 600,000 dollars, and would, if placed so as to touch each other, reach more than 173 miles, exceeding by 48, the whole length of Massachusetts Proper, on the northern line. Or, to present the subject in another light, the quantity of ardent distilled spirits, which is annually drunk in the United States, is sufficient to fill a canal 42 miles long, 10 feet wide, and 2 feet deep; affording convenient navigation for boats of several tons burthen! The same quantity, if brought together, would form a lake, being 68 rods long, 40 rods broad, and six feet deep, covering an area of 17 acres.