

# MORNING STAR.

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### POETRY.

[For the Star.]

#### Practical Desires.

O when shall I those sacred raptures prove,  
Known only to the happy choirs above,  
Fill'd with the highest transports of thy love?

O when shall I from every flame be free,  
Which rises not—which centres not in thee?  
When shall I love but thee, my God, alone?  
When will Jesus seal me for his own!

Say, dearest Name! can mercy yet extend,  
Unbounded mercy prove a rebel's friend?  
Can I have grace, when I have lost my way?  
"Forgive, forgive!" and cast him not away!

Canst thou yet break the adamant heart,  
And point my choice to Mary's better part?  
Say, canst thou yet a wretched wretch restore,  
And cast a prodigal thy bowels move!

Yes—thou canst still this stubborn will subdue;  
Thou canst, I know, create this heart anew;  
Nothing is lost, but what thy grace can do!

Descend, sweet Spirit! in thee, a heavenly guest  
And take possession of my yielding breast;  
Descend in all thy mild, pacific charms,  
And take once more a rebel to thy arms!

Descend, and from this wounded victim's breast  
My pardon! sign'd—for lo! I read it there;  
Write on the blood-ing'd cross, and on the poign'  
nant spear!

O thou, whom yet I love! thy charms reveal,  
And with thy glories all my spirit fill!  
O thou, whom yet I love! thyself impart,  
And stamp thy brightest image on my heart!

Give me with thee that parent bliss to prove,  
Which flows from still the constancy of love!  
Oh! give me all that blest's self can grant!  
Oh! give me,—for thee, those burning wishes pant!

Give me—thine yet! and that is all I want.

But why—while yet I plead for love divine,  
Why do I feel the sacred flame decline,  
As though it would expire! sweet spirit breathe  
In mercy now, and these dry bones shall live.

O let not earth nor hell from me remove  
The blood bought blessings of my Master's love!  
Let me now live the follower of the Lamb!  
As written with the followers of the Lamb!"

AMICUS.

### RELIGIOUS.

#### (From the Free-will Baptist Magazine.)

#### SALVATION IS FREE.

HU, WHERK ONE THAT SUFFERETH, COME YE TO ME, AND I WILL TAKE HIM TO MYSELF; COME YE, BUY AND EAT YE, COME, BUY WINE AND MILK, WITHOUT MONEY AND WITHOUT PRICE. ISAIAH LV. I.

God gave his Son freely. In the beginning, before the world was, God, infinitely happy in himself and infinitely independent of every thing without himself, was under no necessity to create the world. After it pleased him to create the world and to place man upon it, and after man had fallen he was under no obligation to redeem him. It had then been just in him to have immediately executed that sentence, "In the day thou eatest first offending pair, and to have destroyed the first, and consequently with them the whole human family from off the face of the earth. The whole stupendous scheme of man's redemption, embracing the gift of the Saviour, and in him every good and perfect gift, is of the mere grace, the free and unsolicited mercy of God. He gave him freely. The Lord Jesus Christ made man's redemption freely—"Being in the form of God, he emptied of himself, he took the form of a slave, and having a name above every name," it was with himself and himself

alone to decide that question of infinite moment, whether man should perish for the Son of God, on Calvary, expire! The Lord Jesus had no sin for which to suffer on his own account, and there was none could compel him to suffer for man. He therefore suffered freely. To this agree his own words—"I lay down my life for the sheep." No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Heaven is provided freely. As God is the Alpha and Omega, the great and sovereign disposer of all creatures, the Almighty, he hath provided just such habitations for his creatures as seemed good in his sight. He might have created this world without sun, or moon, or stars—without light. He might have created the earth to bring forth neither herbs, nor fruits, nor flowers, nor any thing grateful to man. He might have made this world dark, and dreary, and comfortless, and the future the place of misery and despair. To the wicked, indeed the future will be a place of misery, because they will receive the just punishment due to their sins; but, to the righteous, God hath prepared an heaven, "a land of pure delight." This is the choicest spot in all the universe of God. "Beautiful," says the Psalmist, "for situation, the joy of the whole earth is mount Zion; the city of the great King; but how much more beautiful is the heavenly Zion, that great city, the holy Jerusalem, descending out of heaven from God." Here are joys which eyes hath not seen, nor heard, nor have entered the heart of man to conceive." Here "grows the tree of life," here are "mansions prepared by the Son of God," here is no sickness, nor pain, nor sighs, nor sorrows, nor tears—here there shall be no more death, here they need not the light of the sun nor of the moon, for the Lord God and the Lamb are the light of it. In a word, here is the throne on which Jesus sits, from which, upon adoring millions, he scatters all the blessings purchased by his blood. Such is the heaven, the felicity and glories of which surpass description, that God hath prepared for the righteous—and all this he hath done freely.

Salvation is offered freely. There is not an individual of the whole human race, for whom the Saviour hath died, and to whom salvation is not offered. Every one may justly say, may say with the utmost certainty of its truth, in the expressive language of the Poet,  
"No dire decree of thine did seal,  
Or fix the waterable doom,  
Design my unborn and unborn doom,  
Or doom'd me from my mother's womb."

True, all do not have equal advantages, all are not placed under the meridian splendour of the glorious gospel; but all do have some privileges, some means of grace. "For the grace of God that bringeth salvation hath appeared unto all men." In varying the blessings of his bounty and grace according to his pleasure, appears the sovereignty of God, in judging all exactly according to their improvement of these blessings, concerning his grace, in these accordant words of the apostle.  
"For as many as have sinned without the law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." If the Bible teaches us any thing; if it fixes on any one sentiment and warrants us to say of it, "This is true, it authorizes us to say, salvation is offered to all, to all freely. Salvation is accepted freely.

Think we of fate, or decree, or an irresistibly impelling power that shall bring us to heaven without any anxiety or exertion on our part? It will be like "the dream of the hunter upon the hill of death." When he awakes the vision is fled. The Bible teaches us to believe, to turn to God, to deny self, to take up the cross, yea, to forsake all that we may inherit eternal life, and "We worth the day" to all who are expecting salvation on any other or easier terms. God, in his word says, Because I have called, and ye refused; I also will laugh at your calamity; I will mock when you faint for me. Salvation must be accepted freely.

The following inferences are obvious. If salvation is free, then is man a free agent. Attribute to him whatever powers you please, moral or physical, mental or corporeal, celestial or terrestrial, if he has not liberty he is not man, he is not accountable. On any other supposition, it cannot consistently be affirmed that salvation is free. What power of grace, to one who acts only as he is irresistibly acted upon, and whose present and future destiny, "or e'er he saw the light of life,"

were immutably fixed? It cannot be. No, surely it cannot be. If salvation is free, then is man a free agent.

2d. If salvation is free, it is easy to justify the ways of God to man. We can now perceive the most beautiful consistency, that God should place before us "life and death, a blessing and a curse, that he should appoint a day of judgment in which he will judge the world, in righteousness by that man whom he hath ordained, that he should receive the righteous to heaven and thrust the wicked down to hell." In the light of this subject all the divine attributes shine illustriously, all harmonize gloriously. Lastly, if the preceding sentiments are correct, then all who are sincerely engaged in the cause of free salvation, have reason to take encouragement. This is the cause in which the Prophets, the Apostles, yea, and our blessed Lord himself, were engaged. It is the cause of truth and will prevail. It may indeed be unpopular among men—the great, and the rich, and the wise men of this world may deride, or despise it, its faithful advocates may find it difficult and reproaches in defending it, but the cause shall stand: it cannot be overthrown. And what are we suffering here, in defence of the cause of truth? The same as all holy men in all ages of the world have endured. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." Do not dismayed then at the difficulties before you. Let not your heart be troubled, for ye know that ye will be in a good cause, and surely he, who is good to all, and whose tender mercies are over all his works, will forsake you in the time of trouble. O ye ministers of a Free Gospel, be encouraged! Go forth, and as ye go, preach, saying, the kingdom of heaven is at hand. Go forth, preach a precious Saviour who hath died for all, who writes them who will receive all into the book of repent of sin and trust in his name. Go forth, "for he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." O. F. B.

#### THE ATHEIST AND CHRISTIAN'S CREED.

The Atheist believes that his body begins by chance or necessity, is continued without design and perishes without hope; that his soul is a mere attribute of his body, useless and worthless while he lives, and destined at his death to rotteness and corruption; and that the sooner it is returned to its parent mould the better. The same judgment which he passes upon himself he extends to others; for he consigns all mankind to utter annihilation. By this sweeping creed he takes away from himself and fellow men, every motive furnished by the fear of future punishment, or by the hope of future rewards, to virtuous, upright or amiable conduct.

But the Christian believes that his body *is* here in corruption, weakness and dishonour, shall be raised beyond the grave in resurrection, never to die more; that God who ordains all things, and he clothed with so many attributes of mind or spirit, as to be denominated a *spiritual* body. Ever young, vigorous and active, it shall be re-united to the immortal mind, purified from every stain and every error. "This perfect man shall be admitted with an open and abundant entrance into the heaven of heavens, the peculiar residence of infinite Majesty, and the chosen seat of all habitations. In this mansion of everlasting joy, he shall be united with an innumerable multitude of companions like himself, sanctified, immortal and happy—Enrolled among the noblest and best beings in the universe, a child, a parent, a King in the house of his heavenly Father, his endless and joyful destinies will be to love, to serve, and to enjoy God; to interchange the best affections and the best offices with his glorious companions and to advance in wisdom, virtue and happiness—Forever.

#### POSTHUMOUS INFLUENCE.

It is an affecting consideration that our follies speak when we are dead, no less than our virtues. We die, but our example lives. It continues to exert its influence, while we have no longer power to undo the evil we have done, or in any measure to cancel or recall the mischiefs we have bequeathed to our survivors. "Being dead, he yet speaketh." These words struck me with melancholy force, when, a few days since, as I was sitting in a reading-room, the silence of the room was broken by the sudden laughter of one reading a witty but profane author. Being dead, he yet speaketh—he still utters his sarcasms, and the immortal still answer with mirth. But how sad, I could not help reflecting—how sad to one in eter-

ty must be the consideration that he is still a mirth-maker for the unthinking living. How mournfully, if they might reach him there, must these sounds of laughter—excited by his own ungodly wit—strike him amidst the unalterable things of eternity.

Love of literary fame is the strong passion of the age. The world is full of writers, too many of whom are less anxious for the moral tendency of their productions than for their reception with the ravenous public. But let such writers pause. Byron wrote for fame. "Verily," he had the inheritor of Byron's fame, if along with it he must take upon him Byron's responsibilities.

Cowper had an almost painful sense of his accountability for every word he wrote. "An author," he remarked to his friend, "had need narrowly to watch his pen, lest a line should escape it which by possibility may do mischief, when his name has long been when we have written a book, will never be known till the day of judgment; then the account will be liquidated, and all the good that it has occasioned, and all the evil, will witness either for or against us." *Ch. Spectator.*

#### CATHOLICISM IN IRELAND.

The Roman Catholic Archbishop and Bishops in Ireland, have in number, been published a "Declaration" consisting of fourteen articles, in which they affirm, that the Catholic religion is perfectly consistent with every regular form which human government may assume—that the Catholics of Ireland are permitted to read authentic and approved translations of the Holy Scriptures with explanatory notes—that though they believe the age of miracles is not past, his belief is not required by them as a term of communion—that though they "revere the Blessed Virgin and the Saints, and piously invoke their intercession;" they do not honor them with divine worship—that they respect the images of Christ and his saints without believing that they are endowed with any intrinsic efficacy. That they receive and respect the Ten Commandments—that heresy, in their opinion excludes from the kingdom of God, though they "are not obliged to believe that all those who are wilfully and obstinately attached to error, have imbibed it from their parents"—that in the Sacrament of the Lord's Supper they believe Jesus Christ to be truly, really, and substantially present—that no actual sin can be forgiven at the will of Pope or Priest, without repentance and resolution of amendment—that the duty of auricular confession flows from the power of forgiving and retaining sins, which Christ left to his Church—that they do not believe it is lawful to murder persons under pretence of their being heretics, nor that "no faith is kept with heretics"—that they will be faithful and bear true allegiance to their sovereign Geo. IV. and do not believe that any Pope or Prelate has, or ought to have, any civil power, either directly or indirectly with that realm—that they will defend to the utmost of their power the present arrangement of property in Ireland, as established by the laws, and will not exercise any privilege to which they are or may be entitled to disturb or weaken the Religion and Protestant Government in that country.

These declarations would seem to give a better character to Catholicism in Ireland than in most other countries. View it now in another light! "His Holiness Leo XII." says the London Baptist Magazine, compassionating his Catholicism, has extended the benefits of the Jubilee to all the Kingdoms of Europe. It is consequence the Jubilee was proclaimed in the London District, on Sunday, April 9, and will continue six months. During that time, all good Catholics who confess their sins to the Priest; receive the Holy Sacrament, and visit, 15 times, the Church appointed by the Bishop for that purpose, to pray for the establishment of the Papacy and the confutation of heretics, may obtain a plenary indulgence, i. e. a remission of whatever temporal punishments their transgressions may have incurred, the eternal punishment being remitted in their baptism." This is Popery in the nineteenth century.

#### THE COMING OF THE LORD.

I have sometimes indulged my imagination by supposing I beheld this morning sun arise, and the appearance of all the place girded, animated beings quitting their wonted repose, and every countenance smiling and looking joyful; the laborer returning to his employ, and men of leisure to their various recreations; they marry, they are given in marriage; and business

and pleasure occupies the world. In a moment, in the twinkling of an eye, the trumpet sounds! The dead arise! The artificer drops his hands! The man of pleasure stands amazed! The whole earth is filled with astonishment. And all plots and contrivances immediately cease! In the midst of the heavens the judge appears! Ten thousand thunders roll before him! The books are opened! Every heart is searched! All secrets are revealed! An everlasting division is made between the followers of the Lamb, and the objects of eternal vengeance; and both go away to their own place.

Circumstances open a very little while will reduce the scene, drop the curtain, and hide all things else from our eyes for ever. The sad immutability be written upon our state; and happiness or misery shall be our everlasting portion.

#### SABBATH BREAKING.

When it is remembered that Sabbath breaking has been the common crime of the multitudes who have died on a gallows; and that these miserable criminals have left the world lamenting that their parents did not restrain them from the profanation of this sacred day,—when it is recollected too, that many have ended life on this day, overtaken in its violation on parties of pleasure, or in other acts of vice and wickedness,—the voice of Providence speaks audibly, and gives a most fearful sanction to the command from Heaven, "Remember the Sabbath day to keep it holy." The reverence of this day is one of the most powerful moral ligaments that bind us together in friendly Society. It says to us, there is a God, to whom we are accountable, who demands the homage of our hearts; and who requires of all, the practice and the mutual interchange of the social virtues.—*C. C. Catechism.*

#### [For the Star.]

ON THE CORRESPONDENCE BETWEEN POLITENESS AND RELIGION.

It is a general opinion, that politeness and good manners have nothing to do with morals; that civility is a lighter sort of qualification, lying without the system of morality and christian duty, which a man may possess or not possess, and yet be a very good man.

But if we attend to the best definition of good manners that ever has been given, we shall find civility of behaviour very nearly allied to religion; the definition I mean, is that, which tells us that good manners is artificial benevolence.

Now nothing can be more certain, than that benevolence is one of the chief duties of a Christian. If then good manners be a compliance with those eternal forms of behaviour which naturally express benevolence, it is, at the same time, an external compliance with one of the most essential duties of a Christian. The apostle Paul has plainly comprehended what we call good manners, in his well-known description of charity, which signifies the benevolence or friendship of Christians; and is so similar to it, that no man can practise charity, in the Christian sense of it, and be guilty of ill manners. Show me the man, who, in his conversation, discovers no signs of being pulled up with pride, who neither envies nor censures, who is kind and patient toward his friend, and forgiving to his enemy, who does not seek his own, but considers others rather than himself, and gives them the preference in all their performances; show me such a man, I say, and he will not only be a good Christian, but in the best sense of the word he will be a real gentleman; he will be, in reality, what all artificial courtesy affects to be, a philanthropist, a friend to mankind. Christianity, therefore, is the best foundation that can be laid for good manners, and if as is often the case we see persons practice good manners without any real benevolence, we must rank them among hypocrites, who affect to be what they are not. But as it would be very improper to disregard religious ceremonies, because they are sometimes made use of by hypocrites to bad purposes; so it would be as improper to undervalue the external expression of civility and benevolence, because some are void of that benevolence they are calculated to express. In short, the foundation of all politeness, as well as of all piety, is humility; an humble opinion of ourselves must appear in all our actions, if we wish to be pleasing, either to God, or our fellow-creatures.

#### PHILOMATHES.

#### JUVENILE READING.

Considerate children, find a powerful reason for filial duty in the Pleasure, which it gives their parents.

Nothing which takes place in human life, creates a higher, more genuine, or more unmingled pleasure in the minds of parents, than the pious and dutiful conduct of their children. It is indeed impossible, that a child should form adequate conceptions of the delight, which such conduct awakens in the parental heart. Experience only can convince us, that the pleasure of this emotion. Still, children cannot but know, that their parents in this manner find exquisite enjoyment; nor can they be ignorant, that to produce it is one of their own chief blessings, as well as one

of their indispensable duties:—Filial piety is a continual feast; it a simple reward for every parental care, toil, watching, anxiety and prayer. It sweetens all the bitter-ness of human life, and admits an exquisite relish to every comfort. The burdens of life it makes light and easy; and is the most supporting stay, on this side heaven, to the weary steps of declining age.

An unidulful child, on the other hand, is a broken reed, on which if a man lean, it shall thrust through his hand, and pierce him. A foolish son is a heart's ailment to his father, and his mother; a spot on their character; a trial to the nation; a blast upon their hopes; a nuisance to their family; and a thorn in their hearts. DUTICAR.

#### RELIGIOUS INTELLIGENCE.

CHENEYVILLE, SEPT. 23, 1826.

Brother Burbank.—At the yearly meeting held at Wilton, on the 4th inst. there was a request for a committee to visit the Montville Q. M. Elders Joseph Hutchison, Samuel Hutchings and myself were appointed said committee.

On the 8th inst. I went to Fayette, 9th, went to Belgrade, 10th, being Sabbath, I preached to a large and attentive congregation at the town house in that place; and in the evening went to a school house in the east part of the town, and preached to a weeping congregation.

Monday, 11th, went to the west part of the town, where Eld. Chandler had an appointment for baptizing; this was truly a refreshing time. Four came forward at the close of the meeting to be prayed for. That evening I attended a meeting at another school house, where was a crowded assembly, and the power of the Lord was in our midst. In this meeting we heard the sinners cry for mercy, and old sinners rejoice.

Tuesday, 12th, visited a number of families, and found mourners in every house. In the evening we had a meeting at Mr. Dameron's, the power of the Lord was present; sinners wept and saints rejoiced. Twelve came forward to be prayed for. There is a prospect of a glorious reformation in this town.

Wednesday, 13th, went to Sidney, and preached in the evening. Thursday, 14th, crossed the Keenebeck river and went to China; had a meeting in the evening, and we have reason to think that there was some good done.

Friday, 15th, went to Palermo. Saturday, 16th, went to Montville, and met the brethren in the Q. M. They organized their meeting as usual; then called for the reports from the churches. There are 23 churches belonging to this Q. M. Many of them complain of being low at this time; but there is a general joy throughout this country, that God would once more revive his work; and, blessed be his name, I believe he is hearing and answering the prayers of his people. In the afternoon, Eld. John True preached a quickening and interesting discourse. In the evening, meetings were held in different parts of the town.

Sabbath morning we met a large and attentive assembly. Eld. Joseph Hutchison preached in the forenoon, from Mat. 11: 4 and 5; the sermon was followed by warm exhortations. In the afternoon I preached from Solomon's Songs; 6: 10. Eld. Samuel Hutchings followed with another discourse from 2d Corinthians, 13: 11. The whole was solemn and interesting. Sabbath evening Eld. McFarland preached from John, 4: 11. This was a solemn and interesting discourse. The backsliders confessed their wanderings, and a number came forward to be prayed for.

Monday, 18th, met for the Elders' Conference. Received a request for the ordination of a brother Whitcomb, from a Plantation called Half Township No. 1, on the new road from Bangor to the Louisa plantation. It was stated to us, that the Lord had been wonderfully pouring out of his Spirit in that new country, and the wilderness begins to blossom as the rose. About 20 have been sharers in this precious work, and it is still going on. A committee was appointed to attend the ordination of Dr. Whitcomb; and Eld. John True was appointed to go with him to the said plantation and gather a church there, if the Lord should think fit. On the 20th, we think that love and union are increasing in this Q. M. and the difficulties which they have had are subsiding. I think we have reason to believe the Lord has been with us in this visit. The brethren have appointed Eld. John True and Br. Amos Rich for messengers to the yearly meeting at Parsonsfield. From Montville I returned home through Freedom, Albion, China, Augusta, Keegan and Fayette, preached as I came and saw much of the glory of the Lord in a number of places, and arrived home on the 22d; having been gone two weeks, during which time I rode about 120 miles and attended 20 meetings. I have had the satisfaction of hearing the poor sinner cry for mercy, the young converts praise God for delivering grace, and old sinners join in praise to God and the Lamb for the wonders he is doing among the sons of men. My soul was never more determined to continue in the good work. My brethren in the ministry, what encouragement to leave all for Christ, and go

forth weeping, because we return bringing forth sheaves with us. Yours in the best of bonds. WARD LOCKE.

#### [From the Religious Informer.]

MIDDLESEX, N. Y. JULY 19, 1826.  
Dear Brother in Christ,—I have long been silent because I had nothing of importance to write, yet I rejoice to hear from my brethren by the Informer, and the good news from the different periodical publications has often rejoiced my soul. I feel baptised into the same Spirit, and am glad to drink into the same blessed fountain, though for a number of months past I have suffered much in body and mind. While I have through afflictions been deprived of the privilege of laboring much for God, or any other way, yet, blessed be God, I have just recovered from a bad wound in my foot, which has confined me for a number of months, so that I am able again to travel from place to place, and preach a free gospel to dying men.

I have just returned from the head of the Seneca Lake, and while I was endeavoring to preach the blessed gospel to a number of different towns, I thought I felt sad signs of rain. I baptised two in Middlesex, and two in Gaitlin.

I rejoice to find many of the brethren walking in the truth, though too many have backslidden and become cold in the cause of religion, and some that I have waited upon into the water, and enjoyed many happy seasons with, I fear I shall never meet in the kingdom of heaven. O that backsliders would return and persevere with the faithful to the end of life, that we may sit down together in the kingdom of God above. Thine from an afflicted brother in Christ SAMUEL WIRE.

#### MORNING STAR.

LINERICK.—THURSDAY, OCTOBER 12, 1826.

LOVE THE BROTHERHOOD; 2 Pet. 2: 11.

The text commands to love the brotherhood; it is, consequently, of importance to know what may be understood by this term. A company of brethren united constitute a brotherhood. Being born unto, or descending from the same common parent, constitutes brethren. The names of men, whether they be Paul or Apollos, John or Joseph, do not, in any respect, effect the brotherhood; but if they were descended from the same father, they are brethren, and should regard each other as such, and thus constitute a happy brotherhood.

With this demonstration of the subject, we may take a pleasing view of the family of Christ. The children of God universally are brethren. Because they are born, "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." God is their Father, and they are his children. "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and my daughters saith the Lord Almighty." "As many as are led by the Spirit of God, are the sons of God."

The foregoing scripture quotations evince that all saints are born of God, (this indeed is what constitutes them such), and are brethren composing one general family and church of the first born, whose head is Christ.

The idea of different names, by which the followers of Christ are designated according to the manners of men, and customs of the times, nor even the different views of Christians, with regard to doctrine and discipline, does not, in the least degree, destroy the brotherhood in the mind of the heavenly Father, and it should not in the minds of his children.

This subject is beautifully exemplified and typified in the ancient and renowned family of Jacob. When ten of the sons of Jacob appeared before Joseph in Egypt, in obedience to their father's orders, they were accused of being spies. They told the governor they were not spies, but to buy food they came. "We," said they, "are all one man's sons." "To see," said Joseph, "the nakedness of the land are ye come." Said they, "Thy servants are twelve brethren, the sons of one man. Notwithstanding these were brethren, being the sons of one man, yet they were born unto him of different mothers. Reuben, Simeon, Levi, Judah, Issachar and Zebulun were borne by Leah; Dan and Naphtali, by Bilhah, Gad and Asher, by Zilpah, and Joseph and Benjamin, by Rachel. With what union, boldness and confidence did the sons of Jacob acknowl-

edge the brotherhood, in a critical time, when accused of being spies by the ruler of Egypt? It is not understood that Reuben, Simeon, &c. accused Dan and Naphtali of being sons of the hand-maid, and these in turn, with a retailing spirit, accused those of being sons of the tender eye of Leah; but the utmost intimacy existed between them, as children of the same family: "Ye are not spies; ye are brethren." This is an example worthy of imitation.

The children of God, as before observed, have but one Father, although they may belong to different denominations; each of which, undoubtedly, considers their own as being more correct, than either of the others. These views may lead people, in some peculiar respects, to prefer the society of their choice above all others; but those views should not be extended so far as to suppose that no one is a Christian except he is of their own sect. This would not be loving the brotherhood as it should be.

Much has already been done for the good of mankind by the Christian community; and much remains to be done. In the important work of Christians, Christians may happily unite. If we may be indulged to express our opinion from the "signs of the times," we would observe that the age, in which the different denominations of Christians have been overbearing and endeavoring to crowd each other down, is passing by. In many instances it seems to have already passed. The denominations generally are aiming at the same object—to suppress vice, and to spread a knowledge of the glory of God through the earth. Several societies are formed for the welfare of the human family, in which different denominations are united. These circumstances are ominous of a still more glorious era in ecclesiastical history. It is presumed that Christians, who differ in opinion and practice, exercise more charity one toward another at the present time, than has been manifested in times past. We read the productions of our editorial brethren and their respective correspondents, even those which differ from our own views, not as the productions of a heretic, or an enthusiast, but as those of a Christian, whom we suppose to be as sincere in his sentiments as we are in ours, believing that we shall all, ere long, pass an ordeal where that veil, which is so mysteriously woven that we now see differently, will be rent asunder, and where all Christians will see eye to eye, and the Watchmen will lift up voices and sing together; when the Lord's name shall be one and his worship one, "from the rising of the sun to the going down thereof."

"Fly swiftly round, ye wheels of time, And bring the welcome day."

Mr. Burbank,—I have taken much interest in perusing your paper; it has been devoted to various subjects which are instructive. It would be, I have thought, a satisfaction to me, and perhaps it would be to others, to have something written either by you, or some of your correspondents, explanatory of the means by which we obtain a knowledge of the Creation.—That is, how did Moses, who has furnished us with an account of the creation, the various events, that have transpired from the beginning of the world until he came upon the stage of action, (which was, according to the account, upward of 3000 years), know that God made the world, and all things that are therein, in six days? By whom was he furnished with an account of the fall of man? The history of the flood? The destruction of Sodom? The narrative of Joseph, &c. &c. Infidels, you know, among other arguments make a mighty handle, in their imagination, of this; and say the bible is nothing but a fable, hatched by speculative priests for their own selfish purposes. Something written upon this subject will, undoubtedly, be entertaining to the

#### INQUIRER.

APPOINTMENTS.  
Parsonsfield Q. M. will commence at Waterborough on the 18th inst.  
Gorham Q. M. will commence at Harrowsfield on the 25th inst.  
A yearly meeting will be held at Parsonsfield on the 4th and 6th of November next.

The senior editor has forwarded an exposition of a text of scripture, but it came too late for this number. It will be published in the next. Likewise a communication from our respected correspondent Philanthropos.

**Errata.**—A few of our papers last week were struck off with a wrong date. The error however was soon observed and corrected.

### GENERAL INTELLIGENCE.

**Melancholy Event.**—Drowned, in Charles River, on Monday evening, Julia Ann and Susan Fairbanks. The bodies of these children were found, the latter on Wednesday morning and the former on Tuesday morning, near Charlestown Bridge. The mother a widow lady, left a house on Monday evening, and passed the toll house on Charlestown Bridge between 9 and 10 o'clock, and with herself it is feared, precipitated the children into the river, as the youngest when she was found was found floating on the water. Mrs. Fairbanks has not been heard of since passing the toll house—search has been made in the river for her body.—*Boston pap.*

**NORTHAMPTON, SEPT. 20.**  
**Auicide.**—On Saturday last a stranger in a homely garb but with interesting features, put up at the tavern of Mr. Williams, in Goshen. He said he came from Ohio—did not disclose his name, but appeared to be very nervous, and to have been better days. Sunday forenoon he kept his chamber most of the time called for pen and ink and wrote a letter—walked the room frequently, and appeared to be somewhat agitated, but his conduct did not excite any suspicion that he meditated suicide. About two o'clock in the afternoon he became sick and somewhat nervous. He was attended by Dr. Wright who was sent for. The symptoms convinced him that the patient had taken poison—he soon confessed it and a phial containing arsenic was found near him. Dr. W. attempted to expel the poison by vomiting, resorted to other judicious treatment but without success. The stranger was very unwilling that any means should be used to expel or counteract the poison, and manifested a strong desire to die as speedily as possible. He expired about 9 o'clock on Sunday evening. There are circumstances of the most affecting character connected with this awful event. Among those who entered the chamber to render assistance to the stranger, now writing in the agonies of death, was one of the sufferers in the ghastly features of the afflicted, the face of a brother whom he had not seen for ten years! They knew each other—a few words passed between them—and then death closed the scene.

**PROVIDENCE, SEPT. 30.**  
**Shocking.**—Andrew Davis, a Scotchman heretofore of fair standing, employed in Cabinet manufacture in Smithfield, on Wednesday last, about noon, went to the house of his wife's mother, where she was staying in consequence of some disagreement between them. The wife, mother and other persons were sitting at table. Davis ordered his wife to go home with him, and on her refusing to comply, drew a knife, about five inches in length, which had been ground to an edge on the back, and stabbed her about two wounds in the body, one in the neck and one in the leg, which reached the principle artery. He then cut his own throat across in two places, nearly severed the windpipe. Mr. Isaac Mason belonging to Thompson, Conn. an industrious and worthy man, living in another part of the house, being attracted by the cries for help, now entered the room, and on approaching Davis, was stabbed by him in the lower part of the abdomen. Other persons then went in, and Davis was secured; though not without considerable resistance on his part. The unfortunate female died on Friday morning between four and five o'clock. Mr. Mason also expired about 10 o'clock the same day. Davis is still living though the physician believes his wounds are mortal. Davis is about 32 years of age and has one child five weeks old.

**Melancholy Accident.**—Some families departed from Woodford county on Tuesday last, to move to the state of Missouri. Their caravan proceeded, the first day as far as Hardinsville, ten miles west of this place, and encamped out, (as is usual with families moving a great distance) for the night. In the course of the night, there arose a thunder shower, with a high wind, by which a large tree was blown down, and fell upon three families in company. One, an aged lady, was instantly killed, the body of the tree falling across her breast, and remaining until a piece was cut out and rolled off—another lady, and a girl of 6 or 8 years old were severely wounded.—*Frankfort (Ken.) Commentator.*

The donations received by the Treasurer of the American Bible Society, during the months of July and August, amounted to \$7,275 60. In the same period, 11,381 Bibles and tracts were issued, in value \$6,166 92.

The horses of the Southern mailstage ran off with the stage on Monday from the Post-Office at Edridge Landing, dashed with great speed over Smith's bridge, and soon after encountered a few wheels from the stage wagon, took a few wheels from them, when the tongue of the stage broke and permitted the horses to proceed uninjured, leaving the stage in the road with one passenger on board uninjured, all the other passengers, who jumped out, were more or less injured, one dangerously. It is said that the driver very early abandoned his seat.

**Gov. Troop.**—It would seem from the following handbill, copied from the Savannah Georgian, that Gov. Truitt is determined to support the surveys now going on under the old treaty, against any opposition that may be offered by the Indians:—

**"HANCOCK TROOP.**  
I have received orders from His Excellency the Governor, to prepare the Hancock Troop for an immediate march, with uniform complete. In obedience thereto, I hereby order the members of the Hancock Troop, to parade in Sparta, on Saturday, the 23d of September, with uniform complete—and all equipments necessary for a march. R. S. HANCOCK, Capt. Sept. 14, 1826."

It is reported in the same paper, that the Indians were equally determined to resist the survey, and that ten warriors were detached from each town to stop the surveyors, to order them to return, and to take away their instruments and use force if necessary.

The New York Enquirer says the English ladies are more healthy than the American, because they clothe themselves warmer, and with more regularity, and take more exercise.

**Washington's Private Journal.**—The Alexandrian Herald states, that a young gentleman of that place, has in his possession, a journal, which Washington kept of his life, from the time he entered the public service till he was taken sick.

The editor of the Alexandria Messenger recommends to Congress to purchase the mount Vernon estate, as a summer residence for our Presidents while in office. It was suggested as an inducement, that this seat is highly prized by Washington, and that, as public property, it will be kept in that condition in which the private fortunes of few individuals would enable them to preserve it.

**Jefferson Subscription.**—The Richmond Compiler says, from a rough estimate made of the amount of the subscriptions raised for the Mr. Jefferson, within a fortnight, the total was about 30,000 dollars to wit: 20,000 in New York, 30,000 in Philadelphia, about \$8,000; in Baltimore, a little more than \$2,000; and all the rest at about \$4,000.

**Orleans Silk.**—The editor of the Orleans Advertiser states that a specimen of the silk manufactured by Mr. David Bottom of Ridgeway, has been shown to him, which, as it respects evenness and strength, is equal if not superior to the imported Italian silk.

Mr. Reynolds has been lecturing at Hagerstown, (Md.) on the subject of a Polar expedition; and the York Light informs us that "very liberal subscription was raised," and that the ladies contributed liberally.

A great mortality has prevailed among children at Thomastown—sixteen have died in that town within a few weeks.

1123 hands are employed in the Factories at Patterson N. J. but are to be increased—weekly pay \$4600—yearly 241,700. Consumption of flax annually for Linen Duck 400,000 lbs seven-eighths imported. Yards Linen Duck annually made 409,560.

It is stated that the British Order in Council does not affect our trade and intercourse with Canada, New Brunswick and Nova Scotia, as at present existing.

It is said that one of the Greek frigates is about to sail from New York—that many young men are ready to go to Greece, two hundred persons have applied for the office of Captain's clerk.

**Greek cause.**—A meeting of the young gentlemen of Philadelphia, friendly to the cause of the Greeks, and who are desirous of rendering their assistance by emigrating for Greece, has been held in that city.

A writer in a Cincinnati paper, estimates the number of inhabitants in that city at 200,000. It is but a few years since that city was thought to exhibit no more surprising instance of rapid increase when the population amounted to 15,000.

The steam boat *Edgus*, bound to St. Louis struck snag on the 10th when near Fort Adams, and sank before the passengers' baggage could be saved.

A late Charlottesville Gazette states that the corn and tobacco crops in Albemarle, Vir. are likely to turn out tolerably abundant; corn rather more so than usual; tobacco much more forward than it is generally, the principal part being already cut and safe.—Throughout Virginia, with some exceptions, it is expected that abundant crops will be made.

It is estimated by a committee raised at a town meeting in Portland, that \$2000 will be sufficient to repair the road through the Notch in the White Mountains; and a committee was appointed to raise that sum by subscriptions from the inhabitants of the towns through which this road passes.

The Post Master General has established a guard to accompany the mail between New-York and Philadelphia.

The Eaton, N. H. lead mines prove rich. Mines of other minerals, are expected to be discovered in N. Hampshire. It is considered an excellent time for a geological examination of the White Mountains.

The vines on half an acre of ground near Philadelphia, belonging to Cpl. Carr, furnishes grapes and wine to the value of \$670.—*Pal.*

The raising of Mulberry Trees in Pennsylvania continues to receive attention. The Press calculates that, in less than two years, there will be 200 Silk Looms at work in Philadelphia.

A young man, son of Mr. Ira Bragg, of Croydon, N. H. aged 15 years, while driving a yoke of oxen with a cart, on the 2d ult. was accidentally thrown under the cart, and killed instantly, by the wheel passing over his head.

Topographical Engineers are now surveying the route of the proposed national road between Washington city and Buffalo. The distance is 600 miles.

**Boston Pal.**  
**Gymnasium.**—The Gymnasium opened on Thursday with about two hundred pupils, including both gentlemen and boys, forming several classes.

**Fisheries.**—We are informed by some of our fishermen, recently returned from the Banks, that the weather during the last month, was extremely unfavorable to the preservation of fish, and that in consequence the summer fare has been unusually small. He likewise informed us that there were, during the season, a large number of French ships and briggs engaged in fishing on the Banks.

**Convention of Indians.**—We are credibly informed that instructions have been issued by the Indian Department of the United States Agents for the Osages, Cherokees, Delaware, Shawones, and Kickapoo Indians, directing them to collect the Chiefs and Warriors of those nations, and proceed with them forthwith to St. Louis, at which place a Council is appointed to be held, for the purpose of endeavoring to effect an amicable adjustment of the differences at present existing between them, and which have for some time past, been expected to break out into an open rupture.—*Arkansas Gaz.*

**Indian lands.**—The Buffalo Patriot states that the lands recently purchased of the Indians, amounting to about 100,000 acres, will be opened for sale as soon as the arrangements with the Indians will permit. The small reservations on the Genesee river are presumed to be equal in point of soil to any in the Genesee country; and about 67,000 acres from the Buffalo and Tonawanda reservations are said not to be excelled in quality by any in the state.

Several young Englishmen have enrolled themselves in the Greek service and are about to proceed to Greece. They pay their own expenses.

The city of Grenada, in Spain, is reported to have been destroyed by an earthquake.

### FOREIGN INTELLIGENCE.

**Gibraltar, Aug. 14.**—The Lisbon Gazette contains a brief account of an attempt which was to have been made in the province of Trason Montes, on the 22d ult. to oppose the taking of the oath to the Constitution. The projects of the conspirators having come to the knowledge of the authorities, most of them were arrested at Chaves in the night of the 21st; and the inhabitants on the next morning heard, at one and the same time, of the existence of the plot and of its failure. The individuals concerned in it were chiefly military men. A brigadier of militia of the name of Madeira, and a half pay colonel of that of Snyers, are mentioned as the principal leaders. The former it is added, has effected his escape, but was closely pursued. The latter to be sent forth ware, "being liable to Spain to give us an absolute king;" and, "Death to the English, to the constitutionalists and to any one who says that he swears to the constitutional charter!"

**Aug. 22.** By a circular of the 5th inst. from the Portuguese Secretary of State for the War Department, and by a decree issued through the same department, on the next day, it appears that 502 men (30 of whom belonged to the third regiment of horse, and the other 472 to the 18th and 24th of foot) had a few days before plundered the public and private stores and chests in the places where they were stationed, committed other excesses, and ultimately marched out of the Kingdom in a body. The offenders and their accomplices, are to be tried by a court martial.

**Turkey.**—In Constantinople an order has been issued to forbid all servants and slaves from appearing in the streets after sun-set. The new soldiers (who replaced the Janissaries at the palace of the ambassadors) have been detected in a conspiracy against the government. They intended to burn the city. They were arrested and executed.

**Germany.**—By an edict recently published in Austria it is decreed, that every slave shall become free the moment he touches the soil of Austria, or even out of her ships.

**Africa.**—We learn by an arrival at Providence from Africa, that the king of Ashantee still continued to war with the English settlements on the Gold Coast; that he had marched a large army to within sixty miles of Accra; that in consequence the native princes Agra and Ashantee, have a fleet, which of course has put a stop to trade; no gold or ivory coming to the sea-board or what is called the Gold Coast.

**Cape of Good Hope.**—Accounts from the Cape to the 2d June, state that there is almost a famine in the land. Bread was scarcely to be purchased at any price. A rain, the first in seven months, had just fallen, and hopes were entertained that a harvest might yet be obtained. Cattle and sheep are being starved for want of grass. The Burgher Senate had purchased some corn for the public, but charged an immense advance in price.

**Treaty with the Burmese.**—News has reached England of the ratification of the second treaty with the Burmese. It is stated that the king of Siam is included in the stipulations of the treaty. The Burmese cede to the British the provinces of Yeh, Yeh, Mergon, and Penasserim. A British minister reside at the court of Ava, with an escort of fifty men, and a Burmese minister with a similar escort at Calcutta.

### AUCTION SALE.

WILL be sold at public auction on Saturday the 28th of October next, at the store of Dea. Benjamin Hiley, in Limerick, at two of the clock in the afternoon, unless previously disposed of at private sale, A *Grainmill*, with two runs of stones and a bolt, with the privilege belonging to the mill, of about fifty acres of land, upon which the mill is situated, with a decal barn and good orchard thereon. Conditions made known at the time and place of sale. Said privilege, generally has a plentiful supply of water, and is situated one mile and a half from Limerick Corner.

JOSIAH S. HODGDON.

Sept. 7.

**JOHN McDONALD,**  
ADMINISTRATOR on the goods and estate which were of JOHN McDONALD, Esq. late of Limerick; deceased, gives notice to all the debtors to said estate, who have failed to pay their accounts and notes in Arrear, that as the said estate is being sold, they are not paid by the last of October next, they will most certainly be put to suit.

Limerick, September 7, 1826.

### NOTICE.

The Maine Freewill Baptist Charitable Society is notified that their annual meeting will be held at the north meeting house in Wrentham, on Friday the third day of November next, at one of the clock in the afternoon. A general and seasonable attendance is desirable.

SAMUEL BURBANK, Secy.

Limerick, October 12, 1826.

### STRAY CALF.

STRAYED from the Subscriber on the first of June, a red speckled calf, with any artificial mark. Whoever may have said calf in possession, and will give information thereof at this office, shall receive the thanks of the Subscriber, who will pay all expenses.

ELI COLE.

Cornish, October 12, 1826.

### FOR SALE.

THE Subscriber has on hand some of the first quality of new CHAIRES, and one second hand do. Also, new and second hand Wagons, with good Harnesses. A reasonable credit, if desired, will be given.

ROBERT COLE.

July 27.

### NOTICE.

THE Subscribers have taken the shop lately occupied by Norris & Blaisdell, and made arrangements for transacting the business of Hattings in several branches in Limerick village. They will keep constantly on hand HATS and FOX BOXERS, of the first quality and latest fashions, upon the most reasonable terms for purchasers.

JOHN SANDFORD.

GREENLEAF BLAISDELL.

Sept. 28.

### WANTED.

A S man apprentice to the printing business, a lad about 15 or 16 years of age. Inquire at this office.

Oct. 12.

POETRY.

YOUTH.

"The remembrance of youth is a sigh."
Years of my youth, when hope was high,
That sped on halcyon wings,
Oh! oft ye wake the wailing sigh,
That I were still the thoughtless boy.

With grief, I muse on what hath been—
On hoarding fears, and never rest;
For age can never be, I ween,
What youth, sweet youth hath been to me.

MISCELLANY.

THE WORLD.

May be compared to a party of pleasure: we are all in pursuit of happiness, set out in good humor, and propose nothing but enjoyment through the course of the whole day.

Though the world is wide enough for every one to take a little, and there appears no reason why we jostle and annoy one another unhappy as we pass along, yet as it is, we are continually thwarting and crossing each other at right angles; and some lose all sense and memory of that temper which governed us at our first setting out.

When we feel the misfortunes of life, they lead us to enter into the adversity of others, and we know that it is natural to rejoice with those that rejoice. Through the power of sympathy our eyes are overflowed with tears, and our hearts melted with pity.

We know that benevolent offices done to those who need them, afford the most solid and delicious of all pleasures to the benefactor. As therefore nature has made another man's misfortunes our sorrows, and his joys our joys, it must be, highly rational, good and pleasant to fall in with those friendly emotions, and live together like brethren in unity and love.

INFLUENCE OF THE PASSIONS.

The connection between the mind and body is such, that whatever affects the one has an influence on the other. Therefore it may be said, that violent passions are always prejudicial to health.

Anger ruffles the mind, hurries the circulation of the blood, and injures the whole vital and animal functions; oftentimes occasioning the most dangerous fevers, and sometimes is the cause of sudden death.

Sudden fear is frequently productive of the most serious consequences. The practice of frightening one another so common among young people, is sometimes attended with convulsions, fits, &c. and

many have lost their lives in these inhuman frolics. Where the mind is under the influence of fear, the spirits may be come depressed, and numerous diseases may date their origin from it.

Envy is more destructive to the health than either of the passions. Its effects are more permanent, and when indulged in, are scarcely to be removed. It preys upon the spirits, wastes the constitution, and death itself is often brought under the

recept of true religion, and inconsistent with common sense. We may dissipate grief by occupying ourselves in business or study, by taking considerable exercise, by joining in cheerful amusements, and exerting our energies to dissipate the gloom.

Jenlousy is a compound passion, sometimes originating in love, but always centering in hate. It is too dreadful in its effects to be tolerated for a moment, and we are bound to summon all our fortitude to resist its insidious approaches.

Hope is the baln and life blood of the soul; it pleases and it lasts. Indigent Heaven Sent down the kind a man, through the paths of ruggedness, and

ON FEMALE EDUCATION. Domestic education has great power in the establishment of those habits which ultimately stamp the character for good or evil.

Domestic education has great power in the establishment of those habits which ultimately stamp the character for good or evil. Under its jurisdiction the Protean forms of selfishness are best detected and eradicated.

The celebrated Aaron Hill, when in Egypt, had the curiosity to examine a catacomb. He was accompanied in his expedition by two gentlemen, one of whom was one of the natives of the country as a guide.

At an early hour, he was obliged to dismount, and to dismount he was obliged to dismount, and to dismount he was obliged to dismount.

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germs whose fruit is for eternity. While the fears that she is required to educate are not merely a virtuous member of society, but a Christian, an angel, a servant of the Most High, how does so high a charge quicken piety, by teaching the heart its own insufficiency!

The soul of her infant is uncovered before her. She knows that the lungs which she inherits, that the day of her death is written in such responsibility, she teaches the little being, whose life is her dearest care, of the God who made him; and who can measure the extent of a mother's lessons of piety, unless his hand might remove the veil which hides terrestrial from celestial things?

ANECDOTE OF BENJAMIN LAY.

This eccentric, but honest man, was the first in this country, to bear a public testimony against intemperance in the course of which he sometimes resorted to measures not less novel, than impulsive, the better to illustrate and enforce the truth of the principles he so zealously advocated.

CEREBRAL PARALYSIS.

A country Vicar was boasting in a large company, of the success he had had in reforming his parishioners, on whom he said his labors had produced a wonderful effect for the better.

CATACOMBS IN EGYPT.

The celebrated Aaron Hill, when in Egypt, had the curiosity to examine a catacomb. He was accompanied in his expedition by two gentlemen, one of whom was one of the natives of the country as a guide.

Paper.—The most ancient specimen of paper, such as we now use, made of linen rags, is a charter seven inches long, and three inches broad, preserved in the Emperor's library at Vienna, which was written in the year 1243, as the date is calculated by Mr. Schwannel, an Austrian nobleman, and principal keeper of the imperial library, who has written an essay on this curious relic, which is half a century older than any other specimen that has been discovered.—Annals of Conv.

THE BOWEL COMPLAINT.

The prevention of yarm colic, both in the prevention and cure of bowel complaints, is too obvious to require much said on the subject. We will only observe, therefore, that warmth should be the first object, for if a person would his ordinary clothing will receive comparatively little benefit from the use of any other means.

Man kind are like children; each wants the largest piece, (of money, of honor, or applause), and is unhappy, however large or sweet it may be; or may soever there are much smaller; so long as any have a larger portion than himself.

When a man is allowed on every side, he takes up a small room, and that he is crowding others to make room for himself. If such men would live more happily, let them be contented with less room.

Riches take to themselves wings and fly away.—An old divine, commenting on this passage, observes, "Clip their wings by seasonable liberality, and you will keep them at home."

CHEMICAL EMBROCATION, OR, WHITWELL'S ORIGINAL OPDELDOOL, To relieve the strength of the hand.

This article is now, beyond all dispute considered by every physician of extensive practise in the U. S. as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, &c.

Certificates have been received, sufficient to fill a column of a paper. A few only of the first respectability, are attached to the directions—among which is one from a Physician of the highest grade in Europe or America.

No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous servile and unprincipled imitations in existence, some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except only by the omission of the NAME.—Therefore, as you value Life or Limb, be sure to ask for and receive WHITWELL'S Opodeldool only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SNUFF, celebrated throughout the American Continent, in cases of Catarrh and Headach, Drowsiness, Depression of Spirits, Vapors, Dimness of Eye Sight, and all disorders of the head. From its most fragrant and grateful quality, it completely counteracts the effects of a bad tin asphere, and being greatly antipretensure is indispensable for all who watch with otavistis the sick.