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Religious Intelligence.

REVIVALS OF RELIGION.

The following extracts are from the interesting Narrative of the state of Religion within the bounds of the Synod of New-York and New-Jersey, as recorded in their minutes for the past year.

From Goshen, in the Presbytery of Hudson, we learn that from eighty to ninety persons have been hopefully converted, during the last year: and it is believed, that a hundred more are awakened to a serious concern for their future welfare.

In Scotchtown, the work is no less wonderful. It began here sometime in July, and spread with great rapidity. The largest private houses were soon unable to accommodate the praying societies. Fifty-six, in this congregation, have already been added to the church, as the first fruits of this precious revival, and many more are rejoicing in hope.—This revival has been equally, if not more extensive, in some neighboring congregations, not under the care of the Synod. The aspect of several other congregations is at present very encouraging to the friends of Zion.—Prayer meetings are more numerous attended—the house of God is more crowded on the Sabbath—and the anxious enquiry is frequently heard, *What shall I do to be saved?* In Westtown within six weeks past, fifty or more are awakened to serious enquiry; and nineteen hopefully converted.

From the Presbytery of New-Brunswick, the information which the Synod have received, is, on the whole, of an exhilarating nature, and some parts of it peculiarly interesting.—In the month of June, a revival commenced in Baskingridge. At first, it was almost wholly confined to the students in the Academy, most of whom were awakened to anxious enquiry; at length the work began to be diffused abroad and the divine influence descended upon many with a delightful power. The work is still progressing. Forty-eight have been added to the church, amongst whom are included ten students in the Academy. The Synod were gratified to learn the instrument which appears to be more particularly blessed for the awakening of the young, is a very laudable attention to their instruction in the Holy Scriptures. In the language of their pastor, "the word of the Lord has been the sword of the Spirit."

In the congregation of Boundbrook, within the last two months, the Spirit has been remarkably poured out. It is thought that 70 or more are now under serious impressions, and 20 hopefully converted. The work progresses.

Upon review of the whole of the information on the state of religion throughout our bounds, while the Synod see much which ought deeply to humble them, they have more than usual cause for gratitude and praise.

The increasing number of moral, charitable, bible and praying societies, is by no means among the least important signs of the present times. It is peculiarly gratifying to find the hands of so many pastors upheld by the united prayers of so large a number of praying females in their different associations. Ye mothers and daughters in Israel! persevere in the blessed work. So doing, you will greatly enrich your own souls—you will be instruments to the conversion of many sinners, and thus you will increase the joy of heaven.

Already is the night far spent—the morning dawns. Already are there many signs indicative of the approach of better days.—"Surely I come quickly," saith the blessed Saviour, and may every heart be prepared to respond—AMEN; "Even so, come Lord Jesus."

Miscellaneous.

From the Belfast Chronicle of November 8.

USEFUL MAXIMS.

Jonathan Tyers was the author of many pleasing tracts: indefatigable in reading the newest publications either of Belles letters or politics, and possessed of a peculiarly retentive memory, he was every where a welcome guest, and having the agreeable faculty of always relating the good natured side of a story, the anecdotes he related pretty consistently were rarely found either tedious or disagreeable.—In August, 1785, he drew up a very remarkable set of resolutions, some of which deserve to be perpetuated; they were not probably by him, nor will they be by others, strictly adhered to, but they may serve many who have no patience for dissertations, and are some-

times recalled by a word of brief advice which can be committed to memory.

At the top of the list stands the following resolution:—"To live and to die in the public profession of the religion in which one was born and bred," which taken as a general maxim, is certainly erroneous. It is possible to be born and bred in religious principles which reason and reflection may prove to be fallacious, absurd, nay highly dangerous, and to live and to die in them under such a conviction, is not firmness and consistency, but obstinacy and hypocrisy. "To avoid all profane talk or intricate debates on sacred subjects" is an excellent rule; no allusions trifling or humorous, should be permitted to the scriptures. I have known some to attach themselves so strongly to texts, as to give pain and difficulty to the pious minds which endeavored to disunite them. "To endeavor to get the better of the intrusions of indolence of mind and body—rather to wear out than to rust out—to rise early, & as often as possible to go to bed before midnight—not to nod in company or to indulge on couches in the day—to waste as little of life in sleep as may be—not to give up walking, nor to ride on horseback to fatigue—Cheynes direction to make exercise a part of one's religion to be religiously observed—To continue the practice of reading—to admit every cheerful ray of sunshine on the imagination—to live within one's income, be it large or small—not to encourage romantic hopes nor fears—not to drive away hope—if one cannot be a stoic in bearing or forbearing on every trying occasion, yet it may not be impossible to pull the check-string against moroseness of spleen or the impetuosity of peevishness—to contrive to have as few vacant hours on one's hands as possible—to make the best and the most of every thing—not to indulge too much in the luxuries of the table, nor yet to underlive the constitution—not to go to bed on a full meal—not to be ensnared by the flatulency of tea—let the second or third morning's thought be to consider of the employment for the day, and one of the last at night to inquire what has been done in the course of it—not let one's tongue run at the expence of truth—not to be too communicative or unreserved—to take the good natured side in conversation—not to be too inquisitive and eager to know secrets—not to make an enemy or lose a friend—never to give bad advice, nor any till asked—not to be singular in dress, in behaviour, in notions, nor in expression on one's thoughts—not to like or dislike too much at first sight—not to wonder—resolve to attend to the arguments on an important subject in every point of view, and to hear every one against every one—not to suffer the mind to be made up but upon the best evidence, and when it is made up, not to permit it to be swayed and distorted by metaphysical subtleties (Paley's rule on this point is excellent: we should never suffer what we do not know, to be disturbed by what we do not know, or rather by what we cannot know)—to resolve not to be too free of promises—not to be too much alone, nor to read or meditate, or talk too much on points that may awaken tender sensations (this is an excellent rule and should be observed; not so much from the fear of overexciting the sensibility and making us weakly compassionate, as from the danger of the opposite extreme; it is notorious that there are not in existence a more hardhearted inefficient class than determined novel readers, all whose feelings seem to evaporate over fictitious sorrows)—to give and receive comfort, those necessary aids to a distressed mind—to take care that pity (humanity is not here meant) does not find one out in the endurance of any calamity; when pity is within call, contempt is not far off"

Most of these resolutions, as they apply to the mind or body, may be usefully adopted, and in addition they who submit to the salutary practice of self examination, may add to the list the results of their own experience with respect to their conduct and character; and by a frequent reference to, and comparison with the moral gauge of a conquest over bad habits and propensities, which can never be suppressed unless brought frequently before the tribunal of conscience, and submitted to its unerring scrutiny. No human being is exempt from the influence of some daring vice or some favorite passion, which is continually either at open or secret war with the law of the mind, impeding its progress or disturbing its tranquillity. To combat with these should be our unceasing endeavour; and as far as temptations are concerned, "when tis hard to combat, we should learn to fly," there is not a more dangerous delusion than confidence in our own strength; to remove from danger is, in many instances, where the affections are concerned, the most effectual mode of averting it; and absence has sometimes done more for virtue than human fortitude could ever have accomplished.

It should be an invariable rule, however the love of singularity of the splendor of paradox may dazzle us, never to say, much less to write, any thing that can weaken the conviction of others in the grand truths and foundations of religion, morality and constitutional freedom. Whatever is published has the probability of diffusing amongst ignorant, ardent and unprepared minds, upon which an impression may be made sufficient to colour the after life. The death-bed of La Fontaine was agonized by the dangers he had lived to see; and the still greater and perpetual mischiefs he anticipated from his early offerings on the shrine of vice, while Addison expired in the consoling conviction, that of his writings there was not one which did not contribute to sustain christianity, to enforce virtue, and to inspire the everlasting principles of civil liberty, and a noble abhorrence of all his enemies, who would cause it by force or undermine it by corruption.

Foreign.

New-York, March 30.

LATEST FROM ENGLAND,
BY THE BRITISH PACKET OSBORN.

London, Feb. 9.—Several questions were asked yesterday in both houses of Parliament, respecting the treaties and conventions, and the negotiations and transactions connected with them. In the House of Lords the Marquis of Lansdown enquired with regard to the communications that had passed between the Allied powers subsequent to the treaty of the 25th of March, signed at Vienna, and previous to the late military occupation of Paris, relative to the establishment of a government in France, in the event of the success of their arms. The Earl of Liverpool, upon this point, could not state the nature of the communications that had passed, whilst he positively asserted there was no engagement entered into for imposing a government upon the French people, he admitted that the understanding was, that his most Christian Majesty should be restored to his throne. Upon another point, as to the communications had with the provisional government, his Lordship stated, that no negotiation was entered into with that government, and as the Marquis of Lansdown observed, that it was matter of notoriety, that the provisional government offered to negotiate, it was to be understood that such offer was met by a refusal, to which Lord Liverpool assented. His Royal Highness the Duke of Sussex also asked a question respecting the holy league, as it has been termed, the treaty between Russia, Austria, and Prussia, which we published a few days since, and Lord Liverpool admitted, that a treaty of that nature was signed at Paris. This document was likewise alluded to in the house of Commons, by Mr. Brougham, who justly inferred that more was meant by it, than was immediately apparent. The learned gentleman also adverted to a still more important document, which forms a prominent point in the secret history of these negotiations, namely, a treaty between Austria and France, and to which a third power (not named) is stated to be a party, the stipulations of which are said to be intended as guarantees against Russia. The existence of such a treaty Lord Castlereagh did not deny. It will thus be seen that voluminous as the papers are that have been laid before Parliament, the whole case arising out of the late negotiations, is not brought forward and that questions of the highest importance remain altogether unexplained. It is not a little singular, that the convention of Paris, the construction of which involves matters of high interest, has been altogether omitted in the documents communicated, and that it has become necessary to make a specific motion for its production.

The nation is already aroused from one end of the kingdom to the other, on the subject of the Income Tax. The universal feeling is, that in attempting to impose it again, Ministers break their solemn promise, and cannot again be trusted, either on this or on any thing.

Marshal Soult, it is said, has received an invitation to enter into the Russian service, and many other Frenchmen distinguished by their talents for command, or for military administration have been pressed by the Emperor Alexander to settle in his empire. Several persons who have cultivated the sciences with distinction, have also been invited, under very encouraging circumstances, to settle in Russia. Lacpepe, the naturalist, and Chaptal, the chemist, and ex-minister of the interior, have declined the invitation, and are preparing to set out for the United States of America. Several other literati mean, it is said, to pursue the same destination.—Such are the result of that narrow policy, which is warring against every thing and every person that is distinguished for liberality in France.

The annexed is the State paper alluded to in the Manifesto issued by the Emperor Alexander, at St. Petersburg, Jan. 13.—

Translated for the Boston Daily Advertiser.
In the name of the Holy and Indivisible Trinity.

Their Majesties, the Emperor of Austria, the King of Prussia, and the Emperor of Russia, in consequence of the great events which have distinguished, in Europe, the course of the three last years, and especially of the blessings which it has pleased Divine Providence to shed upon those states, whose governments have placed their confidence and their hope in it alone, having acquired the thorough conviction, that it is necessary for ensuring their continuance, that the several powers, in their mutual relations, adopt the sublime truths which are pointed out to us by the eternal religion of the Saviour God;

Declare solemnly that the present act has no other object than to show in the face of the universe their unwavering determination to adopt for the only rule of their conduct, both in administration of their respective states, and in their political relations with every other government, the precepts of this holy religion, the precepts of justice, of charity and of peace, which, far from being solely applicable to private life, ought on the contrary, directly to influence the resolutions of princes, and to guide all their undertakings, as being the only means of giving stability to human institutions, and of remedying their imperfections.

Their majesties have therefore agreed to the following articles.

Art. 1. In conformity with the words of the Holy Scriptures, which command all men to regard one another as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as copatriots, they will lend one another on every occasion, and in every place, assistance, aid, and support; and regarding their subjects and armies, as the fathers of their families they will govern them in the spirit of fraternity with which they are animated, for the protection of religion, peace and justice.

Art. 2. Therefore the only governing principle between the above mentioned governments and their subjects, shall be that of rendering reciprocal services: of testifying by an unalterable beneficence the mutual affection with which they ought to be animated; of considering all as only the members of one christian nation, the three allied princes looking upon themselves as delegated by providence to govern three branches of the same family; to wit; Austria, Prussia, and Russia; confessing likewise, that the christian nation of which they and their people form a part, have really no other sovereign than him to whom alone power belongs of right, because in him alone are found all the treasures of love, of science and of wisdom; that is to say, God, our divine Saviour Jesus Christ, the word of the Most High, the word of Life. Their majesties therefore recommend, with the most tender solicitude, to their people as the only means of enjoying that peace which springs from a good conscience, and which alone is durable, to fortify themselves every day more and more in the principles and exercise of the duties which the divine Saviour has pointed out to us.

Art. 3. All powers which wish solemnly to profess the sacred principles which have dictated this act, and who shall acknowledge how important it is to the happiness of nations, too long disturbed, that these truths shall henceforth exercise upon human destinies, all the influence which belongs to them, shall be received with as much readiness as affection, into this holy alliance.

Made, tripartite, and signed at Paris, in the year of our Lord 1815, on the 14th (26) of September.

FRANCIS,
FREDERICK WILLIAM,
ALEXANDER.

A true copy of the original.

ALEXANDER.

St. Petersburg, the day of the birth of our Saviour, the 25th of Dec. 1815.

London, Feb. 10.—Some further discussion took place last night in the House of Commons respecting the treaty signed in January, 1815, against Russia, to which it is now openly stated Great Britain was a party. Lord Castlereagh endeavoured to get rid of the subject by asserting that it was a mere historical fact. It is a fact however, of too much curiosity and importance to be passed over with that indifference which his Lordship chooses to affect.

A new embassy to China is on foot, Lord Amherst to be the Envoy.

Two Hamburg Mails arrived yesterday. The papers mention that Prince Leopold of Cobourg, the intended Consort of the Princess Charlotte of Wales, was about to set out for London, in consequence of the arrival of the courier from thence. The following was