

She kneeled at the altar among the seekers, and in a few days the still small voice said to her, "Thy sins are forgiven thee, and I love thee freely." She was opposed in her desire to join the Methodist Church. Her father took her hand, and in a kind manner, told her what he would do for her if she would not join there; and her mother rejoined, "If you go there, all your young friends will forsake you; you will have to go alone."—*S.*—*S.*'s feelings were full; she burst into tears, and said, "But my Saviour will not leave me." Her father's countenance fell, he let go her hand, and said, "Go, my child, go where you desire." T. M. D.

GOVERNMENT OF GOD DESIRABLE.

"How vast may we conceive to be the sum of created good, which is comprehended in the kingdom of God!"

"It will satisfy infinite benevolence. If all the good might exist, which angels and men could conceive, it would be nothing, compared with the enjoyment which God actually communicates and upholds. The happiness which God will communicate will be worthy of himself. It will illustrate, so far as a created system can illustrate, the power, and wisdom, and goodness, of God. How vast and blessed then, must that kingdom be, which God erects as an expression of his glory, and in which he dwells and reigns to prove by experiment, his capacity to govern and to bless the universe."

"This kingdom of God, so vast, and so full of joy, is still destined to increase. God will never be idle. He will never have communicated, actually, infinite blessedness. His work will continue to expand around him in capacity and joy. O how great is God! how glorious will his works be! A fountain, ever flowing, and never exhausted, pouring out streams of blessedness to fill unnumbered fountains around him, each to eternity becoming more capacious, and yet the whole bearing no proportion to the uncreated source."

"It seems to be the imagination of some, that the kingdom of darkness will be as populous and as vast, as the kingdom of light, and that happiness and misery, of equal dimensions, will expand, side by side, to all eternity. But blessed be God; it is a mere imagination, totally unsupported by reason or revelation. Who ever heard of a prison that occupied one half of the territories of a kingdom; and who can hear of that universe, which was called into being, and is upheld and governed, to express the goodness of God, will contain as much misery as happiness? How could the government of God be celebrated with such raptures in heaven, if it filled with dismay and ruin half the universe? How vast, therefore, the kingdom of darkness may be in itself considered, it is certainly nothing but the prison of the universe, and small, compared to the realms of light and glory. The misery of that unbelieved community whose exile from heaven is as voluntary as that of which the eye is fixed upon that only, fills the soul with trembling; but when, from this dreadful exhibition of sin, and display of justice, we raise the adoring eye to God, reigning throughout his boundless dominions, and rejoicing in their joy, the world of misery shrinks to a point, and the wailings of the damned die away, and are lost in the song of praise."—*Dr. Beecher*

Now is the day of salvation.—We must every one of us, give an account of himself to God; and before we are called upon to do it, surely some inquiry should be made into our state. Ask yourself the following questions, and, as in the presence of God, and as standing before the dread tribunal of heaven, let conscience frame an answer to each, to be written in the blank space.

1. Will the road in which I am now walking, lead to heaven or hell?

2. Will the supposed advantages of sin here, be equal to the real and eternal loss of heaven hereafter?

3. Going on as I now do, shall I run no risk of being damned?

4. Have I not neglected many duties, and committed many sins, and hereby provoked God's anger?

5. If God should, this moment, or this day, call me to his bar, and I prepared to meet him?

"We may die," says the Rev. Mr. Wesley, "without the knowledge of many truths, and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? I will not quarrel with you about my opinion, only see that your hearts are right towards God, that you may know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions; I am weary to hear them; my soul loathes their frothy food. Give me a love of God, and man; and men full of mercy and good fruits, without partiality and without hypocrisy; a man keeping himself out in the labor of love. Let my soul be with such Christians wherever they are, and whatsoever opinion they are of—whosoever doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Progress of the Reformation in Ireland.

At the latest dates, the number of persons who had openly abjured the papacy, and conformed to the Protestant church, in Ireland, was upwards of three hundred. These events were calculated to produce great excitement throughout Ireland, and the Roman Catholic priesthood became greatly alarmed. Dr. Curtis and other Roman Catholic prelates proceeded to Canada to discover the cause of these large secessions, and he has published a sort of manifesto, in which he declares the converts to be of the worst character, and that he has been bought over by money.—On the other hand, it is asserted that none were received until their characters were proved to be good, and many who had applied, but could not produce such proof, were dismissed. The Editors of the Examiner say that the very supposition that 300 of the Roman Catholic population could be bribed, is absurd, and that those from whom they separated, well know it to be so. A meeting has been called at Cavan for the purpose of refuting the prelate's statement.—*Church Reg.*

RELIGIOUS INTELLIGENCE.

CHESTERVILLE, APRIL 25, 1827.

Brother Burbank.—Since my last, I have had a severe fit of sickness, but having obtained help of God, I continue until now. I continued laboring at Waterville, and in that region until the 20th of March, when I returned home, sick with the lung fever, worn down with continual riding and preaching. Through the winter past the reformation has been so glorious in this region that my labors have been beyond my strength, and my prayer is, "Lord raise up more laborers, and thrust them into the harvest." Since my last, the work has continued to spread in Waterville and its vicinity. Eld. Colcord has baptised six at one time, and several others at different times. Eld. Henry Leach, I have been informed, baptised seven at one time, in Eastport, a place adjoining Waterville, which, I think, makes about fifty that he has baptised since the work began. Eld. Thomas Dudley, I am informed, a short time since baptised six at one time in Dearborn, a town adjoining, and so the glorious work continues to go on. You will recollect I mentioned in my last that a revival had commenced in the west part of this town, and in the east part of Jay. This good work still continues to progress; I believe about twenty have shared in it. The labors of Eld. Foster and Dr. Thomas Libby have been most blessed here. Finally, brethren, pray for us. WARD LOCKE.

EASTPORT, APRIL 23, 1827.

Brother Burbank.—Feeling a little hope in my heart that the Lord, for Christ's sake, has forgiven my sins, I take the liberty to address you by the name of a brother in Christ. Thinking it might be interesting to some of your readers, to hear some particulars respecting the reformation in this place, I send you the following account, which you are at liberty to publish.

The work commenced in October last without any visible means. A few old saints, however, were praying the Lord to revive his work in their hearts and convert sinners. The Lord time the people met, (there had been no preaching or meetings of any kind for six months), three or four rose and requested prayers. A brother kneeled to pray for them, and after waiting a few minutes, he never before seventeen or eighteen, who never before bowed the knee, now kneeled, and some cried aloud for mercy. The work has continued to spread and still is working like a fire under ground, which bursts out oftentimes and consumes all the hay, wood and stubble the sinner has been gathering for many years. Sixty or seventy, we believe, have experienced religion, and many more feel the need of it. Twenty-four have been added to the old church in this place. Our church was gathered by Eld. Chandler in November last—present number 47. Seven have been added since the present month commenced. Yours in the bonds of Christian union.

WALES GOULD.

BARRINGTON, N. Y. APRIL 13, 1827.

Respected brother.—The work of reformation continues in Canandaigua, and several have turned to the Lord, sought and found salvation, since I wrote to you before. Some have been added to the church in that place.

A glorious and powerful reformation commenced in Poughkeepsie about six weeks since, under the labors of Eld. John Borden of Pennsylvania. Thirty have already professed to find saving grace, and the work continues without declension, and appears to cut down all before it. Eld. Borden has baptised thirteen, and a church has been gathered, consisting of 22 members. Ontario the reformation is spreading gloriously, and there are frequently additions to the Free Will and Calvinistic Baptists. In Bethany there have been a good work in the church where Eld. Nathaniel Brown labors. Attica also has received a few mercy drops. In Benton there is some serious attention, a few have been converted and baptised.

Bless the Lord for his goodness, the revival of his work, and the prosperity of his kingdom. D. MARKS, Jr.

Eld. Arthur Caverno, in a letter, dated Epson, N. H. April 23, 1827, writes as follows:

"A good revival of religion is experienced among us. Several have been changed by the power of grace, and some are still inquiring. The work is in the paper mill, and three or four of the hands who are there employed have found the pearl of great price. Some few in the vicinity where I reside have also found the Saviour. I should be glad to give you a description of the most glorious work in the towns of Gilmanston, Alton, &c. where I have lately visited, and soon expect to go again. I will, however, remember you, and perhaps shall write soon, giving you a better account than I possibly can now, for want of time."

In a letter, dated at Troy, Pa. March 7, 1827, Eld. Asa Dodge, writes thus—

"As I expect that religious information will be acceptable to you as an editor, and to Christians, I would just mention that a very special work of reformation has been experienced the winter past in the village of Attica, N. Y. and in the towns adjoining. A correspondent of mine recently informed me that several hundreds had professed faith in Christ in the course of two or three months; all ages and classes without distinction, appear to share in the blessing. In the towns of Hartford, Gibson, and Jackson, Pa. there has been a great ingathering of souls the fall and winter past. In each of the last mentioned places I baptised a number last fall. I am informed that the work in those places has spread extensively since that time."

MORNING STAR.

LIMERICK:

THURSDAY, MAY 10, 1827.

THE USE AND ABUSE OF THE SABBATH.

The institution of the Sabbath in its origin is divine. The Creator of the heavens and the earth, and all the hosts of them, having finished his work in six days, rested on the seventh, and hallowed it; because on this day he rested from all his work which he created and made. In the commandments given by God to Moses for the due observance of the Jews, is this permission and prohibition: "Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

Whatever alterations may have taken place with respect to this sacred day, in the course of different dispensations, the due observance thereof is no less obligatory. That part of the Jewish ceremony, which requires a cessation from labor and recreation on the Sabbath, is no more abrogated by the gospel dispensation, than are the requirements, "Thou shalt not kill, thou shalt not steal," &c.

The Sabbath, then, should be observed as a day of rest; it should thus be kept holy. All laborious avocations, and sensual recreations should be discontinued. This is necessary in order to consecrate the day acceptable to God. We would not represent by these observations, that Christian duties are not to be observed on the other days of the week. God wisely and graciously permits man to improve six-sevenths of the time to labor for the good things of this life, and for the performance of those social duties which exist between him and his fellow men. This distribution is harmonious and consistent. All people are inexcusable who do not keep holy the Sabbath day.

The use of the Sabbath by far too many is grossly perverted. Many who are neglecting to lay up a treasure in heaven, and who are eagerly grasping for earthly things, double their toils on Saturday, in expectation that the next will be a day of rest. In consequence of which, the first portion of the Lord's day is spent sleeping. People should calculate to rise as early on the Sabbath, as on other days of the week. Others, it seems, consider it a day of leisure, and visit their farms, inspect their flocks and herds, and make their calculations for the ensuing week. There are many other ways in which the Sabbath is greatly profaned by the thoughtless and inconsiderate. Among which is one of a

prominent feature, and however pure the intention may be, we are confident that it has a very immoral tendency. We have reference to travelling or journeying upon the Sabbath on business.

It is not an uncommon thing to see men pursuing a journey with the habilliments and other appearance of wayfaring men. Some, indeed, commence a journey of business or pleasure on the Sabbath. These practices, which appear withal to be increasing, however inoffensive they may seem to be, are calculated to foster vice, and are, consequently, detrimental to virtue. Passing houses of public worship, in time of divine service, with teams and carriages, interrupt the sacerdotal performances, and injure the feelings of the pious. Spending the Sabbath in this way, therefore, is not only repugnant to the laws of God and men, but it is also calculated to disturb the happiness and peace of others, which renders it doubly aggravating. Such irreverent practices should be discontinued by the religious and civil community.

What shall be done to check the evil of unjustifiable travelling on the Sabbath? Let the guardians of peace and *Tithing-men* perform the engagements which they made when they were sworn into office. Let the peace-officer, who is legally vested with the right, and under obligation to perform the duty, on seeing a person improperly engaged on the Sabbath inquire into the cause thereof, and if he is not excusable, let him be detained until Monday morning, and then let him depart in peace. Should this method be adopted, the evil, it is believed would be remedied. For the object of travelling on the Sabbath generally is *profit or pleasure*; the detention of the traveller would be unpleasurable, and his expenses would be unprofitable.

Why should not order and regularity be observed in this as well as in other respects? The poor man who takes a bushel of grain from his neighbors garner, or a few pounds of meat from his cellar, without permission, to supply the wants of a family in distress, must formally be called to an account, by the officers of justice, because he has transgressed the law, and made a depredation upon his neighbor—because he has stolen. The person, who in a passion, inconsiderately strikes another, must be prosecuted and fined, because he has wounded an individual—he has disturbed the peace. But he who journeys on the Sabbath although in direct contrariety to the laws, and to the disturbance, not of an individual only, but of the public in general, is permitted to pass on unmolested and undisturbed. Thus some law breakers are brought to justice and punishment, while others go free.

May not a person who is journeying homeward, have the privilege of travelling on the Sabbath? People who would keep holy the Sabbath day, should not calculate to do too much on Saturday. In the commencement of the week, it should be the calculations of all so to arrange their business, that they need not intrude upon the day of rest. This may be done to the advantage of society, without being detrimental to men of business. If men would do their duty in the time which is calculated for business, the necessity of perverting the Sabbath would be superseded.

These observations are made for the consideration of people in general, and the ministers of justice in particular.

New Sunday School Union.—A society was formed in New-York city on the 2d ult. denominated the "Sunday School Union of the Methodist Episcopal Church." Bishop McKendree is President, and the other four bishops of the Methodist Episcopal Church, viz. Bishop George, Bishop Roberts, Bishop Soule, and Bishop Hedding, are Vice Presidents, Rev. Dr. Bangs, Corresponding Secretary.

This Sunday School Union is distinct from the American Sunday School Union.

The Parsonsfield Quarterly Meeting will be held on Wednesday and Thursday of next week, at the south meeting house in Limington. The Gorham Q. M. will be held the next succeeding Wednesday and Thursday at Raymond.

ON THE SHORTNESS OF HUMAN LIFE.

FRIENDS.

This star by star declines
 Till all are passed away ;
 As morning ligh and higher shines
 To pure and perfect day ;
 Nor sink those stars in empty night,
 But hide themselves in Heaven's own light

For the Star.

It was then that Demosthenes displayed a speech **marry** *marry* of unaffected eloquence, **that** *that* he rushed like a torrent too impetuous to be withheld; and it was then, that the play **to** *to* of Sophy of Zenophon, Plato, Aristotele, and Socrates broke forth upon the world, in which, "as in a mirror, we behold human life adorned in all its colors of sentiment and manners." Then the proverbial saying was verified, "that knowledge is power;"³¹ and then deeds of valor were ascribed, to which the heroic action of Leonidas at the strait of Thermopylae, was

P——r, April 24, 1827.

AFRICAN MAGNANIMITY

indeed, so extraordinary in an African prince, that the reader may find it difficult to give credit to the recital. When his royal prisoner was brought before him in chains, and thrown upon the ground, the magnanimous Daniel, instead of putting his foot upon his neck, and stabbing him with his spear according to custom in such cases, addressed him as follows: "Alas! what has brought thee to this position? the chance of war had placed me in thy situation, and you in mine, how would you have treated me?" "I would have thrust my spear into your heart," returned Abul-dulkader, with great firmness, "and I know that a similar fate awaits me." "Notso," said Daniel, "my spear is, indeed, red with the blood of your subjects slain in battle, and I could now give it a deeper

THE TONE OF MORALS IN OUR COUNTRY.

Thus, in looking forward to future trials, let us recollect that we have not to sustain all its toils, to endure all its sufferings or encounter all its crosses at once. In the present moment comes laden with its *little burthen*; and then flies, and is succeeded by another, heavier than the last; if one could be so *taunted*, so can another, and another.

Even in looking forward to a single trial, the spirit may sometimes faint from anticipation of the duties, the labors, the trials, and the sorrows which it will be expected. Now this is unjustly to add the burden of many thousand moments upon one. Let any one resolve to do more, leaving then to do as it can, and he were to live to the age of Methuseus, he would never err. But the common error is, to resolve to act right to-mor-

From the Boston Recorder and Telegraph.
DOMESTIC WRETCHEDNESS.

DOMESTIC WRETCHEDNESS.

"It seems to me evident", without a doubt, that the character and conduct of his wife, was the occasion, and the only occasion of his aberration. He had no fondness for ardent spirit, but an habitual indulgence to it, until that false reasoning millions took possession of his mind. *"I cannot be my trouble, therefore I will destroy myself."*

"O, if women only knew, (but they do know) if they would consider consequences, and exert the same power to make every thing regular and pleasant, kind and cheerful, in their own houses, as the did to render themselves so precious to marriage how many husbands might be saved from the fatality of intemperance!"

In the country, we seem to stand in the midst of the great theatre of God's power; and we feel an unusual proximity to our Creator. The blue and tranquil sky spreads itself over our heads, and as a knowledge, like the intrusion of no secondary agent, unfolding this vast panorama of secondary testimony to the work of the all-powerful God, the tempests start the flashes of the lightning, and roll the resounding rumor of the thunder. The breeze wafts to his senses the odors of God's beneficence—the voice of God's power is heard in the rustling of the forest, and the varied forms of life, activity, a pleasure, which he observes at every step in the field, lead him irresistibly, one would think, to the source of being, beauty and joy.

Modesty, in a young female, is the flower of a tender shrub, which is the promise of excellent fruits. To destroy it, is to destroy the germ of a thousand virtues, betray the hope of society, to commit outrage against nature. The air of the world is a burning breath that every day blasts this precious flower.

To be able to bear provocation is an argument of great reason, and to forgive is of a great mind.