

MORNING STAR.

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MISCELLANY.

THE HAPPY COTTAGE CHILDREN.

In a little cottage in the county of Lancaster, lived two boys and two girls; the eldest not quite eight, and the youngest but little more than four years of age. They had such kind parents, such a good mother at their school, and they made such improvement by these means, that we call them the Happy Cottage Children: and we earnestly wish that the dear little ones, who may read this account, may be like them, that they may be happy also.

These children were very dutiful to their parents. Nothing gave them so much pleasure as doing those things which pleased their parents. Sometimes, when their mother had been poorly, they behaved so kindly, that she has said it has quite done her good, and almost made her well. A great deal of pains was taken with them; it is true, to show them how much they ought to love and obey their mother, and they were all very sensible that these two things are closely connected. The youngest (a boy) often said of his own accord, "My dear mother, I do love you and will obey you." When their father had been from home at any time, on his return he always asked, "Have you obeyed your mother while I have been away?" This practice caused the duty of obedience to be deeply impressed on their minds; and if he found there had been any thing in their behavior like disobedience to their mother, he talked to them about it till tears of sorrow flowed from their eyes. Sometimes, on these occasions, they asked their mother to forgive them; and at other times they prayed to God to pardon their sin, and always promised to do so no more. One of them, when his mother had been seriously talking to him of the evil of sin, never went away from his mother's side, but when he was alone, he would kneel down and pray, and when he arose, "I have told God, that if he will spare me a little longer I will be a better boy."

They loved to sing and pray. In the first of these pleasing exercises they frequently united together; and in the latter they not only joined, but did it where none but the eye of God could see them; and they knew very well that He always saw them. One day two of them retired into the same room to pray; and it appeared, on inquiry afterward, that each of them chose the darkest corner in it, thinking it was most proper, because it was private. The other prayed near to a window, which she set open, because she had heard that Daniel did so. They had been often much struck with the history of that eminent saint, and frequently requested their parents to read it at family worship. If their father sat a little longer than usual after dinner, one of them was almost sure to remind him that thanks had not been returned. At one time one of them said, "Father, I wish you would pray a long prayer, God is so good to us," and at another time another of them observed, "I think we should pray two prayers, when we have meat and pudding too."

They took delight in going to the house of God. Sometimes they were overheard talking together of what they had heard and seen. This was particularly the case when the Lord's Supper had been administered. They were often much surprised that so few came to the "bread and wine," as they expressed it, because they knew that Jesus Christ commanded all who love him to do it. Two of them have often said, "We wish very much that God, that might come to the bread and wine." To know whether they loved God, frequently gave them much concern; and their father was at times much at a loss how to talk with them in a suitable manner on this interesting subject. The eldest after such conversation, sometimes said, "I

think I do love God; but I am not sure whether I do or not." On the Lord's day their conduct was such as would put some grown people to blush. To play on that day was truly shocking to them. If any one of them was too trifling, one of the others was almost sure to ask, "Have you forgotten what day it is?" "The Lord's Day" was a sacred sound to them. We think that the children who read this account, would have been pleased to have heard them talk about the dear Saviour of sinners. His love and sufferings astonished and affected them very much; so much, that when one of the sisters was reading of what Jesus had suffered, her little brother stopped both his ears, signifying by that expressive action, that he was so much affected he could not bear to hear any more.

But we will only further add, that, *They delighted to talk and think of Him.* This is particularly the case after God had taken a little brother to that happy world. The feeling manner in which they spoke of their brother after his departure, at times, almost overwhelmed their parents.—We sincerely wish that all the dear little ones who read this short history of the happy cottage children, may imitate their conduct—be dutiful to their parents—love the house of God—keep the Sabbath-day holy—delight to hear of the love of their Saviour; and talk of heaven; and then, when they die they will go to that sure home where they loved and worshipped him on earth, and in his presence be for ever happy.—*Philadelphia Recorder.*

THE SUFFERINGS OF CHRIST.

A motive of Repentance and faith.

Sinner, look on Him whom you have pierced, and mourn. Cannot the love of Christ dissolve your soul in sympathy and penitence? When he poured out that blood, 'which was to sprinkle many nations,' all nature seemed to sympathize in his sufferings. And why did the rocks rend? why did the earth quake? why did the dead awake? why did the sun hide in darkness? why did the Eternal Son assume our nature, and expire in agony? It was that He might redeem rebels, such as we are, from eternal burnings, and wash them from guilt in His own blood, and clothe them in the splendor and likeness of their Redeemer. And have you no gratitude? Is your heart harder than the rocks, which were melted more insensible than the lead, who staid by the soldier's tomb? Ponder well the bloody theme. For 'there remaineth no more sacrifice for sin,' and never will you repent—never will you abhor sin—never will you love Christ—if not when standing by His Cross, and beholding how He loved us! Was ever love like this? The Son of God yielding to death, 'for our sakes.' What a death! It was not that 'His face sweat as it were great drops of blood';—not that his hands, and feet, were nailed to the accursed tree; not that His head was crowned with thorns, and his body pierced by the soldiers' sword. It was 'the hour of the travail of His soul.'—It was the hour, when He, whose 'sword is bathed in heaven,' cried 'AWAKE, O SWORD, AGAINST MY SHEPHERD, AND AGAINST THE MAN THAT IS MY FELLOW.'—Enter into the meaning of those words, coming as they do, from the mouth of the Almighty! Think of that sword of Omnipotence, descending with its dreadful weight upon God's own Son! and remember, He was our Substitute! He was wounded for our iniquities; the chastisement of our peace was upon Him; and by His stripes we are healed. Blessed Jesus! and dost thou voluntarily bow thine head beneath the stroke, and thus finish thy part of the Holy Covenant?—and shall we not repent of sin, and believe on thy name?

In view of that Covenant, sealed with blood, does one heart still linger, and go after its covetousness?—RETRIEVE TO ME, FOR I HAVE REDEEMED YOU, SAITH THE LORD. It would seem as though in view of such a Treaty, issuing in broad characters from Heaven, and ratified with blood on earth, a wretched world would, at once, give up their rebellion, and would say with one voice, 'Lord, we do return to thy kingdom.' O haste, then, sinner, hasten, with true penitence and faith, to lay hold on that Covenant promise, for to-morrow may be too late. 'God is angry with the wicked every day.' His Spirit shall not always strive. And you never hear His thunder, till the lightning has struck! O haste, then, 'to be found in Him, of whom the whole family in heaven and earth is named,' for there is no other Refuge from the thunder of His indignation!—*Nat. Preacher.*

The mercy of God is a fountain open to all. It branches out into many streams: there is a fulness in it, to meet all our

wants; there is mercy to pardon our sins; mercy to subdue our iniquities, to heal our backslidings, to bear with our infirmities, to restore us to dignity, to meet us at the grave, to support and comfort us while passing through that dark valley, and to conduct us safe into the presence of God; where the effects of that mercy will terminate in 'fulness of joy for ever.' Twenty six times in one Psalm, David celebrates this truth—that God's mercy endureth for ever.

The two following anecdotes were related at a meeting of the Religious Tract Society, England.

Some years ago, on a winter night, when the snow was falling heavily, a poor woman, with five children, reached a village in Essex, just as a farmer's lad was closing a barn. She requested him to ask his master's permission, that they might pass the night in the barn. The lad did so; and the master, who was a humane man, ordered him to take a bundle of straw, and make them a comfortable bed. The poor woman felt grateful; and, wishing to show her thankfulness, asked the lad if he liked to hear a song: hoping it might prove one of a licentious description, he replied, Yes; upon which, she and her children sang one of Dr. Watt's hymns. The lad felt interested. She asked him if he had ever prayed to God, and thanked him for the mercies which he enjoyed; and he said that he was going to pray with her children, and he might stay if he pleased: the lad remained, while she offered up a grateful prayer for the mercies which she enjoyed, and intreated the divine blessing for him. He then retired, but could not sleep; what he had heard remained on his mind. After passing a thoughtful night, he resolved on going again to the barn, to converse further with the woman: she was gone; but, from that day, he became an altered character.

This account was brought to light on occasion of his applying for admission to a congregation of which he is now a member. A young man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres; a little boy ran by his side, and attempted to put a letter into his hand: he repulsed the boy; but the boy persevered; and when the young man's companion attempted to take it, the boy refused him, saying to the other, "It is for you, Sir." He opened the paper, and read its contents: they were simply these words, "Sir, remember the day of Judgment is at hand." It pleased God that these words should arrest his attention: he was struck with them; he felt disinclined to proceed, and said he should return home. His companion rallied him; but he took leave of him, and bent his course homeward. On his way, he observed a place of worship open; and though he was not accustomed to attend the House of God, he felt inclined to go in, and did so. A venerable and respected Minister, well known to most of you, was about to preach, and was then reading his text: he had chosen these words, *This is the finger of God*; (Exod. viii. 19.) The extraordinary combination of circumstances (receiving the letter and hearing these words) deeply impressed his mind; and, by the blessing of God, what he heard produced an entire change of conduct and feeling: he was led to the Saviour, and to that peace which passeth all understanding. He is now a respected and useful member of a Christian Society.—*Gen. Bap. Rep.*

Religion.—The contemplation of the Divine Being, and the exercise of virtue, are in there nature so far from excluding all gladness of heart that they are perpetual sources of it. In a word, the true spirit of religion cheers, as well as composes the soul. It banishes indeed all earthly mirth, but in exchange fills the mind with a perpetual serenity, uninterrupted cheerfulness, and an habitual inclination to please others as well as to be pleased in itself.—*Spectator*, 494.

Self-Denial.—Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the christian graces. To bear with the infirmities of those about us, with their failings, their bad judgments, their ill-breeding, their perverse temper; to endure neglect, when we feel we have deserved attention; and ingratitude where we expected thanks; to bear with the company of disagreeable people, whom Providence has placed in our way, and whom perhaps he has provided on purpose for the trial of our virtue: these are the best exercises, and the better because not

chosen by ourselves. To hear with vexations in our business; with disappointments in our expectations, with interruptions to our retirement, with folly, intrusion, disturbance; in short with whatever opposes our will, or contradicts our humor; this habitual acquiescence appears to be the essence of true self-denial.

An evil speaker a secret friend.—If any one speak evil of you, flee home to your own conscience, and examine your heart; if you be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both: so shall you distill honey out of gall, and out of an open enemy make a secret friend.

MISSIONARY.

The following epistle is from Mr. Peggs, a missionary of the General Baptist Society in the province of Orissa. At the time it was written he was laboring in that missionary field; but since, in consequence of ill health, has returned to England, the land which gave him birth. As it contains much good information, relative to the worship of Juggernaut, it is presumed that it will be read with interest.

TO THE CHURCHES AND MINISTERS OF THE FREEWILL BAPTISTS IN AMERICA.

"Grace be to you, and peace from God our Father, and from the Lord Jesus Christ."

Eph. i. 2.

Beloved brethren in the Lord,
About three years since, your brethren in Britain of similar sentiments with yourselves, having formed a Foreign Missionary Society sent me and another Br. in company with dear Br. Ward, (now residing in India,) to India.—Divine Providence directed us to labor in the Province of Orissa, where is the seat of the great Idol Juggernaut—"whom all Asia (as it were) worshippeth." One station is at Cuttack, the principal military station, and the other at Pooree. Though we have lately been joined by another Br., yet our cry and that of myriads around us, is—"Men of Israel help!"—"Come over into Macedonia and help us." Having from some Nos. of The General Baptist Repository in Missions, ascertained that the God of our fathers, has caused you to grow into a multitude, and thus made the desolate places to be inhabited—it has several times occurred to me, that it would be very desirable to excite your co-operation in the cultivation of this extensive field, which the Lord has given us for an inheritance. "There is yet much land to possess," and we who are now hearing "the burden and heat of the day" should greatly rejoice to see some of your valued brethren come to assist. Say to your fellow laborers, "Glory at home, why should we labor abroad? The necessities of souls in Christian countries cannot be equal to those who inhabit "the dark places of the earth, full of the habitations of cruelty." "There is that scattereth and yet increaseth," and this is peculiarly realized in the acting influence and blessing of missionary labors. You have doubtless foreign as well as home missionaries, and what I request of you dear, though unknown brethren, in our common Lord, is, that you will take into serious consideration the nature and extent of our field of labor, and the weakness and inadequacy of the present means for its cultivation. Orissa is its largest extent contains twenty nine petty states, with their Rajahs; but thirteen of which are at present within the jurisdiction of British Laws, though all tributary to British Powers. Letters and presents of Gospel Tracts have been sent to several Rajahs and natives of distinction who have with very few exceptions received them, and it may be letters in very successful manner. You see, then, dear brethren, that at least twenty nine missionaries, or rather double that number is wanted to form a centre for diffusing light in these different states. Overpowered with the weight of the charge, and full of heaviness from day to day with numerous anxieties and unaccomplished plans of usefulness, it is a peculiar, it is an inexpressibly animating thought, that perhaps this appeal to our American Brethren may reach them and excite many to come to the help of the Lord, against the mighty." The probability, that it may twice pass the wide Atlantic; may be the means of leading many to these distant shores; of raising up a Judson, a Newell, a Hall—for Orissa or some of its adjacent parts. These and an innumerable train of similar ideas draw out my heart in fervent prayer to God for your effectual aid and for grace to plead the cause of those who "are ready to pre-

ish" with effect. But upon what topic shall I insist to enlarge the line of your operations for the salvation of souls, so that addressing us, you may adopt the language of the Apostle to the Gentiles: "We are come as far as to you, also, in preaching the Gospel of Christ;" 2 Cor. xviii. 14.

You have doubtless read of the superstition of the Hindoos, and your hearts have yearned over their miseries; but perhaps you have not seen a particular account of that system of absurd idolatry, which peculiarly prevails in this part of India—and hence the following statement of the idolatrous community at Pooree, the centre of this species of superstition. Freely, after reading and considering it, you will pity the people of whom it may be said so emphatically—"their religion is vain."

Establishment of the Idol Juggernaut at the great temple in Orissa.

1. Maha Raja Ramchandra Dali—Honorary servant to the idol, to drive the flies from off him with a charmer, (fan) sweep the great rut or car, and place flowers on the idol. The Raja of Koordah possesses this office as hereditary.

2. Moodee Rut, alias Plenipotentiary. This officer is astronomer to the idol and performs the above duties in the absence of the Maha Raja.

3. Nayak, or head of the orders of servants attending upon the idol. This officer adorns the idol and performs other services and superintends all the officers.

4. Pundit—Performs the ceremonies during the presentation of the offerings. A number of people of this name are the missionaries of the idol going forth to distant parts to collect pilgrims, for which they receive a stipulated part of the sum collected by the usual tax.

5. Puroon paluk—Adorns the idol.

6. Chonkeya—Keeps watch at the time of presenting the offerings.

7. Preechah—This officer accompanies the idols to the tanks (pools of water) and purifies the temples.

8. Naeh Purichah—In the absence of the Purichah these act in his stead.

9. Maha Showwar, or head Cooks—Brahmin cooks, who also carry the offerings into the presence of the idol.

10. Showwars—Brahmins who assist the head cooks.

11. Guraburor—Persons who give water to the priests at the time of their performing the ceremonies of worship.

12. Puntee—Brahmins who place the boiled rice and spiced peas in silver and golden dishes, before the idol. This is called *Likane Bhoge*, or that allowed by Government out of the proceeds of the tax, &c.—"Prob dole."

13. Puthree—Cleans the sacred vessels, and carries the flowers, sandal wood, &c. to the officiating priests.

14. Lowar—These persons distribute proper quantities of the offerings to different temples (of which there is a considerable number within the enclosure of Juggernaut's temple) and officers according to the appointed rules.

15. Khoutiya—Warns the idol and the raja of the time of the festivals.

16. Meerkap—Master of the warhorse, that is, of the jeweled office, and Chandra Meerkap, master of the wearing apparel. Great robberies are said to be committed of the jewels.

17. Doita—Removes the idol from the throne, and puts him on the car, and replaces him again.

18. Putee—Brahmins who dress the idols. After the snan jatra or bathing festival, the idols are taken into a room, stripped of their old clothes and swaddled with new ones. During the fifteen days of this festival, the offerings are presented by these people.

19. Majure—These officers rub and clean the idols, and convey the smaller ones to tanks and other places, and afterwards put them in the room allotted for them.

20. Hump Nayuk—After the offerings are removed, these officers bring pawn and hot spices and place them before the idol, and which Juggernaut munches at his ease.

21. Akund Meerkap—Lamp-lighter.

22. Khab Meerkap—Lord of the bed chamber.

23. Puhuree—Watchmen at the time of presenting the offerings.

24. Booran Pemla—Reads out of one of the puranas every forenoon near the idol.

25. Mookhupukhal—A person who attends with a clumsy tooth brush, and waits to wash the face of the idol in the morning.

26. Destana—Warns the idol of the time for the performance of ceremonies.

27. Pharkana—Watchmen of the wardrobe.

28. Chatoos—A person who carries a chattri or umbrella.

29. Larsavia—A person who carries an ensign in the form of a half moon.

30. Devotia—A torch bearer.

31. Dunda Chutree—A person who stands by Juggernaut's throne with an umbrella, at the time of a fast, occurring on the 11th and 27th of the moon, and at other festivals.

32. Rakaliya—One that blows the kahal, a sort of trumpet.

33. Ghumtoos—A person who sounds the ganta or brass bell.

34. Ghutwaree—A person who prepares the sandal powder.

35. Lunka—Peons.

36. Prudhan—Persons who give the golden rods of office to the Purichars.

37. Drooree—Doorkeepers.

38. Lumunta—Grinder of pulse.

39. Dala Dasse—Dancing girls with a band of musicians. Beside spiced peas, milk, curds, fruit, vegetables, &c. &c. it is said not less than 124,800 lbs. of rice alone are offered to this god every year. His food is called *Maka presand*, and may be eaten by Hindoos at any time and place, or in any company, without destroying cast.—It is carried by devotees on their return from pilgrimage a great distance, till it is unfit to smell much more to taste. The servants of the idol are paid out of the grants of temple lands, and extraordinary are charged to God. "O Deliverer of us from the ungodliness, depravity, wickedness and misery of idolatry—You will behold this figure of Juggernaut, come from the land in which he is worshipped, and you will pity; and pitying help, these benighted sons and daughters of Adam.

Dear brethren, you have now had presented to you, a view of this mystery of iniquity, but it is an imperfect view. Could the whole system of embezzlement, cupidity, craft, oppression, uncleanliness and all the concomitants of "abominable idolatries" be presented to you, it would freeze your heart and you would stand astonished at the ignorance, depravity, wickedness and misery of idolatry.

You will behold this figure of Juggernaut, come from the land in which he is worshipped, and you will pity; and pitying help, these benighted sons and daughters of Adam.

It would be indecorous in me to dictate in what way you should send help—Your brethren in Britain have so deeply felt the misery of the heathen that almost every church possesses its Missionary Society, and sums are raised by the omnipotent power of Xian's word, which our fathers in Xt. can scarcely believe, though they have considered Gen. xi. 6. Unite to aid this cause; send some brethren to us, and we shall receive them with inexpressible delight. Our brethren, Yates, Pearce, &c. in Calcutta, or Dr. Carey and Marshman at Serampore would direct their way unto us, and supply them with the precious seed of divine truth. Surely this is not merely idle—America is an invaluable helper to Britain—"the work of faith is proved by Xian's word." Let the spirit of foreign missions animate your youth, your young men and maid, your youth and little ones; and every sacrifice, every effort for the salvation of the heathen will be repaid by the beneficent and gracious re-action of the good work. I must close—"My mouth is opened unto you; my heart is enlarged—Be ye also enlarged." The wandering heathen, the wearied missionary, the sacred word, and the blessing of God upon his work, say "Come."

Who is there among you of all his people, that the Lord his God be with him and let him go. I am ever yours in the bonds of the gospel. JAMES PEGGS. *Culcutt, April 12, 1821.*

RELIGIOUS INTELLIGENCE.

Copy of a letter from Mr. Hosea Quinby, to the editor, dated Sandwich, May 23, 1827.

Since I wrote to you concerning our Christian prosperity, the Lord has been very kind to this part of his vineyard. Although almost all the churches within the Q. M. have for some time past been passing through a cold winter season, yet the birds of Paradise begin to sing, and the wilderness to blossom like the rose.

The last session of our Q. M. was held at Bethlehem, on the 19th and 20th inst. at which the reports from the various churches were truly refreshing. I do not know as ever I saw a greater prospect of a revival in the town of Sandwich, than there is at the present. Nearly 20 have been converted within a short time, and many backsliders have returned with the solemnity of the people plainly speaks that they are not contented while out of Christ. Reformation is going on in various other places, which I hope will continue till reformation shall meet reformation.

At this meeting on Sabbath day Br. Paul Perkins of Bridgewater, was ordained to the work of the ministry. The ordination sermon and charge were delivered by Eld. Thomas Perkins, consecrating prayer by Eld. Samuel Hazeltine, and the right hand of fellowship by Eld. Joshua Quinby. The additions to our Q. M. during the year ending May 19th, 1827, were 124, rejected 12, and died 5; one of whom was Eld. Webster of Tazewell, who died in April, happy in the Lord, and firm in the doctrine that he had been for many years preaching; another was Br. Robinson of Eaton, who died March 29th. He experienced religion at the age of 19, and walked in the same till he arrived at the advanced age of 86, and then fell asleep in death, and could say like Paul, "I have fought a good fight, &c."

Our next Q. M. will be held in Meredith, on the Saturday and Sabbath after the third Wednesday in August.

H. QUINBY.

The Revival in Portland and Vicinity.—Distant Christians will be interested to learn that the work of God in this place is advancing, and its characteristics, as far as man can judge of them, are those of a genuine revival. Its progress is noiseless, but certain and powerful—the influence of truth, when accompanied by the Spirit, on the heart. Its subjects are already numerous, and the prospects of its continuance undiminished. The shower of spiritual blessings continues at Westbrook; and in Falmouth, we are told, a large number are more or less convinced of sin, and solicitous for their own salvation.

A letter from Wells says:—"God is indeed doing great things for us. The religious excitement is spreading in the town. At least 50 or 60 have already felt its influence in some measure. Perhaps half of that number have hopes. The ultimate result is out of our sight; but our expectations are highly raised, and we are looking for a great blessing."

Chr. Mirror.

Revivals in the West.—Extract of a letter from the Rev. Dr. Ruter, to the publishers of the Christian Advocate and Journal, dated Cincinnati, Ohio, May 3, 1827.

"Several places in the west have been recently visited with God's reviving grace, and many have been hopefully converted. In Lexington, Ky., our society has been much enlarged, and the work is still advancing. Letters from several circuits give favorable intelligence. Even from the frontiers we learn that our labor is not in vain in the Lord. I hope the close of this year will furnish abundant evidence of Zion's prosperity throughout our country, and of the spread of experimental religion through the world."

Revivals in England.—We have been favored with the perusal of a letter from the Rev. Joseph Entwistle, late President of the British Conference, to his friend, Mr. S. Dando, of this city. The following extract is highly interesting.—*Advocate & Journal.*

"Bristol, March 19, 1827.

"It rejoices my heart to hear that the work of God is still going forward in the U. States. May the little leaven, leaven the whole lump. I am happy that I can inform you, that we also are favored with outpourings of the Spirit in various parts of our connection in England. In some places, hundreds have lately been called out of darkness into marvellous light. There is a great revival at Hull and its vicinity; also in Lancashire, some parts of Yorkshire and Cornwall, and in other places. We still apply to ourselves the words of the venerable Wesley: "The best of all is—God is with us."

MORNING STAR.

LIMERICK:
THURSDAY, JUNE 7, 1827.

ORDINATION.

The Rev. HIRSEY Hayes was ordained a few weeks since in the city of Boston. Introductory prayer by Rev. B. H. Wisner; Sermon from Isa. 60: 8, 9, by the Rev. L. Beecher; Consecrating prayer by the Rev. W. Fay; Charge by the Rev. W. Jenks; Fellowship by the Rev. E. Beecher; Concluding Prayer by the Rev. S. Green. Mr. Hayes, we are informed is appointed *Chaplain of the United States ship Java*, which will leave the port of Boston, in a few days, for the Mediterranean. The Recorder and Telegraph remarks: "The introduction of an evangelical minister on board a man-of-war, into a congregation of two hundred souls, is an event of no ordinary importance; especially as we learn that the Secretary of the navy will in future require that all Chaplains in the service be regularly ordained."

ANOTHER MORNING STAR.

We learn by the *Masonic Mirror* of the 26th ult. that a weekly paper is just commenced in Boston, under the title of the *Morning Star*. It is intended to promote the interests of *Merchants, Manufacturers and Mechanics*. As ours is calculated, more especially to promote the interests of the Redeemer's Kingdom among men, as well as "to note the passing things of the time," the two papers of the same name may readily be distinguished, without the use of terms, which became necessary to distinguish two of the apostles of our Lord—James the Great, and James the Less.

Samuel F. Brown, Esq. of Backfield, is appointed agent for the Star.

SITUATION.

Died, in this village, on Sunday evening, Mrs. Salome, wife of Mr. Abner Libby, and daughter of Mr. Zebediah Jackson of this town. She had nearly arrived at the age of twenty seven, when her earthly race was terminated. Her sickness was short and distressing. Although she never avowedly acknowledged the Redeemer, previous to her last sickness, yet through all the vicissitudes of life, she discovered a candid and reflecting mind.

Soon after she was taken sick, speaking to a person who was administering for her relief, she made the following observation: "I am sick, very sick. I do not know as I shall live." She was asked if she felt reconciled to her situation, she answered in the negative—"I have no religion. How can a person be reconciled to God, and be willing to die, while destitute of pure religion?" A day or two after this, she, in the full enjoyment of all her rational powers, broke out in the most sublime strains of praise and adoration to the Giver of every good and perfect gift. Speaking to the person who before had conversed with her, she observed, "When you asked me the other day, if I was reconciled to God, I told you no, but now I feel reconciled to him, I feel the enjoyment of religion, and a serene composure in my mind. I felt an anxious desire for that grace which could prepare me for death; and began to pray to the Lord with all my heart for the same. The Lord has heard my cry and answered my prayer—Jesus is now my Saviour—He is mine and I am his. I now feel willing to die."

She then told her companion that she expected that she should die; but observed that the Lord might possibly raise her up to be a blessing to him and her little children, and might take her to that rest which remaineth to the people of God. Let the event be as it might she wished him to be reconciled.

The nature of her sickness was such, her head being affected, that, after this era of her experience, she did not retain her senses, short intervals excepted, for several days. When in a most remarkable and surprising manner, she was recovered from this reverie, and wonderfully spoke of the goodness, mercy, and grace of God—expressed her firm opinion that the hour of her dissolution was at hand—Spoke, in the most sensible and eloquent strains of her confirmed faith in Christ, and her assurance of being received to glory.

She then in a very cool, collected, and deliberate manner, as if her senses never had been disturbed, "set her house in order."—She gave her tender, heart-aching husband some judicious directions and instructions, relative to the management of affairs, and the care and guidance of her children, which being, we believe, firmly riveted in his mind, will not here be particularly noticed. She then requested to see her children. They were immediately summoned to receive the blessing, as it was supposed, of a dying mother. They approached the bed-side, she took them respectively by the hand, and calling them singly by name, and in a feeling and solemn manner, charged them to be good children, mentioned several things which she would have them regard, in the course of a short life, and emphatically charging them not to take "a lie, nor curse, nor swear, nor tell God's name in vain," enforcing her remark by cautioning them to remember the dying words of their mother, who soon would be in glory, assuring them that if they thus did, they would, at length, meet her in heaven. She next with appropriate words addressed her father and mother, and other relatives present; encouraged sinners to seek the Lord in a time accepted, and while it was a day of salvation.

The writer was an eye and ear witness to the solemn scene here faintly described. His readers are assured that the account is not exaggerated. In this woman was clearly exhibited an incontestible evidence of the propriety, necessity and sufficiency of the Christian religion to prepare for death and fit for heaven.

"To see a pilgrim as she dies,
With glory in her view,
To heaven she lifts her longing eyes,
And bids the world adieu."

IN THIRTY DAYS.
ALL those who are indebted to JOHN McDONALD, as Administrator on the Goods and Estate of JOHN McDONALD, late of Limerick, deceased; are notified that their accounts and notes will be prosecuted in thirty days—All, with out exception, if they are not settled.
Limerick, May 24. 1927.