

MORNING STAR.

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COMMUNICATIONS.

FOR THE STAR.

"Bliss are the sons of peace,
Whose heart and hopes are one;
Whose kind designs to serve and please,
Through all their actions run."

In reading the "Minutes of the Annual Conference," lately held on by our brethren, at Tunbridge, Vt. it afforded us pleasure to observe that this meeting was marked by a unanimity of opinion, liberality and christian love and zeal. We were particularly pleased with the following resolution: "If any members in good standing wish to become united to a church of another order, they shall receive a certificate of their standing in the church, and have liberty to enjoy their minds in this respect." We deem this expressive of the charity and free-will of "the glorious gospel of the blessed God," and fondly hope that it is the practical sentiment for all the churches in our country, and of every individual Free-will Baptist. The following reflections are deemed entirely sufficient to justify both the resolution, and the hope we express concerning it.

1. We cannot arrogantly assume the position, that our church is the only true church of the Lord Jesus. We do, indeed, believe that "we are built upon the foundation by the apostles and prophets, Jesus Christ himself being the chief corner stone;" but others may be mainly built on the same foundation, some of whose sentiments, and form of worship, may not exactly correspond with ours. A holy prophet admits there is a diversity of views among even the watchmen of Zion. Or why did his predictions embrace a period when all such should see eye to eye? The prediction is partly predicated upon the actual difference he foresaw, would take place among gospel teachers. If then, even the ministers of the Savior may in some things differ, it must be expected there will be various views among various churches. Should we, therefore, like his Holiness the Pope, arrogate to ourselves infallibility, we should be wise above that which is written—we should, in fact, deny the scriptures themselves.

2. Religion is a personal affair, and no part of it can be carried by proxy; as we cannot respect for another, neither can one believe for another, nor practice for another. To his own master every person stands or falls. No creeds or confessions of faith imposed upon us will be our shield in the judgment day. In that day, personal religion will be found of the least importance. It will not do then, to say, we were members of a Calvinistic church, or an Arminian church, that we were Baptists, or Methodists, or Congregationalists—no! Found them without a wedding garment," we shall be speechless and condemned. "The soul that sinneth it shall die"—so on the other hand, the soul that believeth, it shall live. But if religion be a personal affair, no man has a right to bind the conscience of another; wherefore, if a brother be bound by remaining with us, we shall "lose him, and let him go."

3. It is desirable that every church should, as far as possible, completely harmonize in respect to all affairs of a religious nature. The same oneness should prevail among all christians. This, in the present condition of human life, we all know is apparently impossible. Our different views, feelings, and interests are at variance, sometimes, almost at all points. It is for this reason, that it seems proper, that men of the same common principles should associate together, and in their own way build up the Redeemer's Kingdom. But this course is not inconsistent with the most perfect christian charity. In fact, the difference among men is the motive to it, which St. Paul says, in several places, conclusively argued. Though, on account of different views

and feelings, there cannot be a universal church, in the present age of the world, there may be harmony in the different branches of the Zion of our God. And would a particular church, or denomination prosper, they must be united. Jesus has said, "a house divided against itself, cannot stand." When a member of any church or connexion wishes to change his home, it is because he is not cordial with the brethren. Let him go! "Being let go, they went to their own company." He will pursue the same conduct. Elsewhere, he may be useful—remaining among a people where he is disaffected, he cannot.

"Bliss are the sons of peace,
Whose heart and hopes are one."
Such will prosper. In union there is strength. They will march forth "fair as the moon, clear as the sun, and terrible as an army with banners," to the enemies of the cross.

4. We are bound to aid a christian in all his journey—not to hinder him by opposition and laying stumbling blocks in his path. Gideon sought the aid of the men of Succoth and Jazer. They would not give him bread, though his little army was faint for the want of it, and this too while engaged in the work of the Lord. Terrible judgments were their portion in consequence of the refusal. Other examples might be given, but we will only mention that the Savior declares: they shall not be overlooked in the distribution of divine rewards, who give but a cup of cold water in the name of a disciple. He, moreover, says, that what is done to one of his disciples, is done to him. If they are blest, "whose hearts and hopes are one," a blessing will also be theirs.

Whose kind designs to serve and please
Through all their actions run."

Such designs are the fruit of grace, and the way they entertain them, may receive seven-fold for their labors of love. For one member dismissed with christian good-will, seven profitable ones may be added.

"The men of grace have found
A way begun below."

5. The exercise of common compassion, demands the close charity to our brother. Were there no other reason for dismissing one to another denomination, with cordial feelings and good wishes for his growth in grace and in the knowledge of the Savior, this alone would be sufficient, unless forbid to do so by the precepts of our Lord. But no prohibition of his, either expressed or implied, calls for the sacrifice of this amiable feeling. There is no Moloch in his religion. He indeed calls for sacrifice, but it is to sacrifice sin. He indeed calls for sacrifice, but it is the sacrifice of a broken and contrite heart, offered upon his altars in righteousness. When he was incarnate upon the earth, he was in the daily exercise of compassion—he went about doing good among the needy and wretched of every name. To lead his followers to exercise this virtue he spoke the parable of the prodigal son. Should we, therefore, refuse to liberate a brother who says he is in bondage with us, we should imitate the conduct of the unfeeling Priest and Levite, and in respect resemble the good Samaritan, who reflected the image of our Lord himself. In all such cases the voice of Jesus is: "Go and do thou likewise."

Many more reflections of the same nature might be added. The above are deemed sufficient. Though they are but brief and imperfect hints, if properly understood, they will discover to others some of the catholic principles of Free-will Baptists, and may aid our brethren, with the blessing of God, to adorn his precious gospel.

A FREEWILL BAPTIST.

FOR THE STAR.

WHO IS MY NEIGHBOR?

This was a question asked our Savior by an ill designing lawyer, who had just before, with an evil intent, made the important inquiry, "What shall I do to inherit eternal life?" Jesus, well knowing his ill design, said unto him, "What is written in the law? how readest thou?" The lawyer, in answer to these questions, read the first and second great commandments in the law, (Mat. xxii. 37-40) by which his own inquiry was answered without any chance of accusing our Lord with introducing a system of religion contrary to Moses and the prophets. Having thus failed in his attempt, and still wishing to accomplish his wicked purpose, or at least, "to justify himself" in his own religious opinions, which confined his charity and benevolence within the limits of his own sect, or the Jewish nation, and likewise led him to consider all others as heretics or heathens, and consequently ought not to be loved as neighbors, he asked, "Who

is my neighbor?" Jesus, wishing to show the lawyer the absurdity of his opinions, and at the same time to remove his hatred against the Samaritans and others, drew a familiar and affecting figure, in which a man is represented as falling "among thieves," by whom he was unmercifully treated, and left half dead. A Priest and Levite, who were of the lawyer's religion, and no doubt considered by him as the favorites of Heaven, are both said to pass the poor man, leaving him to perish. But a certain Samaritan, (whom the lawyer hated, and thought incapable of doing good deeds), as he journeyed, coming forth he was full of compassion on him, was willing to delay his journey, and be at some other expense to relieve him from his distress; and then added, "Which now of these three, thinkest thou, was neighbor to him that fell among the thieves?" The lawyer, in all probability, ashamed and confounded, answered, "He that shewed mercy on him." Our Lord then replied, "Go, and do thou likewise," as much as to say, you are not to limit your love and kindness to your own sect; but if you would wish to be as benevolent and neighborly as the Samaritan, go and be kind and charitable to all, and no longer let a man's belief, without any regard to his character, recommend him to your love and benevolence; but rather let his *necessities and character* recommend him to your kindness.

To love, be kind to, and associate with those whose views and feelings correspond with our own, and treat others with indifference, is one of the first principles in human nature. Hence we often see children selecting some particular favorites, with whom they freely associate, while others are often treated by them with neglect, and sometimes with contempt. We see that age and better judgment does not destroy this principle. Hence we see the different classes of society, each associating with their own, and treating them with every mark of kindness; while others, whom they consider inferior to themselves, are but little noticed, and sometimes left to suffer, because they are in some way unfortunate, and unable to attain to a situation sufficient to recommend them to the notice of those who are able to relieve them. The relation described above is merely social and good, as far as it extends; but, like the lawyer's religion, it embraces only those who are connected with it. We are now led to a discovery of the peculiar excellency of the christian religion, a religion every way worthy of its benevolent Author, and calculated to benefit all mankind without respect of persons. It teaches to love God as the giver of every good and perfect gift, to do good to all men, to love our enemies, bless them that curse us, to do good to them that hate us, and pray for them that despitefully and revile us. But it is to be lamented that many who profess this holy religion, manifest by their conduct that they are destitute of its power, and like the self-sufficient lawyer, or the publicans, love only those who believe as they do or love them. Many of this class of professors, in all denominations, are very liberal in their remarks against those who cannot believe as they do, notwithstanding their evidence and "good works." The Samaritan was to the lawyer, "a man with bigotry and superstition be done away, and religion have its intended and desired effect on the hearts of its professors?"

It is lamentable to see contentions and uncharitable feelings often existing among those who ought to love as brethren. Instead of loving those as neighbors who dissent from us in opinion, we too often conclude them with reproach, and thus offend against the spirit of Christ. There are many in this class so wedded to their tenets that if they "entertain strangers," and find them not of their belief, they will either draw them into a controversy, or be so unneighborly as to leave them to amuse themselves with their own thoughts. But inconsistencies among professors do not stop here; would to God they did. We sometimes see publications issuing from the press with the sacred titles of Christian, Gospel, Religion, or some other, are calculated to draw the attention of the peaceable and honest christian; but how often are some such disappointed by

finding the columns of some of those publications filled with sectarian arguments, unfavorable hints on the opinions of others, whom perhaps they highly esteem: or else they are shocked in reading the harsh and vain remarks made on the conduct or character of individuals or societies, which charity would rather conceal than send abroad to the world.

It is frequently said, in conversation, from the pulpit, and through the press, that christians ought to be united. But does not the conduct of many say, If you will embrace our belief and worship in our way, we will be united and not without? One thing connected with the subject under consideration, is truly surprising. It is often the case that some of those who make the greatest pretensions to liberality, benevolence, charity and correctness of sentiment, (and of course should be the most humble, peaceable and forbearing), are themselves often the greatest sectarians to be found! Such will frequently speak much in favor of love and of the necessity of loving one's neighbors, and will they see their opinions are not well received, and then, like too many others, they show they are more anxious for their sentiments to be favorably received, than for the salvation of souls. It is the writer's belief, if christians would leave off contention, and strive as much for peace, as they do to tear down the opinions of others and build up their own, that the different sects would soon become more neighborly, and christians become united. Without changing their opinions to gain fellowship with others, as those who fear God and *work righteousness* would then be accepted one with another, as they are now accepted with God. Acts x. 34, 35. Bigotry and sectarianism would soon die, as their sources of life would be cut off. We should then no longer see revivals ending in sharp contentions, prejudice and uncharitable feelings which have always grieved the humble and obedient and strengthened the hands of the wicked. Then what all christians say they are wishing for, would imperceptibly, but surely, take place. God's will be done in earth as in heaven—Zion's watchmen see eye to eye; and all lift up their voices together, and there be none to hurt or harm in all God's holy mountain. Glorious day! O that it were now already come. E. H.

MISCELLANY.

FAREWELL TO SIN.

Satan will permit the sinner to pray, and hear the word, and make a goodly profession, if he doth not go so far in the morning but that he may have him again at night. If conscience presses a reform and change of the sinner's course, rather than fail, he will grant that also; yet as Pharaoh's heart was hardened, and he would not, meant their little ones should stay behind, (Ex. x. 11.) so Satan must have some little sin spared, and no matter though it be a little one. But if you would get out of the devil's power, make no compromise with sin. Christ will be king, or no king. "Not a hoof must be left behind," or any thing which may make an errand for thee afterwards to return. Take therefore an everlasting farewell to all of every sin as to the sincere and fixed purpose of thine heart, or thou doest nothing. St. Paul joins his faith and his purpose together, (2 Tim. iii. 10,) not the one without the other.

Before God gave his law to the Israelites he would have them out of Egypt, they could not obey his laws and Pharaoh's idolatrous customs also. Let me ask thee, poor soul, hast thou seriously considered who Christ is, and what his sweet government is? Do thou find in thy heart an inward abhorrence of sin and Satan, and liking to Christ? A desire to renounce sin and Satan, and choose Christ for thy Lord? Does thy soul say as Rebecca, "I would go, if I could tell how to get to him; but alas, I am a prisoner, and cannot shake off my fetters and set myself at liberty to come unto Christ." Well, poor soul, dost thou groan heavily under thy bondage?—Then take comfort; He that spake as never man spake, hath said, "Be ye free, for ye are the children of the free." Do thou find in thy heart the cry of Israel in Egypt; will heard thee also, and save thee out of the hands of thy lusts. If Christ has won thy heart, He will be true to thee, and be at all the cost to bring thee off thy prison house; yea he will take pains to come to thee himself, and will bring with him those "wedding garments" in which he will carry thee from thy prison to his Father's house with joy.—*Gurnal.*

The Importance and Value of Diligence illustrated by Examples.—When that good

ous and truly apostolic teacher, Mr. Grimshaw, who usually preaches from twenty to thirty times a week, was entreated any time to spare himself, his constant reply was, "Let me labor now, for the hour is at hand when I shall rest."

Karamsin, the Russian traveller, having witnessed Lavater's diligence in study, visiting the sick, and relieving the poor, greatly surprised at his fortitude and activity, said to him, "Where have you so much strength of mind and power of endurance?" "My friend," replied he, "can rarely waste the power to work, when he possesses the will. The more I labor in the discharge of my duties, so much the more ability and inclination to labor do I constantly find within myself."

The late John Brown, of Haddington, addressed this exhortation to his sons in the ministry, with his dying breath:—"Oh labor, labor to win souls to Christ. I will say this for your encouragement, that whenever the Lord has led me out to be most diligent this way, he hath poured most comfort into my heart, and given me my reward in my bosom." But one great example is, He whose life, as well as lips, said to all his disciples, "Work while it is day, for the night cometh when no man can work."

MORNING STAR.

LIMERICK:

THURSDAY, DECEMBER 6, 1827.

Behold now, the place where we dwell is too small for us; 2 Kings 6: 1.

So said the sons of the prophet unto Elshin, "Let us go, we pray thee, unto Jordan," said they, "and take thence every man a beam, and let us make us a place there, where we may dwell. And he (Elisha) answered, go ye." This passage was not quoted with an intention to give a direct exposition of it. It is presumed, however, that it may be well applied to many individual preachers of the gospel, who are "workers together with God." Although there is opportunity for them to improve their gifts in the vicinity where they reside, yet their minds are so colored, that they do not feel satisfied to remain in their present limited sphere. God having called them to "go through the gate, to gather out the stones, and to prepare the way of the people," they do not feel contented to sojourn in the land of their fathers. They desire to go into other places to labor for the Lord, and build a house in which to dwell. Many have gone forth weeping bearing precious seed. With heartfelt delight we witness the glorious efforts of their labors. The workmen are heaving, and the cause of the Lord is wonderfully prospering. Three years ago the Ohio yearly meeting was not in existence. A very few years since there was not a quarterly meeting of the Free-will Baptist Community in that state. But a very few summers have passed since we Dudleys and Benjamin Tufts, now others in that state, resided in Maine (Sandy River county.) Like the sons of the prophets, they obtained leave of the great Bishop of the church to "Go" into Ohio and labor for their Lord, where, being joined by Eld. Kilborn and others, they have the satisfaction to see the work of the Lord prosper.

Some more than a year ago Eld. Elias Hutchins, a member of the Farmington Q. M. bearing the Macedonian cry in Ohio, and in consequence of which feeling the place where he was to be too small for him, left his native clime, and an extensive circle of natural relations, and a large company of precious brethren in the Lord, and journeyed into a strange land to preach Christ in Ohio, and strengthen his brethren in that section of country. We presume he going to them was like the coming of Titus to his brethren. He yet continues among them. His travels, we believe, are extensive, and his labors indefatigable. He will probably not depart until the setting of the next annual Conference, and then perhaps only for the purpose of attending the Conference and visiting his friends. The labors of our brethren are beginning to be extended into Indiana, Kentucky, &c.

We are sincerely of the opinion, that there are several of our young preachers in New-England, who are called to travel into those states, and whose minds are laboring upon that subject; but perhaps are questioning the propriety of entering into a field so extensive, and engaging in a work so arduous. If such could obtain

the opinion of Eld. Hutchins upon the subject, he would very probably from his own experience be enabled to say, that the strength of a minister of Christ will be equal to his day. This testimony, at any rate, may be directly obtained of the apostle Paul. It is desirable that all who thus begin to feel that the place where they dwell is too strait for them, may seek more room else where. Their own growth in grace and knowledge in divinity, will be thereby increased, and the cause of God more extensively promoted.

We are personally acquainted with an able minister of the New-Testament, who has never failed to be useful wherever he has travelled (and he travels almost continually) that for some time past has felt in his mind to travel and preach for a season in the state of Connecticut, and means so to do, if God should continue his life and preserve his health, as soon as the way shall be opened. It is our desire and prayer to God that this may speedily be effected.

The following is the copy of a letter written by Eld. John Buzzell, who was appointed by the Yearly Meeting to correspond with the Agent of the General Baptists in England, Mr. Adam Taylor of London.

Blair's Corner, York County, Maine, October 26, 1827.

MUCH ESTEEMED BROTHER,

Your letter of the 12th of July, together with the books and pamphlets therein named, were duly and very gratefully received about the first of September last, by the hand of Mr. John Purkin. Also, books and pamphlets, accompanied with letters from Messrs. Pike and Peggs, with equal gratitude.

I have already found much pleasure in reading your History of the General Baptists in England; and the Memoirs of the Rev. Dan and John Taylor, and consider them all interesting works, and a valuable addition to my little library. The books and papers sent me by Messrs. Pike and Peggs, I shall thoroughly investigate, as soon as I have convenient time, as I expect they contain much interesting matter. The minutes of our two last yearly meetings, and of our Annual Conference, give us much consolation. The accounts from the churches, were truly refreshing. The work of the Lord is still reviving, and reformations are still spreading in many places. Many have been hopelessly converted, and baptized since I last wrote you. There are yet, however, thousands in the gall of bitterness and bond of iniquity, in this land of gospel light and religious liberty; and there never was a time which, in my opinion, called louder for the true watchmen of Zion to exert themselves, than the present. O ward persecution is hardly known here. We have scarcely enough to keep us bright. New doors, too, are daily opening for our preachers in different parts of the United States, in Canada, &c. But we have in lament, that while we are "laboring to promulgate the doctrine of Free salvation, and to inculcate the necessity of repentance toward God, and of genuine faith in a crucified Redeemer, together with the necessity of holiness of heart, life, and conversation;" hundreds of preachers of different persuasions appear to be laboring, with apparent equal zeal, to invalidate our doctrine, and counteract us, either by undervaluing the person and merits of Christ, and denying the necessity, or possibility of a radical change, or change of heart; or by declaring that all men will be ultimately saved, whether they repent or not; and so strengthen the hands of the wicked, and embolden them in sin. What renders this the more to be deplored is, that those preachers profess to be ministers of Christ, and many of them, indeed, are men of erudition. Yet we believe the Lord is on our side; that "More are they that for us, than they that are against us;" that the glory will finally be decided in favor of Zion; especially, while we see some people of the above sentiments renouncing those soul-destroying doctrines—submitting themselves to God, and commencing a self-denying and cross-bearing life.

I have availed myself of every opportunity in my power, of acquainting my brethren with your Missionary affairs, both by distributing, as extensively as I could, those pamphlets and papers sent me by Messrs. Pike and Peggs; and by conversing with as many as I could in private interviews; but, I am not able to determine what will be the result. The extent of territory which we have here to evangelize, is so great—the calls so many—and the number of our preachers so incompetent to answer them; that, at present, I know not who we could spare to go to the Indies; and besides, I know not of any one, who is qualified for the Mission.

None are acquainted with the Rensselaer lan-

guage. However, if any one, or more, of our preachers should manifest a desire to go, I presume every other impediment would be removed, as soon as possible. Souls I know are precious every where, and I am heartily willing to do what little I can to spread the knowledge of salvation in every clime.

It was proposed in our late Annual Conference to adopt measures to assist itinerant preachers. How far this liberality will extend, I am not able to say; but it is presumed that if the streams are regularly opened, they will be likely to flow.

I conclude, sending my best respects to you, my dear brother, and the people of your Connection; desiring your prayers for me, and praying that our correspondence may be for the mutual interest of the respective communities, and terminate in the promotion of the Redeemer's Kingdom.

From your very unworthy brother in gospel bonds,
JOHN BUZZELL,
Mr. ADAM TAYLOR.

P. S. By a late communication from the Rev. Jesse Heath, of North-Carolina, I am informed that the Redeemer's interest in that state, is on the rise, and the prospects are flattering.

THE NEXT ANNUAL CONFERENCE.

It will be perceived by the minutes of the Ohio yearly meeting, that the attention of our brethren who compose it, is turned to the next Annual Conference. In this meeting Elders David Dudley, Marcus Kilborn and Elias Hutchins were named as messengers to the next Conference. The Ohio yearly meeting, we believe, is the most remote from the place where the Connection took its rise, of any Y. M. yet organized. It affords us much pleasure to be informed that this distant yearly meeting is seasonably planning measures to be represented in the next Conference. It seems that our brethren of Ohio are "taking time to the forelock." But this is indeed absolutely necessary in this case. Their next Y. M. it appears will be in session but a short time previous to the setting of the Conference. Those who are calculated to be messengers, having a journey so great to perform, should be informed of the circumstances some months before hand, that they may make all necessary arrangements.

OHIO YEARLY MEETING.

This meeting commenced at Big Island Township, Marion County, Ohio, on the second Saturday in Oct. 1827, (Elder's Conference the day before,) and after singing and praying appointed Eld. David Dudley, moderator. All the quarterly meetings belonging to this yearly meeting were represented by letter and messengers. The Miami Q. M. reports that the dark clouds which have been hanging over them for a long time, seem to be removing, and union increasing. There has been in one church a good reformation; and in others there are encouraging prospects. Huron Q. M. reports that they have five churches, three ordained preachers and two licensed. There has been some reformation among them of late, and prospects are flattering. Marion Q. M. was represented as being composed of six churches, and their number regularly increasing. They have some trials, though not of a serious nature. Resolved the time of the setting of this yearly meeting be altered to the first Saturday in September. Named Elders David Dudley, Elias Hutchins and Marcus Kilborn as messengers to the next General Conference. Appointed elders Moses Dudley, David Dudley, Samuel Bradford and Marcus Kilborn, to inquire into some remarks that had been made respecting Eld. A. Hatch. Resolved that the next yearly meeting, be held within the bounds of the Huron Q. M. Met at different places in the evening for worship. Assembled on Sunday morning, and were agreeably entertained by a discourse from Eld. Carlton, of the state of New-York, founded on Acts, 24: 25. In the after part of the day, we attended to preaching, praying, exhorting, singing praise to God, breaking of bread, &c. Re-assembled at candle-light and enjoyed a refreshing season.

We are happy to inform all whom it may concern, that elder A. Hatch, formerly from Maine, has of late become a member of a church, belonging to the Marion Q. M., and is considered a worthy man, and a faithful minister of the Gospel. Signed in behalf of the yearly meeting,
MAURICE KILBORN, Clerk.

Eld. Zalmon Tobey of Providence, R. I. within two years, has become a member of our Connection. At which time he was personally acquainted with but very few of our brethren in the ministry. By attending the Vermont Yearly Meeting, and the Annual Conference at Tunbridge, an opportunity was presented for him to become acquainted with some of our mem-

bers, and also to extend a general acquaintance with the Community of which he has so recently become a member. Eld. Tobey is editor of the Free-will Baptist Magazine. In the last number of that work, he has given a brief account of those meetings, and the satisfaction he had in them, and in the company of his brethren.

The following are his concluding remarks: "We had anticipated much satisfaction in attending these meetings, but our anticipations, in many respects, were more than realized. We were particularly pleased with that union in sentiment, that steadfastness in the faith, that fervor of devotion, that deep humility of soul, and humble disposition of mind, that aspires to after the honors that cometh from man, and that honor which cometh from God only, which we discovered among our brethren. We do believe, whatever others may think, or whatever others may say, the cause in which they are engaged, is the cause of truth, and that it is the sincere desire to be followers of him, who was meek and lowly in heart. To conclude, we think we can truly say, "Whither thou goest, we will go; and where thou lodgest, we will lodge; thy people shall be our people, and thy God our God. Where thou dwellest, we will dwell; there will we be buried." Behold, how good and how pleasant is for brethren to dwell together in unity!"

"Be ye present as the morning doves,"
That fall on Zion's hill,
Where God his wisest glory shows;
And makes his name be-did.

Extract of a letter from Eld. John Foster, to the editor, dated Jan. 10, 1827.

Brother Dear Sir,—After we parted with you at Gilmanton, we had a pleasant journey home. We arrived at Sumner on Saturday, and attended meeting in the evening of that day; and also on the succeeding Sabbath, to good satisfaction to myself, and I believe to the satisfaction of others. On arriving home I found my family well; but I found our beloved brother Josiah in a very low state of health. It is doubtful whether he will continue until June next. He is remarkably resigned and very happy; more so than I ever before saw him. If we must part with him, we, as a quarterly meeting, and the church in Cheshire, of which he has the care, likewise his dear companion, our sister in the Lord, and his precious sons, must sustain a very great loss. Perhaps not any individual, excepting his family, will more sorely miss the loss than myself. We were ordained at the same time, and have travelled together a number of years, and thousands of miles. We have often been in company in difficult labors in the churches, and have preached much together; and also organized a number of churches; ordained a number of preachers and deacons; and not the least misunderstanding has ever existed between us. In my deepest trial, as he has stood by me, he has never deserted me. In return, he has had little from me; but that little he has had with all my heart. I have hard work to be reconciled to part with him, but my desire is to be resigned, and that the Lord will prepare some one to receive his mantle.

I understand that the reformation recently commenced at Rome, is spreading gloriously. I was informed last week that about forty had professed religion.

JOHN FOSTER.

By a letter from Eld. Harry Burr of Rockingham, Vt., we are informed that the people of that vicinity have recently witnessed a time of refreshing from the presence of the Lord.

Recital in Georgia.—The work of revival in religion is still going on in many parts of the state, with unabating energy. Two hundred and forty five persons, we are informed, professed conversion at the late camp meeting in Newton county, and a large number of those joined the church.—Southern Recorder.

The above article must, to the truly christian-hearted, afford a source of ineffable delight and of the most profound gratitude. To the waning in faith, it must restore the beauty of their "first love," and recit, with more indelible lines, those impressions erst, which were so dearly estimated. To the philanthropist and the moralist, a field is presented truly calculated, while it offers a subject of rich contemplation to their respective and ruling desires, to engender predilections much more sacred and imposing in their character.

The christian's delight surpasseth all other—it is the choice and brightest gift of Heaven, and standeth in opposition to, and as remote from, the grossness of terrestrial enjoyments, as is the vaulted canopy of the sky from the bottom of the deep. Ours is not the gratification of speaking from experience; it is the subject of such conviction to their respective and ruling desires, to engender predilections much more sacred and imposing in their character. The christian's delight surpasseth all other—it is the choice and brightest gift of Heaven, and standeth in opposition to, and as remote from, the grossness of terrestrial enjoyments, as is the vaulted canopy of the sky from the bottom of the deep. Ours is not the gratification of speaking from experience; it is the subject of such conviction to their respective and ruling desires, to engender predilections much more sacred and imposing in their character.

Miserable, indeed, and forlorn, would be our condition, were we destitute of the hope that ours, too, will be the cardinal virtue of whose inspiring potency lifts the mind from the world's consideration, to fix it on those sublime and inexhaustible realities, which are the believer's inheritance beyond the grave.—*Washington (Ga.) News.*

Records in Reformed Dutch Churches.—The good work of grace, and the reflections of the reviving Spirit, shown in the Dutch Churches in diverse places. Many have been added to the church at Glenview, in both the churches in Albany, and in Warrant's Kill, lately. And the intelligence received from time to time by the Board of Managers of the Missionary Society of the Reformed Dutch Church, from every one of their Missionaries, is very favorable. Their meetings were crowded and season, during the last winter, notwithstanding the severe drift of snow, and during the winter of 1850. The Lord God of our Fathers. It cheers our hearts, and it encourages us to increasing diligence and perseverance in sending out the gospel to the destitute places of our Reformed Zion.—*Ref. Dutch Maz.*

Our brethren of the Exeter quarterly meeting, are informed that we shall immediately send 100 Registers for the year 1852 by Stage to the Post Office at Haver, directed to EMMETT HAYES of Exeter. They will be done up in packages of 20 in each, so that if any elder in that Q. M. has opportunity to send there for a quantity, before Br. Hayes obtains the whole, they may have liberty so to do. We failed to send as we expected, else we should have taken this course before now. Our friends are desired to distribute all they can, and those which may remain unsold, if preserved for us, we will take as usual. Our friends in other parts of the country eastward, who have not yet been supplied, are informed that, agreeably to their wish, we have deposited a quantity of Registers with NATHANIEL CROCKETT, merchant of Portland, who will answer any orders. A reasonable expense for conveyance from Portland to any other place, may be paid by money bringing from the sale of the Register, and the balance of all that may be sold, can be remitted to us the first safe opportunity, otherwise than by mail.

Eld. Arthur Caveno has removed from Epsom to Hopkinton, N. H. He wishes his correspondents to direct their future communications to that place. Editors who send their papers to him are likewise desired to send them to Hopkinton, via Concord, N. H.

Eld. THOMAS PARK of Prospect, is appointed Agent for the Star.

GENERAL INTELLIGENCE.

The Massachusetts Society for the suppression of Intemperance held a public meeting at Boston on the 5th ult., at which resolutions were passed recommending to ship-owners, masters of vessels, farmers, mechanics, proprietors and superintendents of manufacturing establishments, and all others having the care of young persons when first and second upon laboring occasions, to endeavor to induce those under their charge to form the habit of labor, without any use of ardent spirits; and also to all having charge of the education of the young, to endeavor to produce a strong impression on their minds of the dangerous tendency of even a moderate use of ardent spirits.

Capture of vessels engaged in the Slave Trade.—We learn from the New-York Daily Advertiser that, during the period commencing on the 1st of July, the Commodore Bullen commanded on the Western Coast of Africa, the Maidstone captured nineteen sail of slave vessels, with 1595 slaves on board. Between the 14th March and 1st May last the Maidstone captured five vessels, and one vessel with 399 slaves on board. The other ships of the Commodore's squadron had been very active in suppressing this hateful traffic, so far as may be done, under the existing treaties upon this subject with foreign nations; the executive restrictions in which reflect disgrace and infamy on their governments. The Eski, Capt. Purchas, had recently captured four vessels, with 1213 slaves; and the North Star, Capt. Arabin, several others, with 700 more victims to the inhumanity. The base rapacity of Portuguese traders. The total number of vessels captured by the squadron was 50, and of slaves won, 10,000 seven hundred and thirty-three. The Maidstone lost 72 of her crew while on the coast.

A singular trial took place, at the late term of the Superior Court of Burke County, N. C. A man who is estimated to be worth \$200,000 was indicted for the crime of Forgery, and so conclusive was the evidence, that the jury convicted him. What is still more remarkable, says the Register, the amount which this individual who has this humble shipwreck of his reputation, expected to gain was only 30 dollars. He has appealed to the Supreme Court.

Narrow Escape.—As three gentlemen, strangers, were viewing the remains of Fort George in this town, on Saturday last, they entered the alley or arch leading to the bomb proof, in the westerly corner of the fort, where there is an uncovered wall, of which fact they were ignorant. The one leading the way was observed by his companions to sink suddenly into the bowels of terra firma; on doing which they started back; but soon heard him cry out to them to assist him in regaining a standing among men, as his sitting was rather uneasy. It appears that in his descent, his progress had been arrested by the pump, which had sunk ten or twelve feet below the surface, and on the top of which, he had in his full, been seated; but for this circumstance, he would probably not have ended his journey until he had reached the depth of 70 or 80 feet, and the loss of life had been the consequence. He was soon relieved, however, by his companions above.—*Ch. Courier.*

Virginia.—In different parts of Virginia, the people are turning their attention to manufactures. A meeting was held in Fredericksburg Nov. 7, to inquire into the policy of establishing manufactures at the falls of the Rappahannock. Philip Harrison and Colonel Starrow addressed the meeting. They exposed the fallacy of the reasoning that the south could not enter into competition with the north, because slave-labor is less profitable than free labor. The true state of the case was, that having the slaves, their labor should be applied to the best possible advantage. This (it was contended) would be in manufacturing. At present (it was stated) slaves are of no benefit to their owners; the expenses of Virginia are greater than her income; and she is fast approaching a pauper's condition, as a last resort, she will employ her capital in manufactures.

The Canal Closed.—The Canal is now closed by the ice from Utica, with the prospect of Albany of being navigable again before Spring. The Albany Argus remarks, that the western merchants and navigators were entirely unprepared for this early interruption of their business; and that vast quantities of produce have not been shipped, or are locked up at different points of the route. A large amount of goods is also at Albany, in the warehouses and on the wharves, waiting to be transported westward. Some of them are directed to Ohio and Michigan. The canal was open last year until the 20th of December.

The Chillicothe (Ohio) Gazette states that Mr. William Monroe, a respectable merchant, and Dr. Thomas C. Parish, both of Washington Co. had a personal difficulty on the 17th ult., which ended in the death of the former, who was stabbed to the heart by the latter. The dispute grew out of the recent election in that state.

It is reported that Samuel P. Carson, Esq. member of Congress from North Carolina, and Dr. B. Vance, his rival at the election, fought a duel on the 5th inst. across the S. C. line, which proved fatal to the latter.

South Carolina.—The corporation of Charleston, appointed the 15th inst., to be observed as a day of humiliation, prayer and thanksgiving.—The schooner Thrasher, Nickerson, from New-York, went on shore and bilged on the night of the 3th inst., in endeavoring to get over the bar near Georgetown.—In the city of Charleston, there were during four years, 713 deaths by yellow fever.

Great Crops of Hay.—Charles Giddan, Esq. of Northfield, N. H. this year cut 4 tons of good English hay, from 100 and one square of ground. Three crops were produced at the first crop, cut the second week in July; and one ton at the second cutting, the last week in August. This shows how much a little land, if well cultivated, will produce.

The Chillicothe Gaz. of the 15th inst. says, Monday last was one of the darkest days among our remembrance. At about 11, A. M. the obscurity was so great, that they could not read near a window without some difficulty; and between two and three in the afternoon, it became so dark as to render the use of candles indispensable.

Vermont Legislature.—The session has terminated. The bill making further provision for poor debtors did not pass.

Proposals have been issued for publishing at New-Echole, in the Cherokee Nation, a weekly newspaper to be entitled the "Cherokee Phoenix" for the exclusive benefit of the Cherokee Indians.—The Editor, Elias Boudinot, is a full blooded

Cherokee, and was educated at Cornwall, Connecticut.

Another Warning.—At Reading, on the 30th ult. Alvin, son of Mr. Vaughn, aged 5 years, while playing with his brothers and sisters, fell backward into a kettle of hot water upon the hearth, and after lingering in distress about two days, slept the sleep of death.—*Mont. Watch.*

Mr. Samuel Brewster, of Portsmouth, N. H. has apples three years old, which grew in his garden in that town. They were kept in a close box in a cellar.

The white population of Virginia is about 600,000. Allowing five persons to a family, Virginia has 120,000 families of whites. From the best information that can be obtained, there is no presumption in stating, that one fourth of these families are without the Bible.

The average daily toll across Charles River Bridge from Boston to Charleston is stated at 75 cents.

At the recent Circuit Court of Washington county, New-York, before Judge North, a verdict of \$400 was given in the case of Lytle vs. Hall, for slander; also, Miss Mary Anthony obtained \$350 against William Legg, for breach of promise of marriage and slander.

DELICIOUS TOWN, Mass. Nov. 1. **Distressing Occurrence.**—A correspondent in New-York writes, that a young man in New-Hampshire last Saturday, was instantly killed by a penitentiary discharge. It is supposed that a spark from the match found its way to the dry powder in the scum of the rock, and that instant was applied. It is thought he was thrown at least one hundred feet into the air, and fell about eleven rods from the rock.

We are informed, that Mr. Ebenezer Bliss, of Ware, was found dead in a by-path at dawn this morning. He had been employed at Springfield for some time, and left that place for home, apparently well, the Saturday previous. It is supposed that he died at the place above stated the same evening. His body was first discovered by his wife.

State of morals in Florida.—The Pensacola Gazette of the 24th inst. contains the proceedings of the Grand Jury for Leon county, among which, after noting other grievances, the Jury say:—We are sorry to find that in Tallahassee, a horrible state of things has existed for some time. The most flagrant atrocities of the laws have been taken place. The civil authorities have in many instances been set at defiance; and the most riotous, immoral and dissolute proceedings have constantly taken place. It is truly lamentable to see such occurrences in any civilized country, but that it has occurred at the capital of our territory, where it is so particularly desirable to establish a character for morality and good order, is all the more to be regretted, and shows a culpable neglect of duty of some of the civil officers, and particularly judges of the years, some of whom appear to have long appointed without due, if any, regard to their qualifications.

A letter published in the same paper, addressed to its editor gives the following additional and unwelcome particulars.

"The vice of Drunkenness exists in this place, and almost throughout the District, to no small, but almost degree. Those addicted to it, do not, to be sure, drink so completely prone to intemperance as in some of the more remote parts of the territory in walking—but they are daily more or less intoxicated by incessant tipping, from the moment they rise in the morning until they go to bed. Since we have been here, intemperance has been a prevailing vice among the Americans; great numbers of young and middle aged men, naturally of good and healthy constitutions in body, have fallen victims to this heathenish habit. Habitual intemperance will kill more men in all climates—it kills more even in the Northern States; but in this climate the human frame cannot stand it above three or four years, at most."

FOREIGN.

A church has been commenced at Moscow, on a scale of grandeur and magnitude; it is said that its height will be completed with the seven hundred and seventy feet.

London, Oct. 13. Despatches have been received from Mr. S. Canning, our Minister to the Porte, dated Sept. 15th. No final determination of the Sultan on the subject of the Mediation had been received up to that date.

Oct. 16. It appears by accounts from Greece that the English are blockading Navarino, the French *Modon*, and the Russians *Napoli*.

Greek and Turkish Affairs. Constantino's advice to the 8th Sept. have been received.—They state, that the Grand Seigneur had rejected the mediation of the Three Powers: that the Egyptian fleet was in reality blockaded at Navarino by the British Admiral Codrington, who had given notice to Ibrahim Pacha, that he must not undertake any thing with his squadron of troops till the event of the communication of the Porte to the Powers was known; and that Lord Cochrane had taken Anathor and Vassidoli.

The New York Daily Advertiser says, "The intelligence from Greece begins to wear a little the appearance of earnestness on the part of the powers allied against Turkey." If to be credited, and there are so many particulars as to render it probable, a pretty decisive step has been taken by Admiral Codrington, in blockading the Egyptian naval base at Alexandria, and in notifying Ibrahim that he must remain inactive, until something decisive was heard from Constantinople. This would, almost of course, put a stop to the operations of the Egyptians, because they would not be able to stand an attack from the English squadron. We most sincerely hope that an account said to have been received

from Constantinople of the 6th of September, that the Grand Seigneur had rejected the proffered mediation of the Allied Powers, is correct, because we are satisfied that any half way adjustment between him and the Greeks, would be of short continuance, unless constantly enforced by external aid. If he refuses to negotiate, the Greeks will be placed in personal safety under the protection of the great powers, and their efforts will be in some measure regulated by them. In the meantime the Greeks, having a place of security to which they can retreat, will undoubtedly collect from their scattered situation in the Turkish dominions, and settle down in peace and comfort, after a struggle of so many years duration, and such unparalleled severity and suffering. We shall also perceive the interference of the allied powers, if undertaken in good faith, and with proper energy, the interference of events which will gradually lead on to the downfall of the Turkish dominions, at least in Europe."

"Passengers from Santa Marta, say, that a gun boat from Calima had brought news that Lord Cochrane had assumed and taken possession of Vassidoli, near Missolonghi, and had sent 3 light boats to Anathor, to attack the garrison, being well supplied with provisions on the same day. He said also that he had summoned Missolonghi, but had not attacked it."

DEPARTED.

The following names were solemnized on Thursday last, by Eld. Durbin, viz:—In this town, Mr. Isaiah Phillips of Raymond, to Miss Mary D. Merrett of L. In Farmington, Mr. James C. Kenfield, to Miss Sabrina Dew, of the same place. In Newfield, Mr. Francis Blake of the same field, to Miss Hannah Rogers, of the same place. The following were also solemnized on the same day, viz:—In Newfield, by Rev. Mr. Freeman, Mr. William Seymour to Miss Mary Thompson, both of N. In Orono, N. H. by Eld. Daniel Jackson, Mr. Jonathan Rich of Orono, to Miss Mary Ann Philbrick, of the first mentioned place.

DIED.

In Cornhill, on Tuesday last, Mr. Amos Broad, a revolutionary patriot and patriot, aged 70 years, 1 o'clock the afternoon, from the late of a non fatalish of this town. Also a child of Mr. Joseph Argent.

In New, on the 23d ult. Mrs. BEVERLY PEY-
YAM, consort of the signor editor of the Maine Palladium, aged 29 years.

A Good Stand for a Clothier.

THE Subscriber will sell at public vendue in N. S. on the 15th of Dec. next, at 2 o'clock P. M. on the premises, under previous sale at private sale, one half of that valuable and well known stand for a Clothier, at Dam's Mills in Newfield, which has been used for many years by ANNEKE ARRA. The property is so sold consists of half of a Filling Mill and Clothiers' Shop, together with one half of all the tools, which are all in good order, and all the business, also, half of a good Dwelling-house, small Barn, out houses, &c. Conditions made known at the time of sale. JAMES AYER, Jr.
Newfield, Nov. 29.

STRAYED

FROM the Subscriber, in August last, 1850, a Heifer, two years old, one of which was of dark red color, some white spots on her forehead; the other of a light red, with some white on her belly. Whoever may have said heifers, and will give information of the same shall be rewarded.
DAVIDSON WEBSTER.
Newfield, Nov. 29.

LOST.

ON Friday last, between Fells's mill and Porters Cove, the Subscriber lost a Gold Watch, consisting of 42 beads, and a silver chain, strung upon a light ribbon. When new, it cost \$3. Whoever may have found it, on leaving the watch to the subscriber, or with the Subscriber, shall be satisfactorily rewarded.
Nov. 29. IZATIA PERRY.

WANTED,

A Clerk in a store in the country. To assist in all such as can bring good recommendations of their moral habits, and capability for business. Good encouragement will be given. Inquire of the Printer.
Nov. 22.

SALT RHEUM.

THIS insidious disease which has so long baffled the art of the most experienced Physicians, has at length found a sovereign remedy in
Dr. La Granges' genuine OINTMENT.

Few cutaneous diseases are met with more reluctance by the Physicians, and in which it is so universally unsuccessful. This Ointment has stood the test of experience and is justly obtained an unparalleled celebrity. It immediately removes the cause, and gives action to the vessels of the skin, and its original color and suppleness.

Numerous recommendations might be obtained of its superior efficacy, but the Proprietor chose that a fair trial should be its only commendation. It has in three or four weeks cured cases of 15 and 20 years standing, that had resisted the power of every other remedy that could be devised.

It not only cures every case of Salt Rheum, but cures *Tinea Capitis*, commonly called Scald Head, and all scabby eruptions peculiar to unhealthy children.

There is nothing in a mercurial nature contained in it, and it may be used on infants or others under any circumstances whatever.

Get the above Ointment for sale at the Montgomery, N. Y. Agents, L. GRANT & Co. Hallows, POTNAM & BLAKE, Saco. JAMES K. REMICK, Kennebunk.

WANTED,

TO purchase a SHIRT, for which Cash, if offered, will be paid. Inquire of the Printer.

HYMN.

Hosanna to the Son of David.
Children in the temple. Matt. xxi. 15.
Hearst thou what these say?
Chief Priests and Scribes. Matt. xxi. 16.

The tongues of children sung
Hosanna to their Lord;
The temple with the shout rung,
In honor of his word.
So scraps in the temple sung,
Where peevish dwells, of kings, the King.

The prophet's willing ears
Were opened to the song;
Ravish'd, the multitude he hears
Long ere it run'd their tongue:
So angels sung in world above,
Long ere we knew their notes of love.

Worthy the holy strain
The Son of David was;
Let every creature join to praise
And hallow all his laws:
His precepts purify the heart,
And peace, and love, and joy impart.

His garments smelt of myrrh,
His lips are full of grace,
His hands the richest meeds confer
To bless our fallen race:
Array'd in righteousness he comes,
And breathes around love's own perfumes.

Worthy the strain was he
To whom the hymn was given;
From sin and death he sets us free,
And gives us hopes of heaven:
All glory to the Lamb of God!
O! be his precious name adored!

Worthy the strain was he
To whom the hymn was given;
Shout, Christians, shout the jubilee
Vouchsaf'd to our human kind:
The year of his redemption dawns;
And ransom's souls are travelling home.

Worthy the strain was he
To whom the children sang;
Through the red-street of Calvary,
When on the cross he hung—
The timor may approach his name,
And bless his name, and love his word.

Embittered was the priest,
The scribe with anger burn'd;
Gall, was the food on which they feast,
And both, the Savior spurn'd:
So strain, when from high he came,
Gloried in sin, and death, and hell.

Dost thou the children hear?
Of Jesus, they demand:
His praise, was thunder to their ear,
Though sung at God's command:
But yet, Hosanna will they sing,
The Son of David their King.

To them, he deigns reply,
Victorious was his word:
Go! read the page of prophecy
And know the power of God:
The infant tongue will sing him praise,
And Heaven approve the glad acclaim.

Ye reason'd, ye rebel'd,
Ye nations divinely blest;
The leaven of the scribe, beware,
The malice of the priest:
Hosanna to the apostles' Lamb!
The image of the great I Am!

* Psalm vii. 2.

A FATHER'S GRAVE.

Thou art dead little spot, say to me thou art dear,
For the ashes your bosom contains:
Though no willow is planted to shed the soft tear,
On the sod o'er my Father's remains:

Though no Parian marble encircles the spot,
Though no ivy entwines o'er the tomb,
Still the grave o'er my Father shall not be forgot,
While the wild flower remembers to bloom.

The leaf that I pluck'd from the grave where it grew,
Is now withered: for ever decay'd;
So my Father has gone! but affection most true,
Shall remember the spot where he laid:

And oh, may I walk in the steps that he trod,
While o'er his life's troubled ocean I roam;
With religion to cheer me, I'll look to my God,
And to heaven I'll look for a home!

When the last scene of life shall be acted and o'er,
When the cares of existence are riven;
When I leave this rough region to wander no more,
May I meet my dear Father in heaven!

MISCELLANY.

From the Evangelical Inquirer.
ON WORLDLY ANXIETY.

"When David returned from the slaughter of the Philistines, he was met by the vocal and instrumental music of the females from the cities of Israel, saying, 'Saul hath slain his thousands, and David his tens of thousands.' 1 Sam. xvii. 7.

Poverty has been instrumental in the eternal ruin of multitudes by successfully tempting them to crime; but, if any just comparison can be formed from the numerous exhortations and cautions given us in the Scriptures, against the destructive influence of unsanctified wealth, we judge that still greater multitudes have been destroyed by riches.

"They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men in destruction and perdition. For the love of money is the root of all evil; which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Timothy vi. 9. And deeming even this caution insufficient, the Apostle proceeds, 'charge them that are rich in this world, that they trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute,

willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.'

But never, in this life, are we free from temptation. If the rich are tempted to idolize their wealth, the needy are tempted to groan under the pressure of their poverty. Against this too, our Savior would guard his disciples. 'Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.' Matt. vi. 34.

Worldly anxiety, consists in such an attachment to the possessions and enjoyments of this life, as engrosses our affections, thoughts, and application.

There is indeed an extent, to which this world may and ought to be loved by all good men. The works and operations of nature, which are in truth, only the works and operations of God in the world, ought to be admired. Never can those beautiful lines of Thompson's hymn cease to be expressive of the sentiments and feelings of an intelligent servant of God.

These as they change, Almighty Father, these are but the varied God. The rolling year is full of thee. Forth in the pleasing Spring thy beauty walks, thy tenderness and grace.

Then comes thy glory in the Summer months With light and heat refulgent.

Thy bounty shines in Autumn unconfin'd, And spreads a common feast, for all that live, In Winter, awful Thou!

In what sense can 'the world' be contemplated as unworthy our love? In reference to the bounties offered for our enjoyment, the Scripture says, 'every creature of God is good, and nothing to be refused if it be received with thanksgiving.' 1 Timothy iv. 4.

To the wicked customs of the men of the world, or the unhalloved conduct of inconsistent professors of religion, we should not be conformed; nor should our enjoyment of creatures compare with our delight in our Creator. In this sense, the world is not to be loved. 'Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him.' 1 John ii. 15.

'Come out from the world, and be separate, saith the Lord.' 2 Cor. si. 17.

Saints of old were resigned to the allotments of Divine Providence, and manifested not that concern for worldly show, power, and possessions, which so much attach to christian professors now-a-days.

Agur prays, 'remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.' Job i. 19.

Let the Lord direct us, and say, who is the fool? or lest I be poor, and steal, and take the name of my God in vain.' Prov. xxx. 3.

Habakkuk was a good man, and a prophet. In prospect of the desolations about to come upon his country, by the Chaldeans, he says, 'although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall, yet will I rejoice in the Lord, I will joy in the word of his salvation.' Hab. iii. 17.

Modern christians may be dissatisfied that their farms, their dwellings, their equipage, are inferior to those of their neighbors, whose prospects are bounded by the grave;—and may feel more concern for increase in these, than for the progress of religion in their own souls and lives. As in the world; but AM APOSTLE said, 'I have learned in whatsoever state I am, therewith to be content.' We know both how to be abased, and I know how to abound; every where, and in all things I am instructed, both to be full and to be hungry, both to abound, and to suffer need.' Phil. iv. 2.

SENEX.

From Zion's Herald.

VERGE OF THE YEAR.

Verge of the revolving year—what mysterious changes mark thy approach—what strange vicissitudes bring about thy rolling cycle. But yesterday all was fair around thy vast domain—the vine rose in beauty, and was dressed in its vernal attire, the mountain foliage, in all its glory spread forth its thousand varied forms as fanned by the autumnal breeze; the king's oak stood up and shook its proud leaves as it made obeisance to the ruler of the day. Out valleys waved with corn, and our hills were clothed with the finest of wheat. The wild north forth its glory and the tulip blushed in its charms. An endlessly varied and beautiful landscape covered the whole face of nature. Night unto night gave beauty, and day unto day uttered joy.

But, ah, how changed! In one short month thy cold breath hath made all desolate. Nature's glory hath withered in the tomb, and her habiliments are those of mourning. Nothing rises to meet the wandering eye but fragments of former life, attire, all better days. Stripped of the bright emblem of immortality, stands a shivering monument of thy cold and desolating hand.

Since thy footsteps were last heard, chilling tidings too have been brought to man. What awful sounds have vibrated in his mortal ear! the unconscious infant

that then lay upon its mother's breast, drawing life's nourishment, is now in death, and over its grave are seen the suffused eye—the heart that thronged with agony. The fond lover is upon the verge of mourning, and the still stranger dead. His whose hopes were high for this world's glory—for flattering speech, hollow at his heart, is now cold and lifeless, and his brow lies deep engraved the heavy seal of death.

He, who sung so sweetly of love, of victories; and whose tongue and pen went wont to mock at holy things, a day of retribution, and yet who struggled hard to leave a monument of fame upon his tomb, has sunk to try his hoped for endless sleep. He too, who promised much to a nation, weak, and fast gathered strength to unloose the tyrant's grasp, has fallen, like the mighty oak that 'long outstood the angry shaking of the winter's storm.'

The church of God too, while standing upon thy verge, looks back and views thy desolating hand. Slander, even-momented slander, from the cold world—from her own bosom has sent forth its poisonous dart. Death hath been here—among God's own children, his dearest heritage, it hath found its way. Even he who stood upon her walls—whose heart was pure, whose 'right eye brought glory to his God'—even he hath been palsied by death's cold hand; while burning at the altar incense, pure as that which halloved fire hath touched, the kindly messenger came and called him home—and from her bosom the lovely have fled in a thousand forms, sudden as the 'midnight cry,' silent 'as a thief at night,' or, through 'wearisome nights and days' have lingered out their appointed times till the 'bridgroom came.' But they all have gone; and as thy verge draws on we hear, or think we hear, even from their own cold lips, they sleep in peace, and heed not thy rapid revolutions.

But, verge of the year, farewell. Roll on thy rapid cycles—bring pain, bring pestilence, bring even-bring death, bring death. There is One who changeth not, and in His righteous hand is held the motion of thy wheel. He guides thy wondrous way—and there is he, who amid all the clouds and storms, with which thou dost surround this dreary earth, stands secure. Thou rollest on, but he standeth firm—his hope is God, and on that mighty arm, he rests his soul, nor rests in vain.

'When wrapt in flames the realms of ether glow, And heaven's light no more makes the world below; He, undimmed, shall o'er thy ruin smile, And light has touch at nature's funeral pile.'

NICANOR.

GAMING.

'Ye who at cards, or dice, or billiards play, Ye game in lottery, what a friend would say Vouchsafe to hear. At once the effort make In strong resolve your seven-fold sinners to break: For Satan leads the on the pillow, plead With God for strength, your effort may succeed, And, more than Sampson, victors you may go, Freed of your chains, and free from every foe.'

Gaming is one of those departments of guilt which combine a certain exercise of the intellect with the indulgence of the baser passions. A devotee to the dice and the card must be ever in the midst of cool, collected, and capable of making complicated calculations. The tempter does not generally assault him by very sudden and perceptible attacks. In this respect, the sensualist—strange as it may sound—has the advantage over the victims of avarice and the professors of play. If men die by their own suicidal hands as bacchanals, and having given way to such animal lusts as war against the soul, their guilt is far more evident to themselves than is the case with the man who soberly retires to rest, with a head calm, and a mind untroubled, though busy with the arithmetic and computations of the succeeding day, and even when he foresees the ruin of his inexperienced dupes, who will come and flutter about his nets. He is wicked by rule and compass—by a kind of mathematical precision. His guilt is of the most malignant type—but its malignity is interior. We therefore cannot wonder at hearing of gamblers who journey on to eternity of guilt without any very lasting remorse; though wives have died of broken hearts, and children have not been recognized by their fathers. It is the inevitable course of events, as the sparks fly upward. Death indeed—and the approach of death as a spectre troubling the imagination of bad men—may be attended with what have been called the compunctious of visiting nature; these things have sometimes darkly clouded the last days even of the gamblers, and made him anticipate the terrors of an invisible state. But up to this dreary extremity of life he may have travelled with comparative quietness and freedom from alarm—and this is his very misery and ruin. Spiritual diseases are often as flattering as many of those which affect only our physical frame. There is little pain. The fever itself—a mortal symptom—induces, as sometimes happens under the influence of opium, pleasurable and almost delicious feelings. But death—death—death—ultimately to be contemplated—no much longer to be contemplated at an indefinite distance—comes at last; and the veil of the eternal world hides the rest.

'Ye who are strangers to the gambling art, In games of chance who ne'er have held a part.

Touch not—flatter's danger—than the fatal snare, Turn from it, pass it, never prowl your dare One come to vex you, or to fall on day Millions should fall for your lust could it pass!

The Blacksmith.—A conscientious blacksmith, soon after becoming savingly acquainted with Jesus Christ, was tried by the customary afflictions to do the necessary jobs, as they are called, on Sunday; and at length came to the determination to do no work on that holy day, except such as, from inquiry into the case, should appear in his own opinion to be necessary. He was soon after called upon by a traveller, on Sunday morning, to replace a shoe for his horse. 'Friend,' said the blacksmith, 'this you know is the Lord's day, and I do not feel at liberty to do any work on this day, except of necessity and mercy. You will excuse me, therefore, for inquiring whether your journeying on this day is necessary?' 'Why, to that,' answered the traveller, 'I don't know that it is absolutely necessary; but, if I keep on, I shall get home to night, and I put an end to those—tavern bills and expenses.' 'So, my friend, you think to save a few shillings is a sufficient excuse for you to break the Lord's day; and, of course, to earn a few shillings, would be sufficient reason for my doing the same! Such an excuse, I assure you, will not quiet my conscience in the sight of God, and therefore I cannot show you home.'

Immediately after this, a carriage stopped at his door, and a gentleman accosted him with a request to repair a bolt which had just broken. 'Sir,' said the blacksmith, 'I am just preparing to go with my family to the house of God; and I do not feel at liberty to break off from the proper observance of this holy day, for the accommodation of travellers, without urgent and real necessity.' 'Such a reply,' replied the gentleman, 'is my case. I am as reluctant as you very justly are, to violate this day of sacred rest. But I am conveying a dying friend from the country, where she has vainly sought the recovery of her health; to her own home, where she wishes to die. We cannot proceed unless the carriage be repaired; and, if detained on the road to day, there is a probability of the spirit leaving her ere she reaches home.' 'In this case,' answered the blacksmith, 'I cannot hesitate.' He accordingly exchanged his dress, went to his shop, kindled his fire, and performed the necessary repair. The gentleman, with thanks gave him compensation; which, it is needless to add, he put upon the contribution plate, as belonging to Him whose time he had consumed in earning it.—N. Y. Observer.

Resurrection of the Jews.—The Jews are of opinion, that those of their nation who die and are buried in other lands, at the resurrection of the dead, shall not rise where they died and were buried; but shall be rolled through the caverns of the earth, into the land of Canaan, and there rise. They call it, golgol hametin, 'the rolling of the dead,' or golgol ha-macholoth, 'the rolling through the caverns,' which they represent as the pillars, and say that this was the reason why Jacob desired he might not be buried in Egypt, and is now one reason why the Jews are so desirous of returning to their own land; nay, at this time, the more wealthy and religious among them, go thither on this very account, especially when advanced in years, that they may die and be buried there, and so escape this painful rolling through the caverns. They also are of opinion, that the wicked, or those who are buried in the land of Canaan, shall not be resurrected in that land; but shall be rolled under ground and rise in heathen lands. Talaud.

How good is the God of nature! And how little reality is there in what we call the distinctions of fortune! Surely the only difference between the great and the lowly is, that they act on a different theatre. Their parts are the same; whether the scene be a palace or a shed. The aim of man is happiness; is it not? And does not happiness consist in the consciousness of duties well performed, and of reciprocal affections virtuously exercised? If it does, is there any station of life which has not its duties and affections? The poor laborer we have left, has the fair creature to look at; a wife, children, friends to love, as well as those who have riches, to love, and who are clothed with wealth and honors; and what wants he then of individual happiness?

High Treason in Japan.—The punishment of High Treason has generally been exceedingly brutal in all countries; but perhaps no people on the earth have been so barbarous in this particular case as the Japanese. When a man forfeits his life by any crime against the sovereign or the state, all his family, all his relations fall with him; and the descendants of the governors of the places where they happen reside; they are directly to be led to execution at the same hour exactly; and thus in the course of a few minutes, a whole race of men is cut off forever from the earth.—Weekly Review.

Flatter not yourself of your faith to God, if you want charity for your neighbor.